

The Berean Expositor

Acts xvii. 10, 11

“Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the Word of truth”

II Tim. ii. 15

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DEAR FELLOW-MEMBERS,

The closing months of 1931 have been overshadowed by political and financial complications. While the dispensation of the mystery and the hope of the church which is the body of Christ are unrelated to “times and seasons” in the prophetic sense of the term, the calling of that church takes place during “the times of the Gentiles”, and no one who is taught in the Word can look upon the movements among the nations and among Israel without echoing the words of an earlier dispensation: “Now is our salvation nearer than when we believed.”

Let all who are interested in the right division of the Word of truth realize that “the night is far spent, and that the day is at hand”, and by word and by deed “occupy” until the day of glory shall dawn.

We believe *The Berean Expositor* and its publications are a definite witness raised up and sustained by the Lord, and we unreservedly commend its testimony to the loving sympathy and prayerful support of all those whose eyes have been enlightened as to what is the hope of His calling.

Your fellow-witnesses to the dispensation of grace,

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1931.

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The first man (The figure of Him Who was to come)	The second Man.
By man came death. AS in Adam all die. The first Adam a living soul. The first man of the earth. AS we have borne the image of the earthy.	By Man came the resurrection (21). EVEN SO in Christ all made alive (22). The last Adam a life-giving Spirit (45). The second Man, the Lord from heaven (47). We shall ALSO bear the image of the heavenly (49).

If we limit ourselves to what is written, we shall find a full answer to the question as to how Adam could be a figure of Christ, without making the unwarranted statement that Adam could only have been a figure of Christ if God had intended that he should be a priest to offer up a sacrifice for sin previously committed by earlier beings, which was a part of the suggestion alluded to above.

A Fourfold fellowship.
#1. The doctrine of Christ.
p. 220

“That which we have seen and heard declared we unto you, that ye also may have fellowship with us” (I John i. 3).

The editors of the Greek MSS indicated by the letters LTTrA and W, insert the word “also” after the word “declare”. By reading the verse again, paying attention to the two occurrences of the word “also”, we learn that the first element of fellowship is the mutual recognition of revealed truth:--

“That which we have seen and heard declare we ALSO unto you, that ye ALSO may have fellowship with us.”

Fellowship arises out of the relationship implied by the three words “seen”, “heard”, and “declared”. These words are somewhat similar to those of Paul in I Cor. xv. 3:--

“For I delivered unto you first of all that which I also received.”

We have, too, in Acts xxii. 15, the words:--

“For thou shalt be His witness unto all men of what thou hast SEEN and HEARD.”

If we ask what Paul had seen and heard, we have the answer in the same chapter:--

“The God of our fathers hath chosen thee, that thou shouldest know His will, and SEE that Just One, and shouldest HEAR the voice of His mouth” (Acts xxii. 14).

Paul had seen and heard a *person*:--

“When it pleased God to reveal *His Son* in me, that I might preach HIM among the Gentiles” (Gal. i. 15, 16).

When we look back to the opening verses of the first epistle of John, we find the same personal emphasis. What John had “seen and heard” is plainly stated in verses 1 and 2:--

“That which was from the beginning, which we have HEARD, and which we have SEEN with our eyes, which we have LOOKED upon, and our hands have HANDLED, of the Word of life (for the life was manifested, and we have seen, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us), that which we have SEEN and HEARD declare unto you.”

Studies in Colossians.

#5. Pleasing, power and patience (i. 10, 11). pp. 12 - 19

The central section of this prayer must now engage our attention. As we have seen already, it is occupied with a series of “means” and “ends” expressed by the words *en* and *eis*. The first pair alternates with the knowledge of the Lord’s will and the walk that is worthy, thus:--

- A | “That ye might be filled with a knowledge of His will.”
- B | Means.—“In (*en*) all wisdom and spiritual understanding.”
- A | “That ye might walk worthy of the Lord.”
- B | End.—“Unto (*eis*) all pleasing.”

From this opening prayer it is evident that to walk worthy one must have knowledge of His will, that to be “all pleasing” one must have wisdom and spiritual understanding, and that the complete end is the worthy walk unto all pleasing.

Enoch seems to be the figure that aptly illustrates this prayer. Not only do we read that “Enoch walked with God”, and that “he pleased God”, but like the Colossian believers, he was “translated”:

- “By faith Enoch was translated” (*metatithemi*, Heb. xi. 5).
- “And hath translated us into the kingdom of His dear Son” (*methistimi*, Col. i. 13).

While the two words “translate” are not identical, they are very close to each other in meaning, the word in Col. i. 13 having the meaning “transfer”, while the word in Heb. xi. 5 means “transport”.

The likeness to Enoch appears again in Col. ii. 20: “Why as though *living in the world*, are ye subject to ordinances?” The wisdom and spiritual understanding for which the apostle prayed were to enable believers to walk worthy of the Lord.

The meaning of “worthy”.

The Greek word translated “worthy” here is *axios*. The idea of the word is that of being “comparable”, or put into the opposite scale. This is clearly seen in Rom. viii. 18:--

- “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”

It will be seen that the words, “to be compared”, are in italic type in the A.V., being necessary to complete the sense. The R.V. retains the words, but prints them in ordinary type as being a part of the translation of *axios*. In Gen. xxiii. 9 the LXX has *argurion ton axion*: “The money it is worth”, and in verse 16 we see that this silver was

“weighed”. Indeed the Hebrew word *shekel* is from *shakal* = “to weigh”, which in Chaldee becomes *tekel*, the word written on the wall of Belshazzar’s palace.

In each of the epistles to the Ephesians, Philippians and Colossians we find the exhortation to worthiness:--

“Walk worthy of the vocation wherewith ye were called” (Eph. iv. 1).

“Let your manner of life be worthy of the gospel” (Phil. i. 27).

“Walk worthy of the Lord unto all pleasing” (Col. i. 10).

In one scale is placed the glorious calling of the dispensation of the mystery with its spiritual blessings and heavenly places, and in the other the walk that is in love. What a marvelously balanced walk there is here, and who, apart from grace, could dream of attaining it?

Then in Philippians we learn that our “conversation” is in heaven (iii. 20): so we are exhorted to “let our conversation be worthy of the gospel”. Conversation includes the idea of citizenship (*politeuma*), and we are to make a balance between the heavenly citizenship that awaits us, and the reflection of it upon life and walk down here, borrowing from the life of Abraham a lesson—for he let his moderation be known to all men, living in a tent, a pilgrim and a stranger in the land of promise, looking for a city which had foundations, whose Maker and Builder was God.

These two passages are wonderful enough, but what shall we say of the theme of the prayer of Col. i.? If it be all that renewed life and grace can do to walk worthy of calling and gospel, how are we to walk worthy of the Lord in regard to both calling and gospel? Can we dare to contemplate placing all His glorious excellencies in the scales? Can any saved sinner hope to effect a balance there? In ourselves it is impossible, but in the “walk” side of the scales are placed such weighty facts as these:--

“He hath made us meet to be partakers of the inheritance of the saints in the light” (Col. i. 12).

“In the body of His flesh through death to present you holy and unblameable and unreprouvable in His sight” (Col. i. 22).

“Ye are complete in Him” (Col. ii. 10).

“Christ is our life” (Col. iii. 4).

“Christ is all and in all” (Col. iii. 11).

True wisdom and spiritual understanding see that Christ and His excellencies are placed on both sides. Nothing but Christ in the believer and for the saint can be “worthy of the Lord”, or be “unto all pleasing”. Like the O.T. conception of consecration we must “fill the hand” from the altar itself before we can offer anything back to the Lord (Exod. xxix. 9, 10 and 24. See verse 9, margin). And in the language of David we must continually say, “Of Thine own have we given Thee”.

If our walk is to be unto “all pleasing”, it is evident that it cannot be so if it is in the flesh, for it is written: “They that are in the flesh cannot please God” (Rom. viii. 8). If the flesh is excluded, faith must be as surely included, for it is written: “Without faith it

is impossible to please God.” Here then we have the means and the end of this part of the prayer: “In all wisdom *unto* all pleasing.” This is the first aim of the new life, to be well-pleasing unto Him.

It is not always possible to discover the origin of words, but there is a possibility that *aresko*, “to please”, comes into the Greek language from the Hebrew *ratson*, “to conciliate”. This is the opinion of Parkhurst, and if there is truth in it, it will enable us to perceive that here in this worthy walk unto all pleasing (conciliation) is the believer’s response to the great reconciliation effected by the blood of the cross (Col. i. 20).

Full as this opening petition is, it is not to be taken as an end in itself, but as a preparation for a further phase of Christian fullness. What is the meaning of “all pleasing”? The word is abstract, and we are apt to miss its force and fullness. The following part of the passage replaces “all pleasing” by “all good works”.

MEANS.—“In every good work being fruitful.”
END.—“Unto the knowledge of God increasing.”

The most important words here are “fruitful” and “increasing”. Both speak of growth, contrary to toiling and striving. “Consider the lilies of the field, how they *grow*, they *toil not*.” The only good works that are unto “all pleasing” are those that are “fruit” and the result of “growth”; all else is vanity and vexation of spirit. Sanctification that is the result of labour and struggle is a deception. The real thing flows out of living union with the Lord. The principle of John x. 4 is true for the one body:--

“Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.”

The walk of the believer in Col. i. is associated with *fruit*. The walk of the believer in Col. ii. 6, 7 is associated with *root*:--

“As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him.”

He who would bear fruit upward must “take root downward” (II Kings xix. 30), and where the root is dry, fruit will fail (Hos. ix. 16).

Eph. iii. 17 speaks of being rooted and grounded in love. The interchange of the figures of growing and building may seem to us a trifle incongruous, but God uses them together. He speaks of “all the *building growing*” (Eph. ii. 21), for He deals with living stones. This growth or increase is found alone in Christ, and only as we “hold the Head” shall we “increase with the increase of God”.

Fruit unto God is only possible by union with the risen Christ, and it can only be produced in those who have died in Him to the old nature and its “fruit unto death” (Rom. vii. 4, 5). Thanksgiving is called “the fruit of the lips” (Heb. xiii. 15), service in

the gospel and our fellowship with those who serve is called “fruit” (Phil. iv. 17), and in contrast with the works of the flesh we have the “fruit of the Spirit” in Gal. v. 22.

Growth and fruitfulness, though matters of everyday experience and controlled by sun and shower, seed-time and harvest, yet remain a mystery and a miracle. The poet plucking a flower from the crannies could say that did he know it root and all, and all in all, he would know what God and man are. While we may dissent somewhat and believe that there is a limit to “what may be known of God” from the works of His hand, our consciousness of the miracle of fruit, flower and growth deepens with knowledge and observation. This leads us to the third and closing part of the prayer, the prayer for power.

If we have come to a complete end of ourselves, so complete that such terms as “dead and buried” are to be taken in their fullest meaning, it is abundantly evident that “fruit” and “growth” are possible only when life is present. Consequently the third clause is the prayer that speaks of the “power of His resurrection”.

MEANS.—“In (*en*) all might being strengthened, according to the power of His glory.”
END.—“Unto (*eis*) all patience and longsuffering with joyfulness.”

The words “strengthened” and “might” in the Greek are *dunamoo* and *dunamis*, words generally translated “power”. The phrase, “His glorious power”, reads literally, “the strength of His glory”. When “glory” is used in this way it often includes the thought of resurrection:--

“Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?” (John xi. 40).
“Christ was raised up from the dead by the glory of the Father” (Rom. vi. 4).

Here then is the power and strength of resurrection, the power that can alone produce fruit and give the divine growth and increase. For this same power the apostle prayed in Eph. i. 19, 20:--

“And what is the exceeding greatness of His power to usward who believe, according to the working of the strength of His might, which He wrought in Christ, when He raised Him from the dead.”

The “power” is often rendered “miracle”, as in Acts ii. 22. We should not be wrong if we sometimes quoted Rom. i. 16 and Phil. iii. 10 as follows:--

“I am not ashamed of the gospel of Christ, for it is the *miracle* of God unto salvation.”
“That I might know Him, and the *miracle* of His resurrection.”

There are eight references to *dunamis*, “power”, in Ephesians, Philippians and Colossians, and three references in the closing epistle, II Timothy. Both numbers are suggestive of resurrection. This great power, this strength of His glory is needed if those who have died with Christ are to bring forth fruit unto God.

We found the all-embracing term “all pleasing” expressed in tangible form by “all good works”. We now have some of these good works particularized, viz., “all patience and longsuffering”. Neither of these would come in the forefront of any list of good works framed by ourselves. Neither patience nor longsuffering “make a fair show in the flesh”, but they are chosen here and shown in their heavenly beauty.

The first reference to patience in the N.T. associates it with fruit-bearing:--

“Having heard the word, keep it, and bring forth fruit with patience” (Luke viii. 15).

Patience has a place in one of the many titles of God:--

“The God of patience and consolation grant you to be likeminded” (Rom. xv. 5).

Patience was the first in a series of proofs of Paul’s ministry:--

“But in all things approving ourselves as the ministers of God, in much patience . . .”
(II Cor. vi. 4).

Patience is mentioned as the great qualifying term in a list of signs of apostleship:--

“Truly the signs of an apostle were wrought among you in all patience” (II Cor. xii. 12).

And in his last epistle Paul draws attention to his “patience” in connection with doctrine and manner of life (II Tim. iii. 10). Here also the apostle speaks of “longsuffering”.

This modest and retiring grace is honoured in the Word by being mentioned fourteen times. Longsuffering comes first in the account of Christian love in I Cor. xiii.:--

“Love suffereth long, and is kind” (I Cor. xiii. 14).

Longsuffering enters into the walk that is worthy of the calling (Eph. iv. 2), as it does into the walk that is worthy of the Lord (Col. i. 11). It meets us in the passage quoted above (II Cor. vi. 6); it is one of the fruits of the Spirit (Gal. v. 22); and it is to be put on by the elect of God as part of the new man (Col. iii. 10-12). The true teacher ever blends with his doctrine “longsuffering” (II Tim. iv. 2).

At first sight “patience” and “longsuffering” seem a very lowly end of so mighty a means, yet patience and longsuffering may stand firm under pressure and persecution where more prominent gifts give way. Patience and longsuffering may be more effective in ministry than the tongue of angels or the knowledge of all mysteries, and as the apostle had the “perfecting” of these saints in mind (Col. i. 28), patience was essential. As James has said:--

“Let patience have her perfect work, that ye may be perfect and entire, wanting nothing” (James i. 4).

It is difficult to decide whether the words “with joyfulness” belong to the prayer, or whether they belong to the giving of thanks that follows. Perhaps they stand midway as a concerning link, much as the words “in love” do in Eph. i. 4, 5. It is certainly true that patience and longsuffering to be well-pleasing must be with joyfulness, just as love that suffers long is also kind. There is no room for that “patience on a monument” that is ever impressing others with its virtue or its grief. Here in the brief compass of this prayer we have had all wisdom, all pleasing, all good works, all power, and all patience, a five-fold fullness that is alone possible in the risen Christ.

Not only is there a close connection between the three occurrences of “worthy” in Eph. iv., Phil. i. and Col. i., but we find that the great prayers of the three epistles are intimately associated. This relationship we will set out before the reader before closing this article:--

The four prayers.

- A | Eph. i. Faith and love heard of.
Power and might, spirit of wisdom, hope.
Inheritance in the saints.
Principality and power far above all.
Christ the Head and the Fullness.
- B | Eph. iii. Love of Christ exceeding knowledge.
Comprehend what is the breadth, etc.
Filled with all the fullness of God.
Unto the generation of the ages of the ages.
- B | Phil. i. Love of saints abounding in knowledge.
Prove the things that differ.
Filled with the fruits of righteousness.
Unto the day of Christ.
- A | Col. i. Faith and love heard of.
Power and might, all wisdom, hope.
Inheritance of the saints.
Authority of darkness, translated.
Christ the Head and the Fullness.

#6. The inheritance in light (i. 12). pp. 51 - 55

We now come to the concluding thanksgiving of the prayer of Col. i. 9-12: "With joyfulness, giving thanks unto the Father." This thanksgiving is repeated from verse three, with which the epistle opens. It will be seen that we have a parallel with the opening of Ephesians:--

"Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3).

"Giving thanks to God and the Father of our Lord Jesus Christ giving thanks unto the Father, Which hath made us meet for the inheritance of the saints in light" (Col. i. 3 and 12).

It becomes apparent that the inheritance of the saints in light is another way of referring to the spiritual blessings in heavenly places. First of all we must notice the words translated, "of the saints". While they refer to the believers who have been sanctified in Christ, they also refer to the fact that these believers are being built into an holy temple in the Lord.

Ton hagon, the words translated "of the saints", may be in the masculine, feminine or neuter gender as the context demands, and so it does not follow that every occurrence of these words must be translated "of the saints", for sometimes the intended meaning may be "of the holy places", which by a figure explainable by Heb. ix. 23, 24 means "the most holy place".

Let us settle this figurative feature first. There is a figure of speech, named *heterosis*, meaning "different", which is given to that form of *enallage* or "exchange" that has to do with the exchange of the person, gender, etc., of words. In the case of *heterosis* of number it can be:--

- (1) The singular put for the plural, "The horse and his rider" (Exod. xv. 1).
- (2) The plural for the singular, "better sacrifices" (Heb. ix.23).
- (3) The plural for the indefinite, or of one of many, as "such power unto men" (Matt. ix. 8).

The second example is the one that bears upon our theme. "The better sacrifices" of Heb. ix. 23 really means, the one great sacrifice, as also in Psa. li. 17. The holy places (*ta hagia*) of Heb. ix. 24 is translated, in Heb. ix. 12, "the holy place", and in ix. 8, "the holiest of all". This figure is named by some "the plural of majesty". Heb. ix. 24 shows that "the holiest of all" in the tabernacle was a type of "heaven itself".

We can now examine the words *ton hagon* in their contexts:--

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (Eph. ii. 19).

Verses 19-22 speak of a building. There we find mention of “the foundation”, the chief corner stone”, “the whole building”, “a holy temple”, and “a habitation of God”. These references lend weight to the translations, “Fellow-citizens of the holiest of all”, or “heaven itself”. Now Phil. iii. 20 declares that “our citizenship exists (as a fact) in heaven”, and seeing that “fellow-citizens” in Eph. ii. 19 is *sumpolitai*, and the word “conversation” is *politeuma*, the connection is plain.

In Eph. iv. 12 we have another passage that yields to investigation, viz., “for the perfecting of the saints”. Here again *ton hagion*, while referring to saved persons, may refer to them in their capacity as a holy temple for the Lord. This is strengthened by the contextual reference to Psa. lxxviii. 18, where we read:--

“Thou hast ascended on high; Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.”

The word “dwell” here is *shaken*, “tabernacle”. Here, then, in Eph. iv. we read of the re-adjusting of the most holy place, for the most holy place no longer was found on earth, but in the heavenly places. So Col. i. 12, “giving thanks unto the Father, Who made us meet to be partakers of the inheritance of the most holy place, heaven itself—in the light”. It is no wonder that the opening words of Ephesians are “Blessed be God”, or of Colossians, “We give thanks” for this high and heavenly glory for which the Father has “made us meet”.

“To make meet”, *hikanoo*, is derived from *hikano*, to reach or attain, and has the meaning “to make sufficient, to fit, or to qualify”. In II Cor. iii. 6 it occurs in the expression, “Who also *made us able* ministers”. In II Cor. iii. 5 Paul had said, “not that we are *sufficient* (*hikanos*) of ourselves to think anything as of ourselves, but our *sufficiency* (*hikanotes*) is of God”. *Hikanos* is translated “worthy” in five places, e.g., “Whose shoes I am not worthy to bear” (Matt. iii. 11). Once in the N.T. and many times in the LXX it is translated “enough” in the phrase, “It is *enough*”. In Acts xvii. 9 we meet the expression, “and when they had taken *security* of Jason”, where the Greek reads, *to hikanon*. The Latin equivalent for this word in Roman Law is *satisdatio*, bail or surety (See pp. 145-151 of Volume XIX).

We are sufficient because He is sufficient. We are made meet through His meetness, we are accepted in the Beloved, and in Him every requirement has been fully met. This full acceptance, this sufficiency for the share of the inheritance of the holiest of all, is “in the light”. This finds its complement later in the chapter in the words of verse 22, “In His sight”, and putting the two passages together we shall see wherein the “meetness” consists:--

“Which hath made us meet to be partakers of the inheritance of the holiest of all *in the light*” (Col. i. 12).

“In the body of His flesh through death, to present you holy and unblameable and unproveable *in His sight*” (Col. i. 22).

Here we see that our meetness is through the death of Christ, and what a meetness it is! Here holiness is the positive side of this complete meetness, while unblameableness and unreprieveableness indicate the two negative sides of this meetness. These will have to be considered more closely when we reach verse 22. A parallel is found in Eph. v. 27:--

“That He might present it to Himself a church in glory, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.”

That is the sufficiency, the meetness for which the apostle gives thanks. This sufficiency is with a view to a share or a part of the inheritance.

The only other occurrence of *meris*, “part”, in the epistles is in II Cor. vi. 15, “What part hath he that believeth with an infidel?” The inheritance, *kleros*, refers to the stone which was cast into the vessel, the “lot” which decides the inheritance. Both *meris* and *kleros* come together in Acts viii. 21, “Thou hast neither part nor lot in the matter”. The fact that the inheritance is associated with the casting of lots, goes back to Israel’s division of the land of Canaan, and also to the annual practice in the Palestinian villages, which underlies the words of Psa. xvi. 5, 6: “Thou maintainest my *lot*, the *lines* are fallen unto me in pleasant places: yea, I have a goodly heritage.” If we turn to Micah ii. we shall get a little light on this practice. Reading the opening verses we gather that there had been dishonest practices among the people whereby a man was dispossessed of his inheritance. The Lord threatens all such with retribution:--

“In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled; he hath changed the portion of my people, how hath he removed it from me! Instead of restoring he hath divided our fields. Therefore thou shalt have none that shall *cast a line by lot* in the congregation of the Lord” (Micah ii. 4, 5).

The land surrounding the village was “common” land, and was appointed every year by lot. It so happened that some positions would be good, and some bad, and the one whose lot fell upon the good ground felt specially favoured. David, alluding to this custom, seems to say that God had seen to it that his lot should fall upon a fair portion, and his line in pleasant places. As we think of these things and remember that as Gentiles we were strangers from the commonwealth of Israel, and to us could have been said, “Thou hast neither part nor lot” in this inheritance, what shall we say when we realize the inheritance in the light that has been allotted to us in grace? Can we do anything less than seek to answer the prayer of which this is the happy conclusion, and with all wisdom seek to be fruitful in all good works, unto all pleasing, seeking to walk worthy of so gracious a Lord, so wonderful a calling, and so glorious a gospel. As we read Col. i. 12 we have to say that “our lines are fallen in pleasant places, yea, we have a goodly heritage:--

“Blessed be the God and Father of our Lord Jesus Christ, Who hath indeed blessed us.”

**#7. Rescued out of; translated into (i. 13).
pp. 97 - 100**

In our last article we were rejoicing together with the apostle in the grace of God that made us meet to be partakers of the inheritance of the most holy place in the light. We now go forward with the apostle to contemplate the pit from which we have been delivered, and the blessed means by which our rescue has been brought about:--

“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son” (Col. i. 13).

In this statement we have two important words that will repay careful study, “delivered” and “translated”.

Deliverance may be accomplished by a variety of means, and may deliver from a variety of evils. There is the deliverance which is a “setting free” from captivity and bondage, *aphesis* (Luke iv. 18). There is the deliverance of the creature, at resurrection, from the bondage of corruption, *eleutheroo* (Rom. viii. 20). There is the deliverance of those who were held in bondage by fear of death, *apollasso* (Heb. ii. 15). There is the deliverance from afflictions (Acts vii. 10 and 34), and from this evil age, *exaireo* (Gal. i. 4). Each of these words has its own peculiar force and shade of meaning, but not one of them is used in Col. 1. 13, where we have the word *rhuomai*. We could now give the reader the bare meaning of the word and pass on, but this is not our practice; we desire to search and see together. The word is found in the LXX sometimes combined with *ek*, “to deliver out of” and sometimes with *apo*, “to deliver away from”; the following examples will give a good idea of the meaning implied.

Rhuomai ek.

“The angel which *redeemed* me *from* all evil” (Gen. xlviii. 16).

“Thus the Lord *saved* Israel *out of* the hand of the Egyptians” (Exod. xiv. 30).

“The Lord who have *delivered* them *out of* the hand of all their enemies” (Judges viii. 34).

“I *delivered* thee *out of* the hand of Saul” (II Sam. xii. 7).

Rhuomai apo.

“The king *saved* us *out of* the hand of our enemy” (II Sam. xix. 9).

“*Deliver* my soul *from* the wicked” (Psa. xvii. 13).

The above are but samples taken from a long list, but they are sufficient to indicate the direction in which our thoughts must flow.

Coming to the N.T. we find the verb used without either *ek* or *apo* in Matt. xxvii. 43, “Let Him deliver Him”, and in II Pet. ii. 7, “And delivered just Lot”. Here we have two good illustrations of the underlying idea of the word—deliverance from present or

impending evil. In combination with *ek*, we have the following occurrences: Rom. vii. 24, II Cor. i. 10, II Tim. iii. 11, iv. 17 and II Pet. ii. 9. Here we have deliverance from “the body of this death”, deliverance from “so great a death”, from “persecutions and afflictions”, from “the mouth of the lion”, and from “temptations”. With *apo* the word is used in Matt. vi. 13, II Tim. iv. 18, Rom. xv. 31, I Thess. i. 10, and II Thess. iii. 2. In this category we have the prayer, “Deliver us from evil”, the confidence expressed that the Lord will deliver from “every evil work”, Paul’s prayer that he might be “delivered from them that do not believe, in Judea”, the assurance of deliverance from “the wrath to come”, and the prayer for deliverance from “unreasonable and wicked men”.

Cremer’s note is abundantly confirmed by all these examples. Speaking of the petition, “Deliver us from evil” (Matt. vi. 13), he states that *rhoesthai* never has reference to any doing or behaviour of its object, but always to the suffering or injury coming from without.

What, then, is the deliverance in view in Col. i. 13?

“Who hath delivered us from the authority of darkness.”

The thought of redemption from sin is not prominent here, but there is promised a rescue from the dominion of Satan, and his power over mind and body. Just as Israel, redeemed by the blood of the passover lamb, could speak of being “rescued” out of the hand of the Egyptians when they stood upon the further side of the Red Sea, so each member of the church which is His body can give thanks for a “rescue” from the authority of a darkness greater than that of Egypt, and an oppression greater than that of Pharaoh. The church can look forward to a “rescue” from groaning deeper than that of Israel, the groaning of creation, awaiting the liberty of the glory of the children of God.

The authority of darkness is spoken of in Eph. ii. 1-3:--

“. . . . trespasses and sins, wherein in time past ye walked according to the age of this world, according to the prince of the authority of the air, the spirit now energizing in the sons of disobedience, among whom also we all lived in times past in the desires of our flesh, doing the wills of the flesh and of the thoughts, and were by nature children of wrath, even as those who were left.”

This is the authority that once held us, but from which we have been delivered. It was the authority of a mighty energizing spirit, dominating our manner of life, and influencing our desires and our thoughts. Moreover, let us not pass lightly over the concluding words—“even as others” or “even as those who were left.” Though the church of the one body was chosen in Christ before the overthrow of the world, this truth does not in any way touch the essential organic oneness of all mankind with Adam. Whatever the company to which we belong—Jew, Gentile or Church of God—“by nature” we are all sons of Adam, needing the self-same redemption, needing the gift of life, with no way out of this awful dominion but by the blessed hope of resurrection, or change, “even as others”.

Returning to the O.T. examples of *rhuomai*, and in particular to Israel in Egypt, we see that Israel were not only “rescued” but “translated”:-

“By strength of hand the Lord brought us forth out of Egypt” (Exod. xiii. 16).

“They are entangled in the land, the wilderness hath shut them in” (Exod. xiv. 3).

“The children of Israel went into the midst of the sea upon the dry ground” (Exod. xiv. 22).

“Then sang Moses and the children of Israel, they sang unto the Lord’ (Exod. xv. 1).

For Israel to have been rescued from the tyranny of Pharaoh without the Red Sea being placed between them and the land of bondage would not have been sufficient. The opening of the Red Sea and the safe transport of Israel to the further shore is an O.T. equivalent of the “translation” of Col. i. 13, without of course encroaching upon the distinctive characteristics of the N.T. passage.

If Eph. ii. reveals something of the authority from which we have been rescued, Eph. i. supplies material for understanding the nature of the translation:-

“What is the exceeding greatness of His power to us-ward who believe, according to the energizing of His might power, which He energized in Christ, when He raised Him from the dead, and set Him at His Own right hand in the heavenly places, far above all principality, and authority, and might and dominion, and every name that is named, not only in this age, but also in that which is to come, and hath put all things under His feet, and gave Him to be the Head over all things to the church, which is His body, the fullness of Him that filleth all in all” (Eph. i. 19-23).

The “energy” of the mighty evil spirit that dominated our lives has been rendered inoperative by the greater “energy” of the resurrection. The ascension of Christ “far above all”, the fact that, so far as the church is concerned, He has all things under His feet, and the further fact that, in Spirit, by faith, the church is raised and seated there with Him, these are the realities of our “translation”. No member of His body is in the realm over which Satan has authority; in Christ he is raised “far above” his dominion. We would safeguard this statement concerning our position by reminding every reader that just as Israel “turned back in their hearts again to Egypt” (Acts vii. 39), so the believer to-day, by not putting off the old man, can give place to the devil (Eph. iv. 27), and while he can never be “lost”, he may “lose”.

That the “translation” of Col. i. 13 was to have a practical effect is evident from Col. ii. 20:-

“If ye died with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances?”

These believers are not really “living in the world”, though they were certainly finishing their lives “on the earth”. Israel, on the other side of the Red Sea, still needed food, raiment and sleep, as in Egypt, but they no longer *lived* in Egypt. So the believer, while still here in the flesh, needs food, raiment and sleep, just like his unsaved neighbour, but he has nevertheless ceased to “live in the word”. The Lord speaks of being “in the world, but not of it” (John xvii. 11, 16).

(To be concluded).

#7. Rescued out of; translated into (i. 13).
(concluded). pp. 119, 120

There is a still further analogy in connection with Israel's deliverance from Egypt. I Cor. x. 1, 2 states that when Israel passed through the Red Sea they "were all baptized unto Moses". Now Col. ii. says of the rescued and translated members of the church of the one body that they were "buried with Him in the baptism, wherein also ye were raised with Him through the faith of the energizing of God Who raised Him out of the dead" (Col. ii. 12).

The overthrow of the principalities and powers in Col. ii. 15 finds its analogy in the destruction of the Egyptian host, the words "in it" (Col. ii. 15) indicating that the same sea that was a path of safety for the Israelites was the doom of the Egyptians, and that the same cross that rescued and delivered the church was the means of destroying the antagonizing spiritual powers of darkness.

Acts vii. 39-41 shows that when Israel turned back in heart to Egypt they became idolaters. Gal. iv. 8-11 repeats the lesson:--

"Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherein ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."

The Galatians had literally been worshippers of idols. If, after having been saved, they turn back to the weak and beggarly elements of the law expressed in the observance of days, it constitutes incipient idolatry: they are like Israel in the wilderness, putting up another golden calf.

No one who knows the teaching of Col. ii. can miss the evident parallel here. Following baptism and resurrection with Christ, and the spoiling of principalities, so evidently parallel with the overthrow of the host of Pharaoh, we read:--

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days, which are a shadow of things to come why, as though living in the world, are ye subject to ordinances?" (Col. ii. 16-20).

A "rescued" and "translated" people should realize that the Red Sea rolls between them and Egypt. For the church, the Red Sea is the "one baptism" of Eph. iv. which unites its members with Christ their Head.

The "translation" of Col. i. 13 is "*into* the kingdom of the Son of His love", a complete contrast with the rescue "*out of* the authority of darkness". It is a scriptural principle that needs continual emphasis, that the "out of" aspect of redemption demands

the “into” aspect of atonement, access and making nigh, the personal, experimental going on and growing up. And into what a kingdom have we been translated! The kingdom of the Son of His love. What a contrast to that dominion of hate with its sin and death, with desires and thoughts swayed and energized by the prince of the authority of the air.

He “hath made us meet”; He hath delivered us; He “hath translated us”. Truly a threefold cord, not easily broken.

#8. Creation, old and new (i. 13-23). pp. 130 - 134

In our previous consideration of Col. i. 13 we limited our study to the verse in question, dealing mainly with the truth involved in the two words “delivered” and “translated”. Before we go further, we must consider the section as a whole.

Col. 1. 13-23.

- A | 13, 14. Rescue. Translation. Redemption. “Through His blood.”
- B | 15-17. |
 - C | 15. | a | Image of invisible God.
 - b | Firstborn of every creature.
 - D | 16, 17. | c | CREATION. “By Him.” Heaven and earth.
 - d | He is before all.
 - e | In Him all things consist.
- B | 18-20. |
 - C | 18. | a | The Beginning. Head of the body, the church.
 - b | Firstborn from the dead.
 - D | 18-20. | d | In all things pre-eminent.
 - e | In Him all the fullness dwells.
 - c | RECONCILIATION. Through blood of cross.
 - Earth and heaven.
- A | 21, 22. Reconciliation. Presentation. “Through death.”

While the Revised Text rightly omits the words, “through His blood”, in verse 14, they are nevertheless implied, as a reference to Eph. i. 7 will show. This implication is balanced by the sequel in verse 22--“In the body of His flesh through death”; and we have therefore given it a place in the structure.

The structure shows that two creations are before us: first, the material creation in which Christ is pre-eminent as the Image of the Invisible God, and then the new spiritual creation in which Christ is pre-eminent as the Head of the body, and the One in Whom all the fullness dwells. This new and spiritual creation is considered more fully in the corresponding section in Col. iii. 5-15. Let us observe the relationship between these two parts.

Col. i. 13-23 and iii. 5-15.

- G | i. 15, 16. The Creator. The Image.
- H | i. 20. Reconciliation of heaven and earth.
- I | i. 17, 18. Christ pre-eminent. All in Him.
- J | i. 20. Peace and forgiveness of sins.
- K | i. 22. Holy, blameless unreprouable.
- G | iii. 10. Created after Image.
- H | iii. 11. Reconciliation of Jew and Greek.
- I | iii. 11. Christ is all and in all.
- J | iii. 13, 15. Peace. Forgive quarrel.
- K | iii. 9, 12. Put off, put on, holy and beloved.

It is evident that there is an intentional parallel here, and we must not attempt an exposition of Col. i. 13-23 without giving it a place. The subject is so vast that one falters at the threshold. Who can hope to handle aright such truth as is involved in the doctrine of the Invisible God, and of Christ His Image? The mighty sweep of creation here unfolded almost leaves the mind stunned; and even more wonderful is the transition from the Headship of creation to the Headship of the church. That God should create is natural, but that He should redeem and reconcile is a revelation of greater glory; and unless we have a true conception of His purposes and ways more harm than good may come from an attempt to unfold the apostle's teaching. The surest safeguard for the expositor is to observe not only the immediate setting, but also the remote context; and here the remote context embraces every other passage of Scripture that speaks of kindred themes. To explore this vast territory would be a life-work; to attempt to summarize it on paper would demand a large volume. We can do little more than draw attention to the obvious and give a few guiding principles.

While we maintain that the distinctive message of Colossians concerns the dispensation of the mystery, as will be made clear when Col. i. 23-29 is before us, this does not preclude the use of other scriptures when they deal with the same or parallel lines of teaching. While the Image of the Invisible God is a title which occurs only in Colossians, it would be unreasonable to disregard such a passage as John i. 18 in an endeavour to appreciate its meaning.

John i.	Colossians i.	Hebrews i.
The Word.	The Image.	The express Image.
God never seen.	The Invisible God.	The Substance.
All things made by Him.	All things created by Him.	Ages, heaven and earth made by Him.
Preferred before John.	Pre-eminent in all.	Superior to angels.
His fullness.	All the fullness.	Heir of all things.
- - -	All things by Him consist.	All things upheld by Him.
The Word was God.	- - -	Thy throne, O God.
The only begotten Son.	Firstborn.	Firstborn.

Continuing our study from Heb. i. we learn that there is a creation which is to perish and wax old like a garment (Heb. i. 11, 12); while in contrast we have the words, "Thou remainest" and "Thou art the same". Towards the close of the epistle, where the apostle gathers up the threads of his theme, we learn that while this present creation is to perish,

there will be a kingdom that cannot be shaken, but, like the Lord Himself, will “remain” (Heb. xii. 27, 28). The thought of Heb. i. 12, “Thou art the same”, is repeated in Heb. xiii. 8:--

“Jesus Christ, the same yesterday, and to-day, and for the ages.”

The passing of the former creation is described in Rev. xxi. 1-5:--

“And I saw a new heaven and a new earth, for the former heaven and the former earth were passed away, and there was NO MORE sea there shall be NO MORE death, neither sorrow, nor crying, neither shall there be ANY MORE pain: for the former things are passed away Behold, I make all things new.”

If the statement of verse 5 were taken out of its context, it might well be made to teach that all things without reserve or distinction, will be made new, but in the light of the context, it will be seen that much that belongs to the present creation is destined to pass away and will find no place in the new creation of the future.

In a similar way, the reconciliation of Col. i. 13-23 has been explained as co-extensive with creation in its literal sense, and consequently universal in scope, not only with reference to every human being, but also to the seed of the wicked one, to the angels that sinned and even to Satan himself. Yet we have only to read as far as Col. ii. to discover that this cannot be true. Reconciliation in Col. i. is vitally associated with the cross of Christ, and we know no other ground of reconciliation.

Among those included in the creation of Col. i. 16 are “principalities and powers”, and such are included also in the reconciliation of verse 20. We must not, however, teach that *all* principalities and powers are reconciled, for Col. ii., speaking of the same cross as in verse 20, says:--

“Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it” (Col. ii. 15).

It would be just as true to teach from Col. ii. 15 that *not one* of the principalities and powers will be reconciled as to teach universal reconciliation from Col. i. A true interpretation must not take account of either passage by itself, but must embrace both; then we are upon solid rock.

Turning to the passage before us, and verse 14 in particular, we observe that this is practically a repetition of Eph. i. 7. The subject of redemption and forgiveness has been recently studied in the series entitled, “Redemption”, and the reader should refer to these articles if help is needed in the exposition of this wonderful theme.

When dealing with Eph. i. 7 we noted that redemption is not limited to the question of sin and its forgiveness, but has to do also with the purchased possession (verse 14).

Col. i. and Eph. i. traverse the same ground. The new creation of Col. i. 18-20 headed up in Christ finds its parallel in Eph. i. 10:--

“That He might head up again all things in Christ, both which are in heaven and which are in earth.”

The reconciliation and the inheritance of the saints in light is but another presentation of the truth of Eph. i. 14, the redemption of the purchased possession by the great Kinsman Who has met every claim and “made us sufficient”. The place of redemption here cannot be ignored; and in its scriptural meaning it must be the work of the Kinsman-Redeemer and no other. The Egyptians who were dead upon the sea-shore had no Passover lamb offered for them (Isa. xliii. 16, 17); the principalities and powers who were “spoiled” at the cross had no Kinsman-Redeemer. The seed of the wicked one, the Rephaim, are not even to rise from the dead (Isa. xxvi. 14); they were never “in Adam” and never will be “in Christ”.

Creation must be viewed in the light of the purpose of the ages. Sin and death are at present exercising their dreadful dominion over the true seed, but a day is coming when that seed shall be fully delivered. Some will occupy a place of glory far above all heavens, some will hold a position in the New Jerusalem, and some will be blessed in the renewed earth; but just as it will be true of that future temple that “there shall be no more the Canaanite in the house of the Lord of Hosts” (Zech. xiv. 21), so will it be true throughout the universe. The former things will have passed away. Nothing will come through that great dissolution but that which is vitally linked with Him Who is the Firstborn from the dead.

#9. Creation, old and new (i. 13-23). **(contd.). pp. 176 - 180**

“Who is the image of the invisible God, the firstborn of every creature, for by Him were all things created” (Col. i. 15, 16).

The parallel passage in John i. 1 enables us to perceive that we are here dealing with events “in the beginning”. It is not so much the six-days’ creation that is in view as the primal creation of heaven and earth at the beginning. In that beginning He was the Word, and in that beginning He was the Image. Both titles indicate manifestation; in the person of Him Who, in fullness of time, became the man Christ Jesus, the invisible God was expressed.

God is so infinitely above His highest creation that some self-limitation and manifestation was necessary. Quite apart from sin, creation needed a Mediator, and that Mediator was Christ. When Adam was created he was made after the image and likeness of God, and the new man must be “renewed in knowledge after the image of Him that created him” (Col. iii. 10). The present creation also is the work of His hands, and one day He that sitteth upon the throne shall make all things new. In this capacity Christ is the Firstborn of every creature. A superficial reading of this title has led some to teach

that Christ was the first created Being, but that is not the divine reason given. He is called the Firstborn of every creature because He created all, and consequently holds the position of pre-eminence. In the new creation He becomes the Firstborn from the dead with the same object—"That in all things He might have the pre-eminence." John declares that "all things were made by Him", and that "the world was made by Him"; Hebrews that, "He laid the foundations of the earth", and the heavens were the work of His hands. The same epistle declares that "He that built all things is God" (Heb. iii. 4). God alone is the Creator:--

"For thus saith the Lord that created the heavens; God Himself that formed the earth and made it I am the Lord; and there is none else a just God and a Saviour; there is none else I have sworn by Myself that unto Me every knee shall bow, every tongue shall swear" (Isa. xlv. 18-23).

Isaiah is emphatic that the Creator is God and none else, and that one day every knee shall bow unto Him. Col. i., John i., and Heb. i. are equally emphatic that Christ is the Creator of all things and that He is "God" and "Lord". And Phil. ii. teaches that what is foretold in Isa. xlv. 23 of God alone, will be fulfilled in Christ: "In the name of Jesus every knee shall bow."

We have no need to "explain"; we are called upon to "believe". While there is nothing unreasonable in God's revelation, we can well understand that such subjects as the Godhead are so far removed from human knowledge and experience that no language can adequately express the truth concerning them. Neither do they conform to human logic. It is certainly true in ordinary life that one person cannot be in two distinct places at the same time. It is certainly true of all mundane things that that which never had a beginning cannot now exist. But dare we extend this logic to the higher realm of the things of God? Let us rather acknowledge with true humility of mind that confessedly great is the mystery of godliness, and not seek to intrude into things beyond our range. Some reader may interpose the objection that we have just been guilty of the thing we condemn, and urge us to refrain from speaking of the deity of Christ. But this is not a legitimate criticism; we have every warrant for a faith that holds the truth of both Isa. xlv. and Col. i., without attempting either philosophy or demonstration.

What a tremendous statement is that of Col. i. 17: "By Him all things consist." It is paralleled only by the impressive words of Heb. i. 3: "Upholding all things by the word of His power." The word "consist" appear in Peter's account of the primal creation:--

"For this is hidden from them by their willfulness, that there were heavens of old and an earth out of water and by means of water, *consisting* by the word of God" (II Pet. iii. 5).

We are taught that particles of matter are held together by a force called *cohesion*, but strictly speaking this statement tells us nothing. "Cohesion" is simply the Latin for the words, "hold together", so that we are left at the starting-point. Who holds all things together, and how? Science cannot tell. It speaks of forces of gravity, of cohesion, of elasticity. But these are only labels; what underlies these forces is beyond human knowledge. Is it not refreshing to turn from a mechanical and, logically, an impossible

universe to find the problem solved by the recognition of a Person? In the material as well as in the spiritual realm, He must have the pre-eminence.

We have seen that the title of “The Firstborn of every creature” has its spiritual counterpart in “The Firstborn from the dead”. The reason in both cases is the same—that He might have the pre-eminence:--

“For to this end Christ both died and rose and lived again, that He might be Lord both of the dead and living” (Rom. xiv. 9).

The title, “The Image of the invisible God” corresponds to the title, “The Head of the Body, the church: Who is the beginning”. The word for “beginning” is *arche*, the plural of which occurs in verse 16, translated “principalities”. The word “prince” is here seen with its twofold meaning of a “ruler”, and one who stands “first”. The title appears in Rev. xxi. 6: “I am the first and the last.” Its fitness is clearly seen in this passage, for here the new heaven and the new earth have come into being, and He Who was the Beginning is now seen as the End. If only we could grasp this thought! It seems a tremendous thing for us to see our election “before the overthrow of the world”, but let us remember that Christ, our Head, is Himself the Beginning, “the Beginning of the creation of God” (Rev. iii. 14), without Whom creation would never have been. We think of the various destinies of the redeemed, and particularly of the surpassing glory of our own destiny “far above all”, yet He, our Saviour, is the End, without Whom this creation would be without purpose and without goal. If we would be “in tune with the Infinite” this is the only way. Only when Christ is our Beginning and our End shall we echo the sacred chord of heaven.

As an expression of this title, Rev. xxii. 13 adds the words: “The First and the Last”, a title used by Isaiah with no ambiguity:--

“I am He; I am the first, I am also the last, Mine hand also hath laid the foundation of the earth, and My right hand hath spanned the heaven; when I call unto them, they stand up together” (Isa. xlviii. 12, 13).

Here we have undoubtedly the basis of Heb. i. 10; and the expression “stand together” is very similar to the verb “consist” in Col. i. Both of these passages speak of Christ. The title is used again in Isa. xlv. 6: “I am the first, and I am the last; and beside Me there is no God.” Isaiah declares this title to belong to God alone. Revelation and Hebrews declare that it belongs to Christ, a doctrine that is much associated with the creation.

As related to the church, Christ is the Beginning by virtue of resurrection, being the Firstborn from the dead. None but those who are associated with that resurrection can form part of the new creation. He Who in resurrection glory became Head of the church, became also, and at the same time, “the Head of all principality and power” (Col. ii. 10), and one day will head up all things in heaven and in earth—that is, all those things that are allied to His resurrection, for apart from this they must pass and “vanish away”. There is a wonderful mystery in this relationship of the invisible God with the church

which is the Body. This is seen, in measure, in the unity of the Spirit of Eph. iv.: “There is one Body one God and Father” Further, what Christ is to the Godhead, the church is to Christ. In Him all the fullness dwells, and the church is the fullness of Him Who in His own time and way is the one Who filleth all in all.

The structure places in correspondence the two statements:--

“In Him all things consists.”

“In Him all fullness should dwell.”

What is the principle underlying this comparison—the thought of “consisting” balancing that of “fullness”? We believe the reader will share our wonder at the perfect fitness of the words of Scripture as the truths of this correspondence unfold.

II Pet. iii. has already supplied the fact that in Gen. i. 1 the earth “consisted” out of and through water. Peter continues: “Whereby the world that then was, being overflowed with water, perished” (II Pet. iii. 6). This is the “overthrow” of Gen. i. 2: “The earth was without form and void, and darkness was upon the face of the deep.”

Now the antithesis of the scriptural conception of “fullness” is not mere “emptiness”, but a “rent” or “schism”. This may be seen in the first occurrence of the word “fullness” in the N.T.:--

“No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up (‘the fullness’, *pleroma*) taketh from the garment, and the rent (*schism*) is made worse” (Matt. ix. 16).

Gen. i. 2 is the great “rent” and in Christ all the “fullness” dwells. Of this fullness the church forms a heavenly part, and it is destined that at “the last” God shall be “all in all” (I Cor. xv. 24-28). It was because God knew the end from the beginning, both the “rent” of Gen. i. 2 and His perfect plan to restore and renew, that He placed in correspondence the “consisting” of the original creation and the “fullness” of the new creation, leaving it for His children, as led by Himself, to discover with delight these wonders of His truth.

We have still to consider creation and resurrection, but such a theme is too vast for the close of an article. May we with humility, born of a realization of wonderful grace, be thankful for that revelation of love which discloses the position assigned to poor outcast Gentiles in this dispensation of the mystery.

#10. Col. i. 13-23 (concluded).
Reconciliation, and a special note on adoption
in the three spheres.
pp. 211 - 216

Looking back, by faith, to Gen. i. 1, to the period before the great overthrow, we learn from Col. i. that Christ occupied a twofold relationship: (1) to the invisible God, and (2) to every creature. To the One He was the Image; to the other He was the Firstborn, and, as such, He not only created all things in heaven and earth, but was before all things and in Him all things consisted, or were held together.

Entering now the region of grace we find Christ is the Head of the body, the church, the Beginning, the Firstborn from the dead, that in all things He might have the pre-eminence. There is a close connection between the Image and the Head, as may be seen from the account of the creation of Adam. Immediately following the statement, "Let us make man in our Image", come the words, "and let them have dominion". Headship and image come again in I Cor. xi. 1-7.

Turning once more to Col. i. we observe that creation gives place to reconciliation in the scheme of the passage (*see* structure page 130), and this must be our next consideration. The word used in Col. i. 20 and 21 is *apokatallasso*, and occurs but once elsewhere, namely, in Eph. ii. 16. It is the climax of a series of words, all of which indicate some form of change. To be able to appreciate in any measure its wondrous intent, we must all be acquainted with the derivation of this term. Lying at the root of the word is *allos*, meaning "other", indicating that a change from one state to another is in view. *Allaso*, the next development, shows this more plainly, inasmuch as it is translated "change"; "change the customs" (Acts vi. 14), "changed the glory" (Rom. i. 23), "we shall be changed" (I Cor. xv. 51, 52), "change my voice" (Gal. iv. 20).

To indicate varying shades of "change" this word *allaso* is supplemented by the prefixes *dia*, *kata*, and *apokata*.

Diallassomai occurs in Matt. v. 24, where it is a question of the reconciliation of equals, "Be reconciled to thy brother".

Katallasso occurs as follows:--

"Enemies *reconciled* being *reconciled*" (Rom. v. 10).

"God hath *reconciled* us" (II Cor. v. 18).

"God was in Christ *reconciling*" (II Cor. v. 19).

"Be ye *reconciled* to God" (II Cor. v. 20).

"*Reconciled* to her husband" (I Cor. vii. 11).

Katallage is translated "atonement" in Rom. v. 11, which would be a good rendering if the word had not such a fixed meaning in the O.T. As it is, "atonement" has lost its

original meaning of reconciling, or making “at one”, and is now understood as making a propitiation. It is therefore better in Rom. v. 11 to translate the word “reconciliation”, and thus avoid the thought that we have ever received the atonement or propitiation—God alone received that.

“The *reconciling* of the world” (Rom. xi. 15).

“The word of *reconciliation*” (II Cor. v. 18, 19).

Apokatallasso appears in the following passages:--

“*Reconcile* the both” (Eph. ii. 16).

“*Reconcile* all things” (Col. i. 20).

“You hath He *reconciled*” (Col. i. 21).

If the reader will read through the above references, he will see that *katallasso*, *katallage* and *apokatallasso* are used exclusively by Paul.

We have written elsewhere upon the bearing of these facts upon the ministry of the apostle Paul (*see* “The Apostle of the Reconciliation”) and must here confine ourselves to the epistle we are studying. We cannot, however, exclude the companion epistle to the Ephesians, for these two epistles are complementary and present the truth of the mystery from all angles.

Someone may ask the significance of the change of expression from *katallasso* to *apokatallasso*. It will be observed that the two words are not used indiscriminately, but are kept strictly to the two sets of Paul’s epistles. The lesser word is used before Acts xxviii.; the fuller word is used only in the epistles of the mystery. The lesser word is used of a reconciliation made, but not necessarily experienced (*see* Rom. v. 10, xi. 15; II Cor. v. 19), whereas *apokatallasso* indicates a reconciliation made, entered into and appreciated—in other words, *apo* lends something of the thought of the word “mutual”.

In Eph. ii. 16, where it occurs first, the reconciliation is confined to the two elements that entered into the creation of the new man:--

“And that He might reconcile *the both* unto God in one body by the cross.”

Its association with a new creation is important, and the reader should note that the word translated “make” in verse 15 really means “create”:--

“For to *create* in Himself of the twain one new man” (Eph. ii. 15).

Reconciliation and new creation are as much here in Eph. ii. as they are in Col. i. This church thus created is called “the fullness” in Eph. i. 23, of which Christ is the Head (Eph. i. 22). In the practical outworking of the doctrine of Eph. ii. we have the “new man which after God is created in righteousness and holiness of truth” (Eph. iv. 24), which still stresses the place that the new creation has in this teaching. The reconciliation of Eph. ii. is between the two sections forming the One Body—the enmity

necessitating this reconciliation being represented by the middle wall of partition, which has been destroyed (*see* Col. ii. 14-17, where the word “ordinances” re-appears).

This reconciled church, however, has a destiny “far above all” and is composed of sinners who, before salvation, were alienated and enemies from all that is holy. The alienation that was cancelled in Eph. ii. was the alienation of the Gentile from all covenant relationship with God (*see* Eph. ii. 12). Here, the alienation to be cancelled is the alienation of enemies by reason of wickedness, so that they shall be “made sufficient” for their glorious and holy position at the right hand of God.

Distant Gentiles were “made nigh” by the blood of Christ (Eph. ii. 13): alienated sinners are reconciled by the blood of His cross, and in the body of His flesh, through death (Col. i. 20-22). The reconciliation of Eph. ii. brings about peace among the members of the body: the reconciliation of Col. i. brings about peace with regard to that body and the holy inhabitants of heavenly places. If we look at Eph. i. 23 we shall see that “the fullness”, *to pleroma*, is balanced by “the all things”, *ta panta*, and this is also true of Col. i. 19, 20:--

“Because in Him it was well-pleasing that all the fullness, *pan to pleroma*, should dwell, and through Him to reconcile the all things, *ta panta*, unto Him, having made peace by the blood of His cross, whether things in earth or things in heaven.”

The “all things” here cannot be considered universal, because by the self-same cross and at the self-same time those principalities and powers that were antagonistic were “spoiled” and “triumphed over” (Co. ii. 15).

There is much more than first meets the eye in the question of principalities and powers in relation to the church and the heavenly places. First, it will be seen that Christ is said to be the Head of both the church and principalities. There is, therefore, something in common between them. The church was chosen in Christ before the overthrow of the world, and our studies in the usage of the word “overthrow”, *katabole*, and the Hebrew words *tohu* and *bohu*, “without form and void”, left us without doubt that there was a defection and fall among these high spiritual powers whereby they lost their high position “in heavenly places”. Further, a principle is evidently laid down in Deut. ii. which applies to the church and its heavenly inheritance, for there, over and over again, we read that giants, Anakim, etc., were dispossessed of their inheritance in the land of Canaan, and that Esau, Moab and others “inherited them”:--

“As Israel did unto the land of his possession” (Deut. ii. 12).

As we have already shown, the word “fullness” supposes a “rent” to be filled, a “schism” to be healed, and, in the heavenly section of the great restoration, the church of the one body is the “fullness” of Him Who, in His turn, will one day fill the “all things”, so that from the highest glory to the ends of the earth there shall be one complete and glorious fullness that will bring about the saying that is written:--

“That God may be all in all, *ta panta en pasin*” (I Cor. xv. 28).

Adoption in the three spheres.

In each sphere of blessing there is one special company who receive the adoption. On the earth among the nations the adoption belongs exclusively to Israel:--

“To whom pertaineth the adoption” (Rom. ix. 4), and Israel shall be “head and not tail” (Deut. xxviii. 13) in that day.

“For the nation and kingdom that will not serve thee shall perish” (Isa. ix. 12).

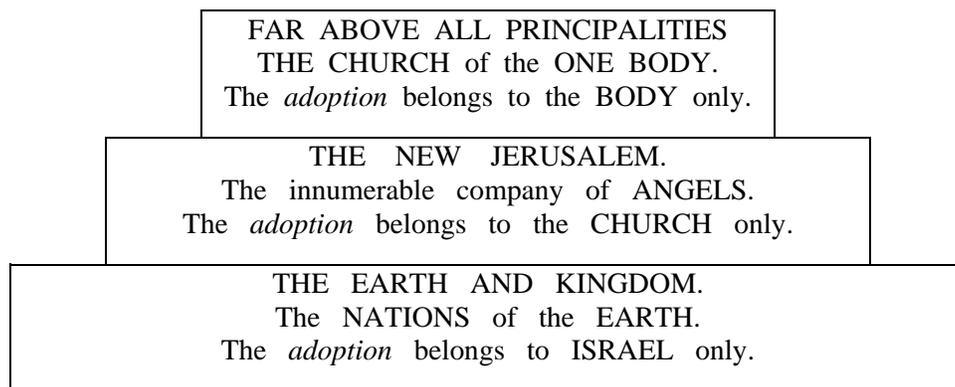
“But ye shall be named the priests of the Lord, men shall call you ministers of our God” (Isa. lxi. 6).

The second sphere is variously described as the New Jerusalem, Jerusalem which is above, the heavenly country and the heavenly city, and forms part of the teaching of Galatians, Hebrews and Revelation. The heavenly Jerusalem is the abode of angels:--

“But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and unto an innumerable company of angels, to the general assembly and church of the firstborn (the adoption) which are written in heaven” (Heb. xii. 22, 23).

Instead of being head among nations, as Israel will be upon the earth, those who receive the adoption (as taught in Gal. iv. 5) will inherit this high dignity in the New Jerusalem—sinner saved being raised “higher than the angels”, and forming the blessed adoption in that second sphere.

The full blaze of glory, however, is reserved for the third and highest sphere. Here angels are not mentioned. Around the throne in ever widening circles are the principalities, the powers, the dominions and the thrones, but not one of these high beings have the adoption—that is reserved for the church chosen before the foundation of the world, and predestinated unto this adoption by God Himself. Higher than the highest principality or throne in the super-heavens is reserved the place of honour for that church which has been raised from the very lowest and degraded of mankind. Here is grace beyond dreams, and the great reconciliation between that chosen church and all the blessed occupants of that higher glory has been accomplished. Let us not pass this matter by too hurriedly, but let us re-state in diagram form what we have seen, so that its bearing upon our subject shall be fully realized.



So complete is the work of reconciliation, that this church, composed of aliens and enemies, shall be presented

“holy and unblameable and unproveable in His sight” (Col. i. 22).

The heavenly host will have been already reconciled to this high privilege. Never again shall defection enter into the creation of God, for all are now vitally united to the Son of God Himself, Who is Head over all.

While the actual word “adoption” does not appear in Col. i., it is really incipient in the dual title of the Lord, “The Firstborn”. Israel is God’s Firstborn on the earth (Exod. iv. 22). The church of the New Jerusalem is the church of the Firstborn in that sphere (Heb. xii. 23). The church of the One Body is the church of the Firstborn “far above all”. What grace! What glory! What a walk that must be that can be called “worthy”!

The Coming of the Lord.

#11. The N.T. fulfillment. The testimony of John's Gospel. pp. 21 - 23

We come now to the Gospel of John to discover whether it contains statements concerning the second coming of the Lord distinctive enough to justify the idea that here we find the hope of the church as something distinct from the hope of Israel. The first allusion to the coming of the Lord is found in John i. 51:--

“Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.”

Taking it for granted for the moment that this *does* speak of the second coming, what do we learn? In the first place there can be no doubt as to its reference to Jacob's dream at Bethel. That dream confirmed to Jacob the covenant made with Abraham and Isaac. Its burden was the “land”, the multiplication of the “seed”, and the great promise that in that seed all families of the earth should be blessed. Should any be tempted to introduce an argument from Galatians to the effect that the “seed” includes believing Gentiles, we would reply that the believing Gentiles cannot at the same time be both the “seed” and the “families of the earth” blessed by that seed. Details apart, however, there is nothing pre-eminently church-like in this reference to Gen. xxviii. Perhaps the context in John i. will supply the lack.

Nathaniel is described as “an Israelite indeed, in whom is no guile”, and the Lord is described as the Son of God and the *King of Israel*. This is immediately followed by the wedding feast of Cana. We have therefore added to our knowledge of the second coming, but not one word have we learned concerning the distinctive hope of the church, for all is in line with Israel's hope.

In John v. 28 we have another reference that we *may* find speaks of the second coming. Take it for granted at the moment that it does speak of that coming, what do we learn?

“The hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation.”

As it is a fact of the first importance that the hope of the church precedes the resurrection of the last day, we must see that while this passage is, in itself, a wonderful revelation of truth, there is nothing distinctive of the church here.

The next references are found in John xiv. 3, 18, 28:--

“And if I go to prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also” (John xiv. 3).

“I will not leave you comfortless: I will come to you” (John xiv. 18).

“I go away, and come again unto you” (John xiv. 28).

We must remember that, however wide the application of these passages may be, they were spoken in the first place to the little band of disciples for their comfort and strength at the time of the Lord’s apprehension and death. In John xvii. 20 the Lord differentiates between those addressed here, and those who should hereafter believe through their word, and unless we are to disregard all the statements of Matthew, and make the twelve apostles members of the church of the mystery, we must beware of reading into the revelation given in John xiv. truth unrevealed at the time.

Seeing that the Lord was ministering to the comfort of those who would be left “orphans” (xiv. 18), we do not get the details or the view point of prophecy, but instead the statement that although the Lord was leaving them to go to the Father (verse 28), When He came again He would receive them, be with them, and share with them the prepared places in the house of many mansions. It does not require much scriptural knowledge to see in this a reference to the holy city which shall come down out of heaven. To dwell in the house of the Lord for ever was the hope of the writer of Psa. xxiii. and of all the O.T. saints. The “Father’s house” we suggest is the “tabernacle of God” which John describes in Rev. xxi. 3 and 9-27.

We know, of course, that many children of God look to the New Jerusalem as the abode of all the redeemed, and would most certainly include the apostles of the Lamb in the “church”. To such we have no word here, for the argument would necessitate a resumé of the purpose of the ages; moreover, the subject is dealt with in the pamphlet entitled *United yet Divided*. Our words are at the moment directed to those who have learned to discern between Israel and the church, and between the bride and the body. Such will fail to discover in John’s Gospel any direct or distinct testimony to the second coming that would sever it from the teaching of Matthew and the O.T. Prophets. John’s remark in xxi. 23 has no real bearing upon the matter, and with this reference our examination of the testimony of the Gospels is brought to a conclusion. The witness is one. The coming of the Lord is set before us as the coming of the Son of man to take the kingdom and to reign, coming to give blessing and peace to those Israelites indeed who are without guile, and to sit on the throne of His glory and divide the nations in connection with their entry into the kingdom.

The next book to be examined is the Acts of the Apostles, and as this is a continuation of the four Gospels, we shall have a check upon our findings by the comparison of the two sets of teaching on this great subject.

**#12. The N.T. fulfillment.
Acts, and the hope of Israel.
pp. 61 - 64**

The testimony of the Acts of the Apostles to the second coming of the Lord is found at the very opening of the book. As a result of forty days' instruction, opened Scriptures, and opened understanding, the apostles asked: "Lord, wilt Thou at this time restore again the kingdom to Israel?" (Acts i. 6).

Restoration.

While the actual time and season were not matters of revelation, the restoration of the kingdom to Israel was a very real scriptural hope of Israel, as the testimony of the O.T. and of the N.T. proves. At the ascension of the Lord the disciples are found steadfastly looking toward heaven, and two men in white apparel, evidently angels, say to them:--

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, SHALL SO COME IN LIKE MANNER as ye have seen Him go into heaven" (Acts i. 11).

This ascension took place from the mount of Olives (verse 12), and the words of the angels are a direct reference to Zech. xiv. 4, Dan. vii. and Matt. xxiv. 30. The words, "shall so come in like manner" spoken on the occasion, in the place, and circumstances detailed, compel us to understand that the Lord's coming, as referred to here, will be

- (1) In connection with the restoration of the kingdom to Israel.
- (2) With the clouds of heaven.
- (3) Accompanied by angels (the men in white).
- (4) To the mount of Olives, near Jerusalem.

If these accompaniments are legitimately included in the words "so come" and "like manner", we have but added to the kingdom passages and O.T. references, and have introduced no feature that can be distinctly called "church truth", unless it be the elective character of the company that witnessed the ascension. As there was not a single Gentile in the company, this exclusiveness cannot be made to indicate the church.

Between the opening reference to the second coming and the next statement in Acts iii. 19-26 comes Pentecost, and if the statement that "the church began at Pentecost" is true, we may find a very distinct development in doctrine. It will be found that Peter addresses "men of Israel", and speaks of God as "the God of Abraham, and of Isaac, and of Jacob, the God of our fathers" (Acts iii. 12, 13).

"Repent ye therefore, and be converted, that your sins may be blotted out" (Acts iii. 19).

These opening words have a more evangelical note than those of Acts i. 11, yet they are but the necessary prelude to the blessings in store for Israel. This is no gospel message to the “unsaved” as such. Further, this repentance, conversion, and blotting out of sins are

“so that seasons of refreshing may come from the presence of the Lord, and He may send Jesus Christ, Which before was preached unto you: Whom heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since (the) age” (Acts iii. 20, 21).

If the opening reference of Acts i. 11 be connected with the “restoration” of the kingdom to Israel, this second reference is intimately connected with the “restoration” of all things that had been spoken by God through the prophets. This restoration is so clearly defined in the prophets (*see* series entitled “Studies in the Prophets” in Volume XVII), as to preclude anything distinctly applicable to the “church”, and provides a most definite answer to the apostles’ question: “Wilt Thou at this time restore again the kingdom to Israel?”

The closing verses of Acts iii. but add their quota in confirmation of this same fact:--

“For Moses all the prophets from Samuel ye are the children of the prophets, and of the covenant, which God made with our fathers, saying unto Abraham, And in thy seed shall all families of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities” (Acts iii. 22-26).

As an immediate outcome of the healing of the lame man at the gate of the temple, Peter uttered the words we have just considered in iii. 19-26. Being further opposed by the rulers, Peter urges the typical nature of this miracle—it was the nation’s *restoration* in miniature:--

“This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there THE HEALING (i.e., the national one) in any other” (Acts iv. 11, 12).

Here we have further light upon iii. 19, 20. The heavens must receive Him until the time of restoration, because He was set at nought and will not return until the time for Israel’s healing has come.

A reference to the Psalms here quoted by Peter will show that he had the second coming in view:--

“The stone which the builders refused is become the head stone of the corner Hosannah (save now) Blessed is He that cometh in the name of the Lord; we have blessed you out of the house of the Lord” (Psa. cxviii. 22-26).

This quotation, moreover, will show the connection between Matt. xxiii. 38, 39 and xxiv. 1, 2, a connection obvious to those who were familiar with O.T. Scripture, as the disciples were, but to the less instructed apparently without true sequence.

Rejection.

The fact that the restoration is deferred to future times indicates rejection. Stephen touches upon this in the speech that led to his martyrdom. His words revolve around two typical incidents in the lives of Joseph and Moses:--

“And at THE SECOND TIME Joseph was made known to his brethren” (Acts vii. 13).

“This Moses whom they refused, saying, Who made thee a ruler and a judge? The same did God send to be a ruler and a deliverer” (Acts vii. 35).

These two typical events Stephen brought to bear upon Israel’s rejection of the Lord and of His second coming, and when his hearers were cut to the heart, Stephen looked up into heaven and said, “I see the heavens opened, and the Son of man standing on the right hand of God” (Acts vii. 55, 56), which is but another reference to Dan. vii.

The Judge of quick and dead.

Peter and Paul refer to the second coming by stating that the Lord Jesus was to be the Judge of the quick and the dead:--

“He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and the dead” (Acts x. 42).

“He hath appointed a day in the which He will judge the world in righteousness by that Man Whom He hath ordained” (Acts xvii. 31).

The charge against Paul, in this same chapter, was that he preached “another *King*, one Jesus” (Acts xvii. 7). The statement in Rev. xi. 18: “the time of the dead, that they should be judged”, is at the sounding of the seventh trumpet when great voices in heaven proclaim that “the kingdoms of this world are become the kingdoms of our Lord and of His Christ” (Rev. xi. 15-18). It needs the introduction of another word to bring these passages into the range of the hope of the church, and that word is not used of the second coming during the Acts.

The last reference we turn to is found in Acts xxviii. Paul’s ministry as recorded in this book is drawing to its close. A fresh, unexplained ministry is in view. Whatever name the apostle shall give to the hope he entertained in this chapter when the epistles to Galatians, Thessalonians, Corinthians and Romans *had already been written*, must indicate the hope that covers all that period. In verse 20 he tells us that it was “for the hope of *Israel*” that he was bound with a chain. Now if the hope of the church during the Acts was something peculiar, something secret, something special, how could Paul,--the preacher of truth, the advocate of right division, the steward of the mysteries--how could he say such a thing? The blessing of the nations under the Abrahamic covenant is not “church” truth, but is involved in the “restoration” made known by the holy prophets (Acts iii. 19-26). Throughout the Acts ministry, for this selfsame reason, Paul put the “Jew first” (Acts iii. 26; Gal. iii. 13, 14; Rom. xv. 8, 9, 12, 13).

So far, the testimony of the Acts, both before and after Pentecost, is in perfect harmony with that of the four Gospels and the O.T. Prophets. The Epistles and the Revelation must now be studied, and we shall then have considered all that has been written for our learning, and refrain from attempting to draw conclusions without sufficient information.

#13. The N.T. fulfillment.
The witness of Peter and James to the dispersion.
pp. 101 - 104

As all that we have yet seen of our subject has been very definitely connected with Israel, it would seem wise to leave Paul's testimony until we have completed our study of the remainder of the N.T., and considered the testimony of James, Cephas and John as ministers to the circumcision (Gal. ii. 7-9). Accordingly we turn to the epistle of James.

The true rendering of the word "James" is "Jacob". That the translators of the King James' Version should use this name is not surprising when we remember that followers of King James were called "Jacobites". The opening verse of the epistle reads, therefore:--

"Jacob, a servant of God, and of the Lord Jesus Christ, to the TWELVE TRIBES which are scattered abroad."

If any reader maintains that the "twelve tribes" is an appropriate title of the church which knows neither Greek nor Jew, we cannot approve of his logic, though we can readily admit his inconsistency if he takes to himself the whole epistle; but for those who have learned to distinguish things that differ, a letter addressed to the twelve tribes, though it may possess the full authority and blessing which belong to "all Scripture", must of necessity contain much that cannot strictly refer to the church.

The theme of the epistle is that of patience in tribulation, with glory in prospect at the end. With this theme the first chapter opens, and with it the last chapter closes:--

"Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh ye have heard of the patience of Job" (James v. 7-11).

James here refers to some of the O.T. prophets for his figures:--

"After two days He will revive us, in the third day He will raise us up, and we shall live in His sight He shall come unto us as the rain, as the latter and former rain unto the earth" (Hos. vi. 2, 3).

Joel, also, speaks of the former and latter rain in direct connection with the restoration and Pentecost (Joel ii. 23-31). It is not by accident that towards the close of chapter v.

James speaks again of the rain, this time of its withholding from the earth for a period of *three years and a half* (James v. 17). As we have already seen, James writes to Israel, urging patience, and using the figure of the husbandman; and he includes the actual period of three and a half years that Revelation indicates to be the time of Israel's greatest testing (Rev. xiii. 5). Moreover, in chapter v., he speaks of the "Judge standing before the door" (James v. 9).

We now pass on to the fuller testimony of Peter. In the opening greeting of the epistle of James the wording is literally, "To the twelve tribes, to those in the dispersion" (*en te diaspora*). Peter follows the same course and addresses his epistle to the "sojourners of a dispersion" (*diasporas*). The word *diaspeiro* implies the thought of sowing, as seed, the choice of the term being in harmony with the prophecy of Hos. ii. 23, and the title of Jezreel.

James speaks of the need of patience during the time of tribulation; Peter also speaks of the need of patience and of a similar time of fiery trial. In connection with this period of trial the apostle brings into prominence the second coming of the Lord:--

"That the trial of your faith, being much more precious than of gold that perisheth (though it—i.e., perishing gold—be tried with fire), might be found unto praise and honour and glory at the *revelation* of Jesus Christ" (I Pet. i. 7).

It is necessary to keep distinct the two words, "appearing" and "revelation". The translators of the A.V., not having seen the dispensational distribution of terms dealing with the Lord's coming, have used the word "appearing" here for "revelation", but this is not sufficiently accurate. *Apokalupsis* should always be translated by the word "revelation"; the translators themselves have rendered its verbal form "revealed" in James i. 5 and 12, and in verse 13 the actual word is correctly rendered:--

"Wherefore gird up the loins of your mind, be sober, and hope to the end (or perfectly) for the grace that is to be brought unto you at the revelation of Jesus Christ."

The apostle reverts to the fiery trial and its connection with the coming of the Lord in chapter iv.:--

"Beloved, think it not strange concerning the fiery trial which is to try you but rejoice inasmuch as ye are partakers of Christ's sufferings, that, when His glory shall be *revealed*, ye may be glad also with exceeding joy" (I Pet. iv. 12, 13).

This perfect balance of teaching is the more strikingly emphasized when we remember that the true rendering of I Pet. i. 11 is not, "the sufferings *of* Christ", but the "sufferings *for* Christ, and the glories that should follow". This does not, of course, by any means deny the truth that the one great basis of all glory is the suffering *of* Christ, and to this Peter refers before his epistles closes:--

"The elders that are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. v. 1-4).

In this passage we have portrayed the intimate connection between the sufferings of Christ, and the sufferings for Christ, for a “witness”, here, is not a mere spectator, but one who is willing, if need be, to seal his testimony by death. The word is translated “witness” and “martyr” in the Revelation (i. 5 and ii. 13). Martyrdom was not far away from those to whom Peter wrote, and in his closing words he still has this in mind:--

“But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, *after that ye have suffered awhile*, make you perfect” (I Pet. v. 10).

The second epistle does not add materially to the teaching of the first on this subject, but is concerned with the denial of the Lord’s coming and the problem of its apparent delay. “Knowing this first” are the key-words:--

“*Knowing this first*, that no prophecy of the Scripture is of its own unfolding” (II Pet. i. 20).

“*Knowing this first*, that there shall come in the last days scoffers” (II Pet. iii. 3).

The first passage deals with the certainty of the fulfillment of the prophecy concerning the Lord’s coming; the second deals with those who, by misunderstanding the results of certain dispensational changes, denied the fulfillment of the promise altogether. In both contexts there is, as we shall see, an appeal to Scripture:--

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ” (II Pet. i. 16).

This statement the apostle establishes in two ways: first, by introducing the type of the Mount of Transfiguration; and secondly, by the word of prophecy made more sure.

In chapter iii. Peter still holds most firmly to the truth, and will not for a moment admit that the Lord is slack concerning His promise. It is unwise, the apostle declares, even to measure length of time by our own understandings, for in some things a day may be as a thousand years, or a thousand years as a day. The coming of the Lord for which Peter waited, however, was that coming which is connected with the day of the Lord, the dissolving of heavens, and the burning up of the elements, events that usher in the new heavens and the new earth. There is no uncertainty as to what Peter hoped for; the uncertainty comes in at the point where the subject passes from Peter’s province to Paul’s. Referring to the apparent delay in the fulfillment of the promise of the Lord’s return, Peter says:--

“Account that the longsuffering of our Lord is salvation, even as our beloved brother Paul also according to the wisdom given unto him hath writings unto you, as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction” (II Pet. iii. 15, 16).

Several items of importance are contained in these words:--

1. Paul’s epistles are classed with “the other scriptures”, and these Peter has already testified to be inspired (II Pet. i. 16-21).

2. Peter, though an apostle, confesses that some of Paul's teaching is "hard to be understood".
3. The fact that the coming of the Lord had not taken place as had been expected must not, says the apostle, be considered "slackness", but concerning a full and inspired explanation of the purpose of God during this interval, one man only had received a message, and that man was Paul.

Not one word has been added by either James or Peter that is not a legitimate expansion of O.T. prophecy. The second coming of the Lord is rooted deep in the scriptures of the old covenant.

#14. The N.T. fulfillment.

The witness of John.

pp. 147 - 150

We have already considered the testimony of James and Peter; and we have now to deal with the testimony of the apostle John, who was also a minister of the circumcision. His three epistles and the book of the Revelation will complete this phase of survey, as Jude's witness has already received attention. The first reference to the Lord's coming is I John ii. 28:--

"And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

While the general teaching of this passage is true for all the saints, there are some features that hedge it about and limit its interpretation. The "abiding" here is, in a special sense, connected with the "anointing":--

"But the anointing which ye have received of Him *abideth* in you, and ye need not that any man teach you; but was the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall *abide* in Him."

This anointing is a feature of the period when supernatural gifts obtained in the church, and its character may be gathered from the statement that the anointed person needed no one to teach him. By comparing II Cor. i. 21, 22 with Eph. i. 13, 14 we observe an inspired omission that reveals plainly the distinctive difference between the two dispensations:--

"Now He which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts" (II Cor. i. 21, 22).

"Ye were sealed with the holy promissory Spirit, which is the earnest of our inheritance" (Eph. i. 13, 14).

It will be seen that the sealing and the earnest apply both before and after Acts xxviii., but that in II Cor. i. there is the added thought of "stablishing" and also the "anointing". The anointing in a special way taught the believer "to abide in Him", with the second coming in view. That coming would be a time of judgment for the works of the

redeemed, and the anointing would lead them so to live that they might not “be ashamed before Him at His coming”.

Chapter iii. continues the consideration of the effect of the hope of the Lord’s coming upon the present life of the believer:--

“We know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope on Him, purifieth himself, even as He is pure”
(I John iii. 2, 3).

It would often help us if we could more readily conform to the principles of Scripture concerning knowledge: “We know not”—“But we know.” There is a fascination about the unrevealed that often obscures the necessity for putting into practice the truth for the present. The Corinthians were lacking in spirituality; and it is the Corinthian church that raises the question, “With what body do they come?” (I Cor. xv. 35). They were more concerned with the unrevealed future than with the necessity to walk worthy of their calling:--

“We know not what WE SHALL BE, but WE KNOW we shall be like Him”
(I John iii. 2).

There is, possibly, a reference to the second coming in the Second Epistle of John:--

“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist” (II John 7).

In the first epistle we have a similar passage:--

“Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist” (I John iv. 3).

In the originals of these two passages there is a difference in the verb, I John iv. using *eluluthota*—the perfect participle—and II John 7, *erchomenon*—the present participle. The intention of the writer in the use of these two participles seems to be to refer to the first and the second comings. In the first epistles, the Lord “*has come*”; while in the second, He “*is coming*”. Antichristian teaching denies both that the Lord has come and that He will come again in the flesh.

There remains the book of the Revelation. The latter is so largely concerned with the subject of the Lord’s coming that we can do little more here than refer to the series of articles concluded in Volume XV on that book. The coming of the Lord is the theme of the book and is connected with the establishment of Israel as a kingdom of priests, and of the Lord as “Prince of the kings of the earth”. It is a fulfillment of the prophecy of Zech. xii. 10, and has to do with “the tribes of the land”, and “the day of the Lord”. All this is contained in the first chapter.

The actual revelation of the Lord is described in Rev. xix., and is closely associated with the destruction of Babylon, the marriage of the Lamb, the great slaughter which is called the supper of the great God, and the millennial reign. He comes to “smite the

nations” and to “rule them with a rod of iron”; and He “treads the winepress of the fierceness and wrath of Almighty God”, a fulfillment of the prophecy of vengeance in Isa. lxiii. 1-3. With the promise, “Surely I come quickly”, and the answering prayer, “Even so, come, Lord Jesus”, the testimony of this book closes.

We have now to review the teaching of the apostle Paul in order to compare it with what we have already seen. We shall then be in some degree fitted to come to a conclusion on the matter. To this study we must address ourselves in subsequent papers.

#15. The N.T. fulfillment.
The patience of hope (I Thessalonians).
pp. 190 - 194

We have now passed in review the teaching of the Scriptures concerning the second coming of the Lord, with the exception of the epistles of Paul. These epistles fall into two groups, those written before the end of the Acts, and those written during the Roman imprisonment. The first group contains six epistles:--

- A | GALATIANS.
- B | I & II THESSALONIANS.
- B | I & II CORINTHIANS.
- A | ROMANS.

We have discussed the question of the date of Galatians in our book entitled, *The Apostle of the Reconciliation*, but as the subject of the second coming does not occur in this epistle, the matter of its date is not important here. The first epistle in this group that deals with the second coming is I Thessalonians.

The patience of hope.

Are we justified in using this title for the first epistle to the Thessalonians? The answer to the question reveals an important fact that *Paul is the apostle of hope*.

Elpis, “hope”, does not occur once in the four Gospels, but in Paul’s Epistles, including Hebrews, the word is used 41 times. Of the eight occurrences in the Acts Peter is responsible for one, and Paul for six. There are only four other occurrences, so that out of a total of 53 occurrences of *elpis* (“hope” or “faith”) Paul is responsible for 47. Much the same is true of the verb *elpizo*, “to hope” or “to trust”. It occurs 31 times, and of this number Paul is responsible for 21. The word is not used by Paul or by the other writers of the N.T. exclusively of the second coming, but the fact remains that whether the hope be the second coming, the resurrection, the hope of Israel, or some more personal and immediate aspect, it is Paul who is its chief exponent.

Returning to the Thessalonian epistle:--

“Remembering without ceasing your work of faith, and labour of love and patience of hope in our Lord Jesus Christ” (i. 3).

This is enlarged in verses 9 and 10:--

“Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven . . . even Jesus, which delivered us from the wrath to come” (i. 9, 10).

That the verses 9 and 10 are an expansion of verse 3 seems to be clear from the structure:--

I Thess. i. 3-10.

A | i. 3. | a | Work of faith.
 b | Labour of love.
 c | Patience of hope.
B | 4, 5. “For.” The gospel to. | d | Not only.
 e | But also.
 f | What manner.
C | 6. Followers of us.
D | 6. The word received.
C | 7. Examples to others.
B | 8, 9. “For.” The word from. | d | Not only.
 e | But also.
 f | What manner.
A | 9, 10. | a | Turned to God.
 b | Serve God.
 c | Wait for His Son from heaven.

A comparison between the original words for “patience” and “waiting” is very suggestive. “Patience” is *hupomone*, from *hupomeno*, and “to await” is *anameno*. The word *meno*, “to abide”, is common to both; to one is added *hupo*, “under”, and to the other *ano*, “above”. There is a wealth of meaning here. We may not be able to find English equivalents for these words, but the instructed believer will appreciate the dual teaching. He finds strength to “remain under” because in spirit he “remains above”. So in Col. iii. we are exhorted to set our mind on things above (*ano*); and in Phil. iii. we learn that our citizenship already exists in heaven, and from that standpoint we expect the Saviour.

The words of verse 3, “Patience of hope *in* our Lord Jesus Christ”, should, literally, be rendered, “The patience of the hope *of* our Lord Jesus Christ”, a reading which must be taken into account when seeking the meaning of II Thess. iii. 5, which, as the margin shows, should read: “The love *of* God, and the patience *of* Christ.” The bearing of I Thess. i. 3 and 10 seems to justify the A.V. in its rendering of II Thess. iii. 5, unless of course we interpret I Thess. i. 3, as the patience of hope that characterized the Lord Himself, which, however, does not fit the context.

It is time we looked at the testimony of the epistle as a whole to the second coming.

I Thessalonians.

- A | i. 3. The patience of hope.
- B | i. 10. Waiting for God's Son. "Wrath."
- C | ii. 19. Servant's joy at Lord's coming. "Our."
- D | iii. 13. Lord's coming with holy ones (angels).
- D | iv. 15, 16. Lord's coming with shout (archangel).
- C | v. 2, 3. World's sorrow at Lord's coming. "They."
- B | v. 8, 9. The hope of salvation. "Wrath."
- A | v. 23. Preserve blameless.

It will be seen by comparing i. 10 with v. 8, 9, that deliverance from wrath by the coming of God's Son from heaven constituted the believer's helmet, "the *hope* of salvation". The reader will remember that the aspect is changed in Eph. vi. where the helmet is simply "the helmet of salvation". The wrath that hung over the Acts period was closely associated with the day of the Lord and with Israel, for we read in I Thess. ii. 16, that "wrath is come upon them to the uttermost".

The patience of hope in i. 3 is connected with the Thessalonians' manifest "election"; the "preserving blameless" in v. 23 is connected with their "calling". The reference in verse 23 to the hope of being preserved in spirit, soul and body blameless at the coming of the Lord has special reference to the hope of living and remaining on the earth at that time. Sanctification is stressed in iv. 3-7, but the sanctification here seems to include the preservation of the individual, the word "wholly" being *oloteles*—"completely whole". It has reference to the preservation of "spirit and soul and body", a preservation expressed in iv. 17 as being "alive and remaining" until the coming of the Lord. This hope of living and remaining until the coming of the Lord is a characteristic of the Acts period; it is warranted by the testimony of Acts iii. 19, 20, as well as of Matt. xvi. 27, 28 and other passages.

It has often been taught that chapter v. indicates that "times and seasons" did not belong to the Thessalonians as members of the church, and that the coming of the Lord for them was unrelated to the day of the Lord or to any time fulfillment of prophecy. We must remember this when we turn to the second epistle, but even in chapter v. of this epistle we find a very different reason given by the apostle:--

"But of the times and the seasons, brethren, ye have no need that I write unto you"

Why? Because the hope of the church was unrelated to times and seasons? No, rather for the obvious reason given by the apostle:--

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

This does not teach that the coming of the Lord is to be considered as a "secret rapture". The passage simply states that unlike the world, proclaiming "peace and safety" with sudden destruction imminent, the church was so instructed as to know that the day of the Lord was to come like a thief in the night, and that, knowing this, it would not be "overtaken". The church is contrasted with the "overtaken" world as children of light are contrasted with darkness. They are urged to vigilance and to put on the armour

in view of the hope of salvation. This exhortation arises naturally out of the earlier verses as written, but it has no meaning if this church expected to be taken away before that day had come.

There is an intimate connection which may be easily seen between the close of I Thess. iv. and the opening of I Thess. v. I Thess. iv. 13 opens with the words “I would not have you ignorant”, and in v. 2 the apostle continues, “You yourselves know perfectly”. Both sections deal with “sleep” and both end with the thought of “comfort”. In I Thess. iv. 14 we read:--

“For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him.”

If we interpret this to mean, that when the Lord Jesus returns He will bring the saints who have fallen asleep with Him from heaven, what can be the meaning of the next verses, which distinctly teach that the living shall take no precedence over the saints who have died, but that *together* they shall meet the Lord in the air, and “thus” and thus only be for ever “with the Lord”? The passage refers to the resurrection: “We believe that God will bring—*ago*—(from the dead) with Him” (Who was also brought from the dead—*anago*—Heb. xiii. 20). The apostle was ministering the comfort of the Scriptures to those who were sorrowing for the dead in Christ, and his comfort is resurrection at the Lord’s coming. The actual return of the Lord is described in I Thess. iv. 16:--

“The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.”

We see no reason to teach that the “Lord Himself” is the “archangel” here. We have already seen, in considering the teaching of Jude, that “Michael the archangel” is closely linked with the Lord’s coming. Moreover, Dan. xii. 1, 2 is a passage which must not be lightly set aside:--

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake.”

Now if the archangel of I Thess. iv. be the Michael of Dan. xii., we have a strong link established between the hope of Israel and the hope of the church during the Acts. Further links come to light in II Thess., but our space is limited, and we may be able to look back to this epistle when dealing with the second letter to the same church.

If it should be asked how it has come about that so many errors have been introduced into the teaching of these epistles, we can only put it down to the fact that as a result of confusing the two dispensations divided by Acts xxviii., truth gathered from Paul’s later ministry has been brought back into this earlier period.

#16. The N.T. fulfillment.
Rest from tribulation (II Thessalonians).
pp. 230 - 234

Unless it had been very seriously urged upon us that the teaching of I Thessalonians deals with a secret phase of the Lord's coming, while that of II Thessalonians refers to an aspect very different from the hope of the church, we should not feel it necessary to draw attention to the obvious fact that these two epistles were written to the same church upon the same theme, and that there is not the slightest warrant for the teaching that they have been used to support.

We have already seen in I Thess. i. 3 that the apostle remembered their work of faith, their labour of love, and their patience of hope. In II Thess. i. 3, 4 he takes up this same theme:--

“We are bound to thank God always for you, brethren, as it is meet, because that your *faith groweth exceedingly*, and the *love* of every one of you all toward each other *aboundeth*; so that we ourselves glory in you in the churches of God for your *patience* and *faith* in all your persecutions and tribulations that ye endure.”

This church had received the word in tribulation (I Thess. i. 6), and in every place their faith had gone forth. In II Thessalonians this tribulation had continued. And the churches of God heard of the Thessalonians' attitude through the apostle's boasting concerning them. In each of the three qualities, faith, love and hope, had these saints grown. Yet we are asked by some teachers to believe that a special secret rapture awaited I Thessalonian believers, while the believers of the second epistle were to pass through the tribulation of the day of the Lord and experience the sufferings of the reign of the beast.

While it may be easy at this distance to settle the hope of these early saints, it would have proved more difficult to have persuaded the Thessalonians themselves by such illogical deduction. The process of reasoning seems to be somewhat as follows: I Thess. iv. must be a secret rapture; and, from I Thess. v., an event having no connection with times and seasons or the day of the Lord. II Thess. ii., however, speaks of the coming of the Lord as not taking place until after the manifestation of the man of sin, and of the coming of the Lord in flaming fire. It is therefore assumed that the coming of I Thess. iv. takes place before the rise of the man of sin, and the coming of II Thessalonians after that manifestation.

The recognition that the true “secret rapture” belongs to the prison ministry of the apostle sets us free from this vain attempt to find the hope of the one body in the earlier epistles. The saints here, sorrowing for those who have fallen asleep, are comforted by the fact that they, together with those who have fallen asleep, and at the same time, shall meet the Lord in the air. The same saints in their sorrow on account of their own

tribulation through which they are passing, are comforted by the fact that “rest” shall be theirs.

“When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God” (II Thess. i. 7, 8).

It was of this same event that the apostle had written in I Thess. iii. 13:--

“To the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His holy ones” (angels).

And in verse 3 the apostle speaks of sending Timothy to comfort them—“that no man should be moved by these tribulations”.

We have not to rest our faith merely upon deduction, comparison and inference, for in II Thess. ii. 1, 2 the apostle declares that those who were spreading abroad the teaching that the day of the Lord was at hand, were false teachers, speaking the doctrine of demons:--

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by SPIRIT, nor by WORD, nor by LETTER, as from us, as that the day of Christ (or the Lord) is at hand.”

This was a threefold attempt to deceive.

The words, “by spirit”, refer to the miraculous gifts in the church, which, being travestied by Satan, required to be “tried” to see that they were “of God”. The evil is countered in this chapter by that sanctification of “the Spirit” that is associated with “belief of the truth” (ii. 13).

“By word” refers to the method of passing on the instruction. The apostle, at the close of chapter ii., reminds them of the source of authority:--

“Hold the traditions which ye have been taught, whether by word, or our epistle.”

And in iii. 17 he pointedly refers to the false “epistle”:--

“The salutation of Paul, with mine own hand, which is the token in every epistle; *so I write.*”

Returning to chapter i., we find that the apostle declares that a series of prophetic events must take place before the Lord’s coming:--

1. The apostacy must come, for such is the word “falling away”.
2. The man of sin must be revealed.
3. The revelation of the wicked one must take place.
4. This will be preceded by great Satanic signs, and wonders and lying miracles.

When these things have come to pass, then only will the coming of the Lord take place:--

“Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming” (ii. 3-12).

This takes us back to the first chapter, unless we are to understand that upon two separate occasions the Lord shall be revealed in flaming fire taking vengeance. As we have no warrant for this suggestion, we conclude that the “tribulation” from which these believers should find “rest” at the coming of the Lord is the tribulation connected with the “man of sin” of chapter ii. This tribulation is “such as was not since the beginning of the world to this time, no, nor ever shall be” (Matt. xxiv. 21). This unparalleled intensity of tribulation irresistibly takes us back to Dan. xii., where Michael the archangel is connected with a time of trouble “such as never was since there was a nation even to that same time”. Unless we can believe the contradiction of two unprecedented times of trouble, I Thess. iv. and II Thess. i. & ii. must be inseparable and refer to one event. This being so, the hope of I & II Thessalonians coincides with that of Matt. xxiv., for we have the same events foretold in each case:--

1. The desolation in the holy place (Matt. xxiv. 15 and II Thess. ii. 4).
2. The great tribulation (Matt. xxiv. 21 and II Thess. i. 6, 7; I Thess iv. 16; Dan. xii. 1).
3. The false Christs and false prophets (Matt. xxiv. 24 and II Thess. ii. 3-8).
4. The great signs and miracles (Matt. xxiv. 24 and II Thess. ii. 9, 10).
5. The brightness of His coming (Matt. xxiv. 27 and II Thess. i. 8, ii. 8).
6. The coming of the Lord *after* the tribulation, and the “gathering” of His “elect” (Matt. xxiv. 29-31; II Thess ii. 1, *episunago*).
7. The angels and the trumpet (Matt. xxiv. 31; I Thess iv. 17, iii. 13; II Thess. i. 7).
8. The parable of the fig tree. “When ye see it is near” (Matt. xxiv. 32, 33; II Thess. ii. 1-9).

The attempt to divorce the hope of Israel from that of the church of the Acts fails completely. No attempt to do so would have been made if it had been recognized that the church of the one body came into being *after* Acts xxviii. The church of Thessalonica held the teaching of Matt. xxiv. and Dan. xii. as their own, and knew that their hope found its setting amid the “blood and fire and pillars of smoke” of the Pentecostal remnant. This leads us to the day of the Lord, the great unveiling, and the book of the revelation of Jesus Christ.

I Corinthians xv. and the second death.

pp. 5 - 7

We have in earlier issues set forth the reasons that are provided in I Cor. xv. itself for limiting its references to death and resurrection to the death brought in by Adam; which necessarily excludes any reference to the lake of fire in I Cor. xv. 26. We did not at the time draw attention to the parallel that exists between the events of I Cor. xv. and of Rev. xx., xxi. As the question is one of great importance, and as I Cor. xv. 24-27 is the basis of the teaching that those cast into the second death must be revived, we need make no apology for this added note.

The records in I Cor. xv. and Rev. xx., xxi. keep pace so completely, that the parallel when set out speaks for itself. After settling the question concerning the fact of the resurrection, the apostle in I Cor. xv. 21, 22 commences the revelation of its teaching, taking us back to the first Adam, with his entail of death, and on to the last Adam, with His gift of life (I Cor. xv. 45). It is perfectly gratuitous to interpolate in verse 26 a reference to the second death which is unconnected with Adam or Adam's sin.

I Cor. xv. and Rev. xx., xxi.

THE DEAD.

“As in Adam all die, even so in Christ shall all be made alive” (I Cor. xv. 22).
“I saw the dead, small and great, stand before God” (Rev. xx. 12).

THE ORDER.

“Every man in his own order. Christ the Firstfruits: afterward they that are Christ's at His coming” (I Cor. xv. 23).

“Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power” (Rev. xx. 6).

“The rest of the dead lived not again until the thousand years were finished” (Rev. xx. 5).

THE END.

- (i.) “That God may be all in all” (I Cor. xv. 28).
“Behold, I make all things new” (Rev. xxi. 5).
- (ii.) “He must reign, till He hath put all enemies under His feet” (I Cor. xv. 25).
“They lived and reigned with Christ a thousand years” (Rev. xx. 4).
“He that sat upon the throne said, Behold, I make all things new” (Rev. xxi. 5).
- (iii.) “The last enemy that shall be destroyed is death” (I Cor. xv. 26).
“Death and hades were cast into the lake of fire” (Rev. xx. 14).
“There shall be no more death” (Rev. xxi. 4).

Here everything is accounted for, and nothing is left to the imagination. The resurrections are from the same death; the order is the same. Paul was not making known the dispensation of the mystery in I Cor. xv., neither was he teaching the doctrine

of the ages. He was dealing with the question of resurrection, and traversed the same order of events which led up to the same goal, as John saw in the apocalypse.

At the time of writing to the Corinthians the apostle declared that at their low spiritual level they were not able to bear any teaching that was stronger than “milk”. We believe the apostle’s own statement beyond the conjectures of any man, and to foist the doctrine of resurrection from the second death upon I Cor. xv. is reprehensible.

We trust that this simple note will lead the reader to “search and see”.

The testimony of Daniel, or The time of the end.

#7. The vision of the great tree (iv.). pp. 33 - 39

Chapter iv. of Daniel is perhaps one of the most remarkable in the Bible, for it was not written by Daniel, but by or at the order of Nebuchadnezzar himself. That some mighty change was wrought in this king, going down and undermining the very depths of his faith in the gods of his fathers, will be evident if we place side by side an extract from the India House Inscription B.C.606 (an ascription of praise by Nebuchadnezzar to one of his heathen gods) and an extract from Dan. iv.:-

India House Inscription.	Dan. iv. 1-3, 30, 37.
<p>“To Merodach my lord I prayed and lifted up my hand. O Merodach, firstborn of the gods, mighty prince who didst create me, and has entrusted to me the sovereignty over hosts of men; as my own precious life I do love the nobility of thy divinity. In all the inhabitable earth I have seen no city fairer than thy city Babylon I, the king, am thy adorer appointed a priest-king to be the restorer of all thy cities. By thy command, O Merodach, merciful one, may this temple which I have made endure for ever.”</p>	<p>“Nebuchadnezzar the king, unto all the people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty His wonders! His kingdom, and His dominion is from generation to generation Is not this great Babylon that I have built the kingdom is departed from thee Now I, Nebuchadnezzar, praise and extol and honour the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase.”</p>

For further details regarding this remarkable testimony and its related decrees in Daniel, the reader is referred to #4 of this series.

We approach this fourth chapter again in order to obtain its testimony to the theme of Daniel, the time of the end, and in order that its place in the general scheme of the book may be discovered. We have already shown that the book is divided into two parts, (1) Historic foreshadowings (i.-vi.), (2) Prophetic fulfillments (vii.-xii.). It is now time that this twofold character should be more thoroughly exhibited. Not only will the discovery of the underlying structure bear eloquent testimony to the truth and unity of the book, but it will place in true correspondence and relationship the outstanding portions, thus enabling us to gather information and light from the simple, historic sections for the illumination of the more complex prophetic portions. Accordingly, we ask the reader's careful attention to the following structure of the book of Daniel as a whole, and would mention that this outline has not hitherto appeared in any other work on the prophecy.

The Book of Daniel as a whole.
Historic foreshadowing and prophetic fulfillment.

- A | i., ii. Dream interpreted.
Gentile dominion.
“The Lord gave.”
- B | iii. The fiery furnace.
The form like unto a Son of God.
Command to people, nations and languages.
The dimensions of the image and number of instruments (six).
- C | iv. The seven times of Gentile madness.
- D | v. The writing (*kethab*) explained.
Darius the Mede took the kingdom.
The hand. Belshazzar’s doom.
- E | vi. Den of lions. The angel.
The den sealed (*chatham*).
“He delivereth.”
- A | vii. Dream interpreted.
The Lord’s dominion.
“There was given Him.”
- B | vii., viii. The fiery stream and the burning flame.
One like unto the Son of man.
People, nations and languages serve Him.
The four, and the two, beasts (six).
- C | ix. The seventy sevens of Israel’s discipline,
with special reference to the last seven years
- D | x., xi. 1. The Scriptures (*kethab*) explained.
Darius the Mede—confirmed.
The hand. Belshazzar’s strength.
- E | xi. 2 - xii. The earth like a den of lions.
The book sealed (*chatham*).
“His people shall be delivered.”

It will be seen that the vision of Dan. vii., where the four beasts are described, and where dominion is given to the Messiah, is to be read as a sequel to the vision of Gentile dominion and its destruction at the time of the end. The fiery furnace heated by Nebuchadnezzar’s orders, and the ordeal of the faithful three, is reversed in the days to come. The fiery furnace shall destroy the beast, and no deliverance is revealed as there was for Shadrach, Meshach and Abed-nego. Nebuchadnezzar sees a form like unto a Son of God, which is interpreted later by the words, “God hath sent His angel”. Daniel, too, sees one like unto the Son of man, and ten thousand times ten thousand angelic ministers accompany that august enthronement. The “seven times” of Nebuchadnezzar’s peculiar malady and madness find an echo in Israel’s seventy sevens, and in particular the last seven years of Dan. ix. We therefore draw attention to one or two features in the record of the king’s madness that may be of service in the understanding of its prophetic foreshadowing. The record may be divided as follows:--

1. The vision of the tree and its import.
2. The intervention of the watchers.
3. The band of iron and brass.
4. The seven times.

Let us briefly touch upon these headings.

1. *The vision of the tree and its import.*—The tree seen in the vision stood in the midst of the earth, an expression aptly fitting the world dominion given to Nebuchadnezzar. The tree “grew until its height reached unto the heaven, and the sight thereof to all the earth”. A sinister meaning attaches to the words, “The fowls of heaven dwelt in the boughs thereof”. The language is too close to that of the parable of the mustard tree to be mistaken: this tree supported satanic agencies. Daniel makes it clear that Nebuchadnezzar himself was represented by the tree: “It is thou, O king” (iv. 22).

2. *The intervention of the watchers.*—“A watcher and a holy one came down from heaven” (iv. 13) is the description given by Nebuchadnezzar. The well-known figure of *hendiadys* will be recognized here; the force of the expression is—“a holy watcher”, with intentional stress on the word “holy”. Chapter x. gives a glimpse of one of these holy watchers over the kingdom of men, and the many references in the book of the Revelation to angelic mediation and agency give still further light.

3. *The band of iron and brass.*—This detail is peculiar. The cutting down of the tree is a figure easy to be understood. So also is the leaving of the stump of the roots. Both have their immediate fulfillment in the smiting and the restoration of the king. But why should brass and iron bands be mentioned? It will be remembered that the two kingdoms, represented by metals, that come at the end of the Gentile dominion symbolized by the great image, were Greece and Rome—brass and iron. The fourth beast in Daniel’s vision, described in vii. 19, has teeth of iron and nails of brass. The feet of the heavenly visitant mentioned in Dan. x. are likened to polished brass, and the feet of the risen Lord, the great Priest-King, described in Rev. i. 15, are likened to fine brass.

The cutting down of the tree sets forth the overthrow of Babylon, the leaving of the stump in the earth sets forth the fact that Babylon will be revived, while the bands of iron and brass indicate that that revival will be retarded until the part of the prophecy indicated by the feet of the image becomes history. Instead of looking forward to a revival of the ancient Roman Empire, and assuming that the ten kings must necessarily conform to a tenfold partition of the Roman world, the teaching is that Babylon is to be revived at the time of the end.

This fact is repeated or suggested in more ways than one. When the stone strikes the feet of the image, it does not simply destroy the clay, but “then was the iron, the clay, the brass, the silver and the gold broken to pieces” (ii. 35). This suggests that all the Gentile powers will be represented at the end. Again in chapter viii. Greece and Persia are seen in conflict and, while at first sight it appears to deal with Greece and Persia long since past, the words of viii. 17, “for at the time of the end shall be the vision”, clearly teach that the true prophetic period is yet future: “In the latter time of their kingdom, when transgressors are come to the full” (viii. 23). Further, the prophecy of Dan. ix. while it speaks of seventy sevens, nevertheless focuses attention upon the last seven years (ix. 24-27). So, once more, in chapter x., the heavenly messenger declares that the

revelation contained in chapters xi. and xii. are prophetic of “what shall befall thy people in the latter days” when Persia and Greece again come upon the scene. Finally a comparison of Dan. vii. with Rev. xiii. shows the fourth indescribable beast to be the great satanic revival of Babel at the time of the end.

Coming back to Dan. iv., it may be contended that the judgment pronounced fell upon Nebuchadnezzar, in person, and that it was Nebuchadnezzar in person who was restored. This, of course, is true, but we have seen that the historic happenings recorded in Daniel foreshadowed the future, and Nebuchadnezzar’s madness sets forth the character of Gentile dominion as God sees it, first, generally, over the whole course of its duration, and then, especially, at the intensely awful period covered by the final seven years.

4. *The seven times.*—We learn from Dan. xi. 13 that “times” mean “years”. “After certain years” reads, in the margin, “at the end of times, even years”. If the vision of Dan. iv. had referred only to Nebuchadnezzar, having no further significance, there would have been no reason for saying, “and let seven *times* pass over him”, for the words “seven years” would have been simpler and sufficient. But if these seven *years* were, in their turn, prophetic, then the more cryptic term is justified, stimulating us, as it does, to close enquiry.

There are some who teach from Lev. xxvi. 18 that the punishment of Israel will be “seven times”, and computing by the “day for a year” theory we have the 2,520 days which make up seven years, symbolizing 2,520 years, which are supposed to be the extent of Israel’s punishment and of Gentile dominion. Taking Nebuchadnezzar’s reign as commencing 600B.C., we arrive at 1917A.D. as the time of the end. We have stated this view not because we endorse it, but in order that our readers may face it, and also that it may be manifest that we are aware of it. All such date-making respecting the time of the end we resolutely avoid as being unscriptural, quite apart from the fact that it would take a wiser man than Solomon to prove that the date of this present year is actually 1931A.D., or even to get within a few years of accuracy. We believe God has purposely confused the calendar. He who gave definite chronology from Adam to Christ has, of set purpose, given no more—let us abide by that. As the structure partly suggests, the cryptic seven times of Nebuchadnezzar’s madness finds its echo in the final seven years of Dan. ix.

A superficial reading of the words of the holy watchers in Dan. iv. 17, “He setteth up over it the basest of men”, is likely to lead to a wrong inference. We at first think of moral baseness, and conceive of the idea that Gentile dominion is rotten to the core. It may be that it is, but the lesson of Dan. iv. 17 is a happier one. *Sh’phal* and its Hebrew equivalent *shaphal* mean “to humble”, and “to be humbled”, and comes again in Dan. iv. 17 where Nebuchadnezzar says, “And they that walk in pride he is able *to abase*”. To Belshazzar, Daniel used the same word when he recalled Nebuchadnezzar’s pride and fall:--

“But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne and thou his son, O Belshazzar, hast not *humbled* thine heart, though thou knewest all this” (Dan. v. 20-22).

This attitude towards the proud is characteristic of the Day of the Lord:--

“The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone exalted in that day” (Isa. ii. 11) (*See also* Isa. ii. 12, 17; v. 15; x. 33; xiii. 11; xl. 4).

Shephelah, the feminine form, is rendered “valley”, “vale”, “plain”, and to those who knew the association of the words “base”, “humble” and “valley”, such utterances as Zech. iv. 6, 7 would have fuller and richer meaning. “Who art thou, great mountain? Before Zerubbabel thou shalt become a plain.” By pride fell the angels. By pride fell Babylon. The pride of Israel testified to their fall. God resisteth the proud, and it is part of His purpose to hide pride from men. Nebuchadnezzar appears to have learnt the lesson but the Gentile powers will pursue their proud course until the blasphemy and arrogance of the beast brings it down before the wrath of God.

#8. The four kings of the end (vii.). pp. 70 - 74

The vision of Daniel recorded in chapter vii. is written in Chaldee (Aramaic or Syriac) and so belongs to the Gentile portion of the prophecy. In the interpretation of the great image in Dan. ii. reference is made to “the days of these kings” (ii. 44). What we are now to consider is a fuller explanation of the times and character of these kings. The setting up of the kingdom of the Lord, in Dan. ii., is symbolized by the stone becoming a great mountain and filling the earth. In Dan. vii. the prophet describes the investiture of the Son of man with sovereignty. In Dan. ii. the stone crushes the image to powder; in Dan. vii. the same court that invests the Son of man with dominion, consigns the beast to the burning flame. These parallels are very evident, but confusion is sometimes introduced by expositors by assuming that Dan. vii. and ii. are co-extensive. It has been taught that we have the same Gentile dominion, but from two points of view, that from man’s point of view it appears as a resplendent image, but in God’s view as a succession of wild beasts. This, however, is true only with reference to the final phase, as we hope to show presently.

Another fruitful source of confusion is the assumption that there are four, and only four, kingdoms set out in Dan. ii., and that Babylon, Persia, Greece and Rome, represented by the four metals, are again presented as the four beasts of Daniel’s dream. The objection to this interpretation is that it is contrary to the actual facts of the vision.

First we have shown that the colossus of Dan. ii. is sixfold; Babylon, Persia, Greece, Rome, Turkey, and the League issuing in the ten kings. Further, the kingdoms of Dan. ii. are contemporaneous, for in Dan. vii. 12 the rest of the beasts, while losing their dominion, are granted a prolongation of their lives. This would be impossible of interpretation if these four beasts represented the four kingdoms extending over centuries and succeeding one another. While this is true, we must at the same time avoid missing what has been called the “germinant”, as well as the “terminant” fulfillment. For example, the ram and he-goat of Dan. viii., while primarily referring to “the last end of the indignation” (viii. 19) are nevertheless foreshadowed by the nearer history of Alexander the Great.

Historic foreshadowings.

Surveying these four beasts as historic anticipations of future literal kings, where must we place them in relation to the kingdoms of Dan. ii.? Some say that the first beast, which was like a lion, represents the first kingdom, Babylon, and the fourth indescribable monster, Rome. This, however, cannot be true, for it introduces contradiction into the narrative. Daniel saw this vision when Babylon’s last king was in his first year; and Medo-Persia was at this time almost as great in extent as Babylon. Thus neither Babylon nor Medo-Persia could be included in “four kings which *shall* arise” (vii. 17), for at the time of the prophecy they were all future. The first must therefore represent Greece, the second Rome, the third Turkey, and the fourth the Satanic monster together with the ten kings (for it bears ten horns, vii. 24), which are found at the end and described in Rev. xiii.

The relation of Dan. ii. with Dan. vii. can be set out thus:--

Daniel ii.	Daniel vii.
(1) Head of gold. BABYLON.	-----
(2) Breast of silver. MEDO-PERSIA.	-----
(3) Belly and thighs of brass. GREECE.	Lion with wings.
(4) Legs of iron. ROME.	Bear with three ribs in mouth.
(5) Feet of iron and clay. TURKEY.	Leopard with wings.
(6) Toes of iron and clay. TEN KINGS.	Monster with ten horns.

There is a fitness about these symbolic animals. Alexander in thirteen years conquered the world; he moved with great rapidity and could well be likened to a lion with wings. The complete description may not be true of Alexander, but will fully fit the king who is yet to arise. Rome was ponderous and slow. It was the great road-maker. It is sheer guesswork to attempt to interpret the meaning of the three ribs—they may stand for Babylon, Persia and Greece in the historic foreshadowing, but they await fulfillment in their own time, when the meaning will be obvious to all believers. The cruelty of the leopard may aptly symbolize the character of the Turkish power that succeeded Rome. We leave this conjecture with the reader for what it is worth, and pass on to consider the real and full interpretation of the vision. It is evident that the chief interest is focused upon the fourth beast.

Unto the end (vii. 26).

“After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it: and it had ten horns” (Dan. vii. 7).

“The residue” is translated “the rest” in verse 12, and refers in each case to the three beasts described in verses 4-7. The words “before it” appear at first to indicate that the fourth beast succeeded the other three, but “before” here means “in front of” as in verses 10, 13 and 20:--

“I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things” (Dan. vii. 8).

The interpretation given to Daniel is the interpretation given to us, and we are not at liberty to attempt a fuller explanation than that given here:--

“These great beasts, which are four, are four kings, which shall arise out of the earth” (Dan. vii. 17).

“The fourth beast shall be the fourth kingdom upon earth” (Dan. vii. 23).

If the fourth is to be reckoned as successive in any foreshadowing way, it will be seen, in the parallel set out above, that it falls into its place at the end:--

“Which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces” (Dan. vii. 23).

It will be remembered that in the great image of Dan. ii. the last kingdom was “diverse”, inasmuch as it was composed of clay, whereas the earlier kingdoms were of differing metals. So with the beast that corresponds with the clay period; it is diverse, and is not described as the others are.

There is a peculiarly involved repetition given that may help us to realize that the long, historic foreshadowing, and the brief, prophetic fulfillment are in view:--

The fourth beast is said to be “diverse” from the rest.

The little horn is said to be “diverse” from the first.

The fourth beast destroys three kings.

The little horn subdues three kings.

The fourth beast has a mouth speaking great things.

The little horn speaks great words against the Most High.

The conclusion seems to be that the little horn represents a final concentration of the fourth beast. Now we shall discover from Rev. xiii. that this fourth beast concentrates in itself the three that it devours. The three beasts devoured are described as a lion with eagle’s wings, a bear, and a leopard having four wings with four heads. The beast

described in Rev. xiii. is a composite creature, having some of the characteristics of the lion, bear and leopard:--

“And the beast which I saw was like unto a *leopard*, and his feet were as the feet of a *bear*, and his mouth as the mouth of a *lion*” (Rev. xiii. 2).

“Having seven heads and ten horns” (Rev. xiii. 1).

Even the seven heads are to be found in Dan. vii.; three of the beasts were single-headed, while one had four heads, making a total of seven. The mouth speaking blasphemy is to be found in Revelation (*see* xiii. 5). Moreover the length of time that the little horn continues his blasphemy in Dan. vii. 25 is said to be “a time, times, and the dividing of times”, which is exactly the period of the beast in Rev. xiii.—“forty and two months.” Those needing proof of this computation will find it discussed at length in a future article.

We do not pretend to be able to piece together all the prophetic imagery. Daniel found much that was sealed to him, and while many sealed things are opened for us in the book of the Revelation, it is the very nature of prophecy to veil as well as to reveal until the time is at hand.

The Most High takes the kingdom.

Dan. viii. 9-14 is perhaps the grandest apocalyptic passage of the O.T., and is comparable with the glorious passages of the Revelation. The destruction of the beast and the consignment of its body to the burning flame usher in the kingdom of the Most High. A close parallel is found in Rev. xi. 15-18:--

“And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever Thou hast taken to Thee Thy great power and hast reigned and shouldest destroy them which destroy the earth.”

The remaining prophecies of the book of Daniel are unfoldings, in fuller detail, of the great and dreadful events that usher in the time of the end. The interest centres in the feet of the image, the fourth beast and especially the ten horns. These will engage our attention as we continue our studies. We would most earnestly exhort our readers to read and re-read the actual prophecy itself—our notes can at best be but a few fingerposts pointing out the way.

#9. The eastern question (viii). pp. 112 - 116

Daniel's vision of the four beasts, which was given in the first year of Belshazzar, was followed in the third year of that king by a supplementary vision of two beasts. We know from Daniel's own statement at the end of chapter vii. that he pondered the meaning of the vision very seriously:--

"Hitherto is the end of the matter. As for me, Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart" (Dan. vii. 28).

Daniel would have no great difficulty in understanding the general teaching of chapter vii.; he would rejoice in the revelation given of the establishing of Messiah's kingdom, yet evidently there was something that troubled him. It changed his countenance, and apparently affected his health, but he kept the matter to himself. Much the same is said in viii. 27:--

"And I Daniel fainted, and was sick certain days: afterward I rose up, and did the king's business: and I was astonished at the vision, but none understood it" (Or "I was dumfounded at the vision, but none became aware of it," just as vii. 28, "I kept the matter in my heart").

We are left with the impression that Daniel was staggered by the revelation of what was coming on the earth, and as we survey the series of visions that were given we shall discover that they all focus attention upon the period under the ten kings, and the doings of the little horn who is first described in chapter vii. Daniel tells us that he particularly enquired the meaning of the fourth beast:--

"And of the ten horns which were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth, that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given unto the saints of the Most High; and the time came that the saints possessed the kingdom" (Dan. vii. 19-22).

Daniel is now to be put into possession of further information concerning this terrible blasphemer and oppressor, and in a vision sees a conflict between a ram and a he-goat. The ram had two horns, one higher than the other, the higher one coming up last: the he-goat had a very prominent horn between its eyes. The ram was overcome, and his two horns broken, while the goat waxed great, but its notable horn was broken. At the breaking of this great horn, four came up towards the four winds of heaven, and from one of them came a little horn who grew and pushed his conquests to the south, the east, and to the pleasant land of Israel. Then it assayed still further conquests and trampled down the host of the stars to the ground, and magnified itself even against God Himself. The daily sacrifice was stopped, and truth was cast to the ground. At this point one angel is heard speaking to another, and asking how long this desolation should last. The answer

made in Daniel's hearing was that it should be unto 2,300 days and then the sanctuary should be cleansed. The interpretation of the vision is now given to Daniel, and we may set out the details as follows:--

THE RAM.—This represents the kings of Media and Persia. The ram was the symbol of Persia, and is found upon ancient Persian coins: it was worn by kings, and used, with its curling horns, as pillar capitals and volutes at Persepolis, the metropolis of the kingdom.

THE HE-GOAT.—This is the symbol of Greece. According to legend, an oracle directed the first settlers to follow a goat, and the word Egeae, which is still found on the map, is from *aix*, a goat. The great horn is said to represent "the first king" (verse 21), and so stands for Alexander the Great.

THE FOUR.—At the death of Alexander, his kingdom was divided amongst his generals. **Ptolemy** took Egypt, Palestine, and parts of Asia Minor; **Cassander**, Macedonia and Greece; **Lysimachus**, Thrace and Bythina, and **Seleucus**, Syria and East of the Euphrates. Just as the silver kingdom of Persia is said to be "inferior" to the golden kingdom of Babylon, so, at the death of Alexander, his kingdom waned: it was not held together by these four heads "in his power".

Thus far we have a prophecy of what is now history. But Daniel, however, had no information from which he could tell whether the interval between the fourfold division of Alexander's kingdom and the rise of the little horn would be long or short. In this respect, we have the advantage, for we know that a very long interval was intended. However, the interval, whether long or short, is passed over in silence, and we come to the time when the little horn should appear.

THE LITTLE HORN.—This is a king of fierce countenance or mighty presence, who understood dark sentences. The latter characteristic is indicative of something deeper than mere "skill in dissimulation", for it indicates that he will be acquainted with the depths of satan. "A dark saying" is an expression used in Psa. xlix. 4, lxxviii. 2, and Prov. i. 6 for deep parabolic utterances or "mysteries", and is found in Chaldee form in Dan. v. 12. Immediately following the statement concerning his understanding of dark sentences is a further revelation concerning the secret of his power: "His power shall be mighty, but not by his own power" (viii. 24). Rev. xiii. 2 and II Thess. ii. 9, 10 have since been written to make clear to us the satanic source of this king's power.

THE TIME.—This all takes place in the latter time of the kingdom of the four heads of Grecian dominion, and is still further defined by the added statement, "when the transgressors are come to the full". This appears to be a principle upon which God acts. Abraham was told that his seed would have to wait four hundred years, and in bondage for a part of that time, because "the iniquity of the Amorites was not yet full" (Gen. xv. 16). The longsuffering of God waited through the period covered by the Acts until Israel had filled up the measure of their fathers (Matt. xxiii. 32 and I Thess. ii. 16). The mystery of iniquity is at work at present beneath the surface. Day by day it

approaches nearer to the moment when it will stand forth revealed in all its anti-christian blasphemy.

BLASPHEMY.—II Thess. ii. reveals the fact that when the moment arrives for the manifestation of the man of sin, he will be found seated in the temple of God claiming divine worship. So also in Rev. xiii. Satan, in the temptation in the wilderness, offered the kingdoms of the world and the glory of them to Christ for one act of worship, and what was refused by the Christ of God will be rendered by the man of sin. So again in Dan. viii., “He waxed great, even to the host of heaven”. He causes the daily sacrifice to cease, and casts down the place of the sanctuary, which tells us that we are in that period covered by the seventh week of Dan. ix.—which, though now known to us, was not, then, to Daniel—a period when Israel shall be back in their land, their temple built, and their worship re-established. Note, further, the character of this king. He is “little”, but waxes great. “He magnifies himself”, he “destroys wonderfully”. “Policy”, “craft” and “peace” are his weapons and instruments.

THE SAINTS.—The prophecy shows that this king shall “wear out the saints of the Most High”, and they are given into his hands for “a time, times, and dividing of times”. These saints are the object of the little horn’s hatred in Dan. viii. “The host of the stars” is interpreted as of the “mighty and holy people” (viii. 24). These passages give us the first glimpse of the great tribulation and time of Jacob’s trouble, and it was the contemplation of these awful times that staggered Daniel and left him prostrate. But in Dan. vii. it is revealed that at the time of the end the horn shall forfeit his dominion, and that “the saints of the Most High take the kingdom”, the end of this awful king being swift and complete, for “he shall be broken without hand”. Just as the image of Dan. ii. was smashed to pieces by a stone cut out without hands, so is it here. Human agencies can never bring in the millennium, neither can they destroy the evil that is here. That is the work of the Lord.

THE 2,300 DAYS.—The time periods of the book of Daniel are of extreme importance, and rather than spoil the subject by a brief note here, we would ask the reader to wait for an article specially dealing with the subject and which will be more appropriate later.

THE EASTERN QUESTION.—Enough has been said to show the supreme importance of what is called “The Eastern Question”. Public opinion is divided as to the wisdom of Britain holding the mandate in Palestine, but there is something greater even than the voice of the people, it is the *Will of God*. No one would have thought in 1914 that the great European War could not end until Jerusalem had been transferred from Turkish authority to the League of Nations, but the hour had come, and the wrath of man can be bent to praise Him Who ruleth in the heavens.

Out of one of the four divisions of Alexander’s kingdom, the final great apostate will spring. We who have received such wondrous grace as to be numbered among those who are the members of the body of Christ, will never see those days that troubled Daniel, nevertheless we cannot be unconcerned in regard to any part of the great purpose of the

ages, and we rejoice to know that the saints of the Most High will yet take the kingdom, and, above all, that the Son of man Himself shall one day, and that soon, enter into His glory.

#10. The prophecies of Jeremiah (ix.---Part 1). pp. 150 - 155

Our studies hitherto in the book of Daniel have not been light, neither have they made easy reading, but in comparison with those of Dan. ix. our previous difficulties have been relatively simple. They have but prepared the way for the difficult truths now before us.

While Dan. ix. is complete in itself, it follows chapter viii., supplying fuller details, just as chapter viii. supplements chapter vii.; and it will be wise to retain what we have already seen for our present help. Daniel's increasing concern has been regarding the prophetic future and that which concerns the little horn and his own people. He has been taught that past history foreshadows future events, and we are therefore prepared to find that a seventy-year period of Jerusalem's desolation and Israel's captivity has a corresponding period of seventy-times-seven associated with Israel, Jerusalem and desolation. Chapter ix. is in itself a considerable theme, but, as Dan. ix.-xii. forms a section of the book, it will perhaps be wise to exhibit the general structure of the passage before entering into detail.

Daniel ix.--xii. as a whole.

- A | ix. 1. First year of Darius.
- B | ix. 2-9. Fasting. Daniel understood.
- C | ix. 20-23. The man Gabriel. Daniel, "greatly beloved".
- D | ix. 23-27. "I am come to shew thee."
- A | x. 1. Third year of Darius.
- B | x. 1-3. Fasting. Daniel understood.
- C | x. 4-21. The man clothed in linen. Daniel, "greatly beloved".
- D | xi. and xii. "I will shew thee."

It will be seen in the above structure (members D and D) that chapters xi. & xii. are a further expansion of the seventy weeks and the abomination of desolation spoken of in Dan. ix. 23-27. Chapters xi. and xii. have, in addition, an interrelated correspondence, which we hope to show in its proper place.

We return now to Dan. ix., knowing at least that we are still pursuing the one theme of the book, the time of the end; though we may differ from others in our understanding of the true approach of that end, the ultimate theme is unaffected. In the fullness of time Christ came, whether we name the year A.D.1, B.C.4, or refrain from assigning a date at all. And so Christ will come again at the close of the seventy weeks, whether they be

weeks of days, weeks of years, or, as some believe, of both. Whether we are able to compute the time or not, He will surely come.

To enable the reader to follow the theme without confusion, we divide our study into four sections:--

- (1) The prophecy of Jeremiah (Dan. ix. 1, 2).
- (2) The prayer of Daniel (Dan. ix. 3-23).
- (3) The principle of computing prophetic times.
- (4) The prophecy of the seventy weeks.

The prophecy of Jeremiah.

Daniel himself was a prophet, to whom had been granted the spiritual ability to see the meaning of Nebuchadnezzar's visions, and to witness the two visions dealing with the end of the indignation. It is with this event, linked with Jeremiah's prophecy, that Dan. ix. opens. We have in Zechariah positive proof that the "time of indignation" and "the seventy years" of Jeremiah refer to the same period:--

"O Lord of Hosts, how long wilt Thou not have mercy on Jerusalem, and on the cities of Judah, against which Thou hast had indignation these threescore and ten years" (Zech. i. 12).

From Isa. x. 5 we learn that the Assyrian is the rod of the Lord's anger—"And the staff in their hand is mine indignation." The Assyrian is sent against "an hypocritical nation to tread them down like mire in the streets". The Assyrian nation does not, however, intend to be of service of the Lord: it is but fulfilling its own schemes of conquest:--

"Wherefore it shall come to pass, that when the Lord hath performed His whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks" (Isa. x. 12).

We are prepared by our previous studies to find that the indignation accomplished against Jerusalem by the Assyrian is a foreshadowing of "the last end of the indignation", a future period alluded to in Isa. xxvi. 20. This period is in mind in Dan. ix:--

"In the first year of his (Darius') reign I Daniel understood by books the numbers of years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem" (Dan. ix. 2).

Among the passages written by Jeremiah that Daniel would have read is Jer. xxv. 11:--

"And this whole land shall be a desolation, and an astonishment, and these nations shall serve the king of Babylon seventy years."

Another passage that would have attracted Daniel's attention is Jer. xxix. 1-10:--

“To all the people whom Nebuchadnezzar had carried away captive from to Babylon For thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place.”

A further passage that would have been of help to Daniel is found in Jer. xxvii. 7:--

“And all nations shall serve him (Nebuchadnezzar, verse 6), and his son, and his son’s son (Belshazzar), until the very time of his land come; and then many nations and great kings shall serve themselves of him.”

The proclamation of Cyrus.

Another item that bears upon this part of our study is found in Dan. ix. 1:--

“In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans.”

Sir H. Rawlinson has shown that the name Ahasuerus is, like Pharaoh, an appellative, meaning “Venerable King”, and not used exclusively of any one monarch. Similarly the name Darius, according to Professor Sayce, means, “The Maintainer”, an appellative of more than one king—rather like the English, “Defender of the Faith”, which belongs to no one monarch in particular. It is considered by those who have made chronology their study that the Darius of chapter ix. is the Cyrus of chapter x.; the reader will find Appendixes 50 (vii. 5) and 57 of *The Companion Bible* helpful in this connection. It would be an unwarranted digression here to enter into the arguments concerning the genealogy of the kings of Persia; but we do feel that our readers should realize the importance of the conclusion that the Ahasuerus of Esther i. 1, the Artaxerxes of Ezra vi. 14 and Neh. ii. 1, and the Darius of Dan. v. 31 represent the same person under different names. The king married Esther, whose son is the Cyrus of Scripture.

It is most interesting to see that Daniel’s prayer in chapter ix. concerning the restoration of Jerusalem is dated in the first year of the king under whose edict the restoration was commenced.

We must now consider, together with Dan. ix., the opening words of Ezra i.:--

“Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem” (Ezra. I. 1-4).

The proclamation of Artaxerxes.

Before we are fully prepared to continue our study of Dan. ix., there is one further proclamation to be brought into line. We read in Neh. i. 1:--

“It came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace.”

This twentieth year of Artaxerxes (*see* Neh. ii. 1) dates as forty-two years from the beginning of the Babylonian servitude, thirty-five years from Jehoiachim's captivity, twenty-three years from the destruction of Jerusalem, and twenty-five years from the beginning of the desolations (*see The Companion Bible*).

There are three distinct periods of seventy years that must be kept distinct, if we are to avoid confusion: the Servitude began in the first year of Nebuchadnezzar, and ended with the decree of Cyrus just quoted. The Captivity is dated by Ezekiel as from the eighth year of Nebuchadnezzar, when Jeconiah was carried away captive. The Desolations commenced with the last siege of Jerusalem by Nebuchadnezzar, and are the subject of Daniel's prayer in chapter ix. While, therefore, Daniel is associated with the seventy years' desolation, Nehemiah is connected with the seventy years' captivity:--

“The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire” (Neh. i. 3).

The effect of this report upon Nehemiah is very similar to the effect of Jeremiah's words on Daniel; to appreciate the parallel, Dan. ix. and Neh. i. should be read together.

In Neh. ii. things reach a crisis. As the king's cupbearer, Nehemiah held a high office, for, in effect, he stood between the king and possible death by assassination or poisoning. To have appeared at all distraught in the royal presence might have proved fatal; for he might have fallen under suspicion and have been executed immediately. So, when the king comments upon his sad looks, we read: “Then was I very sore afraid” (Neh. ii. 2). Nehemiah then tells the king of the condition of the city of Jerusalem, and the king asks, “For what dost thou make request?” Then we read, “So I prayed to the God of heaven. And I said unto the king” (Neh. ii. 4, 5).

We pause a moment to observe this true conception of prayer. In Nehemiah's day ritual was of divine institution; and place, time and attitude in prayer were ordained by law. But Nehemiah was no formalist, for true prayer is ever above all forms. Without any apparent interval, a prayer winged its way into the presence of a greater King than Artaxerxes and deliverance followed.

One other point of interest is contained in Neh. ii. 6. Nehemiah requests of the king that he may be granted leave of absence to go into Judah and rebuild the city of Jerusalem. The king replies to Nehemiah (the queen also sitting by him), “for how long

shall thy journey be, and when wilt thou return?” The queen here mentioned in the parenthesis is none other than Esther, who had already been instrumental in the deliverance of her people as recorded in the book bearing her name. The presence of the queen here is one of the links in the working out of God’s purpose. Under Mordecai, Esther saved Israel: her presence here evidently influenced Artaxerxes, and her son, Cyrus, has his own place in the scheme, as we have seen.

The read is asked to keep this twentieth year of Artaxerxes in mind as reference will be made to it when dealing with the seventy-sevens of Dan. ix.

#11. The prayer of Daniel (ix.---Part 2). pp. 195 - 197

Before going further, the reader would be well advised to re-read the previous article (page 150), so that what has already been considered shall be fresh in mind.

There is so much in this prayer, that we cannot hope to do justice either to its form or to its subject-matter. We can only point out some of its essential features. The nature of the section—Dan. ix. 3-19—makes any attempt at an outline difficult, but the following will throw into prominence the main features of the petition, and will therefore be of some service.

Dan. ix. 3-19.

- A | 3. Daniel’s face set unto the Lord God.
- B | 4. Prayer and confession.
- C | 4, 5. Covenant-keeping God. We have sinned.
- D | 5-10. Rebellion. THE PROPHETS.
 - a | 5. Rebellion.
 - b | 6. Disobedience to message of prophets.
 - c | 7-9. Righteousness belongeth unto the Lord.
Confusion belongeth unto us.
Mercies belong unto the Lord.
 - a | 9. Rebellion.
 - b | 10. Disobedience to message of prophets.
- D | 11-14. Curse. THE LAW.
 - a | 11. The curse.
 - b | 12. Confirmed words.
 - a | 13. The evil, as Moses said.
 - b | 14. Watched evil.
- C | 15. Covenant kept of old by God. We have sinned.
- B | 16, 17. Hear prayer and confession.
- A | 17-19. The Lord’s face to shine upon the Sanctuary.

Daniel's prayer centres round the fact that Israel's terrible desolation is the outcome of rebellion against the word of God, sent from time to time through the prophets, and is but the fulfillment of the curse and the oath, written in the law of Moses long before.

God evidently keeps His word, and Israel have most surely merited their punishment. Yet Daniel reminds himself that God not only watches over the evil to perform it, but in the mighty deliverance of Israel from Egypt in days gone by, He was true to His covenant promises, even though Israel had failed. The prayer, therefore, while a confession of Israel's sin, reminds God of His covenant relationship with the people and the city.

There is a beautiful progression in the prayer. At first Daniel speaks of his people without any term of association with the Lord. He speaks of our kings, our princes, our fathers, and the people of the land; of the men of Judah, the inhabitants of Jerusalem, and of all Israel near and far. Not until we reach the tenth verse is any link established; there Daniel speaks of the Lord our God, and again in verses 13, 14 and 15. In verse 15 a fuller claim is made; this rebellious people are "*Thy* people". In verse 16 the desolate city is "*Thy* city", "*Thy* holy mountain"; and "*Thy* people have become a reproach". In verse 17 "*Thy* sanctuary". Then it all comes pouring forth. Reserve is abandoned. Before this covenant-keeping God, Daniel pours out his petition:--

"O my God, incline Thine ear and hear, open Thine eyes and behold our desolations, and *the city which is called by Thy Name*: for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God; for *the city and Thy people are called by Thy Name*" (ix. 18, 19).

The curse and the covenant.

Because an expression used by Daniel in his prayer is used also by Jeremiah in exactly the same way, it does not follow that Daniel borrowed it from Jeremiah. But on the other hand, Daniel could hardly have read Jeremiah's prophecy without realizing how the word "watch" suited his need. The word *shaqad* occurs in Dan. ix. 14: "Therefore the Lord *watched* over the evil, and brought it upon us." In Jeremiah the words *shaqed* and *shaqad* are translated "almond", "hasten" and "watch". At first sight there seems little connection between these words, but let us examine the matter more closely:--

"What seest thou? And I said, I see the rod of an *almond* tree. Then said the Lord unto me, Thou hast well seen: for I will *hasten* My word to perform it" (Jer. i. 11, 12).

The almond is very early in blossom, and so is suggestive of alertness, vigilance, watchfulness. We have, therefore, a *paronomasia* (a high order of the common pun): "An almond tree (*shaked*) I am watching" (*shoked*). The Lord watches over His word of judgment: "Behold, I will watch over them for evil, and not for good" (Jer. xlv. 27). Daniel recognized this; the Lord had kept His word. The curse pronounced by Moses and the oath sworn by God had been fulfilled, for, as Moses had said, a nation of fierce countenance had come upon them, destroying their possessions, regarding not age nor sex, besieging their cities, and causing them to be scattered from one end of the earth to the other (Deut. xxviii.). There was, however, another aspect of

the truth. Was God so faithful to His threat of wrath, and would He be less faithful to His covenant and mercy? So Jeremiah continues:--

“It shall come to pass, that like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so I will watch over them to build and to plant, saith the Lord” (Jer. xxxi. 28).

This faithfulness of the Lord issues in the making of a new covenant, which is placed in contrast with the old covenant and the coming out of Egypt. The new covenant is not vaguely stated; it has as its objective the restoration of Israel (*see* Jer. xxxi. 36, 37). Daniel knew this. He dares, therefore, to recall the deliverance from Egypt, and to couple this fact with the fact of Israel’s sin. No promises are made of reform. He throws himself and his people upon the “mercies and forgiveness of God”. He rests his case entirely upon covenant grace. He sees through the centuries the coming Messiah, Who was to be “cut off, but not for Himself”, and anticipates the “blood of the new covenant”, shed for many, for the forgiveness of sins. His prayer is honoured and answered:--

“Whiles I was speaking Gabriel touched me and said I am now come forth to give thee skill and understanding I am come to show thee, for thou art greatly beloved” (Dan. ix. 20-23).

#12. The principle of computing prophetic times (ix.---Part 3). pp. 234 - 240

How many different ways of computing the seventy weeks of Dan. ix. have been put forward by earnest men of God? We do not know, but there are many; and the fact that such diversity exists must humble us before the Lord. Differences of opinion exist as to where the reckoning begins, where the reckoning ends, whether the “weeks” are weeks of days or of years, and whether the prince that shall come be Titus (A.D.70) or the beast of the Apocalypse. Most affirm that there is now only the last week of Dan. ix. to be fulfilled; while others believe that the seventy weeks are literal weeks of days all yet future. Facing this monument of human failure and contradiction it seems at first an act of impertinence to step forward and make even a tentative suggestion. Yet it is impossible to avoid the subject, and, therefore, with every recognition of the faithfulness and ability of others, we humbly place on record the way in which we have been led by scriptural principles to a conclusion in the matter.

The first principle that demands recognition is that which deals with the “Lo-ammi” periods of Israel’s history. For the benefit of those who may not know the meaning of this term we state that it has reference to Hosea i. 9: “Call his name *Lo-ammi*, for ye are not My people.” The principle we have in mind is that those periods when Israel are out of favour—and so “Lo-ammi”—are not reckoned in the prophetic calendar. So far as God’s scheme of time is concerned, such periods do not exist. They are, however, reckoned in the calendar of the world, and consequently must be taken into account.

Perhaps a rather homely illustration will help to make the point clearer. A man, let us suppose, has an account at the bank, and upon enquiry he learns that his balance stands at \$500. From one point of view he may truthfully say that he owns \$500. There is another point of view, however; he owes \$200 on his house, and other outstanding bills total \$200; so that although his bank book shows \$500, he actually owns only \$100. The bankbook figure represents the calendar of the world, and the residual figure the prophetic times. The “Lo-ammi” periods correspond with the debts and must be subtracted to obtain the prophetic periods.

The “Lo-ammi” principle applied.

We do not know whether Mr. G. H. Pember should be credited with the following illustration of this principle, but we acknowledge our indebtedness in the matter to his book, “The Great Prophecies of the Gentiles”. In I Kings vi. 1 we are told that Solomon began to build the temple in the fourth year of his reign, and in the four hundred and eightieth year after the exodus from Egypt. In Acts xiii. 18-21 we find a different computation. Paul there speaks of 40 years in the wilderness, 450 years under the Judges, and 40 under Saul. If to this we add the 40 years of David’s reign (I Kings ii. 11) and the 3 years of Solomon’s reign before he commenced to build (I Kings vi. 1) we have a total of 573 years. The two figures are therefore 573 and 480, shewing an apparent discrepancy of 93—a discrepancy which needs explanation. Reverting to our previous illustration, the 573 represent the balance as shown by the bankbook, the 93 represent the unpaid bills still owing, and the 480 the actual amount in credit. In other words there are 93 “Lo-ammi” years to be accounted for—years which are omitted in Solomon’s computation, but included in Paul’s. We must first point out that in I Kings vi. 1, as *The Companion Bible* makes clear, it is an ordinal and not a cardinal number—480th and not 480. This leaves room for the idea that this time is part of some longer period.

There were five occasions when the Lord “sold” His people into the hands of their enemies, and for these five periods the prophetic clock stopped and time was unrecorded. These periods are all found in the book of Judges:--

MESOPOTAMIA . . .	8 years <i>Lo-ammi</i> (Judges iii. 8).
MOAB . . .	18 years <i>Lo-ammi</i> (Judges iii. 14).
CANAAN . . .	20 years <i>Lo-ammi</i> (Judges iv. 3).
MIDIAN . . .	7 years <i>Lo-ammi</i> (Judges vi. 1).
PHILISTINE . . .	40 years <i>Lo-ammi</i> (Judges xiii. 1).

93 years.
=====

Of course no time can be reckoned “Lo-ammi” that is not connected with the whole nation; raids and bondage that affected only some of the tribes are not included.

The first principle, therefore, that we must observe when computing prophetic periods is that which allows for the non-reckoning of “Lo-ammi” periods. This applies in both

directions; we cannot allow a period of time to be excluded while Israel is a nation before God, any more than we can allow a period to be reckoned when Israel is temporarily set aside. This we shall find compels us to *include* the Acts of the Apostles in the seventy weeks, and also compels us to *exclude* the period when Jerusalem was still unbuilt in Nehemiah's day.

The seventy weeks.

“Seventy weeks are determined upon thy people and upon thy holy city” (Dan. ix. 24).

If we understand the word “week” to mean seven days”, we have a period of a little more than one year and four months to consider, and of this a smaller period is occupied in building and restoring Jerusalem—certainly a short time for such an operation. When, however, Daniel wishes to make us understand literal weeks, each of seven days, he adds the words “days”:

“I Daniel was mourning three full weeks” (literally, weeks of days) (x. 2).

“Till three whole weeks were fulfilled” (literally, weeks of days) (x. 3).

To make the matter certain, the angelic visitor declares that on the first day of Daniel's fasting his words had been heard and the angel sent, but that for “one and twenty days” he had been withstood. This carefulness on Daniel's part is one argument in favour of the view that ordinary weeks of days are not intended in Dan. ix. A further argument is that Daniel had been occupied with prophecies that dealt with a period of seventy years, and the angelic announcement of the seventy weeks seems but an expansion.

Another argument in favour of the years' interpretation is provided by the scriptural treatment of the last week. It will be observed that this last of the seventy weeks is divided into two parts:

“He shall confirm the covenant with many for one week, and in the midst of the week he shall cause sacrifice and oblation to cease” (ix. 27).

Now Daniel refers more than once to a peculiar period at the time of the end:

“A time and times and the dividing of time” (vii. 25).

“A time, times, and a half” (xii. 7).

“Let seven times pass over him” (iv. 16).

A consultation of the margin of Dan. xi. 13 will show that “times” may be synonymous with “years”. If that is so, then a time, times and a half may be a prophetic and cryptic way of describing three-and-a-half years. This being just half the seven year period exactly meets requirements of Dan. ix. 27.

We have, however, clearer evidence in the book of the Revelation:

“A time, and times, and half a time” (Rev. xii. 14).

This is the period during which the woman is nourished in the wilderness. In Rev. xii. 6 we read:--

“They should feed her there 1,260 days.”

It is difficult to avoid the conclusion that 1,260 days, and a time, times, and a half, are periods of the same duration.

There is evidence in Scripture of the recognition of a year of 360 days. For example, it is computed that between the seventeenth day of the second month, and the seventeenth day of the seventh month is 150 days (Gen. vii. and viii.), a computation which supposes a month of thirty days. Dividing 1,260 by 30 we have 42 months, or three-and-a-half years. Now Scripture speaks of a period of 42 months, and places it in such proximity to that of 1,260 days as to remove all doubt as to the length of the prophetic year:--

“The holy city shall they tread under foot 42 months” (Rev. xi. 2).

“My two witnesses shall prophesy 1,260 days” (Rev. xi. 3).

We have already seen that Rev. xiii. speaks of the time when the fourth beast of Dan. viii. shall be in power; and if Dan. ix. speaks of this same power and period, we may expect to find here some confirmation:--

“He shall confirm the covenant with many for one week (a period of 7 years) and in the midst of the week (after the period of 3-1/2 years, 42 months, or 1,260 days) he shall cause the sacrifice and oblation to cease” (Dan. ix. 27).

“And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue 42 months” (Rev. xiii. 5).

That the Hebrew language can refer to “Sabbaths of years” is shewn in Lev. xxv. 8, where a period of 49 years is also called “seven sabbaths of years, seven times seven years”.

These things furnish sufficient proof that the final week of Dan. ix. is a period of seven years. And if the last week be a week of years, it follows that the seventy weeks are also weeks of years, so that the seventy weeks “determined” represent a period of 490 years.

When does the period of 490 years commence?

After revealing to Daniel a prophetic period of 490 years marked off on the divine calendar, the angel proceeds to divide the number of years up in a rather strange way. We first learn that during the 490 years the following events are to be fulfilled:--

“To finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to anoint the most holy” (Dan. ix. 24).

The angel next proceeds to give further light upon this time by saying that the period from the commandment to restore and build Jerusalem to the coming of Messiah the Prince will be 7 weeks and 62 weeks, and that after the 62 weeks have elapsed the Messiah will be cut off. We found it useful when speaking of “Lo-ammi” periods to use a simple illustration to make the matter clearer. It may be of service to use the same method here. Suppose that a motorist is being directed to a certain destination and that, instead of being told that his goal is 69 miles away, he is told that it is 7 miles and 62 miles away. If after that somewhat cryptic statement, a remark is added about some feature in the road that marks a junction, the obvious thing for the motorist to do would be to travel the first seven miles and then look out for some change. If at the end of 7 miles of rather bad country lane the car emerged into a new, well-made road which continued for the remaining 62 miles, he would realize the reason for dividing the distance. Moreover, if he had been told that at the end of 62 miles he would come to a cross, he would look for it at the end of *62 miles of new road*, for so the direction had indicated.

Now it must be obvious that when the angel speaks of 7 weeks as distinct from 62 weeks, he has some special reason for it. The angel also speaks of the building of the wall and the street of Jerusalem as an event related to the time periods with which his message deals. *The Companion Bible* in Appendix 58 gives the history of Nehemiah and Ezra. It is much too long to quote here, but we give two extracts to prove our point. We must leave our readers to test the matter further by consulting that appendix for themselves.

B.C.455.	Neh. i. 11 - ii. 8.—Hanani’s report in the month Chisleu leads
	to the “going forth of the commandment to rebuild
	Jerusalem” (Dan. ix. 25).
B.C.454.	By Artaxerxes in his twentieth year.
B.C.407.	Nehemiah obtains leave of absence (Neh. xiii. 6),
	and returns to be present at
B.C.405.	The dedication of the temple.
	This ends the “seven sevens” from the going forth of
	the commandment in 454B.C.

This, then, is the first space covered, the building of the wall corresponding to the seven miles of bad road in the illustration. We now arrive at the most important feature of our discussion, and one that we have seen canvassed in no other work of Daniel. It follows from the logical application of the “Lo-ammi” principle. The question is whether or not the 490 years, set apart for the achievement of God’s purpose in Israel, begin at the going forth of the proclamation to rebuild Jerusalem. To this question expositors give an affirmative answer, but the “Lo-ammi” principle demands a negative one. We read in Nehemiah:--

“The remnant that are left of the captivity there in the province are in *great affliction and reproach*. The wall of Jerusalem also is broken down, and the gates thereof burned with fire” (Neh. i. 3).

Do these expressions describe Jerusalem as in favour of in desolation? There is only one answer. Nehemiah saw in these events the fulfillment of the curse threatened by law and prophets:--

“If ye transgress, I will scatter you abroad among the nations” (Neh. i. 8).

Daniel also uses terms that imply “Lo-ammi” conditions. Jerusalem is “desolate” (ix. 2); Israel are driven (verse 7); the curse is poured upon them (verse 11); the visitation upon Jerusalem is unprecedented (verse 12). And in verse 16 there is anger and fury and reproach.

The seventy-sevens *cannot commence* until Jerusalem is rebuilt and the curse removed; this makes clear the reason for the division of the years into seven sevens and sixty-two sevens. The seven sevens of 49 years represent the time occupied in the rebuilding of the wall and street of Jerusalem by Nehemiah in time of trouble, and the period ends at the dedication of the temple (Ezra vi. 16-18; Neh. xiii. 6).

To revert to our illustration, the period covered by the building of the wall up to the dedication of the temple corresponds with the first 7 miles of country road. At the dedication of the temple at the end of the seven sevens the “Lo-ammi” period ends; the new high road is reached. It is then a distance of 62 miles to the Cross; or, leaving the illustration, an unbroken period of 62 sevens to the time of “the Messiah the Prince”. Those who *include* the 49 years of rebuilding, include a period when Israel was “Lo-ammi”, and they have no alternative to *excluding* from their reckoning the whole period of the Acts of the Apostles. But it is quite certain that Israel were not set aside as a people until Acts xxviii., so that the period of the Acts must be included. Our interpretation has required only 62 sevens; so that there is still scope remaining. From A.D.29 to A.D. 63, the usual dates now given for the Crucifixion and Acts xxviii., respectively, is a period of 35 years; this accounts for 5 sevens. Three sevens, therefore, remain for the future, and these are dealt with in the book of the Revelation: seven seals, seven trumpets, and seven vials. The final “seven” is concerned with the beast, the false prophet, antichrist and Babylon, as we read in Dan. ix.

Figure 1 in the diagram shown in Volume VI, page 169 exhibits the orthodox scheme, which *includes* 49 “Lo-ammi” years, and finds no room for the Acts. Figure 2 sets forth the interpretation suggested in this article, where the “Lo-ammi” conditions are recognized both in Nehemiah’s day and in subsequent times. We must reserve for another article the exposition of the divine purpose for which this period of 490 years was set apart.

Do you wear a veil?
A word of vital importance to all believers.
pp. 217 - 219

The first item in the equipment necessary for the interpretation of Scripture is surely the belief that it is absolutely true. The second is revealed in II Tim. ii. 15, and is called “rightly dividing the Word of truth”.

In this paper we desire to draw attention to the necessity of this right division by referring to the teaching of the apostle Paul in II Cor. iii. and iv., where he shews the distinction between law and gospel, and between old and new covenants. He speaks also of the activity of Satan, who does not scruple to bandage the eyes of believers with truth that belongs to another dispensation, if he may so prevent them from seeing the light of the glory of Christ.

Scripture abounds with figures drawn from ordinary life, but we must never lose sight of the fact that all the manners and customs that are referred to on almost every page of Scripture are the manners and customs of the East.

When seeking to show the distinction that exists between the old covenant and the new, the apostle in II Cor. iii. and iv. makes continual reference to the veil. Those who know anything of Jewish customs will know that the orthodox Jew covers his head with the *talith* (or veil) during prayer. Whether this custom is derived from the action of Moses recorded in Exod. xxxiv. 33, we will not here debate; it is sufficient that the apostle mentions them together. In II Cor. iii. 13 he reminds his readers that Moses “put a veil over his face”, and that Israel’s “thoughts” are to this day “blinded”, for until this day the same veil remains untaken away in the reading of the old covenant.

In this third chapter the apostle draws some severe distinctions between the old and new covenants. The old covenant was engraven in stone; the new was written in the fleshy tables of the heart (II Cor. iii. 3 and 7). The old is the letter that killeth; the new the spirit that giveth life (II Cor. iii. 6). The one is the ministration of death and condemnation; the other the ministration of the spirit and righteousness (II Cor. iii. 7-9). The glory of the one was transient; the glory of the other was abiding and excelling (II Cor. iii. 7, 10, 11, 13). Moses, the minister of the old covenant, veiled his face; Paul, the minister of the new, used great boldness of speech, not as Moses who put a veil over his face (II Cor. iii. 12, 13). The glory that shone from the face of Moses transfigured no man; the glory that shines from the face of Jesus Christ changes those who behold it from glory to glory (II Cor. iii. 18 and iv. 6).

The A.V. robs the reader of the point of II Cor. iii. 18 by the translation “open face”, but it is restored by the R.V. which reads “unveiled face”:-

“We all, with unveiled face beholding as in a mirror the glory of the Lord, are transfigured into the same image from glory to glory, even as from the Lord, the Spirit.”

The contrast between veiled Israel under the law and the unveiled believer under grace is carried over into the opening words of II Cor. iv. concerning the ministry of Paul himself:--

“Therefore seeing we have this ministry, as we have received mercy, we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully: but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God” (II Cor. iv. 1, 2).

Here we have a parallel with the “great boldness of speech” which the apostle placed in contrast with the veiling of the face of Moses, “And not as Moses” (II Cor. iii. 12, 13).

If we have in II Cor. iv. 1, 2 a parallel with the “great boldness of speech”, where have we in this chapter the parallel with the veil over the face of Moses and over the hearts of Israel? All can see that we have it in verses 3-6. But once again the force of the passage is veiled by the A.V. The words of the third verse, which read, “But if our gospel be *hid*, it is *hid* to them that are lost”, should be read as in the R.V., “If our gospel be *veiled*”. So far as Paul was concerned the gospel was preached without reserve. If there was a veil over that gospel it was made by another, and the inference from the first verse is that such would be largely the result of “handling the Word of God deceitfully”.

Before we go further, we must draw attention to the very strong language used by the apostle in describing the transient character of the old covenant and its glory. He says that it is to be “done away” and “abolished” (iii. 7, 11 and 13). That the language is strong, the following passages testify:--

“Who hath ABOLISHED death” (II Tim. i. 10).
“That the body of sin might be DESTROYED” (Rom. vi. 6).
“Make the promise of NONE EFFECT” (Gal. iii. 17).

Speaking of these two covenants in Hebrews he says:--

“For if the first covenant had been faultless, then should no place have been sought for the second, for finding fault with them, He saith, etc.” (Heb. viii. 7, 8).
“He taketh away the first, that He may establish the second” (Heb. x. 9).

Referring to the backward drift of the Galatians from grace to law, from faith to works, for spirit to flesh, and from liberty to bondage, Paul says:--

“But now, after that ye have known God, or rather are known of God, how turn ye back to the weak and beggarly elements, whereunto ye desire again to be in bondage” (Gal. iv. 9).

These references we desire to bring to bear upon the words of II Cor. iv. 3, where, instead of speaking of the unsaved by the words, “them that are lost”, the apostle is referring to the old covenant that had been abolished. In effect, he says that the god of this age, by deceitful handling of the Word of God, had fabricated a veil out of truth that belonged to a past dispensation, and had so bandaged the eyes of the people with the

letter that killeth, that they could not see the glory that excelleth. Taking these facts into consideration, the translation which we have been compelled to accept is as follows:--

“But if our gospel be vailed, it is vailed by those things that are perishing (i.e., the things of the old covenant that had been abolished, as, for example, circumcision, which now severs from Christ and from grace, Gal. v. 2-4), by which the god of this age blinded the thought (*see* Gal. iii. 14) of them that believe not, that the light of the gospel of the glory of Christ, Who is the image of God, should dawn upon them” (II Cor. iv. 3, 4).

Satan would have us occupied rather with the transient glory of Moses, than the light of the knowledge of the glory of God in the face of Jesus Christ. In all this we do not intend to suggest that the law of Moses is untrue, or that any part of the O.T. is less inspired than the N.T.; what we seek to show is, that by allowing oneself to be occupied with the truth that belongs to a dispensation past and gone, we allow the god of this age, by the deceitful handling of the Word of God, to “blind our thoughts” and hide the “gospel of the glory of Christ”. It will be seen, therefore, that the principle of rightly dividing the Word of truth is of supreme importance to all believers, for its neglect may veil the glory of the ascended Lord.

A Fourfold fellowship.
#1. The doctrine of Christ.
p. 220

“That which we have seen and heard declared we unto you, that ye also may have fellowship with us” (I John i. 3).

The editors of the Greek MSS indicated by the letters LTTrA and W, insert the word “also” after the word “declare”. By reading the verse again, paying attention to the two occurrences of the word “also”, we learn that the first element of fellowship is the mutual recognition of revealed truth:--

“That which we have seen and heard declare we ALSO unto you, that ye ALSO may have fellowship with us.”

Fellowship arises out of the relationship implied by the three words “seen”, “heard”, and “declared”. These words are somewhat similar to those of Paul in I Cor. xv. 3:--

“For I delivered unto you first of all that which I also received.”

We have, too, in Acts xxii. 15, the words:--

“For thou shalt be His witness unto all men of what thou hast SEEN and HEARD.”

If we ask what Paul had seen and heard, we have the answer in the same chapter:--

“The God of our fathers hath chosen thee, that thou shouldest know His will, and SEE that Just One, and shouldest HEAR the voice of His mouth” (Acts xxii. 14).

Paul had seen and heard a *person*:--

“When it pleased God to reveal *His Son* in me, that I might preach HIM among the Gentiles” (Gal. i. 15, 16).

When we look back to the opening verses of the first epistle of John, we find the same personal emphasis. What John had “seen and heard” is plainly stated in verses 1 and 2:--

“That which was from the beginning, which we have HEARD, and which we have SEEN with our eyes, which we have LOOKED upon, and our hands have HANDLED, of the Word of life (for the life was manifested, and we have seen, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us), that which we have SEEN and HEARD declare unto you.”

Fundamentals of Dispensational Truth.

#75. The new covenant anticipated (Exod. xxxiv. and xxxv.). pp. 23 - 29

In preparation for the proclamation of the Name of the Lord, and the partial revelation of His glory to Moses, the Lord instructs Moses to hew two tables of stone like to the two that had been broken, and to be ready in the morning to ascend the mount. Precautions were to be taken that neither man nor beast should be near. This being accomplished, we read: "And Moses rose up early in the morning, and went up unto mount Sinai, as the Lord commanded him, and took in his hand the two tables of stone" (Exod. xxxiv. 4). The proclaiming of the name of the Lord immediately followed:--

"Then the Lord passed before him, and proclaimed, Jehovah, Jehovah God, tenderly compassionate and gracious, long-suffering and abounding in mercy and truth, reserving mercy for thousands, bearing away iniquity and transgression and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation" (Exod. xxxiv. 6, 7).

There is by no means unanimity among Hebrew scholars as to the correct reading of the phrase: "And that will by no means clear *the guilty*." We may see by the italic type that "the guilty" are words added to complete the sense. The words "by no means" are the rendering of an idiomatic use of the verb with which most students are familiar. For example, "Thou shalt surely die" is a good English translation, yet literally the words are, "Dying, thou shalt die". Here in Exod. xxxiv. 7, "Clearing, He will not clear" represents the order of the words. Spurrell translates the passage: "And justifying the unjustified; *yet* visiting the iniquity of the father", etc. Dathe and Boothroyd, after *De Dieu*, render the passage: "And do not altogether destroy the impious." Boothroyd, moreover, in his "Bible" translates it: "Clearing him that is not clear."

There is no essential difference between "clearing the guilty" and "justifying the ungodly". The introduction of the words, "That will by no means clear the guilty", in some measure nullifies the gracious words that precede. There we read that the Lord forgives or "bears away" the iniquity, transgression and sin which constitute a person guilty. Surely, it is the blessed truth taught alike to Abraham, Moses and David, and made abundantly plain by Paul in Rom. iii. and iv., that He Who bears away our sin *does* "clear him who is not clear".

The proclamation of the name Jehovah involves a two-fold attitude to sin: an attitude of graciousness, mercy, long-suffering and faithfulness in bearing away sin, yet, by no means condoning sin or compromising God's own Holiness. This shows that sin, though it be forgiven, often leaves behind a crop of trouble that must be reaped. For example, David was forgiven, yet as a result of his sin, even though forgiven, war never departed from his house. Moses was forgiven, but he nevertheless never entered the promised land. So here, sin will be forgiven, yet the iniquity of the fathers is visited upon the children. The sins of a believer to-day are forgiven, but the effects of his sin go on.

Once more we see Moses grasping the intention of the Lord by faith, and daring to urge yet more grace:--

“And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in Thy sight, O Lord, let my Lord, I pray thee, go among us: FOR IT IS A STIFF-NECKED PEOPLE; and pardon our iniquity and our sin, and take us for Thine inheritance” (Exod. xxxiv. 8, 9).

Surely Moses knew that God did “clear him who is not clear”. Look at the holy boldness that faith possesses when standing on the ground of grace. The Lord had said that the reason why He would not remain with Israel was that they were “a stiff-necked people” (Exod. xxxii. 9, xxxiii. 3 and 5), yet Moses, with the vision of the glory still fresh and the proclamation of the name of the Lord still present to his memory, urges this as a reason for the Lord to alter His threat, to turn away His wrath and to go among them once more. Truly, the principles of grace and merit are at the two extremes.

The re-stated covenant.

Following this manifestation of grace the Lord re-states covenant conditions in verses 10-17, following it up in verses 18-26 with a selection of the commandments which are the working out of the terms of the covenant. It will be observed that, in this new statement, practically one item only is stressed, the matter of idolatry and the making of a covenant with idolaters. Every covenant must have at least two parties, with mutual obligations. Consequently verses 10-17 are distributed under the pronouns “I” and “Thou”.

“I.”

- A | Behold, **I** will make a covenant.
- B | Before all thy people **I** will do marvels.
- B | It is a terrible thing that **I** will do with thee.
- A | Behold **I** drive out before thee the Amorite.

“Thou.”

- A | Take heed lest **thou** make a covenant with inhabitants.
- B | **Ye** shall destroy their altars.
- C | **Thou** shalt worship no other God.
- A | Lest **thou** make a covenant with the inhabitants of the land.
- B | Lest **thou** take of their daughters unto thy sons.
- C | **Thou** shalt make thee no molten gods.

The omission of the remaining nine commandments from these words of the covenant does not imply that they were not repeated (*see* verse 28), but the insistence upon the first commandment would cause Israel to realize that the worship of God alone was the first essential. No amount of obedience to any other command would compensate for the breaking of this, the essential clause.

When Israel came out of Egypt many marvelous plagues attended their deliverance; but the Lord says here that He will, in the working out of this covenant, “do marvels”, and that it will be a “terrible thing” that He will do with Israel. Moreover these marvels will be such as have not been seen in all the earth, nor in any nation. There are hints of this scattered throughout the history of Israel. A very definite statement is found in Micah vii. 15-17:--

“According to the days of thy coming out of the land of Egypt will I show unto him *marvelous* things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.”

It is evident, when we survey the teaching of Scripture, that these unprecedented marvels are not described in their full import until we reach the book of the Revelation. When we compare the opening of the Revelation with the original covenant of Sinai, we perceive the change that is brought about by the changed covenant:--

“Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto Myself. Now, therefore, if ye will obey My voice indeed and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is mine; and ye shall be unto Me a kingdom of priests, and a holy nation” (Exod. xix. 4-6).

This is the original covenant, and upon hearing its term Israel said, “All that the Lord hath spoken we will do” (Exod. xix. 8). Alas, the flesh cannot fulfil such promises. But a few weeks pass and Israel break the covenant and are threatened with extinction. Though the people will never become a kingdom of priests on the terms of their own law-keeping, the words of Rev. i. indicate that by the grace of God, and through the redemption of Christ, they will ultimately attain to this glorious position:--

“Unto Him that loveth us and loosed us from our sins by His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever, Amen” (Rev. i. 5, 6).

The covenant of marvels is fulfilled by the Lord in this book of the Revelation. The vials of His wrath are poured out upon the earth and, sun, moon and stars share in the judgment. Micah vii. tells us that the nations shall come out of their holes like worms. Revelation tells us that they shall hide themselves in the dens and in the rocks of the mountains (Rev. vi. 15).

What Israel failed to attain by law, they shall reach through redeeming love: and this re-stated covenant of Exod. xxxiv. follows the wonderful exhibition of divine forbearance and forgiving grace revealed at the intercession of Moses.

Following the new terms of the covenant of marvels is a repetition of one or two commandments that arise out of it.

The commandments (Exod. xxxiv. 18-26).

- A | 18. | a | Thou shalt keep. The feast of unleavened bread.
 b | Seven days shalt thou eat it.
 c | Thou camest out of Egypt.
- B | 19, 20. Firstborn of cattle—redeemed.
 Firstborn of ass—break his neck.
 Firstborn of sons—redeemed.
- C | 21. Six days work. Seventh day rest.
- A | 22-24. | a | Thou shalt observe. Feast of Weeks, Firstfruits, Ingathering.
 b | Thrice in the year—No leaven.
 c | I will cast out the nation—No leaven.
- B | 26. Firstborn of land—bring.
 No seeth kid in mother's milk.

The commandments so put forward, and thereby emphasized and enjoined upon this people, are as follows:--

1. *The four feasts that mark out their ecclesiastical year.*—Unleavened bread is a reminder of their separation from evil unto the Lord, but the statement in verse 25 concerning the unleavened sacrifices would remind Israel that it is by the blood of atonement, and not by the works of the law, that they can ever hope to find acceptance. The last feast, the ingathering, symbolizes all Israel's hope, and keeps it before them.

2. *Redemption.*—This is selected for repetition. The firstborn of man and beast belong to the Lord. This, as we find by referring back to Exod. xiii. 12-15, was ordained to keep perpetually in mind the deliverance of Israel and the slaying of the firstborn in Egypt. The firstling of an ass did not come into the same class as the firstling of an ox or sheep, for the ass was not an animal fit for sacrifice. It must either be redeemed by the sacrifice of a lamb, or its neck must be broken. All firstborn sons, too, like the ass must be redeemed.

The injunction at the close against seething a kid in its mother's milk, guards the mind against what might appear indifference to animal suffering or cruelty. God's commands concerning animal sacrifices were necessitated because of sin, but He would have His people follow the paths of love and kindness.

3. *The observance of the sabbath knew no exceptions.*—Ploughing and harvesting are exacting periods in the life of an agricultural people, nevertheless, however pressing the apparent need, the seventh day sabbath must be preserved. It was, as we have seen, a sign between Israel and the Lord.

4. *The first of the firstfruits were to be given to the Lord.*—This is much in line with the many customs still existing in virtue of which some tangible tribute is paid annually to an overlord in recognition of his dues and demands upon the fealty of the one in covenant. As we shall see later, these firstfruits were a foreshadowing of resurrection.

What was the effect upon Moses of this new covenant of graciousness? The skin of his face shone. He could not but catch something of the glory. True, both the record here and the inspired comment in II Cor. iii. show that the glory was transient, yet it foreshadowed the fuller blessings of the new covenant where they who behold the glory of the Lord with unveiled face are transfigured. Moses, we are told, “wist not that the skin of his face shone”. To boast of modesty is to be immodest. To parade humility is to be proud. True sanctity walks hand in hand with conscious unworthiness. Boldness of access by reason of the faith of Him, and fear and trembling when working out that salvation, go together. Paul did not know his own greatness. He rather marveled at the grace given to the least of all saints. David was a man after God’s own heart, but he knew what it was to pray for forgiveness of deep and awful sin.

Others will take knowledge of us when we have been in the presence of the Lord, just as the priest who had been offering incense would carry some of the fragrance with him on returning from the sanctuary.

The section concludes with one more reference to the sabbath, this time particularizing its effect in the household:--

“Ye shall kindle no fire throughout your habitations upon the sabbath day” (Exod. xxxv. 3).

The law of the sabbath suited Israel’s land. Even the law concerning fires on the sabbath would mean sickness and death if applied to a northerly country such as England. The climate of this country would not allow the sabbatic year to be kept, unless the Lord accompanied the command with perpetual miracles. But these are particular features of the covenant made between the Lord and Israel.

After this last reference to sabbath rest, the remainder of Exodus is occupied with the description and making of the tabernacle under the guidance of Bezaleel and Aholiab. When the work was finished, the gracious promise of the Lord’s presence was kept:--

“Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle” (Exod. xl. 34).

The closing words of Exodus tell us that the token of the Lord’s presence never again left the people. He Who led them out, led them in. The redeemed of the Lord have no need to plead for His leading, for it is theirs as part of His one great act of love. What they need is eyes to see the cloud and the fire, and hearts responsive to the indications of His will.

Thus all things are now ready for the great covenant worship with which the ten commandments open. The book of worship, so far as details are concerned, is the book of Leviticus, and this must be our next study.

#76. Leviticus. The book as a whole.
pp. 64 - 67

In the series entitled "Redemption" in Volumes XVII and XVIII we have given the five great offerings with which Leviticus opens a fairly close study. We now pass on to a wider consideration of the book, asking all our readers to refer to the articles dealing with Lev. i.-vii. in the Volumes referred to above, so that their study may be as complete as possible.

Before attempting a detailed exposition, it is incumbent upon us to seek the general disposition of subject matter, and at the outset we must confess that the task appears formidable. However, believing Leviticus to be a part of inspired Scripture, we approach it with the same confidence that we should an epistle of Paul, expecting to find beneath the surface those evidences of its divine composition which we have observed so frequently in other parts of the Word.

The complicated character of the book and the mass of intricate detail preclude all idea of an exhaustive analysis, but the following presents a survey of the teaching of the book without the omission or suppression of any section.

Leviticus as a whole.

- A | i.-vii. Five offerings. Worship.
 - a | i. Whole Burnt Offering.
 - b | ii. Meal Offering.
 - c | iii. Peace Offering.
 - a | iv., v.-. Sin Offering.
 - b | -v.-vii. Trespass Offering.
- B | viii.-xv. | d | viii., ix. Priests' service.
 - e | x. Warning to priests. Nadab destroyed.
 - f | xi.-xv. A clean people. "Make a difference."
- C | xvi., xvii. Atonement for sins. Blood sprinkled seven times.
- B | xviii.-xxv. | f | xviii.-xxii. A clean people. "Put a difference."
 - d | xxiii.-xxv. People's service.
 - e | xxiv. 10-16. Warning to people. Blasphemer stoned.
- C | xxvi. Punishment for sins. Seven times.
- A | xxvii. Five vows and the redemption.
 - a | 1-13. Devoted persons or beasts.
 - b | 14, 15. Devoted houses.
 - c | 16-24. Devoted fields.
 - a | 26-29. Devoted man or beast.
 - b | 30-34. Devoted tithes.

All that is necessary at the moment is to indicate in a few words the obvious relationship of the various parts. Leviticus opens and closes with freewill offerings. Five great basic sacrifices occupy the opening chapters, and five separate sets of vows, and

their redemption, occupy the closing chapter. While there is not an exact parallel between these two sets of five, it is noticeable that in both cases the opening offering is the highest in character. In Lev. i. it is the whole burnt offering, entirely devoted to God. In Lev. xxvii. it is the devotion of persons, men, women or children, to the Lord. The second offering is the meat (or meal) offering, while the second vow is the sanctification of a house. The third offering is the peace offering and the third vow the sanctification of a field and its produce. The sin offering and the firstling of beasts come fourth, and include one kind that can never be redeemed (xxvii. 28). Lastly we have the trespass offering and the redemption of tithes. The fuller exposition of Lev. xxvii. must await its place in the series.

The two sections under the letters *B* and *B* should be read and compared together. The first is occupied with the sanctifying and the service of the priests. The second with the feasts and service that were incumbent upon all Israel. In both there is a most impressive warning. The sacred nature of the priest's office is most tragically enforced by the destruction of Nadab and Abihu, when they offered strange fire before the Lord. The equally sacred responsibility of the people is enforced by the tragic end of "the son of an Israelitish woman, whose father was an Egyptian", who for cursing the name of the Lord was stoned to death.

Associated with both of these groups is the law concerning clean and unclean things. Chapter xi. gives a long list of clean and unclean animals, and its true object is revealed in the words: "Ye shall sanctify yourselves make a difference" (Lev. xi. 44-47). Chapter xii. is occupied with the purification of women after child-birth; xiii. and xiv. deal with the plague of leprosy and the law of its cleansing, and xv. with various physical causes of uncleanness. Chapters xviii.-xxii., which supplement xi.-xv., take up the question of defilement and uncleanness once more, dealing with unlawful marriage relationships and unchaste acts. Chapters xvii. and xix. are concerned with the abominable rites of Molech and further unchastity, xx. with defilement by death and physical blemishes, and xxi. with the peculiar separateness of Aaron and his seed. Once again the teaching of these chapters focuses upon the separateness of Israel: "Ye shall therefore put a difference I have severed you from other people" (Lev. xx. 24-26). The two outstanding features that remain are the atonement and the punishment for sins in chapters xvi., xvii. and xxvi.

It would serve no useful purpose to attempt the exposition of any one feature at this stage; we leave the outline with the prayerful student, trusting that he will not only compare it with the various outlines put forward at different times by other servants of God, but above all test it by close reference to the Book itself. In subsequent studies we hope to deal with a series of salient features that are of importance in the school of faith.

**#77. Leviticus. Some phases of holiness.
pp. 105 - 109**

The laws enumerated in Leviticus were all given by the Lord from Mount Sinai. This is plainly stated four times. At the end of chapter vii., where the five great offerings are detailed, we read:--

“This is the law of the burnt offering, of the meat offering, of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offering; which the Lord commanded Moses in Mount Sinai, in the day that He commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai” (Lev. vii. 37, 38).

Again at the beginning of xxv. and end of xxvii. we read:--

“And the Lord spake unto Moses in Mount Sinai.”
“These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai.”

Throughout the book there are indications that Israel are living in camp. Both the incidents that break into the narrative, namely, that of Nadab, and that of the blasphemer (chapters x. and xxiv.), speak of the camp, and their very introduction indicates that the actual giving of the law was in progress.

The time occupied in the giving of the law in Leviticus is just one month. This is discovered by referring to the following:--

“And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up” (Exod. xi. 17).
“And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt” (Numb. i. 1).

Under the shadow of the law and its threatenings, therefore, was given this gracious typical provision for sin. The laws of Leviticus come with the same divine authority as the ten commandments of Exod. xx. The book of Leviticus contains more of the spoken words of God than any other, and while we do not intend by this statement to imply that it is more inspired than the rest of Scripture, nevertheless, the fact should give pause to any waverer who listens to the critic who relegates the whole to later times, and speaks of it as a pious forgery. Leviticus, moreover, is quoted in forty places in the N.T. and these quotations are not confined to one section, but are found in the four Gospels, the Acts, Hebrews, Peter, James, Jude, Revelation, I and II Corinthians, Galatians, Romans, Ephesians and Colossians.

The fundamental basis of the book is holiness, and it is no exaggeration to say that holiness is implied in every law, every ordinance and every offering. *Qadosh*, “holy”,

and its variants occur over one hundred times, variously translated, “holy”, “hallow”, “sanctify”, and “sanctuary”. Closely allied with this holiness are the various laws and ceremonies that deal with uncleanness and purification. Redemption from sin is not in view in these. The great central offering for sin is seen in the institution of the day of atonement.

Uncleanness.

As one patiently seeks out the varied laws that deal with uncleanness in Leviticus, and as the scriptural emphasis upon the many and varied causes of contamination begin to be translated by the Spirit into their spiritual equivalents, one feels like Isaiah who, in the presence of the Lord, cried, “Woe is me, for I am undone, because I am a man of unclean lips”, and more than ever are we thankful for that precious blood “that cleanseth us from all sin”. In this book we discover that even the natural workings of the body may nevertheless be unclean, and we learn that, irrespective of any fault of our own, there are many outside sources of defilement that may render us unclean. There is one case, where the near relation of the dead is definitely permitted to make himself unclean out of love and devotion, but, though permitted, this uncleanness is nevertheless not allowed to pass; it must be removed, as must all other (*See Lev. xxi. 1-4*).

In Leviticus, cleanness is used as a synonym for holiness, and to know this is a valuable help in the understanding of the will of God concerning our sanctification:--

“Put difference between holy and unholy, and between unclean and clean” (*Lev. x. 10*).

In *Lev. xi.* we have the law regulating the matter of clean and unclean beasts that might or might not be eaten by an Israelite:--

“These are the beasts which ye shall eat among all the beasts that are on the earth and in the waters.”

A long list is given of prohibited beast, fish, fowl and creeping thing, and then come the concluding words:--

“Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of Egypt to be your God: ye shall therefore be holy, for I am holy” (*Lev. xi. 43-45*).

Profaneness.

Another opposite to holiness, in Leviticus, is profanity.

“They shall be holy unto their God, and not profane the name of their God” (*Lev. xxi. 6, 7*).

“He shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not My sanctuaries: for I the Lord do sanctify them” (*Lev. xxi. 23*).

“If a man eat of the holy thing unwittingly, then he shall put the fifth part thereto they shall not profane the holy thing” (Lev. xxii. 14, 15).

“Neither shall ye profane My holy name; but I will be hallowed among the children of Israel; I am the Lord which allow you” (Lev. xxii. 32).

The word translated “profane” is *chalal*, and means “to penetrate”, and so, in its more intensive forms, it means ruthlessly to violate all sacred bounds, brazenly to enter holy ground. The adjective *chol* is rendered “unholy” in Lev. x. 10, where it is placed in contrast with “holy” and “clean”:

“That ye may put a difference between holy and unholy: and between unclean and clean.”

The idea of being “common” in opposition to “sacred” can be seen in Ezek. xlvi. 12-15, where *chol* is translated “profane”:

“This oblation of the land a thing most holy and the five thousand that are left in the breadth shall be a profane place for the city.”

That this “profane” place simply means, the place for the common people is seen by the concluding words of the verse, “for dwelling, and for suburbs”.

Blemish.

Not only are uncleanness and profaneness placed in contrast with holiness, but, in the setting aside from holy service all that are physically blemished, another aspect is typified.

“Speak unto Aaron, saying, whoever he be of thy seed in their generation that hath any blemish, let him not approach to offer the bread of his God he hath a blemish; that he profane not My sanctuaries” (Lev. xxi. 17-23).

What is true of the priest is also true of the offering:

“Whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you it shall be perfect to be accepted: there shall be no blemish therein” (Lev. xxii. 18-25).

How these types force us to the blessed realization of the fullness of the Lord Jesus Christ! Both as Offering and High Priest He was “without blemish and without spot”, “holy, harmless, undefiled, separate from sinners”, and can we not see in Eph. i. 4-6 the close connection between holiness, and acceptance in the Perfect One?

“That we should be holy and without blame accepted in the Beloved.”

Holiness and sin.

The removal of defilement in order to attain to holiness is set forth in a great variety of ways in Leviticus. We have rinsing in water, washing in water, sprinkling with blood, anointing with oil, and the making of atonement, in order to cleanse. Some of these

different processes we must consider, but the only aspect we propose to notice before closing this article is a special word translated “cleanse” which shows the intimate connection between unholiness and sin:--

“And he shall take *to cleanse* the house” (Lev. xiv. 49).

“And he *shall cleanse* the house with the blood of the bird” (Lev. xiv. 52).

“And Moses took the blood and *purified* the altar” (Lev. viii. 15).

These words “cleanse” and “purify” are the *piel* form of the verb *chata*, “to sin”, and there can be no true holiness that is not intimately connected with the sacrifice of Christ. True, we read of the sanctification of the *Spirit*, and the sanctifying by the *Word*, but this is subsequent to, and based upon, the sanctification which is by His *blood*. This we shall see more clearly in the passage we hope to consider in our next article.

Thou shalt put a difference.

When Israel were redeemed out of Egypt, we read that the Lord “put a difference” between Israel and the Egyptians (Exod. xi. 7), and where, in Exod. viii. 23, we read, “I will put a division between My people and thy people”, the margin reads, “(*Heb.*) *a redemption*”, for “a division”. What, therefore, is holiness or sanctification but redemption carried to its logical conclusion? The teaching of Leviticus is expressed in the words of Lev. x. 10:--

“And that ye may put a difference between holy and unholy, and between unclean and clean.”

This putting a difference between righteousness and unrighteousness, between light and darkness, Christ and Belial, believer and infidel, is summed up in II Cor. vii. 1, as “perfecting holiness in the fear of God”, and separation from evil unto God, perceiving, and acting out the difference that grace has made, is the essence of true sanctification. While the law made nothing perfect, and Levitical cleansings and offerings failed to touch the conscience, they foreshadowed the great work of Christ, “the very image”, and are a preservative against that emotional and fleshly “holiness” that passes, with some, for the real thing. “True holiness” is ours in Christ (Eph. iv. 24).

**#78. “The law of the leper in the day of his cleansing.”
(Lev. xiii. and xiv.).
pp. 141 - 147**

The great outstanding type of cleansing in Leviticus is that of the leper, given in chapter xiv.—“The law of the leper in the day of his cleansing.” Before we can hope to appreciate the blessing of this typical cleansing we must have some understanding of the nature of the defilement, and this necessitates a consideration of chapter xiii. also. In xiii. the priest pronounces the leper unclean, while in xiv. he pronounces him clean.

Alongside the main subject of the leper and his cleansing are the related subjects of leprosy in a garment or in a house. Leprosy in the person is typical of sin within, it is indeed “deeper than the skin” (Lev. xiii. 2). Leprosy in the garments is typical of our “habits”—the English idiom retains the figure, for we still speak of some clothing as a “habit”, e.g., “a riding *habit*”. Scripture uses the figure continually. “Be clothed with humility.” “The robe of righteousness.” “Put on (as clothing) the new man.” The house speaks of relationships—home, witness, service, etc., “The house of God”, “The household of God”, “The household of faith”. The subject matter of Lev. xiii. and xiv. is disposed as follows:--

The law of leprosy (Lev. xiii. and xiv.).

- A | xiii. 1-46. The leper. Pronounced unclean.
- B | xiii. 47-57. Leprosy in a garment.
- C | xiii. 58. Cleansing of garment.
- D | xiii. 59. “The law.”
- A | xiv. 1-32. The leper. Pronounced clean.
- B | xiv. 33-47. Leprosy in a house.
- C | xiv. 48-53. Cleansing of house.
- D | xiv. 54-57. “The law.”

Upon reading Lev. xiii. one of the first impressions received is the extraordinary care that the priest must exercise in judging as to whether the person before him is, or is not, suffering from leprosy. No hasty judgment is allowed. No indiscriminate generalizings, for leprosy cuts a man off from fellowship with God and his neighbours, deprives him of all visible means of grace, all domestic and social privileges, and consequently it must be dealt with most carefully. The priest is given the most detailed account of the symptoms, and his diagnosis does not depend upon his feelings or his reasoning, but upon the Word of God. Then, observe the care that must be exercised whenever there is a doubt in the mind of the priest.

“Then the priest shall shut up him that hath the plague seven days” (Lev. xiii. 4).

If at the end of that time there is still uncertainty, the suspected person must be shut up for yet a further seven days (xiii. 5). How this should warn us against hasty judgments, uncharitable interpretations, or biased opinions of the actions of others.

“It is but a scab” (xiii. 6). The whole subject is loathsome, but also is sin, and we are but looking into the mirror of the Word. A scab may, or may not, be a cause for putting away. The one great point that the priest was to observe was that “it spread not”. If, however, spreading be evident, “he shall be seen of the priest again”, then, if the spreading continues, the dread sentence goes forth, “it is leprosy”. Here is a lesson that should give us pause. The person is pronounced leprous and unclean when the plague with which he is afflicted *spreads!* If we would have this interpreted for us in spiritual language, we may heed the apostle’s statement:--

“I know, and am persuaded by the Lord Jesus, that there is nothing unclean (or common) of itself: but to him that esteemeth anything to be unclean, to him it is unclean” (Rom. xiv. 14).

“All things indeed are pure, but it is evil for that man that eateth with offence” (Rom. xiv. 20).

“Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth” (Rom. xiv. 22).

“We know that an idol is nothing in the world howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol and through thy knowledge the weak brother is perishing, for whom Christ died” (I Cor. viii. 4-11).

While we live and walk in this world it is impossible to avoid contact with evil somewhere, and while this is to be deplored, it is but an indication of the present state of things, and the effect upon us is described in the language of the type as, it is but a scab”. Though by no means spiritual or right, such things are not a sufficient ground for the breaking off of fellowship, for “then must ye needs go out of the world”. But where anything tends to “spread”, and weaker brethren are stumbled, then it is time to judge the thing and pronounce it unclean.

The law of cleansing.

While we should not too quickly turn away from the awful picture of sin given in chapter xiii., our immediate object is rather the *cleansing* of the leper, which is given in chapter xiv. Referring to the structure on page 141, we see that the section dealing with the cleansing of the leper occupies verses 1-32. This, we shall discover upon reading, is further divided into two sections. First the full ceremonial (1-20), then the provision for one who might be too poor and unable to afford so much. This, therefore, reduces our field of investigation to the first twenty verses. The intricate detail of this passage is apt to overwhelm the reader, and he may thus miss one or two most essential distinctions. To enable all to see these features we set out verses 2-20 as follows:--

A1 | xiv. 2-7. Out of the camp.

A2 | xiv. 8, 9. Into the camp.

A3 | xiv. 10-20. At the door of the tabernacle.

It is vital to the understanding of this lesson that these three divisions shall be kept distinct. Each has its own ceremonial, and what is done at the door of the tabernacle would be impossible either outside the camp, or during the seven days tarrying abroad in the camp. We can now fill in the detail of each section:--

- A1 | xiv. 2-7. Out of the camp.
 - a | The two birds.
 - b | Cedar, scarlet, hyssop.
 - a | The two birds.
- B1 | xiv. 7. "HE SHALL PRONOUNCE HIM CLEAN."
- A2 | xiv. 8, 9. Into the camp.
 - c | Wash clothes, shave and wash flesh.
 - d | Seven days tarrying.
 - d | Seventh day.
 - c | Shave, wash clothes and wash flesh.
- B2 | xiv. 9. "AND HE SHALL BE CLEAN."
- A3 | xiv. 10-20. At the door.
 - e | Trespass offering.
 - f | Wave offering.
 - g | The blood applied.
 - g | The oil applied.
 - e | Sin offering.
 - f | Burnt offering and meat offering.
- B3 | xiv. 20. "AND HE SHALL BE CLEAN."

As we observe what is said regarding the cleansing of the leper, we shall find food for thought. In the first section he is "pronounced clean". In the second, he begins to take active part "that he may be clean" (verse 8). "And he shall be clean." In the third, there seems at first to be a set-back. He is spoken of as "the man that is to be made clean" (verses 11, 18 and 19), and not until atonement has been made do we read, "and he shall be clean" (verse 20). It is evident that deep teaching is here. May we look ever to the Lord that we may be guided into the truth.

The two birds.

First let us consider the initial act of cleansing. The margin tells us that the birds may be sparrows, and there is a possibility that the English word is derived from the Hebrew, which is *tsippor*. With these two birds are taken cedar wood, scarlet and hyssop. Perhaps we may never penetrate the typical intention, yet these things are written for our learning. A variety of suggestions have been made from time to time, which it would serve no useful purpose to repeat here. But two N.T. passages come before the mind that seem to point the way to the truth intended. The spiritual equivalent of leprosy is found in the words:--

"Hating even the garment spotted by the *flesh*" (Jude 23).
"Keep himself unspotted from the *world*" (James i. 27).

The flesh and the world are the two great sources of spiritual defilement, and nothing but the cross of Christ can deliver the believer from their contamination:--

“They that are Christ’s have crucified the *flesh*” (Gal. v. 24).

“The *world* is crucified unto me” (Gal. vi. 14).

By nature we are all defiled and unclean. “In the flesh and in the world” is the centre and circumference of the natural man (Eph. ii. 11, 12). The combination of cedar and hyssop makes one think of I Kings iv. 33, where the whole range of the vegetable kingdom seems comprehended in the words: “He spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall.” Scarlet is what we know as cochineal, and the combination may indicate the world and the flesh, the contaminating agents, being placed under the power of the death and resurrection of Christ. However this may be, the great feature of this offering is found in the two birds.

It is not often that we have, in one offering, so vivid a picture of both the death and resurrection of Christ as we have here. One of the birds was taken and killed in an earthen vessel over running water (the same word as “living” in verse 6), and then the living bird, together with the cedar wood, scarlet, and hyssop, were dipped into the blood of the bird that was killed: the leper was then sprinkled seven times, and the living bird let loose into the open field.

The two aspects of cleansing.

As a result of this, the man is “pronounced clean”. Here is the initial cleansing. All this while the leper has done nothing. He is brought to the priest. The priest goes out of the camp to inspect him. The priest commands to take for the leper the two birds. The priest kills the one bird, the priest dips the bird, the priest sprinkles the leper, the priest pronounces him clean. But immediately following this extremely passive attitude comes one of personal activity:--

“He shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean” (Lev. xiv. 8).

“That he may be clean.” What does that mean? He had been pronounced clean already, yet upon his own washing and shaving the words are added, “that he may be clean”. The same idiom and the same explanation are found elsewhere:--

“Love your enemies that ye may be the children of your Father” (Matt. v. 45).

Does any one understand this to mean, that a man may bring about his own regeneration by loving his enemies? No, it is understood to mean “that ye may be *manifestly* the children of your Father”. The lesson is this. First our cleansing is entirely the work of God in applying to our need the death and resurrection of the Lord Jesus Christ. Then when this is done, and we are “pronounced” clean, the newly awakened soul begins to stir itself, that it may be in act, what it is in fact. This is set forth by the washing of the clothing—the habits, and the flesh—by our own act, and the shaving

off of all the hair which has been associated with the disease (*see* Lev. xiii.), and II Cor. vii. 1 is a commentary upon the type:--

“Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

To this same Corinthian church the apostle had already written:--

“But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (I Cor. vi. 11).

The same sequence is the same as in Lev. xiv.:--

I and II Cor.	Lev. xiv.
“Ye are washed.”	“Pronounced clean.”
“Let us cleanse ourselves.”	“He shall wash himself.”

Another precious parallel is found in John xiii. 10 where a due consideration of the two words translated “wash” is most helpful:--

“He that *hath been bathed* needeth not save to wash his feet, but is clean every whit.”

The eighth day.

The washing and shaving is repeated on the seventh day after the admission back into camp, and the word then goes forth, *and he shall be clean*. With the eighth day, however, we seem to start all over again. We read now of “the priest that maketh him clean”, and “the man that is to be cleansed”. The man is now “presented” at the door of the tabernacle, and full acceptance, conscious access, real service is in view, and for that a further preparation is necessary. In other articles we have shown that redemption (*exodus*) and atonement (*eisodus*) are complementary. The former is set forth by the two birds, with never a word about trespass, sin or acceptance, and the latter is set forth by the full fourfold offering—trespass, sin, meal and burnt offering—fully set out in Lev. i.-vii., and analysed with some care in other articles of this magazine. In this cleansing, the whole man is not sprinkled, but three representative members are touched, first with the blood and then with the oil. The right ear, the thumb of the right hand, and the great toe of the right foot. This is a symbol full of service. The servant must hearken in order to obey, and then hand and foot are engaged in loving obedience. All this takes place on “the eighth day”, the day of circumcision, which finds its exposition in Phil. iii. and Col. ii.:--

“We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh” (Phil. iii. 3).

“In Whom also ye are circumcised with the circumcision made without hands, in putting off *the body of the flesh* (R.V.) by the circumcision of Christ” (Col. ii. 11).

Here is the resurrection stand. Here is where and when the four great offerings of Lev. i.-vii. have their place. Redemption is for the sinner, atonement for the saint. First deliverance *from*, and then access *to*.

The oil on the blood.

Here is a most important order, a corrective to much mischievous teaching that is abroad to-day. Sanctification of the Spirit is taught in the Word. Cleansing by the Word is scriptural. But the Spirit is powerless, and the Word unavailing, *unless behind and beneath all is the precious blood of Christ*. An *undue* emphasis upon the Holy Spirit may not be from God. It is the Spirit's office to glorify the Son of God. The true order in sanctification is that of Lev. xiv. First the application of the blood, then the application of the oil "upon the place of the blood" (xiv. 28). Just as the initial cleansing of Lev. xiv. 2-7 underlies all that follows, so the initial sanctification by the blood of Christ underlies all progressive appreciation on our part. The trespass offering speaks of personal acts of sin, the sin offering speaks of inherent, radical sinfulness, the burnt offering is the recognition of the satisfaction which the Father found in His beloved Son, and the bloodless meat offering, the gift of thankfulness for mercy received.

The Lord, Who cleansed the leper, and whose once-offered sacrifice did away, for ever, with all the offerings of the law, endorsed the whole typical teaching of Lev. xiv., and bade the cleansed leper "offer the gift that Moses commanded, for a testimony unto them" (Matt. viii. 4).

We do most earnestly pray that every reader, after pondering the teaching of Lev. xiv. together, will appreciate perhaps more than ever the blessed meaning of the words, "*The blood of Jesus Christ, His Son, cleanseth us from all sin*".

#79. Azazel. The Scapegoat (Lev. xvi.). pp. 185 - 190

The day of Atonement has always been held to be a very solemn and searching type of that One Sacrifice, once offered, for sin, by the Lord Jesus Christ. Like all types of divine things, we shall find that it utterly breaks down in some features. Yet even these are not to be regarded as faults, but inherent in the very nature of the case. For example, observe how, in Heb. ix., the Holy Spirit lays hold upon several such inadequacies in type:--

"Into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people" (Heb. ix. 7).

"But Christ by a greater and more perfect tabernacle neither by the blood of goats and calves, but by His own blood He entered in once into the holy place" (Heb. ix. 11, 12).

Here we have heaven itself instead of the tabernacle made with hands; here we have “His own blood” instead of the blood of bulls and goats; and here we have no need for an offering for His own sins, for this High Priest was holy, harmless, undefiled, separate from sinners.

The immediate cause for the great symbolic rite of the Day of Atonement was the action of Nadab and Abihu in offering strange fire unto the Lord. While access to the presence of the Lord is a most blessed privilege of the redeemed, unholy familiarity must not be allowed, lest it breed contempt, and consequently

“The Lord spake unto Moses, after the death of the two sons of Aaron, when they offered before the Lord, and died: and the Lord said unto Moses, speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not” (Lev. xvi. 1, 2).

“That he die not” has allusion to the fate of the two sons, Nadab and Abihu. It is repeated in verse 13, where, in contrast with the strange fire that called down judgment, Aaron was to take

“A censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense, beaten small, that he die not” (Lev. xvi. 12, 13).

Our earlier studies of the offerings will have prepared us to appreciate more readily a good deal that is written in Lev. xvi., and as the scapegoat has become the most controversial subject in the passage, we shall at once devote ourselves to its consideration.

The goat for Azazel.

The peculiar feature of this atonement is that, not one, but two, goats are presented before the Lord, one being subsequently slain and the other, the living goat sent away and let go in a land not inhabited. The margin of the A.V. draws attention to the fact that the word rendered “scapegoat” is the Hebrew word *Azazel*, and further investigation shows that, placed in juxtaposition, are the expressions “one lot for the Lord” and “the other lot for Azazel”, which has lent colour to the suggestion that Azazel must be a person. We do not think that it would be edifying to indicate the many different explanations of the allocations of these lots that have, from time to time, been put forward, but we give a few in order that the reader may be able to judge of the matter for himself:--

NEWBERRY gives a note explanatory of Azazel, “Heb. *Hazah-zeel*, from *hez* a goat, and *ahzal* to depart”.

ROTHERHAM says: “Azazel is a title of an evil being, opposed to Jehovah, to whom, on the great day of propitiation, the live goat was sent, not as a sacrifice to Satan, but rather because of the death of the other goat, in virtue of which he cries aloud to Satan, ‘Slay me if thou durst, I claim to live! I have already died in my companion whose death is accounted mine’.”

THE OXFORD GESENIUS translates Azazel, “entire removal”, which is very similar to the view of Tholuck and Bahr, who take the word as a form of *azal*, to remove.

Another view is that the goat of Azazel is not a type of Christ at all. This interpretation holds that it symbolizes the unbeliever, who is sent away from the presence of the Lord bearing his sin, and Barabbas is mentioned as the antitype of the goat whose life was spared. Taking this last view first, we cannot accept it because of the simple statement in Lev. xvi. 5: "Take two kids of the goats *for a sin offering*." Surely, if the Lord intended us to understand that only one of the goats was a type of the Lord's offering, this statement would have been qualified. The fact that no one knew which goat would be for the Lord and which for Azazel necessitated that they should both be without blemish, and therefore types of Christ.

The scapegoat.

Let us now examine the Scripture afresh, and go back, beyond modern speculation, to the interpretations of earlier times. The Latin Vulgate renders *Azazel* by *Hircus emmisarius*, which means "a goat for sending away". The LXX translates *Azazel* by *apopompaios*, which is a word made up of *apo*, "away" and *pempo*, "to send". In non-biblical usage this word meant "the turner away", "the averter", and carried with it a good deal of superstition, but there is no reason for rejecting the simple meaning of the LXX, "the sent away". Now "the goat for sending away" is the literal meaning of the Hebrew words *Az Azel*. *Az* is a Hebrew word for "goat" and is so translated in the A.V. fifty-five times. In five other places it is translated "she goat" and once "kid". Some find difficulty here, as the "kids" taken in Lev. xvi. 5 are not "she goats". On the other hand there are two words available when "he goats" are to be specified, *attud* (Numb. vii. 17 and in sixteen other places), and *tsaphir* (II Chron. xxix. 21 and in four other places).

The words used in Lev. xvi. are more general, and do not constitute a legitimate objection. *Azel* is the verb, "to send away". With the simple etymology of the word before us, coupled with the ancient testimony of the Septuagint, of Symmachus, of Aquila and of the Latin Vulgate, we believe the A.V. is correct and that the goat for Azazel is the goat for sending away, the "escape" goat, the one set free.

This live goat is atoned for. Verse 10 reads, "to make an atonement *with* him". There are some who uphold this rendering, but as the same preposition is used in verses 6, 16 and 18 it must be rendered similarly, "to make an atonement *for* him". The note in *The Companion Bible* on Lev. xvi. 10 is as follows:--

" 'With him', Heb. 'for him'. See verses 16, 18. The scapegoat was not used to make atonement, but atonement was made *for* it. Hence he was to be 'let go' free. See verse 22."

The two goats are therefore to be considered together as exhibiting God's method of dealing with His people's sin. The idea expressed by some, that the live goat symbolizes those whose sins are unforgiven is disposed of by the following facts:--

First, the goat on whom the Lord's lot fell is killed; its blood makes atonement.

“Because of the uncleanness of the children of Israel, and because of their transgressions in all their sins” (Lev. xvi. 16).

“*In all their sins.*” This must not be minimized. Atonement has been made concerning all the sins of the people.

Secondly we read:--

“And when he hath made an end of reconciling the holy place” (Lev. xvi. 20).

This is a reference to verse 16, and assures us that the work of atonement was “finished”, “ended”, “accomplished”, as the word *kalah* is translated. Even in dealing with types of the offering of Christ, it is a serious thing to introduce any measure of uncertainty.

Thirdly:--

“When he hath made an end of reconciling the holy place he shall bring the live goat and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat” (Lev. xvi. 20, 21).

By comparing verse 16 with verse 21 we find that atonement was made for Israel’s transgressions in all their sins, and confession was made of all these transgressions in all their sins. These confessed sins were forgiven sins, and the whole point of the passage turns upon confession. Psa. xxxii. and Psa. li. bear eloquent and moving testimony to the need for the *confession* of sins, even though they be atoned for.

“When I kept silence my bones waxed old I acknowledged my sins I said I will confess my transgressions” (Psa. xxxii. 1-5).

“Wash me cleanse me for I acknowledge my transgressions” (Psa. li. 2, 3).

“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (I John i. 9).

Some have asked whether, if the epistles assure us that God has forgiven us all trespasses, it is of faith that we ask to be forgiven. The Scriptures written for our learning do not teach us to ask for forgiveness, but it is for our moral good that, while rejoicing in the freedom of His grace, we nevertheless confess our sinnership. It is just as true for us as for Israel that we should both confess and forsake all known evil (Psa. xxviii. 13), otherwise we may come under the judgment of Rom. vi., and be found teaching that, because we are under grace, we may continue in sin.

Fourthly, these atoned-for and confessed sins are now sent away:--

“Confess over him and shall send him away by the hand of a fit man into the wilderness unto a land not inhabited: and he shall let go the goat in the wilderness” (Lev. xvi. 21).

Jewish tradition has unwarrantably mutilated this part of the inspired law. We read in their account that the live goat was taken to some precipitous place and there dashed to

pieces down the rocky slope. Sadly enough, some Christian expositors have enlarged upon this imagination as though it were resident in the type. The truth is all the other way. There can be no second sacrifice for the same sins in a type like this. The live goat carries away confessed sins, atoned sins, into a land of "separation". The live goat is "let go".

In Lev. xiv. we have the same words used in connection with another double symbol. There, two birds, one dead and one living, instead of two goats, one dead and one living, the words "let loose" and "let go" in Lev. xiv. 7 and 53 being the same as are used of the live goat. The living bird is dipped in the blood of the bird that was slain, and then "let loose". In the case of the live goat, sins that have been atoned for are confessed over it instead, and it, too, is then "let go".

The word "forgiveness" in Eph. i. 7 is *aphesis*, which, in works outside the Scriptures, is variously translated "let go", "to set free", "quittance", "discharge", "divorce". Luke iv. 18 this word "forgiveness" occurs twice in the phrases "*deliverance* to the captive", "*to set at liberty* them that are bruised".

The scapegoat seems to be in the mind's eye of the prophets when they wrote:--

"I will forgive their iniquity (the goat slain) and I will remember their sins no more"
(the goat set free) (Jer. xxxi. 34).

"Who is a God like unto Thee, that pardoneth iniquity? (the goat slain) Thou wilt cast all their sins into the depths of the sea" (the goat set free) (Micah vii. 18, 19).

"Thou hast, in love to my soul, delivered it from the pit of corruption (the goat slain), for Thou hast cast all my sins behind Thy back" (the goat set free) (Isa. xxxviii. 17).

We have touched upon the symbol and pledge of resurrection, in the live goat, for though it may be deduced, it is not prominent, the complete removal of sin being the immediate purpose of this glorious type. Let us all thank God for the sacrifice slain—"let us not omit praise for Azazel, "the goat that was sent away".

Let us pray.

#1. A sanctuary experience. pp. 159, 160

What is prayer? Why do we pray? To whom and where? What may we scripturally hope for from prayer? Is it according to revealed truth to speak of “warfare” in prayer? These and other like questions are not to be lightly set aside.

Starting from a point which we believe will command the assent of every true child of God, we say that prayer is the greatest privilege that any mortal can enjoy, for prayer is nothing if it is not audience with God with Himself. It is an unspeakable mercy to be able, through the written Word, to hear God speak to us, and it is surely no less a privilege to have the right to draw near and to speak with God.

Even in days when, by the command of God, there stood a temple built especially that it might be “a house of prayer”, even then the wider thought was recognized that

“The heaven and the heaven of heavens cannot contain Thee: how much less this house that I have built” (I Kings viii. 27).

When, therefore, prayer was offered in that glorious temple, Solomon said:--

“Hear Thou *in heaven Thy dwelling place*, and when Thou hearest, forgive” (I Kings viii. 30).

Both tabernacle and temple were but “figures of the true” and of “heaven itself” (Heb. ix. 8-12, 24). It is to no less a place than heaven itself “where Christ sitteth at the right hand of God” (Col. iii. 1) that prayer rises to-day.

Let us turn for a moment to see what this sanctuary experience can accomplish. Psa. lxxiii. supplies a good answer. Putting Asaph’s thought into modern language, we translate “Truly”, “Verily” and “Surely” of verses 1, 13 and 18 by the colloquial expression, “After all”:--

“After all, God is good to Israel, even to such as are of a clean heart” (Psa. lxxiii. 1).

Verses 2-12 show his brooding and conclusions from contemplating the prosperity of the wicked and their exemption from trouble:--

“After all, I have cleansed my heart in vain, and washed my hands in innocency. For all day long have I been plagued and chastened every morning” (Psa. lxxiii. 13, 14).

Verses 14-16 show that, as to this apparent inconsistency, he could neither speak of it to others nor contemplate it himself without pain, *until* he went into the sanctuary of God, then understood he their end (verse 17).

“After all, Thou didst set them in slippery places” (Psa. lxxiii. 18).

(To be continued).

**#1. (concluded). A sanctuary experience.
pp. 198, 199**

The point of view, changed by his entry into the sanctuary, altered the whole case. The wicked were still prospering, Asaph and his fellows still enduring, but the murmuring and doubting had ceased, and full, open, heartfelt praise had begun:--

“Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee” (Psa. lxxiii. 24, 25).

All is summed up in the words that express our first definition of prayer, “It is good for me to draw near to God” (verse 28). Prayer is essentially a drawing near to God in the sanctuary, and for us, to-day, prayer can only be heard and answered in the Person of the One Mediator, the Lord Jesus, in the presence of God the Father. This blessed truth is expressed in various ways:--

PRAYER IS IN HIS PRESENCE (FACE).

“Let us come before His presence with thanksgiving” (Psa. xcv. 2).
“When Thou sadist, Seek ye My Face, my heart said unto Thee, Thy face, Lord, will I seek” (Psa. xxvii. 8).

PRAYER IS COMMUNION.

“The mercy-seat there will I meet with thee and commune with thee from above the mercy seat” (Exod. xxv. 22).

Putting this aspect of prayer into terms proper to the present dispensation, we quote such a passage as Eph. iii. 12-14:--

“In Whom we have boldness and access with confidence by the faith of Him I bow my knees unto the Father.”

There can be but one all-covering answer to any and every prayer that is ever breathed in full harmony with this passage, and that is, “The peace of God that passeth all understanding”. It matters not what the trouble, the anxiety, the opposition, the doubts or the fears that have burdened us, when we really do draw near and enter into the true sanctuary, we come into the presence of One Who knows the end from the beginning, Who has declared that He will accomplish all His will, Who makes even the wrath of man to praise Him, Who makes all things (and not merely *some* things) to work together for good to them that love God, who are called according to His purpose, and the result of communion in *that* presence is quietness and assurance. Asaph discovered there a new point of view. The wicked and their condition remained unchanged; it was Asaph that

underwent the change, and he saw things in their true perspective. If this, and this alone, was the outcome of prayer, it would be blessed indeed.

There are other aspects, however, and these we hope to enjoy together in subsequent papers. Meanwhile, as we pray let us treasure the boldness and the access with which we may draw near.

#2. Intelligent co-operation. **pp. 201 - 204**

There are many and weighty utterances distributed throughout the Holy Scriptures concerning the immutability of the counsel of the Lord, the absolute certainty that all His will shall be accomplished: that whether His people serve Him faithfully or whether they are lax and faithless (and, alas, this can be laid to their charge throughout their history), His purpose shall yet be accomplished, none being able, finally, to hinder or alter it. Pharaoh may vacillate, change, repent, harden his heart over and over again, but when the “time and the season” had arrived, concerning which God had previously told Abraham (Gen. xv. 13-16), then the Egyptians themselves would thrust Israel out:--

“It came to pass at the end of the four hundred and thirty years, *even the self-same day* it came to pass, that all the hosts of the Lord went out from the land of Egypt” (Exod. xii. 41).

While we rejoice in all this glorious certainty, a question arises in the hearts of many: If this be so, of what use is prayer? Let us face the question. Can prayer, however earnest and prolonged, and made by those who agree concerning the request; can prayer alter, modify, enlarge or contract one iota of the purpose of God?

“James and John, the sons of Zebedee, came unto Him, saying, Master, we would that Thou shouldest do for us whatsoever we shall desire. And He said unto them, What would ye that I should do for you? They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory To sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared” (Mark x. 35-40).

This, we are aware, is self-evident. No one could rightly expect an affirmative answer to such a request, but it may be that often we ask for things that are really just as impossible, for there can be little or nothing in our lives and experiences that are not connected in some way or other with the great purpose of the ages. There are, however, statements in the Word that are often taken in much the same spirit as that evidenced by the sons of Zebedee. For example,

“All things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Matt. xxi. 22).
“What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mark xi. 24).

In the face of unanswered prayer, how are we to understand such passages? There is a limit implied in the very statements, which is expressed in plain terms in I John v. 14, 15:--

“And this is the confidence that we have in Him, that, if we ask anything according to His Will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.”

Where the statements in the Gospels cited above have “believe”, the passage from I John v. has “we know”, because the petition is “according to His will”. It is, therefore, most important that we should keep to the scriptural idea of faith, namely, that it is intimately associated with the Word of God, and that God will keep His promise (Rom. x. 17, and iv. 18-21). Whoever “believes” this will not ask anything contrary to the will of God, and whoever uses the word “believe” in a sense which is contrary to this principle makes it something not far removed from a charm or mascot.

Moses experienced the truth of this relationship of prayer with the will of God when he prayed:--

“Let me go over and see the good land that is beyond Jordan, and that goodly mountain Lebanon. But the Lord was wroth with me for your sakes, and would not hear me” (Deut. iii. 25, 26).

Samuel cried unto the Lord all night when he heard of the rejection of Saul, but the Lord said to Samuel:--

“How long will ye mourn for Saul, seeing I have rejected him?” (I Sam. xv. 11, xvi. 1).

Other examples could be given to illustrate this truth. We return, therefore, to our earlier question. If this be so, What is the use of prayer? Scripture does not shelve but deals with his most important question. For example, Ezek. xxxvi. contains many wonderful promises dealing with the restoration of Israel, things bound up with the very faithfulness of God, as, for instance, the promises of restoration in verses 8-12, 26-28, and the promises ending with the unconditional statement of verse 36:--

“I the Lord have spoken it, and I WILL DO IT.”

Do we then say, What is the use of prayer? If we do, there must be something wrong with our conception of prayer, for the very next verse says:--

“Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them.”

There can be no possibility of misunderstanding the teaching here. The Lord does not say that Israel will be restored only if they inquire about it. On the contrary, in His own time and way, according to that purpose that cannot be frustrated and which He has pledged Himself to fulfil, the Lord declares that He will do this thing:--

“I the Lord have spoken it, and I will do it yet”

If Israel’s prayer be not here viewed in the light of a factor in bringing about their restoration, then we may ask, What purpose does it fulfil? An illustration borrowed from everyday life may help better than a lengthy argument.

A mother knows that fruit is good for her children, consequently a bowl of oranges and apples is kept at hand. The children, too, know that the fruit is provided for them, yet is anyone surprised to find that, in spite of these facts, the mother should say to her children:--

“While I want you to have fresh fruit each day because it is good for you, I also would like you to come to me and say, Mother, may I take an orange or an apple?”

Surely this is what takes place at home continually, and no one feels at all conscious of a problem. If vitamins were all that were involved, there might be no need that the children should ask, but if something more is in view, if the training, the good manners, the cultivation of fellowship between parent and child is also an object, then the parent’s desire for the child’s personal request is natural.

God has something more in view than the restoration of Israel to their land and the revival of Edenic conditions there. He desires His people’s restoration to *Himself*, that they shall be led by spiritual insight to ally themselves with all that constitutes the will of God. The Scriptures reveal that will, but those who are its object are not formed of wood or stone, neither are they automatons, and the Lord as surely wills that their hearts shall be touched, their desires quickened, their fellowship manifested, and prayer is the means to this end. Here is a nobler conception of prayer than that which looks upon it merely as a means of obtaining from God that which otherwise He would not have bestowed.

There is a phase of prayer that does come under this description and we hope to give it its place, but in the first instance prayer is necessitated by the fact that God is dealing with creatures possessing some power of choice. He would not drive them, but He would lead them. The *Scriptures* says, “This is the will of God”: *prayer* says, “Thy will be done”.

Without forging shackles for ourselves or our readers, may we say that one aspect of prayer is that it affords an intelligent and willing acquiescence on the part of the receiver of blessing, with the Lord—the One Who bestows the blessing? This will require expansion and definition, but we cannot do this until we have seen other aspects that are indicated in the Scriptures.

“In the mouth of two or three witnesses.”
pp. 221 - 230

The relationship of the Lord’s Supper to the Jewish Passover forms the theme of a series of articles written by Mr. S. Van Mierlo in the Dutch Magazine *Uit de Schriften* published in Holland. He has kindly permitted us to make extracts from these articles, and to give a resumé of several important features therein for the benefit of English readers.

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The Jewish Passover and the Lord’s Supper.

The question of the observance or non-observance of the Lord’s Supper is a matter of conscience; but conscience is not an infallible *source* of truth, though, enlightened by the truth, it may prove to be a faithful monitor. So far as the witness of *The Berean Expositor* is concerned, the question has been considered, and the fact that the Lord’s Supper is associated with the new covenant has settled the question once and for all so far as the members of the church of the One Body are concerned. There are, however, confirmatory arguments it were well that readers should consider.

The Covenants and the Law.

Mr. Van Mierlo rightly insists that we must recognize a distinction between the law as a covenant, and the law as a moral code. We give our own paraphrase for the benefit of the English reader.

The old covenant should not be mixed up with the law. The old covenant is a covenant where in their own strength Israel promises to keep the law, supposing it possible to be righteous on the basis of the works of law (Rom. x. 5). The new covenant was given to Israel to deliver them from their vow. Christ, the “Husband” (Jer. xxxi. 32—*see* Numb xxx. 1-8 for the dissolving of a woman’s vow), redeemed Israel from the curse of the law (Gal. iii. 13), delivering them from bondage and leading all who believed into sonship (Gal. iv. 3-24). The believer died to the law “with Christ”, and in this sense Christ became the “end of the law for righteousness to every one that believeth” (Rom. x. 4). So far as a “covenant” is concerned they were no longer “under the law” but “under grace” (Rom. vi. 14).

The introduction of the new covenant did not, however, set aside the law, as such. The Lord Himself Who established the new covenant also declared:--

“Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven” (Matt. v. 18, 19).

Our Lord and His disciples, belonging as they did to Israel, observed the requirements of the law, while rejecting the superimposed traditions of the Elders.

It is true the outward observances had no power nor value in themselves; they were an outward sign of internal realities. As long as Israel are a people before God, the law is to be observed, and is therefore in evidence during the entire period covered by the Acts of the Apostles. Of course, they who believed in Christ served in a new spirit (Rom. vii. 6; II Cor. iii. 6), they delighted in the law of God after the inward man (Rom. vii. 22) and, under grace, found that they were at liberty to obey the law (Rom. viii. 4), which was not possible while the law represented a covenant of works.

All enlightened believers knew that the offerings of the law pointed to the one true offering of Christ. This is not only true of the past, but of the future. Circumcision in the flesh (Ezek. xlv. 9) and offerings (Ezek. xl.-xlv.), together with many other typical features, will remain until the new heaven and new earth (Matt. v. 18, 19).

After Acts xxviii. there is a complete change. Israel as the people of God are set aside, and with them the new covenant, the law, ceremonies, etc. Scripture gives no warrant for a single outward observance now, not even for Israel.

The following diagram will help to visualize the distinction to be observed between the old covenant and the law:--

i l l u s t r a t i o n .

The observation of the Law during the Acts.

The apostles and Christian Jews attended temple and synagogue (Acts v. 20; xiii. 14). We read of their fastings (Acts xiii. 2), and the circumcision of Timothy (Acts xvi. 3). Peter in Acts x. 28 is still “a Jew” intent upon observing the law. Acts xv. reveals that twenty years after Pentecost circumcision was still practiced by the church and apostles. Thirty years after Pentecost Paul associates himself with the Nazarite vow and the temple (Acts xxi. 21-26) in order to give a public proof that the sayings of his enemies were not true. He denied the report that he had taught the Jews that they need no longer circumcise or observe the law. In Acts xxv. 8 Paul says:--

“Neither against the law of the Jews have I offended any thing at all.”

Mr. Van Mierlo offers in extension of this subject some helpful notes upon such passages as Rom. iii. 21, 28, “without the law”; Rom. vi. 14, “ye are not under the law”; Rom. x. 4, “Christ is the end of the law”, which passages to some might seem to negative what had been said as to the observance of the law during the Acts. The difficulties vanish when we realize that the law is in these passages considered as a means of attaining righteousness, in other words, the old covenant. This is indeed done away. As we believe our readers are clear on this important point, we pass on to

The testimony of Eusebius as to the observance of the law during the first Century.

The following comments are upon extracts from the "Ecclesiastical History":--

It will be seen how much reference is made to the observance of the law and to what was derived from it. It is also important to note how much insistence is placed on what the twelve apostles of Israel said and did. They were the examples; Paul and the great mystery are entirely ignored. In the 39th chapter of the 3rd book we see many names mentioned, but not Paul's. Papias enquired much about the traditions of the twelve, and places these traditions above what is written. All this has, of course, drawn the attention of the critics, and men like Baur and Renan have understood that Paul was then completely abandoned and that this teaching was not accepted. These critics did not understand and believe Paul's latest writings, and they supposed therefore that all that Eusebius tells us was only during a temporary revival of Judaism in the "church", replacing Paul's gospel. They seem to think that the majority came back to Paul. It is, however, easy to show from history that this supposition is not substantiated, and this has been done by Bishop Lightfoot. He says that, amongst many others, Irenaeus would certainly in this case have mentioned something about this "revolution" in the "church". On the contrary, he always shows a gradual unfolding, starting from John and passing to Papias, Polycarp, etc. There was no temporary change in the opinions of the first Christians. We must conclude from this that they went on abandoning Paul. When we understand the special character of Paul's teaching, we can quite see how it is possible for Papias to turn away from Paul without being a real Judaizing Christian. It was then that, not believing Paul, they stuck to the twelve, because the only solution for them was to suppose that the "church" came in the place of Israel. For us it is clear that those who left Paul did not provoke a revolution, because practically the whole "church" did so from the time of Paul on, as he himself says in II Timothy. At the time of the Reformation some came a certain way back to Paul, and then we see a revolution. We who want to recover all the truth revealed to this apostle are also treated as peace breakers.

Bishop Lightfoot, in his introduction to the Epistle to the Colossians, wonders why it was still necessary, 300 years after this Epistle was written, for the Council of Laodicea (363?) to curse those who kept not the Sabbath.

We need not be astonished about that, because the whole of Christendom did not pay much attention to Paul's writings, and listened to the teaching of the twelve.

Concerning the ceremonies, it is interesting to note from Eusebius and others the relationship between the Jewish Passover, the Christian Passover, the Roman Mass and the Lord's Supper. We have no space here to show that the Roman Mass is a copy of the Jewish ritual. From Eusebius we have seen how the Jewish feast was in part imitated by the Christians. Those in Asia, including Polycarp, and the apostles, John and Philip, followed carefully the Jewish ritual and added to it, three days later, a resurrection feast. They ate a passover lamb on the evening of the 14th Nisan exactly as the Jews. This day could of course be any day of the week. Their first difficulty was, therefore, that the

resurrection feast, which had to be held three days later, did not usually fall on a "Sunday". Their second difficulty was that the meals of the Passover did interrupt the fasting three days before the feast of the resurrection. For such reasons most the "churches" outside Asia transferred the Passover to the Saturday evening following the 14th Nisan. In this way the feasting was not interrupted and the resurrection feast could be held on a Sunday. They had "Christianized" the heathen day of the sun lord and preferred to keep the feast of the resurrection on that day rather than on the "first of the Sabbaths" indicated in the Scripture.

In all this we have certain indications that the apostles and all Christian Jews kept the Passover during Acts. Gentile Christians were very careful to imitate them. They would have been only too glad to reject anything from the Jews if the apostles had not observed it. In the course of time many things were changed gradually, but, in principle, all present ceremonies come from the practices of the twelve apostles and therefore from the law.

Had the conditions of Acts remained, all this would be very good, at least for Christian Jews. As it is, however, hopeless confusion reigns. So arise all the conflicts, unbelief and criticism of the past, present and future. This is the penalty of not resting on Scripture by believing Paul, and rightly dividing the Word of truth.

The later writings show the gradual changes. The Christian Passover became more especially a resurrection feast, and the Jewish ritual was more or less preserved in the Mass and the Lord's Supper. We will examine this further. In A.D.325 the Council of Nicea decided that all churches should keep the Passover on Sunday. But even then some preferred to adhere entirely to the tradition of the twelve, and kept it on the 14th Nisan. They were called *Quartodecimans* (See Mosheim. Hist. Christ. Saec. 2 Ç 71). In Latin *quartodecim* is 14.

The ritual of the Jewish Passover.

A broad outline can be obtained from Exodus, Leviticus and Numbers. In later times the feast could not be held exactly as in Egypt, because the circumstances were very different. The oldest source which gives us information about the manner in which it was kept in the time of our Lord is the *Mishna* (recorded in the 2nd century from the teaching of the Rabbis in the previous three centuries). Some references are also to be found in the *Tosiphtha* (a complement of the *Mishna*). Further, there are also some considerations of later Rabbis concerning these things in the two *Gemaras* (4th and 5th centuries).

We should notice that the lamb was considered as an offering. It was killed in the temple, and its blood was sprinkled by the priests on the altar. The fat was burned and the flesh eaten. After the destruction of the temple, this could, of course, no longer be done. The ritual was then adapted to the new circumstances.

It will be sufficient here to give only a short summary of the Passover. Four cups were circulated. The first was that of that *Kiddush*, or the dedicating; the second was

related to the *Haggada*, or the Passover tale for the children; the third was connected with the blessing, and the fourth with the *Hallel*, or praise song. Between the second and the third cups was an ordinary meal, which did not belong to the ritual, but was inserted in it.

The following gives an outline of the feast:--

Pouring in of the first cup.
Dedicating (KIDDUSH).
Drinking of the first cup.
Breaking, blessing and eating of a piece of hard flat unleavened bread
dipped in sauce.
Pouring in of the second cup.
Passover tale (HAGGADA).
Drinking of the second cup.
Breaking, blessing and eating of unleavened bread dipped in sauce.
* * * * *
Meal apart from the ritual. Eating of the Passover lamb.
Eating of unleavened bread and drinking of wine.
* * * * *
Pouring in of the third cup.
Blessing.
Drinking of the third cup.
Pouring in of the fourth cup.
Praise song (HALLEL), Psa. cv.-cviii.
Drinking of the fourth cup.

Even if there is uncertainty about some details, the existence of a meal between the second and the third cups is agreed by all. We shall see the importance of this when examining the texts of the N.T. referring to the Lord's Supper.

The Roman Mass and the Jewish Passover.

We will not write much about this question here. The Roman Church recognizes and even boasts in the fact that the ritual of their Mass is closely related to that of the Jewish Passover. A detailed study of this question can be found in a booklet by *Dr. G. B. Bickel* entitled "Messe and Pascha" (1872). He compared the various old Christian rituals in use in the 5th century, the result being that all seem to be derived from the oldest one. When this oldest ritual is compared with the Jewish Passover, the correspondence is striking, particularly if one adds the words pronounced by our Lord when He kept it the last time.

There is no other explanation than that the Mass is a copy of a part of the Passover. This, of course, is also true of the Anglican ceremony. The Roman and Anglican Churches are in this and many other things the most "apostolic", i.e., they are following closely the twelve apostles of the circumcision. But they are also the most distant from Paul's teaching. They assume that they replace Israel, and so prove that they do not rightly divide the Word of truth, and that their foundation is unscriptural. The Reformation was not consistent. The Reformers came back in part to Paul, but tried also to follow the twelve. In this way there was still more confusion, and divisions were inevitable.

To be logical, if one wants to keep to the tradition of the twelve, he or she should consider the Passover as they did, viz., as an offering. The Roman Mass has this character and seems, therefore, to approach to the ceremonial of the twelve. During the Acts, while the temple stood, the Jewish priest had his part in the Passover. Had the church replaced Israel, and had no new dispensation commenced after Acts xxviii., the Roman Church would have been consistent in referring to the teaching of the twelve and to the tradition of the first century.

The Churches of the Reformation will remain in confusion so long as they adhere to the new covenant and the twelve, but do not follow their traditions. If we will but leave to Israel what belongs to Israel, and believe the testimony of the apostle Paul as to the dispensation of the mystery, all will be clear.

The Lord's Supper.

This expression is only used once (I Cor. xi. 20). The other references speak of a "meal", and of a "cup" after the meal (I Cor. xi. 23). Let us examine the passages that refer to the Lord's Supper.

MATT. XXVI. 26-29.—We observe that the Passover is mentioned in verse 19, and in verse 23 is mentioned the dipping of the bread. Mark xiv. 22-25 is very similar.

LUKE XXII. 15-20.—If this is a new institution, it is remarkable that there is no instruction as to manner, time and circumstance for the guidance of future observers. As it stands it is obviously a part of the Passover.

JOHN XIII. mentions the Passover, but gives no details about the bread and the cups. As John's Gospel was written after Acts xxviii. (*see* articles in Volume XX on "The dispensational place of John's Gospel") at a time when the Passover was no longer to be observed because Israel had by then been set aside, nothing is said about them. If it had concerned a new institution, it would have been very necessary to give all details in order to ensure that all would keep the ordinance according to the will of God.

I COR. X. 16; XI. 20-26.—Paul gives no new detail, not even about the time. All he says is, "as often as". When Luke xxii. 20 and I Cor. xi. 25 speak of a cup "after the meal", it can only be the third cup of the ritual. This is confirmed by I Cor. x. 16, where this cup is called by the very Jewish name, "The cup of blessing".

The Word of God teaches nothing about a new institution for Christians, but shows, on the contrary, that the Lord's Supper was a perpetuation of the Passover feast, with this difference, that Christ Himself is the true Passover, and the covenant in view is not Sinai (as it was at the Exodus), but Calvary and the new covenant in His blood. Every item in the New Testament record refers to the non-ritual meal, and the explanations given only explain more fully the significance of this part of the ceremony. To take a part of it and apply it to the "church" is not scriptural.

Why in I Corinthians?

There is another difficulty. One may agree that the first Epistle to the Corinthians concerns another sphere of blessing than that of the great mystery, but may think that all believers, including the Gentiles, of that sphere had to keep the Lord's Supper because this epistle is addressed to all. Our answer is that at that time there was a separation, a middle wall, according to the flesh (not "in Christ"), between the Jews and the Gentiles. The first company did observe the law, the other did not. When we try to place ourselves in these circumstances, it will be seen that if in an epistle something is said about a Jewish feast, it applies only to those who keep the feasts. For them this must have been a matter of course. But this sounds too much like mere reasoning, and it is always necessary to refer to the Word. That chapters x. and xi. especially concern the Jews is clear from the way they commence:--

"Moreover, brethren, I would not that ye should be ignorant, how that ALL OUR FATHERS were under the cloud, and all passed through the sea; and were all baptized UNTO MOSES in the cloud and in the sea" (I Cor. x. 1, 2).

We know from Heb. i. 1 and Rom. ix. 3-5 that these fathers belonged to *Israel only*. When Paul comes to chapter xii. of I Corinthians, which concerns both Jews and Gentiles, he specially mentions the latter (I Cor. xii. 1-3).

Did the believers of the nations lose anything because they had not the ceremonies of their Jewish brethren? No. The *spiritual significance* of the Lord's Supper applied also to them: salvation through His blood and unity in Christ. Those who followed Paul in his later ministry came into a still higher sphere of blessing in the on-heavenlies, far above all. There indeed was a unity, a joint-body, where a covenant had no longer any place, and where a ceremony referring to the earthly sphere could only hinder a clear view of the high position given through grace.

Conclusion.

While the Passover has received a deeper significance by what our Lord did and said when He kept it before His death, it was not a new institution for Christians which replaced the Passover of the Jews, but the Supper was part of the Jewish Passover, to be held once a year on the 14th Nisan. By keeping this Jewish feast, the Christians of the first century confirm that it was not replaced by any other ceremony. *Such was introduced later without any foundation in the Scriptures.*

The spiritual significance of the Passover is for all believers, but the ceremony is for Israel only. They alone were allowed to observe the feasts of the Lord. When it is seen that the Gospel according to Matthew in no way concerns the church of the mystery, it follows that Matt. xxvi. 26-28 does not abruptly introduce a new institution for a church which then had no existence. The Lord was addressing only the twelve apostles of Israel.

Later Paul received some indications of a change, but this was before he was commissioned to make known the great mystery. The Lord showed him the deeper significance: it was not only a remembrance of the exodus from Egypt, but pointed specially to the future realization of this type, the great exodus of Israel out of all nations. As long as this was not realized, the Passover (including the Supper) had to be kept, and was specially a proclamation of the death of the Lord, the true Passover Lamb, showing all Israel that everything was ready for their salvation. Or course, this proclamation was interrupted when Israel were set aside after Acts xxviii. and the kingdom postponed.

Notwithstanding, in our dispensation every sinner must be saved through the blood of the Lamb, and the Jewish feast has, therefore, great significance spiritually. The blood of Christ is still "precious". In our very life we are called upon "to show that Lord's death", resurrection and ascension. The blood of Christ has made us "nigh" in a sense unknown to those under the new covenant.

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We believe our readers will be interested to read the above resumé of our brother's witness in Holland, and we hope that some of the new points of view brought forward will but confirm those who have already settled in their own mind their relation to the memorial feast of the new covenant.

The Ministry of Consolation.

#32. The beloved of the Lord---in sleep. pp. 19, 20

“The beloved of the Lord shall dwell in safety by Him” so we read in Deut. xxxiii. 12. The theme is pursued in another passage, Psa. cxxvii. 1, 2:--

“Except the Lord build the house,
They labour in vain that build it;
Except the Lord keep the city,
The watchman waketh but in vain.
It is vain for you to rise up early, to sit up late,
To eat the bread of sorrows,
For so He giveth His beloved IN SLEEP.”

This seems to be the true import of the passage, as may be seen in *The Companion Bible*, and many commentaries, among them the *Oxford Gesenius*. Spurrell’s translation is: “Since He giveth unto His beloved *when* sleeping.” There is, of course, no word here against legitimate labour. There is no excusing the sluggard, and if burning the midnight oil sometimes is hereby condemned, then some of the articles in *The Berean Expositor* should never have been written.

The point of the passage is expressed in the opening verse. It is necessary, when a house is wanted, that there should be builders. Building is not condemned; the wrong is to leave the Lord out in the matter. It is the duty of all to watch that the keeping power of the Lord is unfelt or unwanted is wrong. The stress, therefore, must be placed upon the word “Except”. The three statements linked together by the words “in vain”:--

Except the Lord build the house, they labour IN VAIN.
Except the Lord keep the city, they watch IN VAIN.
To labour for the bread of sorrows is IN VAIN.

The Companion Bible gives five examples from the O.T. of those to whom the Lord gave “in sleep”:--

ADAM (Gen. ii. 21-24).

“And the Lord God caused a deep sleep to fall upon Adam This is now bone of my bone she shall be called woman.”

No helpmeet was found for Adam in the whole range of creation, and to emphasize the graciousness of the gift, it was given to God’s beloved “in sleep”.

ABRAHAM (Gen. xv. 2, 3, 12, 18).

“And Abram said, Lord God, what wilt Thou give me to me Thou hast given no seed a deep sleep fell upon Abram unto Thy seed have I given this land.”

JACOB (Gen. xxviii. 3, 4, 11, 15, 20).

“And God Almighty bless thee and give thee the blessing of Abraham and lay down in that place to sleep Behold, I am with thee, and will keep thee and will give me bread to eat, and raiment to put on”

SAMUEL (I Sam. iii. 3, 4).

“And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep, that the Lord called Samuel.”

SOLOMON (II Sam. xii. 25 and I Kings iii. 5-16).

“And He called his name Jedidiah (The beloved of the Lord) because of the Lord.”

“In Gibeon the Lord appeared to Solomon in a dream by night, and God said, Ask what I shall give thee.”

To these, examples from the N.T. could be added, such as the deliverance of Peter from prison (Acts xii.), the deliverance of Paul and all on board from the shipwreck (Acts xxvii.) and even the mighty resurrection of God’s Beloved Son from the power of the grave. Enough has been brought forward. Here is a corrective to that feverish haste and vain labour that attempts the impossible without the Lord.

“Not by might, nor by power, but by My Spirit, saith the Lord.”

#33. The beloved of the Lord. “The safe dwelling.” pp. 39, 40

No title of the Lord Jesus is more full than that which God used when He broke the silence of centuries at the waters of Jordan: “This is My beloved Son, in Whom I am well pleased” (Matt. iii. 17). Perhaps no summary of blessing is so precious as that which concludes the will of the Father in Eph. i. 6, “accepted in the Beloved”, and there is certainly no title given to His people that is nearer to His heart than the one given to Israel in Deut. xxxiii. 12, “The beloved of the Lord”. A meditation upon some of the occurrences of this title will surely be a means of consolation to many if not all our readers.

In the ministry of consolation we do not attempt analysis, and are not too much concerned with dispensational distinctions, realizing that in the realm of love, such differences, if they exist, are not too evident:--

“The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders” (Deut. xxxiii. 12).

The special blessing attached to this title that we here consider is the provision for the beloved of the Lord of a safe *dwelling*, both during life’s pilgrimage, and when we shall reach the house of the Lord to dwell therein for ever.

The first blessing to be stated is really a prophecy of the future, and so full is this blessing that it is used to express the final state of all Israel's blessedness, when they shall at last enter into their inheritance:--

“The eternal God is thy refuge, and underneath are the everlasting arms Israel then shall *dwell in safety* alone who is like unto thee, O people saved by the Lord!”
(Deut. xxxiii. 27-29).

There are several words used in the O.T. to convey the idea of *dwelling*. There is the “sojourning” of a stranger (Lev. xix. 34), but this is no sojourning of strangers. Here the word means to dwell in a tent or in a tabernacle. Its significance can be gathered by consulting Deut. xxxiii. 16: “The goodwill of Him that dwelt in the bush.” This “dwelling” rendered the place “holy ground”, and we should realize its meaning better if we translated the blessing of Deut. xxxiii. 12: “The beloved of the Lord shall *tabernacle* in safety by Him.” So, when Israel were first brought into covenant relationship with the Lord, He said to Moses: “Make Me a sanctuary that I may dwell (*tabernacle*) among them” (Exod. xxv. 8). The beloved of the Lord therefore can take to themselves the words of the Psalm: “And I shall *dwell* in the house of the Lord for ever” (Psa. xxiii. 6).

Another cause of great joy is the statement that not only shall the beloved of the Lord dwell by Him, but that they shall “ *dwell in safety* ”. Among other features that this particular blessing sets forth are the following:--

1. IT MEANS THAT RIGHTEOUSNESS HAS BEEN ACCEPTED ON OUR BEHALF.—“Wherefore ye shall do my statutes, and keep my judgments and do them: and ye shall dwell in the land in safety” (Lev. xxv. 18).
2. IT MEANS THAT THE PEACEABLE FRUIT OF RIGHTEOUSNESS IS ENJOYED.—“And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety” (Lev. xxv. 19 and xxvi. 5, 6).
3. IT MEANS, IN DEUTERONOMY, THE CESSATION OF WAR.—“But when ye go over Jordan and He giveth you rest from all your enemies round about, so that ye dwell in safety” (Deut. xii. 10).
4. IT TYPIFIES THE REIGN OF THE PRINCE OF PEACE.—“And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon” (I Kings iv. 25).

The second blessing pronounced in Deut. xxxiii. 12 to the beloved of the Lord is: “And the Lord shall *cover* him all the day long.” The special thought here in this word “cover” is not the covering by atonement, nor the covering as a protection merely, but the covering that pertains to marriage. It gives us the word meaning “marriage canopy”, which should be substituted for the word “defence” in Isa. iv. 5 (In the remaining occurrences [Psa. xix. 5 and Joel ii. 16] “bridegroom” and “bride” are actually mentioned. In one case the “cover” is the “chamber” of the bridegroom and in the other the “closet” of the bride).

(To be concluded).

**#33. The beloved of the Lord.
“The safe dwelling.” (concluded).
pp. 57, 58**

While as members of the one body we rejoice in our own special nearness to the glorious Head, we may enter into this intimate covering which the Lord has promised to His beloved “all the day long”.

Thus the wilderness journey is amply provided for, both in this covering and in the third blessing mentioned, viz.: “And he shall dwell between His *shoulders*.” The shoulders of the High Priest carried the names of the twelve tribes before God (Exod. xxviii. 12). The shoulders, too, of the seeking shepherd carried the lost sheep back to the fold (Luke xv. 5).

Surely there is a message of cheer in these words for every one who, by grace, is numbered among God’s beloved. The beloved of the Lord is assured of a safe and certain dwelling when the tabernacle of God shall be with men. He is also most intimately associated by ties of love to His Lord, as intimately as bride with bridegroom or body with head, and he is assured of “traveling mercies” through the perils and trials of the wilderness, being borne upon the shoulders of the great High Priest and Shepherd of the sheep. May every reader be able to say out of a full heart, “*My Beloved is mine, and I am His*”.

**#34. The beloved of the Lord.
The election of God.
pp. 58 - 60**

Writing to the church of the Thessalonians, the apostle said:--

“Knowing, brethren beloved, your election of God” (I Thess. i. 4).

To some, this seems a strange statement. How could Paul or the Thessalonians really “know” their election of God? Surely that would be one of the secret things that belong to the Almighty. The book of life is not accessible to search as are the documents at Somerset House. Yet it is perfectly true, and the whole secret is wrapped up in the word “love”. It goes without saying that if “beloved”, then “elect”.

“Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins” (I John iv. 10).

The same is true with reference to the presence of our love toward God:--

“And we know that all things work together for good TO THEM that love God, TO THEM who are called according to His purpose” (Rom. viii. 28).

It stands for ever true, “He that loveth not knoweth not God” (I John iv. 8). The beloved of the Lord, however, are not left without evidence of their calling, and they lie thick around our text in I Thess. i.

How may the beloved of the Lord “know” their election? Well, how did the apostle “know” that they had “faith”? They manifested it in “the work of faith”. How was he sure of their “love”? They exercised themselves in “the labour of love”. How could he be certain as to their “hope”? They showed it by their “patience”. They did not merit the title “Beloved” because of their “labour of love”, but as God’s beloved it was incumbent that such a title should not remain empty.

The apostle, however, more fully explains himself in the verses that follow:--

“Knowing, brethren beloved, your election of God. FOR

- (1) Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.
- (2) Ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.
- (3) For from you sounded out the word of the Lord.

For they themselves shew of us what manner of entering in we had unto you, and

- (1) How ye turned to God from idols.
- (2) To serve the living and true God, and
- (3) To wait for His Son from heaven” (I Thess. i. 4-10).

Here we have a twofold witness:--

- (1) Knowing YOUR election, followed by three references to the Word.
- (2) Showing OUR entering in, followed by three references to the Lord.

The three references to the Word have one feature in common which is expressed in the first clause—“not in word *only*.”

In the first case the gospel was not received in word only, “but in power, and in the Holy Ghost, and in much assurance”.

In the second case the reception of the Word is shown to be living and real, by the fact that they who received this Word “became followers of the apostles and of the Lord”, and “received the Word in much affliction, with joy of the Holy Ghost”.

In the third case the sounding out of the Word of the Lord was something more than mere “sound”, for they who thus sounded out the Word were “ensamples to all that believe”, and in every place their faith to God-ward was spread abroad.

This faith “to God-ward” is next shown to have a threefold character. Faith to God-ward is manifested in their:--

- (1) Turning to God from idols.
- (2) Serving the living and true God.
- (3) Waiting for His Son from heaven.

This faith covers past, present and future phases of life. They had turned in the past—this was a “work of faith”; they were serving in the present—this was a “labour of love”; they had assurance for the future—this was their “patience of hope”.

Using the language of Peter in the same connection we can surely say to all who believe:--

“If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ give diligence to make your calling and election sure” (II Pet. i. 8-10).

To the elect of God His gospel is a living, spiritual power, and on its truth they rest with assurance. As the elect of God they follow in the steps of the apostle and of his Lord, enduring with spiritual complacency and joy whatever afflictions their belief in the Word may entail.

The elect of God not only receive, not only suffer, not only follow, but they sound out the Word themselves that others may hear. As Peter says in a similar context:--

“Add to your faith give diligence to make your calling and election sure” (II Pet. i. 5-10).

To the beloved of the Lord there may come a settled conviction, a peace, an assurance, a joy, which tribulation cannot remove, and which trouble cannot shake.

Every *beloved* one is an *elect* one, chosen by the God of love for Himself:--

“The Lord did not set *His love* upon you, nor *choose* you, because ye were but because the Lord *loved* you” (Deut. vii. 7, 8).

He chose us because He loved us. He loved us because He chose us. Leave it there. Rejoice in it, take no credit to self, but “rest in His love”.

#35. One aspect of answered prayer.
pp. 81 – 83

While to suggest that in this brief note we should deal with the question of answered prayer would be so evidently unreasonable as to need no refutation, yet it may certainly be a real ministry of consolation to many to have their minds illuminated by the teaching of Scripture upon one of the many aspects of this vital theme.

Apart from higher spiritual aspirations to Christ likeness, fellowship, and conscious entry into His blessed victory, most prayer falls under one of the following categories: prayers for protection; prayers for provision; and, combining these two, prayers for the presence of Him Who is both Protector of and Provider for His people.

Protection.

Let us now read II Kings vi. 8-17. The king of Syria was at war with Israel, and because he had learned that Elisha kept the king of Israel posted as to the movements and intentions of his foe, he compassed the city, wherein Elisha was staying, with horses and chariots and a great host. When Elisha's servant beheld this huge encircling host he was naturally much afraid, saying:--

“Alas, my master! how shall we do?” (II Kings vi. 15).

Elisha's reply supplies the point of our message regarding answered prayer:--

“And he answered, Fear not: for they that be with us are more than they that be with him. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha” (II Kings vi. 16, 17).

The great truth for us at the moment is that answer to Elisha's prayer was not the sending of the horses and chariots of fire, but the opening of the eyes to see that they were there already. It is evident, therefore, and a matter of consolation to us all, that sometimes we need to pray that our eyes may be opened that we may see what has already been provided for our protection in Christ.

Provision.

Turn now to Gen. xxi. 9-19. Sarah views with dismay the mocking of Isaac by Ishmael, and prevails upon Abraham to dismiss Hagar, her handmaid, with her son. Let it be said to Abraham's credit that, though he now realized his error in the matter of Ishmael, he did not lightly set aside his responsibilities, and the dismissal of Hagar and Ishmael was very grievous in his sight. However, being assured that this was in line with the will of the Lord, he gave Hagar some bread and a bottle of water, and sent her and Ishmael away, and they wandered in the wilderness of Beer-Sheba. Although Abraham

had dug a well in this wilderness (verses 22-31), Hagar, apparently, had no knowledge of it:--

“And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat here down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him and lift up her voice and wept And God opened her eyes, and she saw a well of water . . .” (Gen. xxi. 15-19).

Once again, the need is met, not by the miraculous gushing forth of water in the wilderness, but by the opening of the eyes to see that which had already been provided.

Presence.

Refer now to Luke xxiv. 13-32. Two disciples are walking along the road in the direction of Emmaus, some sixty furlongs from Jerusalem. Their conversation was of the things that had occurred at Jerusalem, and the record is that they were sad. As they thus walked and talked, the risen Lord drew near, and went with them:--

“But their eyes were holden that they should not know Him” (Luke xxiv. 16).

Here was protection and provision in one—the risen Christ. Once again the provision is there already, needing but the opened eyes to see it:--

“And their eyes were opened and they knew Him Did not our hearts burn within us while he opened to us the Scriptures?” (Luke xxiv. 31, 32).

To this might be added:--

“Then opened He their understanding, that they might understand the Scriptures” (Luke xxiv. 45).

Here we have brought together, opened *eyes*, opened *Scriptures*, and opened *understandings*.

Is it true God-honouring prayer to ask for that which is already ours in Christ? Should we not rather learn from these passages that we might often rightly pray, “Open Thou mine eyes, that I may behold”, rather than pray for either provision or protection.

Beloved reader, if you are in Christ, you are more safely garrisoned than was Elisha. Pray for the opened eyes to see this. You are more fully provided for than Hagar. With you walks daily the Son of God; and if your eyes are holden it may be slowness of heart to believe that which is written, for had the two disciples really believed the Word of the Lord, they never could have said, “and beside all this, to-day is *the third day* since these things were done”.

(*cf.* BE-XIII, pp. 158, 159).

The problem of the New Jerusalem.
Answers to correspondents.
pp. 161 - 165

“There is one thing I did not find anything upon it, and that is ‘The problem of the New Jerusalem’. Is Rev. xxi. and xxii. all in the new creation? If so, and Death is abolished at the Great White Throne, why the tree of life? I have come to think that the New Jerusalem in Rev. xxi. 9 and onward is on the present earth after the Millennium; and it reappears in the new earth, and that Rev. xxi. 5—‘Behold I make all things new’—is the last point, future, of prophecy, and that the unveiling then goes back to before the Great White Throne if anything has been written in extenso on this, I should be very glad to have the reference I paused here, and referred again to the ‘Comprehensive Index’ you sent me, for which I thank you very much indeed. In Volume XV, page 79, first complete paragraph, the very point is brought up.”

The above is an extract from an interesting letter received from a much esteemed reader, and while a few words privately written would probably suffice in this case, we believe a more extended reply will be of service to the general reader. We have in mind two things:--

- (1) To deal with the actual problem.
- (2) To draw attention to the Comprehensive Index to Volumes I to XX of this magazine, and to assist the reader in its use.

In the letter, partly quoted, it will be seen that the writer bethought him of the Index, whereby he was able to locate the paragraph in question in Volume XV, page 79, which is as follows:--

“There in that renewed paradise shall be the throne of God and of the Lamb, there His servants shall serve Him and see His face, bearing His name upon their foreheads. Basking in the light that the Lord God Himself shall give, they shall reign unto the ages of the ages. THIS IS THE FARTHEST POINT TO WHICH THE BOOK TAKES US IN THE OUTWORKING OF THE GREAT PURPOSE OF GOD. One by one the barriers are broken down. The last to go here is the temple with its priesthood. Paul places the topstone upon the edifice by revealing that when the reign of Christ has brought everything into line and order, the goal of the ages will then be reached and God shall be all in all.”

It will be gathered from this extract that we see in Rev. xxi. - xxii. 5, “the farthest point to which the book takes us in the outworking of the purpose of the ages”, and moreover that we render Rev. xxii. 5, “and they shall reign unto the ages of the ages”. Our suggestion to the interested reader is that he should explore this subject further, and in order to get what help there is available in *The Berean Expositor*, he should make good use of the Comprehensive Index. For example, the translation “unto the ages of the ages” is suggestive of much. We open the “Index of Subjects”, and under the heading “Ages of ages”, are directed to Volume XV. 41, where we read:--

“The expression ‘for the ages of the ages’ (*eis tous aionas ton aionon*) occurs in the Book of the Revelation 13 times, and is distributed as follows:--

For the ages of the ages.

- A | i. 6. The kingdom of priests ascribe glory and dominion to Christ.
- B | i. 18. Christ. Living for the ages of the ages.
- C | Worshippers of God (fourfold).
 - a1 | iv. 9. The living creatures.
 - b1 | iv. 10. The twenty-four elders.
 - a1 | v. 13. Every creature.
 - b1 | vii. 12. All the angels.
- A | x. 6. The mighty angel. The mystery of God finished.
- B1 | xi. 15. He shall reign.
- C | Worshippers of Satan (fourfold).
 - a2 | xiv. 11. Smoke of torment.
 - b2 | xv. 7. The seven angels.
 - a2 | xix. 3. Smoke of torment.
 - b2 | xx. 10. The Devil, Beast and False Prophet.
- B2 | xxii. 5. They shall reign.

* * * * *

The ages of the ages is the great converging point of all time. There the smoke ceases to ascend, there every enemy is subjected, there the reign of the saints reaches its goal, there in fact the Son Himself shall vacate His mediatorial throne, and having accomplished the purpose of the ages He shall: ‘Deliver up the kingdom to God, even the Father that God may be all in all’ (I Cor. xv. 24-28).

The reader will understand from the above, therefore, that any feature of promise or prophecy that falls within the ages of the ages must be before the great act of I Cor. xv. 24-28, and that Rev. xx. 10 and xxii. 5 fall within the limits of the ages. We are consequently in agreement with our reader, although we have not, perhaps, stated the matter as definitely as he has.

We now turn up the “Index of Scripture References”, and note that Rev. xx. 4-6 is dealt with in Volume XIV. 56. Nothing is actually listed in the Index concerning Rev. xx. 1-3, but it is a simple thing to go back from page 56 to the preceding article. There on page 29, we read:--

“The thousand year reign of Christ will not be the *final* and perfect kingdom; it will be *preparatory*.”

In Volume XIV, page 56, we read:--

“The millennial reign is bounded at its two extremes by a series of events which indicate the peculiar character of that kingdom.

At the beginning.	At the close.
1. Satan bound for 1000 years.	1. Satan loosed when 1000 years finish.
2. Nations deceived no more until 1000 years finish.	2. Nations deceived after 1000 years finish.
3. Thrones and judgment given to saints.	3. The camp of the saints encompassed.
4. The first resurrection. Priests of God and of Christ.	4. The resurrection of the rest of the dead.

* * * * *

The millennium ends exactly as every other dispensation has ended, *i.e.*, in failure. This one fact enables us to see that instead of understanding this kingdom to be the *beginning* of the Lord’s work of power and glory, it is to be understood rather as the *last* of His dealings with men.”

A further reference to Rev. xx. 4-6 is found in Volume XIV. 97. Space forbids the quoting of that article (it should be read through), but we will give a short citation, omitting the proof texts contained in the article itself:--

“The millennial kingdom is Israel’s sphere of blessedness wherein all the promises related to them as a peculiar people to the Lord shall be fulfilled. *The millennium foreshadows the perfect kingdom.* What will take place over the breadth of the earth after the millennium, takes place during the thousand years in Israel’s land only. One nation, Israel, shall be ‘born at a stroke’ (Isa. lxvi. 8). One people, Israel, ‘shall be all righteous’ (Isa. lx. 21), and the days of their mourning shall be ended. But the ends of the earth will slowly learn the lesson. *A brighter and better day succeeds the thousand-year reign of Christ and His people.* The royal priesthood will have accomplished its purpose.”

Under the heading “Revelation—all things new” in the “Index of Subjects”, we find that xxi. 1-5 and xxi. 1 - xxii. 5 are referred to in Volume XV, page 65. We accordingly turn up this reference and find the following subdivision:--

“During the ages which span this section the wondrous purposes of grace and redemption are worked out. *The last act which pertains to this section* is that of casting death and hades into the lake of fire. The millennium is the day of the Lord (II Pet. iii. 10), and this is followed by the day of God (II Pet. iii. 12).

* * * * *

The subject ‘the new heaven and new earth’ occupies chapters xxi. 1 - xxii. 5. First we have a *brief statement* occupying xxi. 1-5, then secondly we have an *expansion of one aspect*

The new creation and its heirs.

- | | |
|------------------------|-------------------------|
| A1 xxi. 1-5. | All things new. |
| A2 xxi. 6 - xxii. 5. | These things inherited. |

The first part of the subject is general—‘all things’. The second part of the same subject is that which is peculiar to the overcomer—‘he that overcometh shall inherit these things’. Five verses are sufficient to tell of the new heavens and new earth, while twenty-seven verses are taken up with the description of the inheritance of the overcomer.

* * * * *

We look in vain in this chapter of Revelation for any further description of the new heaven and new earth. Immediately following the briefest of introductions John focuses upon one phase of this new world:--

‘And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband’ (xxi. 2).

* * * * *

At the close of the description (xii. 1-5) we read Eden, paradise restored. It will be seen therefore that there are to be a series of steps ever back to ‘as it was in the beginning’.

- (1). THE MILLENNIUM.—Jerusalem on earth, a holy city.
Special feature THE TEMPLE (Ezek. xl.-xlvii.)
- (2). THE NEW HEAVEN.—Jerusalem, the heavenly city.
Special feature THE TABERNACLE.
- (3). THE NEW EARTH.—Paradise, ‘The day of the age’ (II Pet. iii.).
Special feature THE TREE OF LIFE.”

It will be observed from these various extracts that we see in Rev. xxi. 5 the last word, future, of prophecy, and that the new Jerusalem with which the Revelation is so concerned is rather in the nature of an inheritance, *entered by the overcomer at the beginning of the Millennium, and enjoyed right through the succeeding day of God, up to the end of the ages of the ages, when the goal of redemption will be reached.*

The presence of the tree of life in Rev. xxii. 2 does not necessarily suppose the presence of death, any more than it did in the beginning (Gen. ii. 9). It indicates that the final step has been reached before the “end”, which “end” will bring about the last great correspondence, and Gen. i. 1 will find its echo in the words, “that God may be all in all”.

Our correspondent is making a special study of the place occupied by the new Jerusalem, and the relationship of chapters xxi. and xxii. to the great white throne and the lake of fire. We look forward to these studies, and may be able to write further upon the subject which, involving as it does “the end”, includes us all, whatever our distinctive dispensational sphere. We trust moreover, by the example given above, that the reader will be stimulated to use the Indexes, and so make as much use as possible of what has been written and discovered, remembering all the time to “search and see” whether these things be so.

The “out-resurrection”.

#2. The usage of *ex* and *ek* with *anastasis*. pp. 29 - 33

The words translated in Phil. iii. 11, “the resurrection of the dead”, are found nowhere else in exactly the same form. This fact has its place in exposition. We have discovered, however, that among quite a number of Christians with whom we have spoken on the matter, there exists an impression that *ek* is never elsewhere used with *anastasis*, and that, in consequence, doctrine that is quite untenable has been entertained. We have in earlier volumes drawn attention to these facts, but the importance of them and the claims of new readers make it imperative that they be reiterated and made as plain as possible.

The Received Text of Phil. iii. 11 reads, *eis ten exanastasin ton nekron*. The Revised Text, upon which there is practical unanimity among the Editors, reads, *eis ten exanastasin ten ek nekron*.

As it may be of service to other readers similarly placed, we mention the following incident. Upon remarking that while Phil. iii. 11 was unique, but by no means the only occasion where *ek* is used with *anastasis*, one friend replied, “But Young’s concordance gives but one occurrence, that of Phil. iii. 11”. The entry in Young’s is as follows:--

“RESURRECTION. A standing up out of, *exanastasis*, Phil. iii. 11.”

We must remember that while Young’s is an analytical concordance, it is, after all, a concordance of the A.V., and if the A.V. does not translate *ek* by some word like “out of” it will not be recorded by Young. A concordance is an excellent servant, but if one’s knowledge of Greek is limited to the concordance rather than a patient investigation of the original N.T., extreme care must be exercised lest a little knowledge should prove a dangerous thing. While great importance attaches to the little words *ek* and *ex* in Phil. iii. 11, we must not allow their presence to upset our balance. One word in the passage remains unchanged, the word *anastasis*, and it always means resurrection, never translation, or change. Phil. iii. may speak of an “out-resurrection”, but while due heed must be given to the qualification conveyed in the prefix “out”, we must also remember that the fact referred to is still that of a *resurrection*. It may take place individually, it may anticipate, by a brief period, the hope of the whole church, it may have many peculiarities, but they will all be peculiarities of *resurrection*. Had the Holy Spirit wished to speak of a translation there was a suitable word available, as Col. i. shows.

But let us begin at the beginning, and approach the supreme revelation of Phil. iii. 11 step by step. We shall then be fortified with scriptural usage.

Anastasis.

“I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead (*anastasis nekron*) I am called in question” (Acts xxiii. 6).

Here the simple term *anastasis nekron* expressed the hope of the Pharisee, which was confined to “a resurrection of dead ones”. This was the hope of Martha, “Thy brother shall rise again I know that he shall rise again in the resurrection at the *last day*”. It was this doctrine that the Hebrews were urged to “leave” because a “better resurrection” was in view:--

“Wherefore leaving let us go on unto perfection not laying again the foundation of resurrection of the dead” (*anastasis nekron*) (Heb. vi. 1, 2).

We now take a step forward, and consider the first introduction of the new term, *ek*, “out of”.

There is no need for us to attempt to prove that the disciples of the Lord believed *at least* as much as the Pharisees and Martha did concerning the resurrection, yet, upon the Lord bidding them to tell no man what they had seen, till the Son of man be risen from the dead, they manifest a sudden perplexity. The result of the Lord’s remark is that they question one with another what the rising *from* the dead should mean. The cause of this questioning is apparent when we consult the original. Into the accepted formula, *anastasis nekron*, the Lord introduced the preposition *ek* (Mark ix. 9, 10). We record the words of this passage, therefore, as marking a step in advance of the primitive doctrine.

Ek nekron anaste, “The rising out from the dead”.—This referred to the Lord’s personal resurrection, and it is essential that we should see that the introduction of the word *ek*, while it speaks of the Lord’s resurrection as a firstfruits, does not alter in any way the simple, glorious literality of that resurrection from the grave.

It may be well to include another passage from the Gospels, viz., Luke xvi. 31:--

“If they hear not Moses and the prophets, neither will they be persuaded though one should rise out from dead ones” (*ek nekron anaste*).

A reasonable objection here would be that this but touches one half of the subject, the more important half, namely, the junction of *ek* with *anastasis*, still remaining true only of Phil. iii. 11. It may come as a surprise to some to find that this is not altogether the fact:--

“Saying none other things than those which the prophets and Moses did say should come: that Christ should suffer and that He should be the first that should rise from the dead” (Acts xxvi. 22, 23).

Here we have the expression *ex anastaseos nekron*, which approaches nearer than before to Phil. iii. 11. It is also of supreme importance to observe that this peculiar

expression is associated with “none other things than those which Moses and the Prophets did say should come”.

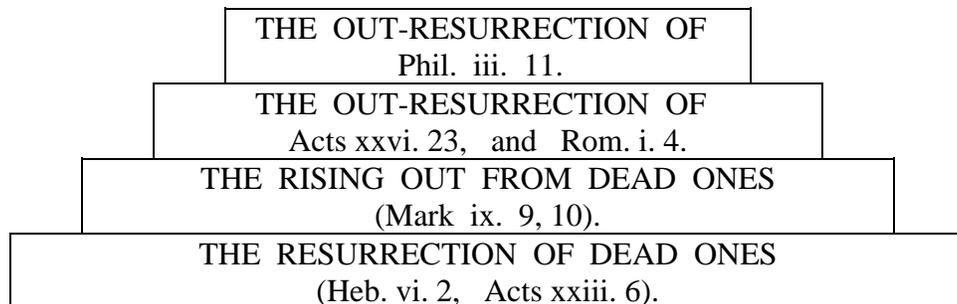
Turning to Rom. i. 4 we read, “Declared to be the Son of God with power by the resurrection of the dead” (*ex anastaseos nekron*). From these passages it is evident that the Lord’s personal resurrection is spoken of in Scripture with the prefix *ek* sometimes before *nekron* and sometimes before *anastaseos*.

In Luke xx. 35 the words, *tes anastaseos, tes ek nekron* occur, which give one more approximation to Phil. iii. 11, and, moreover, supply a context that should not be ignored:--

“But they which shall be accounted worthy to obtains *that* age, and *that* resurrection *which* is out from dead ones (*tes anastaseos, tes ek nekron*) neither marry nor are given in marriage.”

The double article *tes tes* is seen to much the same effect in the words *tou aionos ekeinou*, “the age, that one”. The articles here particularize and point out, just as they do in Phil. iii. 10, 11, and we have indicated their influence by writing “*that that which*” in italics. The context throws further important light on the subject. It speaks of being “accounted worthy to obtain” that resurrection. This brings it nearer to the conception of Phil. iii. 10, 11, where the context speaks of, “if by any means I might attain” and “the prize of the high calling”.

One further feature which is of the utmost importance is the unchanging meaning of the words “of dead ones”, or, “of the dead”. Christ’s own resurrection was out from literally dead ones, not from those spirituality dead. The resurrection spoken of in Luke xx. is from among the literally, physically, dead. What authority can any man possess to-day to set aside this canon of interpretation, and if Phil. iii. 11 is a special resurrection out from among literally, physically, dead ones, the semi-gnostic teaching that is being foisted on to it vanishes. Phil. iii. 11 is unique, but it is not isolated, neither must it be so interpreted as to remove from under this top stone the steps that assuredly lead up to it.



“That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death” (Phil. iii. 10).

Here the apostle, already a believer, already a member of His body, steps out into voluntary association with the suffering and death of His Lord. He cannot make his place in Christ more secure thereby; he cannot make the attainment of the blessed hope more sure thereby; membership and hope alike are ours completely, fully and irrevocably in Christ. For the truth's sake, not for our reputation's sake, we ask the reader to perceive that we do not bring any uncertainty into the question of our hope. Those who go to Phil. iii. for the hope, place that hope in an atmosphere of uncertainty, of pursuing, of attaining, and by so doing take the truth that belongs to the *prize*, which may be won or lost, and attach it to the *hope* which cannot be gained or forfeited. This voluntary conformity unto the death of Christ, the apostle continues, is so that if by any means I might attain unto the out-resurrection, that which is out from among the dead ones. Here is something parallel with the "better resurrection" of Heb. xi. 35. The attainment of this special resurrection was greatly desired by the apostle because it was the entry into the added prize of the high calling of God in Christ Jesus.

We will not go further in this article; we prefer to leave with the reader this witness of the use of the words *ex* and *ek*. While we pray that not one word of ours may blunt the edge of Scripture or rob Phil. iii. 11 of all the unique features that legitimately belong to it, yet we pray that any who have been misled as to the usage of Scripture may so desire "truth" above all things that they may gladly be prepared to unlearn again and again rather than entertain one false idea about so vital a theme.

#3. "Roused" and "Raised". pp. 55 - 57

Scripture never speaks of our having been "raised together", *anastasis* being never so used. If the reader has been perusing several pages of an article in which the word used for resurrection has been exclusively *anastasis*, and has read with delight the wondrous truth that the believer has been "raised with" Christ, and has been instructed that this word "with" is *sun*, it is only logical that he should assume that Scripture not only speaks of an *ex-anastasis*, but also of a *sun-anastasis*. One friend with whom we had an earnest conversation based a good deal of his belief that Phil. iii. 11 taught an immediate translation to glory at death, on the fact that, as he put it, the believer had already been *raised with Christ*. It will come as a surprise, and perhaps a shock, to some to learn that, while we keep to the one word *anastasis*, such a doctrine as being raised with Christ is not found in Scripture.

Upon reading this some reader may turn to Col. ii. 12, iii. 1, or Eph. ii. 6, and point to the fact that in each of these passages we have the expression:--

"Buried with Him in baptism, wherein also ye are *risen with* Him through faith of the operation of God, Who hath raised Him out of dead ones" (Col. ii. 12).

"If ye then be *risen with* Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii. 1).

“And *hath raised us up together*, and made us sit together in heavenly places in Christ Jesus” (Eph. ii. 6).

But the word used in each of the above occurrences is *sunegeiro*. Now *egeiro* is not *anistemi*, and a doctrine that is obliged to quote the one as though it were the other is immediately open to serious question. The distinct meaning of the two expressions happily is found in Ephesians itself:--

“*Awake* thou that sleepest, and *arise* from the dead, and Christ shall give thee light” (Eph. v. 14).

Here “*awake*” is *egiero*, and “*arise*” is *anasta*. Both words are used to describe the resurrection of Christ, but only one is chosen when Scripture teaches our union with that rising: that one is *egeiro*, leaving the “resurrection” in its full sense yet literal and future:--

“He was asleep, and His disciples came to Him, and *awoke* Him” (Matt. viii. 25).
“It is high time *to awake* out of sleep” (Rom. xiii. 11).

The words “*awoke*” and “*to awake*” are translations of *egeiro*. The more emphatic *diegeiro*, “*to thoroughly awaken*”, is used as follows:--

“The Joseph being *raised* from sleep” (Matt. i. 24).
“He was asleep on a pillow, and they *awake* Him and He *arose*”
(Mark iv. 38, 39).
“He fell asleep they came to Him and *awoke* Him then He *arose*”
(Luke viii. 23, 24).

Peter uses the word twice, viz., in II Pet. i. 13 and iii. 1, where it is translated “*stir up*”. The stirring up of the mind means its being awakened or aroused to alertness. It is evident that where we persist in using only one English word to translate two Greek words we shall be the prey of false inference and imbibe serious error. We cannot of course provide our own version of the Scriptures, but we should never blunt the edge of inspiration by this slipshod exegesis. *Egeiro* means “*to rouse*”, leaving *anistemi* to be translated “*to raise*”. We have been “*roused*” with Christ, and are awaiting the blessed resurrection when we shall be “*raised*”.

There is the same simple testimony to the meaning of *anistemi* and *anastasis* as we have found for *egeiro*.

“And there *stood up* one of them named Agabus” (Acts xi. 28).

Anastas *ex*, parallel to *ex anastasis*, is used here for “*stood up out from them*”.

“Also of your own selves shall men *arise* speaking perverse things” (Acts xx. 30).

Ex *anistemi*. Here again we have a “*rising up out of*”.

“*Stand* upright upon thy feet” (Acts iv. 10).

Here the word *anistemi* is simply translated “stand”.

It may be well to include in this survey the occurrences of *exanistemi* (the verbal form of *exanastasis* of Phil. iii. 11), Mark xii. 19, Luke xx. 28, and Acts xv. 5.

Whatever the true interpretation of Phil. iii. 11 may be, let it not be spoiled by wrenching words out of their true place. We desire the truth, and by this we do not mean ourselves alone. We are sure that many who entertain some of the false views exposed here equally desire the truth. We write to help, not hinder, and it can do nothing but help to have a true unassailable scriptural basis for any doctrinal argument we may bring forward.

For the benefit of any who are unacquainted with the original, yet who are found so often speaking of the *exanastasis*, we would say that *anistemi* is the verb of which *anastasis* is the noun, one meaning “to rise”, the other “the rising”.

#4. “He humbled Himself.” “The body of our humiliation.” pp. 67 - 70

What is the body of our humiliation? The phrase is taken from Phil. iii. 21:--

“For our citizenship is in heaven, from whence also we look for a Saviour, the Lord Jesus Christ, who shall transfigure the body of our humiliation to a conformity with the body of His glory” (Phil. iii. 20, 21).

Those who thus translate this passage have already seen that the conception of a “vile” body is not in view, and therefore we need not take time over that. Let it be observed that in this passage there is no alteration or departure from the theme of Phil. iii. 11, and that to deal with verses 20 and 21 without due regard to their place in the epistle will therefore not lead to a true exposition.

The first link with the earlier portion is found in the words expressed in the A.V. by “fashioned like unto His glorious body”. “Fashioned like” is *summorphos*, and in verse 10, where we read of “being made conformable unto His death”, we find *summorphoumai*. There the apostle expresses his willingness and his desire. Not only does he rejoice in the established fact that he has died with Christ and must therefore live with Him, but he presses on to fuller realization, knowing, as he himself taught, that beyond the dying with and living with Christ was the enduring and the reigning with Him (II Tim. ii. 11-13).

Phil. iii. 10 does not commence with crucifixion and death, but with resurrection, and that as a present power to usward who believe: “That I may know Him and the power of

His resurrection.” This is the energy spoken of at the end of the chapter by which He is “of power” even to subdue all things unto Himself.

Laying hold upon this resurrection, however, the apostle’s next step is to enter into the fellowship of Christ’s sufferings, not for salvation, but for the subsequent outworking of that salvation. This leads to conformity unto the death of Christ, and this, again, is a prelude to one thing, viz., “If by any means I may attain unto the out-resurrection, that which is out from among the dead ones”.

While fellowship with the sufferings of Christ is not necessary to assure any member of the body of his place in the blessed hope, it is essential if the added prize is sought.

“If by any means I may attain unto” is absolutely foreign to the standing in grace that is taught in the epistle to the Ephesians. It belongs properly to the epistle that urges the believer to go on, with the added prize in view. The reader should read on in this third chapter. No break is discoverable in the argument. The apostle is pressing on with the goal in view, and calls upon others to do likewise. He warns against some who mind earthly things, and places them in contrast with those who remember that their citizenship is in heaven. Just as I Thess. iv. and I Cor. xv. place together resurrection and “change” before the respective companies in view, so does the apostle in Philippians. The out-resurrection is explainable in the terms of the “change” of those who await the Saviour. Just as I Cor. xv. declares that, though all shall not sleep, yet all shall be changed, so is it here. All will not pass through death and the grave, but all who have attained this out-resurrection know that their glory will be entered when this body of humiliation is conformed to the body of His glory.

Again let us ask the question, What is this body of humiliation? The reference to Phil. iii. 10 gives us an inkling of the truth, that it has special reference to those who not only believe the teaching of the epistles of the mystery, but enter into fellowship with and conformity to the Lord’s death and sufferings, and this is substantiated by a closer examination of verse 21. The word we translate “humiliation” is *tapeinoseos*, and fuller light upon its meaning will be found in chapter ii. There the death of Christ, even the death of the cross, is introduced not as a basis of salvation, but as an example to follow, the whole reference being introduced by the words, “Let this mind be in you”:-

“Let this mind be in you which was also in Christ Jesus, Who being in the form of God made Himself of no reputation and being found in fashion as man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him Wherefore work out your own salvation” (Phil. ii. 5-12).

“He humbled Himself”, *etapeinosen heauton*. Here is the body of *His* humiliation, closely associated with the death of the cross, and leading on to subsequent and related exaltation and glory. Heb. xii. 1-3 is a close parallel and should be studied together with Phil. ii. 5-12.

Conformity unto His death will be that of the cross, in contrast with which the apostle speaks of those whose God is their belly, who mind earthly things, and so constitute themselves the enemies of the cross (Phil. iii. 18, 19). Have all believers the body of humiliation? If we take into account the scope of Phil. ii. & iii. and the evident association of the example of Christ's sufferings and humbling with the apostle's voluntary fellowship therewith, we are led to doubt whether it can be true of all believers. Just as the prize, though open to all, is attained only by those who follow the example of Paul here set forth, so the words of Phil. iii. 21 are to be interpreted, in their first and fullest sense, not of all members of the body, but of those in view in this epistle, viz., those who leave all and press on, who not only have died with Christ, but who have had fellowship with His sufferings and who have been so conformed to His death that they have shared the likeness of the body of humiliation that was His.

Paul uses this same word "humiliation" in Phil. iv. 12: "I know both how to be abased, *tapeinoo*" (same word in ii. 8). Whatever our view may be as to the applicability of this term to all believers, one thing is beyond argument and that is, that the body of the believer here and the body of resurrection glory are intimately connected. We are too fully aware of the apostle's rejoinder in I Cor. xv. 36 to speculate here, and as we know that in the resurrection God giveth a body as it pleases Him, we are not justified in speaking slightly of the body or of adopting the language of spiritism in our zeal. The Corinthians to whom I Cor. xv. was written were also told that their body was the temple of the Holy Ghost, and that in those very bodies they might glorify God.

We may come nearer to Phil. iii. than that, for in Phil. i. Paul says: "Christ shall be magnified in my body, whether it be by life or by death" (Phil. i. 20).

Anastasis never means translation, and even when qualified by *ex* remains a resurrection still. The theme of Philipians is not the basic teaching of the church which is His body, where the standing is all of grace, but rather is it an exhortation to the members of the body to run with patience the race set before them, with fellowship in the humiliation of Christ here, and the transfiguring of the body of humiliation when the out-resurrection or the blessed change is experienced and the prize of the high calling is won.

#5. “The high calling” or “The upward call”? pp. 91 - 94

Many translate the words of Phil. iii. 14 as though they teach a future summons on high. “The on-high calling” and “the upward call” are phrases in common use, implying the thought of a future summons on high. While we do not need the names of other teachers to support our witness, a remark of Sir Robert Anderson in this connection is worth weighing over. With reference to the “upward call” he remarked that those who used the phrase never completed the quotation. The complete statement, “The upward call of God in Christ Jesus”, does not so readily fit in with the thought of a future summons.

However, we have a greater witness than man; we have the consistent usage of the Word, and those for whom we write will be convinced by this, though they may be unmoved by a university. The word in question is *klesis* and occurs eleven times in the N.T., being translated once “vocation” and ten times “calling”. Let us note these passages before proceeding further:--

- “The gifts and *calling* of God are without repentance” (Rom. xi. 29).
- “For ye see your *calling*, brethren” (I Cor. i. 26).
- “Let every man abide in the same *calling*” (I Cor. vii. 20).
- “That ye may know what is the hope of His *calling*” (Eph. i. 18).
- “Walk worthy of the *vocation* (calling) wherewith ye are called” (Eph. iv. 1).
- “The prize of the high *calling* of God in Christ Jesus” (Phil. iii. 14).
- “That God would count worthy of this *calling*” (II Thess. i. 11).
- “Called us with an holy *calling*” (II Tim. i. 9).
- “Partakers of the heavenly *calling*” (Heb. iii. 1).
- “Make your *calling* and election sure” (II Pet. i. 10).

There is scarcely any need to debate the meaning of “calling” in these passages. The calling of Rom. xi. 29 refers back to ix. 7 and might well be rendered “vocation”. The calling of I Cor. i. 26 refers back to i. 9—again a vocation, not a future summons from God. The calling of I Cor. vii. 26 is most definitely a man’s means of livelihood, his profession or business. Eph. iv. 1 translates the word unambiguously “vocation”. And there is no reason why the same rendering should not be adopted in Phil. iii. 14:--

“The prize of the high vocation of God in Christ Jesus.”

It is true proverb that a little knowledge is a dangerous thing. We have often had an argument pressed upon us based on the fact that the word “high” in Phil. iii. 14 is an adverb, the reasoning put forward being as follows:--

“Adverbs govern verbs; therefore ‘calling’ must have here be a verb and refer to a call yet to be given by God—a call or summons on high, for which the church is waiting.”

If we were dealing with the English language, this argument would command respect; but the language concerned is Greek, and the N.T. contains more than one example of *ano*, the adverb, being used in the same way as we use an adjective, i.e., to qualify a noun:--

“I will show wonders in heaven *above*” (Acts ii. 19).
“Jerusalem which is *above* is free” (Gal. iv. 26).
“Seek the things which are *above*” (Col. iii. 1).
“Set your affection on things *above*” (Col. iii. 2).
“I am from *above*” (John viii. 23).
“They filled them up to *the brim*” (John ii. 7).

Here we have *ano* used with nouns not in its strictly adverbial sense of “upward”, for we cannot reasonably speak of “upward heaven”, of “Jerusalem that is upward”, or of “things that are upward”.

The calling of Phil. iii. 14 is a *high* calling, and must be interpreted in accordance with its parallel in II Tim. i. 9. There the “holy calling” refers to the vocation whereunto we are called and not to a future rapture or ascension to glory. Moreover, the prize is not the high calling. The latter, of which we are enjoined to walk worthy, has, associated with it, a prize, and not the calling, that is the summons on high.

The very presence of the word prize should for ever prevent us from introducing, in this connection, that which is ours by gift and grace alone. The apostle has used the word with a precision which leaves no room for doubt or debate:--

“Have ye not perceived that those that are racing in the stadium, are all indeed racing, but one obtains the prize: so run that you may lay hold; but every man who striveth in the games, in all things useth self control. They indeed, then, that a corruptible crown they may obtain, but we an incorruptible. I, therefore, so am racing, as not uncertainty, so am boxing as not thrashing air, but I am beating my body under and leading it captive, lest by any means, to others having proclaimed (as a herald) the contest, I myself should be disqualified” (I Cor. ix. 24-27).

Not one word of this passage belongs to salvation by grace, or calling, or position in Christ; the whole context belongs to that “working out” of salvation of which Philippians speaks. The principle involved extends to I Cor. x. where the lesson is learned by observing the *all* and the *many*. *All* came out of Egypt, and did eat and drink, but with *many* God was not well pleased, and they fell in the wilderness. This does not jeopardize salvation—for all were redeemed. It speaks rather of the failure of some to press on, forgetting the things left behind in Egypt.

It is doubtless unwise to press analogies beyond their legitimate warrant, but any analogy of Scripture is of far greater weight than any opinion of uninspired expositors like ourselves. Of all those over twenty years of age that came out of Egypt, only Caleb and Joshua attained entrance into the land of Canaan. Did they go in immediately while the murmurers wandered their forty years in the wilderness? Or did they not, rather, wait until all Israel crossed the Jordan together? We know the answer. They waited; but they did not lose their reward. The eleventh chapter of Hebrews centres round two themes—

“the better country” and “the better thing” (xi. 16 and 40), closely allied with “the better resurrection” of verse 35. Did those who qualified for “the better country” enter it at death? Did those who suffered and obtained a “better resurrection” enter it at death? Heb. xi. tells us that they did not:--

“They all, having obtained a good report through faith, *received not the promise*, God having provided some better thing for us, that they, without us, should not be made perfect” (Heb. xi. 39, 40).

The record of Caleb and Joshua is beyond question; the statement of Heb. xi. is explicit too. And surely the evident parallel that we have already seen between Hebrews and Philippians also has a bearing here. The “better resurrection” is to the “heavenly calling” of Hebrews (iii. 1) what the “out-resurrection” is to the “high calling” of Philippians. As we said before, the analogy must be taken for what it is worth, but let us not forget that it is worth a whole book of unenlightened exposition, however spiritual and elevation such exposition may appear to be.

#6. What resurrection was taught as being “past already”? pp. 109 - 112

We have already exhibited the close parallel that exists between Hebrews and Philippians, and before we leave the debated theme of these articles, we want to use the parallel that exists between Philippians and II Timothy to call attention to a solemn word of warning that appears to be related to this subject.

We have no need to demonstrate that Ephesians and Colossians are a pair of epistles; that is self-evident. This leaves us Philippians and II Timothy of the four great prison epistles. Are these a pair? Let us see.

Philippians.	II Timothy.
“Try the things that differ” (i. 10).	“Rightly divide the Word of truth” (ii. 15).
“Striving together for the faith” (<i>sunathleo</i>) (i. 27).	“Strive for the masteries” (<i>athleo</i>) (ii. 5).
“I press toward the mark” (iii. 14).	“I have finished my course” (iv. 7).
“For the prize” (iii. 14).	“No man is crowned except he strive lawfully” (iv. 8).
	“Henceforth a crown” (iv. 8).
“Desire to depart” (<i>analuō</i>) (i. 23).	“The time for my departure is at hand” (<i>analuō</i>) (iv. 6).
“Yea, if I be offered” (<i>spendomai</i>) (ii. 17).	“I am now about to be offered” (<i>spendomai</i>) (iv. 6).

Here is evidently unity of theme—the crown, the prize, the contest, the athlete. If every other item were removed, the most evident parallel between the desire to depart and the time of departure, or the willingness to be offered and the fact that the offering

was now due, would make a bond between these two epistles which no objection or argument could shake, these words being found in no epistles other than these two.

One pair we have omitted because they constitute the case in point:--

“The out-resurrection, that which is out from among the dead” (Phil. iii. 11).

“Saying that the resurrection is past already” (II Tim. ii. 18).

It was objected by one friend that, had the apostle intended a reference to Phil. iii. 11, he would have said, “ ‘the out-resurrection’ is past already”. We have already learned that the resurrection of Christ Himself was an “out-resurrection” (Acts xxvi. 23), yet in Phil. iii. 10 Paul does not feel under any necessity to say, “That I may know Him, and the power of His out-resurrection”, the simple, covering, term being quite sufficient, and the same is true of the reference in II Tim. ii. 18.

Let us ask ourselves just what resurrection could have been taught by these false teachers as having taken place already. Observe, they did not deny the resurrection, but asserted that it had taken place already. They could not have meant the personal resurrection of the Lord, for it is most surely the foundation of our faith that His resurrection is past already, blessed be God! They must then have referred to the resurrection of His people. But who? It might have been said that the resurrection of those who had died had passed already, but how would that have ate as a gangrene, or have overthrow the faith of some? There appears to be but one solution.

Hymenaeus and Philetus taught that because the Lord Jesus rose, and His people are said to have been “raised with” Him (although, as we have shown, the epistles never use *anistemi*, but always *egeiro*, when teaching this blessed fact), therefore resurrection is a thing of the past with us; that at death we go immediately to glory, by reason of the fact that we are already raised together with Him.

When one reads an article in which it is stated that the resurrection of I Cor. xv., or I Thess iv., is, of course, not past but future, and this fact is contrasted with the “out-resurrection” and the believer’s intimate association with the resurrection of the Lord; and when many have openly and plainly asserted that such is what they believe the “out-resurrection” and being raised together with Christ mean, surely it is not only kindly, but imperative, that Paul’s warning should be sounded. Virtually such teaching is saying that the resurrection is past already, and, seeing that it is in exact correspondence with the “out-resurrection” teaching of Philipians, there is no room for doubt but that this new error that is spoiling some of Christ’s members, is as old as the times of Paul himself. We omit names, and only those who have imbibed the doctrine we seek to expose will know to whom reference is made. We are not attacking any child of God, but we are seeking to defend the faith and protect those who have not sufficient means to test the accuracy of many assertions put forward as being the teaching of the original.

We believe, as our articles on *The Hope and the Prize* show, that this “out-resurrection” is a most sacred and unique thing. We have left the question as to whether it is entered separately, one at a time, collectively, some time before the

resurrection of the church as a whole, or whether, like Caleb and Joshua, or those who obtained the “better resurrection” of Heb. xi., the distinctiveness does not depend upon the question of the time at which it is entered, but upon what follows in the glory. These things being left unexpressed in the epistles, we also would leave them undefined, but we do earnestly ask every reader to beware of that false teaching that misuses words (as *anistemi* for *egeiro*), and which fails to exhibit the usage of basic expressions (like *ex* with *anistemi* or *klesis*, “calling”, as shown in this series). Whether from ignorance, bias, or indolence, the mischief is the same, and the subject is too vital to allow our desire for peace to overrule the necessity to contend earnestly for the faith, if needs be.

The Epistle to the Romans.

#28. The sin that entered into the world (v. 12). pp. 1 - 5

The first reading of the Scriptures leaves one with an overwhelming sense of the complexity of things. Angels and men, heaven and earth, God and Satan, law and grace, in one place a kingdom upon earth; and in another a sphere of blessing far above all heavens, these subjects with their individual ramifications are not easy to follow. Patient and prayerful study, however, with a consistent endeavour rightly to divide the Word of truth, brings into prominence the underlying purpose. The moment the present six days creation comes into existence this purpose is seen working itself out. It explains the necessity that Adam should have been made in the image of God. It illuminates the temptation in the garden of Eden, it makes the history of the children of Israel a real and necessary factor, and unites in one common whole all the dispensations, whether they look for a renewed earth or for a glory at the right hand of God. It links all the ages together from that phase which dates from before the foundation of the world to that in which time shall be no more.

It is very possible that the reader, while assenting to all this, may ask, But how does this concern Rom. v. 12? To explain this is our present object, but to make our meaning clear it is necessary that the reader shall remember (in general outline at least) what has been previously shown concerning the two great sections of Romans.

Rom. i. - v. 11 and ix.-xvi. constitute the outer section of the epistle. In this section we read of sins, of propitiation, of Abraham, Isaac and Jacob, of Israel, of Jew and Gentile. Rom. v. 12 - viii. 39 constitutes the inner section of the epistle. There we read no more of Abraham, Isaac and Jacob, but of Adam. There sins are in the background, the entry and dominion of sin being the theme. There Sinai and its law are scarcely perceptible, but Eden and its prohibition are prominent. The outer teaching of Romans is associated with the gospel of God which He had promised afore by His prophets in the holy scriptures (Rom. i. 1, 2; iii. 21). The inner teaching of the epistle is associated with the revelation of a secret kept silent during the age-times, but made known with the publication of the epistle to the Romans (Rom. xvi. 25-27).

Upon examination it will be discovered that all the mysteries mentioned in Scripture lead back to one place and one period, and may be ranged under one or other of two heads, viz., *The mystery of iniquity* and *The mystery of godliness*. While these two mysteries differ much as light does from darkness, they are nevertheless comparable, for both pursue one goal.

The mystery of *iniquity* may be expressed in the language of II Thess. ii. 1-12, of which we quote a part:--

“The son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God whose coming is after the working of Satan that they should believe the lie”

The mystery of *godliness* may be expressed in the language of I Tim. iii. 16:--

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

Rev. xiii. is the prophetic fulfillment of the mystery of iniquity, and Phil. ii. 5-11 the prophetic declaration concerning the fulfillment of the mystery of godliness. Whilst the one is a blasphemous usurpation, the other is the inherent and inherited right of the Lord.

The mystery of Rom. v. 12 indicates that the inner teaching of Romans (Rom. v. 12 - viii. 39) has something to say about this great conflict of the ages. Rom. v. 12 opens with a reference to Adam, and Rom. viii. closes with a triumph that includes angels, principalities and powers. The opening words of Rom. v. 12 are: “Wherefore, as by one man sin entered into the world”, and the question we propose to answer from the Scriptures is: “What sin was it that entered into the world?”

The word *eiserchomai*, which is translated “entered into” in Rom. v. 12, is translated “enter” 107 times, and “enter in” 17 times; and a study of the concordance will make it quite plain that the meaning of the word is that of someone or something passing from one place to another. The mind picture conjured up by the word “entered into” in Rom. v. 12 is of sin waiting outside this world of Adam, ready to enter in at the first opportunity, and actually accomplishing this entry by the disobedience of the man.

Rom. v. 12 takes us back to Gen. iii. The actors in that tragic scene are the serpent, the man and the woman. Whatever views we may entertain as to the literality of the serpent, Rev. xx. 2 and II Cor. xi. 3, 14 make it plain that Satan, either as the shining one, or using the serpent as a medium, was the tempter. Satan had sinned and fallen long before the creation of man, and his sin is expressed in the words of Ezek. xxviii. 2:--

“Thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God.”

This is a blasphemy echoed by Babylon, by Pharaoh and by other types of the *future* man of sin, and the *past* fallen cherub. “The sin” that entered into the world was the one basic sin of all sins, the idolatrous claim of the Devil. It was dangled before the eyes of the woman—“Ye shall be as God” (Gen. iii. 5).

We read in I John iii. 8 that “the devil sinneth from the beginning”, and that even though the Saviour was manifested to take away our sins, He had an additional work to accomplish:--

“For this purpose the Son of God was manifested, that He might destroy the works of the Devil” (I John iii. 8).

“Through death He might destroy him that had the power of death, that is, the Devil” (Heb. ii. 14).

While the names of sins may be legion, sin that lies at the root is one—it is idolatry. At first this may be questioned. Idolatry is the setting up of self in the place of God. The whole fabric of the Mosaic legislation rested upon the opening commandment of the decalogue: “Thou shalt have no other gods before Me” (Exod. xx. 3). This command might be broken by the crude worship of graven images, but it could be broken just as surely by the act of coveting, as Eph. v. 5 and Col. iii. 5 (with Exod. xx. 17) make plain. One man may express his idolatry by bowing down to “stocks and stones”; another by bowing down to stocks and shares.

Murder attacks the image of God, for

“Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made He man” (Gen. ix. 6).

False witness is “the lie” in expression, and Satan the self-worshipper is

“a murderer from the beginning when he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it” (John viii. 44).

Ethical teaching stresses the right relation of man with his neighbour, but Bible teaching reveals that man’s right relationship with his neighbour is possible only as he is in right relationship with God.

It is common knowledge that where one finds idolatry one finds immorality, indeed the Lord uses adultery to envisage the sin of idolatry when dealing with His people Israel.

When Moses descended from the mountain and saw the worship of the golden calf, he did not destroy one table of stone; he destroyed both, for in breaking the first commandment Israel, like Adam, had let “the sin entered into their world, and death by sin”.

The history of the nations is exactly the same. In Rom. i. 18-32 we find the same sequence:--

“For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened, professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like corruptible man dishonour their own bodies who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, Who is blessed for ever, Amen. For this cause God gave them up to vile affections reprobate mind filled with all unrighteousness, fornication murder disobedient to parents”

As with Adam, so with the nations, they let “the sin enter into their world” and then proceeded to break every commandment that was “written in their hearts” (Rom. ii. 15).

“The sin” which entered into the world when Adam fell was a blow aimed at the prerogative of Christ, “The Image of the invisible God” (Col. i. 15). This sin attacked the glory of God in the person of Adam, who was made in the image of God, and in the dispensation of the mystery we have the first definite reversal of this satanic sin:--

“And have put on the new man, which is renewed in knowledge after the image of Him that created him” (Col. iii. 10).

Eph. iv. 27 glances back to the entrance of sin when it says: “Neither give place to the Devil.”

There is no need to enlarge upon this further. Once we get the right view of the matter in Gen. iii. the truth becomes patent. It is more than piety; it is the soul of our high calling that Christ is all and in all. Col. ii. reveals a veritable pantheon of “gods many”, with their “Touch not, taste not, handle not”, all of which are placed upon the throne that should be occupied by none except the Lord. Members of the one body, with Eph. v. 5 before them will realize that John’s words, “Keep yourselves from idols” (I John v. 21), may be but a variant of the exhortation, “Putting away the lie” (Eph. iv. 25).

The mystery of the inner teaching of Romans deals with this sin which is behind the fall of man and the chaos of Gen. i. 2. In Rom. v. 14 & 21 sin and death are said to “reign”. In Rom. vi. 9 & 14 sin and death are said to have “dominion”. Just as there is a oneness about righteousness, so is there about iniquity. “The sin” that underlies all “sins” can be well expressed in the words that describe the attitude of Amalek:--

“Because the hand of Amalek is against the throne of the Lord” (Exod. xvii. 16, margin).

#29. Death, in Adam and in Christ (v. 12-14). pp. 41 - 46

We have given consideration to the doctrine that inheres in the repeated reference to “one man” in Rom. v. 12-21. We now have to consider what this one man did: “By one man sin *entered into* the world.” Immediately we are aware of a blessed connection found in Heb. x. 5: “Therefore when He *entered into* the world.” Here we have a highly illuminating contrast. As we think of Adam, his disobedience, his offence, his condemnation, and how the consequences of that one act passed through to all his seed, we gratefully remember that Christ (“this Man”, Heb. x. 12) contrastingly came to do the will of God, and by doing it sanctified all the true seed.

In contrast with the one act of disobedience and the one offence of Rom. v. 15 we have in Heb. x. 10 and 14 the “one sacrifice” and “offering” of the Lord Jesus Christ, “once”. There is, moreover, in Heb. x. the same insistence that we found in Heb. ii. 14: “A body hast Thou prepared Me.” There can be no identification of the sons of Adam with the Son of God, except He, too, shall become flesh. Prominence is given to this in

Rom. viii. 3: “For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh” did do. Christ must become one with us, before we can become one with Him. Bethlehem must come before Calvary. He must be the firstborn of Mary, before He can become the firstborn from the dead.

Returning to Rom. v. 12-14, we seek, exactly, the truth that it contains, and we find that it is summed up in the words of verse 16, “death reigned”. The whole argument of Rom. v. 12-21 is to show the end of the reign of sin and death, through Adam, and the establishment instead of the reign of grace, through righteousness, unto life through Jesus Christ our Lord. This reign of sin and death is the uppermost thought in Rom. vi.:--

“Death hath no more *dominion* over Him” (Rom. vi. 9).
“Let not sin *reign* in your mortal body” (Rom. vi. 12).
“For sin shall not have *dominion* over you” (Rom. vi. 14).
“Ye were the *slaves* of sin” (Rom. vi. 20).

Rom. vii. introduces an added dominion, namely, that of “law”, for, as I Cor. xv. 56 says, “the strength of sin is the law”:

“The law hath dominion over a man as long as he liveth” (Rom. vii. 1).
“I find then a law, that, when I would do good, evil is present with me” (Rom. vii. 21).
“I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members” (Rom. vii. 23).

Rom. viii. shows the one, and only, way to freedom from this dominion:

“The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. viii. 2).

The four outstanding words of chapters v., vi., vii. and viii. are, chapter v. Death, chapter vi. Sin, chapter vii. Law, and chapter viii. Spirit. In chapter v. it is a matter of death and life, in chapter vi. of sin and righteousness, in chapter vii. of law and grace, and in chapter viii. of flesh and spirit.

Death reigns because of sin. That is the outstanding fact of Rom. v. Its glorious sequel in Christ is given in the closing verse:

“That *as* sin hath reigned unto death, even *so* might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (Rom. v. 21).

Death by sin.

This is the statement of Gen. ii. 17, “In the day that thou eatest thereof thou shalt surely die.” It is the solemn assertion of Rom. vi. 23, “The wages of sin is death”. So important is this doctrine and so far-reaching its effect that we shall count no effort too great that leads us into clearer understanding. Let us therefore first address ourselves to the consideration of the various words used for death, and the various ways in which they are employed in these chapters. We shall first give every reference as it stands in the

A.V. without alteration or comment, then, with these words “which the Holy Ghost useth”, we may seek grace to enter into their teaching.

Apothnesko.

“If through the offence of one many *be dead*” (Rom. v. 15).
“How shall we that *are dead* to sin live” (Rom. vi. 2).
“He that *is dead* is freed from sin” (Rom. vi. 7).
“If we *be dead* with Christ” (Rom. vi. 8).
“Christ being raised from the dead *dieth* no more” (Rom. vi. 9).
“For in that He *died*, He *died* unto sin once” (Rom. vi. 10).
“If her husband *be dead* she is loosed” (Rom. vii. 2).
“If her husband *be dead* she is free” (Rom. vii. 3).
“Now we are delivered that *being dead* wherein we were held” (Rom. vii. 6).
“When the commandment came, sin revived, and *I died*” (Rom. vii. 9).
“If ye live after the flesh, ye *shall die*” (Rom. viii. 13)
“Who is he that condemneth? It is Christ *that died*” (Rom. viii. 34).

Thanatoo.

“Ye are *become dead* to the law by the body of Christ” (Rom. vii. 4).
“If ye through the Spirit *do mortify* the deeds of the body” (Rom. viii. 13).
“For Thy sake we *are killed* all the day long” (Rom. viii. 36).

Nekros (substantive).

“Like as Christ was raised from *the dead*” (Rom. vi. 4).
“Knowing that Christ being raised from *the dead* dieth no more” (Rom. vi. 9).
“As those that are alive from *the dead*” (Rom. vi. 13)
“Even to Him Who is raised from *the dead*” (Rom. vii. 4).
“If the Spirit of Him that raised up Jesus from *the dead* dwell in you, He that raised up Christ from *the dead* shall also quicken your mortal bodies by His Spirit that dwelleth in you” (Rom. viii. 11).

Nekros (Adjective).

“Likewise, reckon ye yourselves *to be dead* indeed unto sin” (Rom. vi. 11).
“For without law sin *was dead*” (Rom. vii. 8).
“If Christ be in you, the body *is dead* because of sin” (Rom. viii. 10).

Thnetos.

“Let not sin therefore reign in your *mortal* body” (Rom. vi. 12).
“Shall also quicken your *mortal* bodies by His Spirit” (Rom. viii. 11).

Thanatos.

“Sin entered into the world, and *death* by sin, and so *death* passed upon all men” (Rom. v. 12).
“*Death* reigned from Adam to Moses” (Rom. v. 14).
“If by one offence *death* reigned by one” (Rom. v. 17).
“Sin hath reigned unto *death*” (Rom. v. 21).
“We were baptized into His *death*” (Rom. vi. 3).
“We are buried with Him by baptism into *death*” (Rom. vi. 4).

“Planted together in the likeness of His *death*” (Rom. vi. 5).
 “*Death* hath no more dominion over Him” (Rom. vi. 9).
 “Whether of sin unto *death*, or of obedience” (Rom. vi. 16).
 “The end of those things is *death*” (Rom. vi. 21).
 “The wages of sin is *death*” (Rom. vi. 23).
 “Work in our members to bring forth fruit unto *death*” (Rom. vii. 5).
 “I found to be unto *death*” (Rom. vii. 10).
 “Was then that which is good made *death* unto me?” (Rom. vii. 13).
 “Working *death* in me by that which is good” (Rom. vii. 13).
 “Who shall deliver me from the body of this *death*” (Rom. vii. 24).
 “Hath made me free from the law of sin and *death*” (Rom. viii. 2).
 “For to be carnally minded is *death*” (Rom. viii. 6).
 “For I am persuaded that neither *death* . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. viii. 38, 39).

Here is a list of forty-six references in the short space of these three and a half chapters; a list formidable enough in itself to establish its supreme importance without further argument.

In Rom. v. 12-21 we found the whole section dominated by the word “ONE”. We can now see that the entire passage is concerned with the death brought in by ONE (Adam), and the death we die in ONE (Christ). Every additional item of truth, every turn of expression, every modification of a word bears upon this great basic doctrine, life from death. Service, liberty, victory, all are associated with this twofold theme.

Instead of attempting an analysis of the words and their contexts here, we feel it will be better if we come fresh to the subject next time, and we therefore ask each reader to have this present number of the magazine handy then, so that reference may be made to these passages easily. We will conclude this article with a reference to the teaching of Rom. v. 12-14 which, till now, has been passed over in silence:--

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: For until the law sin was in the world: but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of Him that was to come” (Rom. v. 12-14).

Eph ho, “for that”, margin, “in whom”. This phrase is variously translated “whereon”, “wherein”, “wherefore”, “for that”, “in whom”, and “whereof”. It is made up of two words, “upon” and “which”. It marks “the basis, or foundation, and also the ethical basis, the occasion or cause of an action or emotion, also the moving principle or suggesting motive” (*Dr. Bullinger’s Lexicon*). It does not mean “in whom”; it reasons that if death is universal all must in some way be under the imputation of sin. Immediately the argument takes up an objection. Sin is not imputed where there is no law, yet sin was in the world before the law of Moses, as is witnessed by the presence of death during all that period. Moreover death reigned over those who did not sin after the similitude of Adam’s transgression. What does this imply?

“Sinning after” sounds a little like copying Adam, but that is not the sense of the expression. “According to” is a better rendering. The passage referred to is Hosea vi. 7,

and its recognition here saves fruitless speculation: “They, like Adam, have transgressed the covenant.” Those who sinned thus are Israel. Those who did not sin thus are the Gentiles who “have not the law”. Yet it mattered not, for both Israelite and Gentile alike were seen to be under the dominion of death. Nor is this all. Untold millions have died in infancy; many more have never known a moment’s sanity, yet these also died. It is therefore evident that death has come in not because of Israel’s law-breaking or the individual sins of Gentiles, but because of SIN, and that it goes back to Adam alone. “By one man SIN entered into the world and DEATH by sin.” Except to show the superabounding grace of God (verse 16), Rom. v. 12-21 does not treat of sins, but SIN: what I *am*, not what I have *done*, a difference that must be observed both when dealing with ourselves and when considering the work of Christ.

Rom. iii. 12 says “there is none that DOETH good”. Rom. v. 12-21 says “there is none good”, quite apart from deeds. Likewise the battle in Rom. vi. and vii. is not against external actions merely, but against a “law” in the members that leads to slavery, contradicting the very desires and intentions, and which is altogether too much for human nature to withstand.

Closely associated with the fact that death is here, quite irrespective of our personal evil actions, is the statement: “Adam, who is the figure of Him that was to come.” This is seen in a very full sense in II Cor. v. 14: “For the love of Christ constraineth us, judging this, that if ONE died on behalf of all, THEN ALL DIED.”

While there are many characteristics of Adam which are typical of Christ, it would be an intrusion, rather than a help, to bring them forward here. The one thing that matters here is expressed in II Cor. v. 14. Just as Adam, the head of the race, involves all “in Him” in death by reason of his one sin, so Christ, the last Adam and the second man, the new head of the race, involves all “in Him” in life by reason of His ONE act of righteousness.

The following paraphrase by *Henry Linton* may clinch the teaching so far as we have gone:--

“But first, in proof that death passed upon all men by reason of one’s transgression, let it be noted that sin and death were in the world before and until the giving of the law, which they would not have been, had no command been broken. And yet death reigned from the time of Adam to that of Moses, over all, even over those (infants, for instance) who had never sinned as Adam did, nor in their own persons broken any law, a plain proof that they died *in Him*, and were regarded and treated as sinners by reason of his transgression; so that in this respect he was a type of the promised Messiah, all believers being made alive in the one, as all mankind died in the other.”

The reader will be sensible of the weakness of the last sentence. There is no need to add the word “believers”, for we have already seen that the term “all in Adam” refers to a promised seed for whom, without exception, Christ became Surety and Kinsman-Redeemer. Apart from that it is helpful. “Believing” does not belong to this section of Romans, but to the earlier section which deals with individual sin, justification and forgiveness.

#30. He that is dead is freed (v. 12 - viii. 39).
pp. 83 - 87

We now take up the important study of the usage of the word death in Rom. v. 12 - viii. 39, and, if the reader is to make full use of these aids to study, it will be necessary that a preceding article, pages 41-46, be opened at the list of words translated "death", "die", and "dead". As will be seen, *apothnesko* occurs 13 times:--

"If through the offence of one, the many be dead" (Rom. v. 15).

"How shall we that are dead to sin live any longer therein?" (Rom. vi. 2).

In both cases, there is a death which we die *in another*; the first through Adam's offence, the second through identification with Christ. In the first, the many are dead *because of* sin; in the second they are dead *to* sin. There is no other way of escape from both the penalty and the dominion of sin. Death is a necessity:--

"He that is dead is freed from sin" (Rom. vi. 7).

The word "freed", here, means something more than "set at liberty". It is the word *dikaioo*, "justify", used in vi. 18, where the freedom spoken of has the sense of acquittal. Ecclesiasticus xxvi. 29 states that "an huckster shall not be freed from sin", and the statement appears in the Talmud that "when a man dies, he is freed from the commands".

In Rom. vii. 1-3 the same truth is presented from the other point of view. There, instead of the wife dying to the law, the law (in the person of the husband) dies, and so she is loosed from the law of her husband, and "if her husband be dead, she is free from that law".

We have in the statement at the head of this paper a doctrine of fundamental importance:--

"He who dies hath become justified from sin."

The justification is from "sin", not from "sins". Now all men die, and because of "sin", not "sins"; so that every one that dies in this way is "justified from sin". The penalty has been paid, and even if no soul were saved, sin would have been righteously dealt with. This, however, leaves man dead. He has no claim upon life; he possesses no righteousness before God. The fact that a murderer, when hanged, is "justified" in law does not give him life again. He who has *died to sin in Christ*, however, is freed, or justified, from sin, its penalty, and its dominion, and has a share in the new life that Christ came to bestow. This is the superabounding grace of the gospel, for immediately there follows the statement of vi. 7:--

“But if we died with Christ, we believe that we shall also live with Him” (Rom. vi. 8).

Why should we thus believe, and why should this death with Christ give such assurance?

“Knowing that Christ, being raised from the dead, dieth no more. Death lords it over Him no more, for in that He died, He died to sin once, but in that He liveth, He liveth unto God” (Rom. vi. 9, 10).

Death ends dominion. The dead slave is free from his master and all his claims. The next three references emphasizes this. Paul addresses the Jew particularly, as knowing the law. His figure is that of the law of marriage. A woman is bound by the law of her husband, and if she should, during her husband’s life, enter into marriage relationship with another man, she is called an adulteress. But, if the husband should die, she is “loosed”, and “free”, and may, without blame, be joined in marriage to another man.

This truth is brought to a focus in verses 5 and 6. The A.V. of verse 6 reads: “that being dead wherein we were held”; the margin—Or “being dead to that”. The reading *apothanontos*, says Alford, has no place in the discussion, as it appears to be but a conjecture of Beza’s. We therefore translate verse 6:--

“But now we have been discharged from the law, having died to that wherein we were holden.”

The two remaining passages, viii. 13 and 34, we leave for the time, as they belong to the sphere that results from this deliverance rather than to the deliverance itself.

It will be worth while attempting a summary of the doctrine of identification with Christ, in death, contained in the references of Rom. vi. 2 - vii. 9, just passed in review. Rom. vi. 2 declares the simple fact that we are dead to sin, and verse 7 adds the blessed detail that he that is dead is justified from sin. This twofold relationship, “to sin” and “from sin”, cannot result from any act of our own, for we are already under the dominion of sin and death, through relationship with the first man, Adam. We learn, therefore, in the next reference, that another Head has been provided, in grace, and that this death to sin, and justification from sin, is due to our having “died with Christ” (vi. 8). Then comes the assurance that this deliverance is complete and lasting. Christ, in Whom we died, was raised again from the dead, and the Scripture affirms that He dieth no more, death having no more dominion over Him. He died to sin once and now liveth unto God; and in this He is still our blessed Head and Representative, so that we not only died with Him, but we are raised with Him.

The great principle that death breaks all law’s dominion is illustrated by the law of marriage, and our complete and perfect deliverance is found in the fact that we are dead to that which once held us—“dead to the law by the body of Christ” (vii. 4 and 6). This reference, vii. 4, is the only passage of the three under the heading *thanatoo* that is included in our theme, the two in chapter viii., like the two under the heading *apothnesko*, belonging rather to the application and outworking of the fact.

With regard to the next list—the occurrences of *nekros* (substantive)—it will suffice for the moment to say that the word means a corpse, a dead person, or body, and that all the references are to be taken literally. In the following list, however, where *nekros* is used as an adjective, the word is employed doctrinally. Just as Christ was raised from out of the dead, literally, so likewise reckon ye also yourselves to be as a dead body, a corpse, unto sin. Without the law and its incitements sin was corpse-like and inactive, and viii. 10 applies the truth one more, declaring that if Christ be in us the body is like a corpse, so far as sin is concerned, but alive because of the Spirit. In other words, the resurrection of Christ from the dead is re-enacted in the case of all who are united with Him.

The word *thnetos*, “mortal”, appears here as a corrective. Identification with Christ in His death and resurrection, while it has immortality as its goal (I Cor. xv. 51-54), does not render this corruptible body, inherited from Adam, immortal here and now. We must all be changed, either by this mortal putting on immortality, or by this corruptible putting on incorruption. Only in resurrection will the full fruit of identification with Christ be experienced:--

“So also is the resurrection of the dead. It is sown in corruption; It is raised in incorruption . . . it is sown a natural body, it is raised a spiritual body” (I Cor. xv. 42-44).

It will mean disaster if we assume that “this mortal body” is no longer for us, and that we have attained a “spiritual body” of “resurrection glory”. Nevertheless the dominion of the law of sin and death has been cancelled, and we may, even now, in mortal bodies, prove the truth of the victory of Christ. Once again the two references are distributed according to theme, that in chapter viii. being the application, the present power of life operating in mortal bodies by His Spirit—“the life I now live in the flesh, I live by the faith of the Son of God.”

The next list speaks only of death itself. All the references in chapter v. refer to the actual result of Adam’s sin. Three succeeding references as surely refer to Christ’s death, and our baptism, burial and “planting together” into it. Thus, being joined together with Him in His death, and learning that death hath no more dominion over Him, we rejoice to know that we, too, have passed out of its dread dominion. We stay but for two other references in the long list, viz., vii. 24 and viii. 2. They express utter need and complete supply, the prayer and its answer:--

“Who shall deliver me from the body of this death?” (Rom. vii. 24).

“The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death” (Rom. viii. 2).

All these passages will come up again for fuller exposition as we come to them in order of the chapters: the foregoing analysis is but to prepare the way and indicate the trend of the subject. It is not now possible to attempt any further study of the subject or attempt to apply what we have seen. As to practice, it is entirely beyond the power of anyone to do more than assemble the facts. It is the work of Him Who is the Spirit of all

truth to breathe on the dry bones and make them live. Faced with mortality and the workings of death, as we are in these chapters, we are more than ever made conscious that He alone is sufficient for these things.

**#31. “The fall” in Adam and “The standing” in Christ
(v. 12-21).
pp. 134 - 139**

The word translated “sin” in Rom. v. 12 is *hamartia*, and it is illuminating to observe the way in which the word is used in the epistle:--

Rom. i. - v. 11.	Four occurrences.
Rom. ix. - xvi.	Two occurrences.
Rom. v. 12 - viii. 39.	Forty occurrences.

It is evident that while sin comes into view in the section that deals with the gospel, it is by no means prominent, whereas the forty occurrences in the inner section reveal how vital it is to the theme there. The associate of sin in Rom. v. 12 is death, *thanatos*. This word occurs as follows:--

Rom. i. - v. 11.	Once.
Rom. ix. - xvi.	No occurrences.
Rom. v. 12 - viii. 39.	Twenty occurrences.

We have already drawn attention to the absence of the words “faith” and “believe” from this inner section. This we will set forth in the same manner as we have the words above:--

Pisteuo.—“To believe.”

Rom. i. - v. 11.	Nine occurrences.
Rom. ix. - xvi.	Eleven occurrences.
Rom. v. 12 - viii. 39.	One reference.

Pistis.—“Faith.”

Rom. i. - v. 11.	Twenty-six occurrences.
Rom. ix. - xvi.	Thirteen occurrences.
Rom. v. 12 - viii. 39.	No occurrences.

In place of *pisteuo*, “to believe”, the inner section of Romans uses *eideo*, “to know”, or “to perceive”; “Knowing that Christ being raised from the dead dieth no more” (Rom. vi. 9), and *ginosko*, “to know personally”: “Knowing this, that our old man is crucified with him” (Rom. vi. 6). The two words *eideo* and *ginosko* come together in Rom. vii. 7:--

“I had not known sin (*ginosko*, a personal knowledge that influences one), but by the law, for I had not known (*eideo*, known anything of, perceived) lust, except the law had said, Thou shalt not covet.”

While faith is most intimately connected with salvation (Rom. i. 16, x. 10), and righteousness (Rom. i. 17, iii. 22) in the inner section, perception, knowledge, reckoning and yielding take the place of faith and believing. In Rom. iv. God alone does the “reckoning”, “imputing” and “counting”, whereas in Rom. vi. 11 it is the believer himself who is exhorted to “reckon” himself dead indeed unto sin, but alive unto God through Christ. Rom. vi. 13 speaks of “yielding”, vii. 6 speaks of “serving”, which yielding and serving are foreign to the earlier portion of the epistle. We must allow these facts place, our understanding must be governed by them, and not by what we think, feel or expect.

Let us now return to Rom. v. to learn a little more of its teaching. Verses 13-17 form a parenthesis, and we must see to it that we do not miss its lesson. The parenthesis is in two parts, each part being subdivided into three sections, and each corresponding section commencing with the same words. Surely we ought to praise God for so graciously placing these guides in His Word where at first the difficulties seem overwhelming.

Rom. v. 15-17.

- d | 15. “But not as” (*All’ouch hos*).
- e | 15. “For if by the (fall) of one” (*Ei gar to tou henos*).
- f | 15. “Much more” (*Pollo mallon*).
- d | 16. “And not as” (*Kai ouch hos*).
- e | 17. “For if by the (fall) of one” (*Ei gar to tou henos*).
- f | 17. “Much more” (*Pollo mallon*).

“But not as the offence, so also is the free gift.”

“And not as it was by one that sinned so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.”

THE OFFENCE (*paraptoma*).—This word is used as an equivalent or variant of *hamartia*, “sin” in verse 12. It is sin given a further definition. *Hamartia*, like the Hebrew *chattah*, means “to miss the mark”, “to come short”. This is called a “transgression” in verse 14, because it was not a sin of ignorance. This word transgression is *parabasis* from *parabaino*, “to go beside”, “to deviate”. It is called an “offence” (*paraptoma*) in verse 15. This word is sometimes translated “sin” (Eph. i. 7, ii. 5; Col. ii. 13), “trespass” (Eph. ii. 1; Col. ii. 13), “fault” (Gal. vi. 1; James v. 16), and “fall” (Rom. xi. 11, 12).

Parapipto, the verb from which “offence” comes, is found in Heb. vi. 6, “fall away”, and in the LXX it sometimes has the meaning of apostacy. *Pipto* means “to fall”. To fall, as a house (Matt. vii. 27). To fall, as a seed sown (Matt. xiii. 4, 7, 8). To fall, as crumbs (Matt. xv. 27). To fall on one’s face as a suppliant (Luke v. 12). To fall into a ditch (Luke vi. 39). To fall after stumbling (Rom. xi. 11). To fall, in contrast with standing (Rom. xiv. 4). The word is sometimes translated “to fail” (Luke xvi. 17). In

combination with *ek*, “out of”, *en*, “in”, and *epi*, “upon”, the word retains the radical idea of “fall”, and there is no reason for departing from this sense when translating *paraptoma*. Accordingly we shall not use the word “offence”, but “fall aside”, wherever *paraptoma* occurs in our reading.

One other word is used in Rom. v. to complete the tale of sin, and that is “disobedience” (v. 19): “For as by one man’s disobedience”—words that show that “disobedience” is but another aspect of “the sin” that brought death into the world. *Parakoe* is the word translated “disobedience” in Rom. v. 19, and means literally “to hear aside”. *Parakouo*, the verb, is translated “neglect to hear” in Matt. xviii. 17. Faith comes by *hearing* (Rom. x. 17). Salvation in both phases comes by *hearing* (Eph. i. 13, iv. 21). To “hearken” in the O.T. is synonymous with obedience. Adam “heard aside”, as *parakouo* means, and this is definitely stated in Gen. iii. 17-19:--

“Because thou hast *hearkened* unto the voice of thy wife in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return.”

This is the *parakoe*, the “hearing aside”, of Rom. v. 19.

The *parabasis*, the “stepping aside”, is seen in Gen. iii. 6:--

“And when the woman saw that the tree was good for food she took and did eat, and gave also unto her husband with her; and he did eat.”

“Adam was not deceived, but the woman having been deceived became in the transgression (*parabasis*)” (I Tim. ii. 14).

and Adam with her.

The *paraptoma*, the “fall aside”, is seen in Gen. iii. 8:--

“Adam and his wife hid themselves”

and its sequel in Gen. iii. 24, “So he drove out the man”.

Here we have three definitions of that one sin that brought death into the world, each definition being compounded with *para*, which means “aside”. Adam when he sinned “came short”, that is its first meaning. He *stepped* aside, when he *heard* aside, and as a result he *fell* aside, and involved us all in his fall. As surely as Abel and Seth were born outside the garden of Eden and involved with the curse on the ground, so all Adam’s sons find themselves outside with him.

<i>Hamartia</i> .--	/	<i>Parabasis</i> .—Transgression.—“A stepping aside.”
Falling short,	{	<i>Paraptoma</i> .—Offence.—“A falling aside.”
sin.	\	<i>Parakoe</i> .—Disobedience.—“A hearing aside.”

For this cause was Christ “given aside” (*paradidomi*):--

“The Son of God, Who loved me and *gave Himself aside* for me” (Gal. ii. 20).

For this cause was Christ “given aside” by Judas:--

“The Son of man is betrayed (*paradidomi*) into the hands of sinners” (Matt. xxvi. 45).

For this cause was Christ “given aside” by the Father:--

“He that spared not His own Son, but delivered Him up (*paradidomi*) for us all” (Rom. viii. 32).

God’s answer to Adam’s sin, transgression and fall is the gift and the “giving aside” of His Son. Consequently, we find this stressed in Rom. v. 15-17. There, in contrast with “sin”, is the free gift:--

“And not as it was by one that sinned, so is the gift” (*dorema*) (Rom. v. 16).

In contrast with the “fall” is the overflowing grace gift:--

“But not as the fall, so is the free gift (*charisma*), for if by the fall of one many died, much more the grace of God (*charis*), and the gift (*dorea*) in grace (*charis*), which is by one Man, Jesus Christ, abounded unto many” (Rom. v. 15).

“The free gift (*charisma*) is of many fallings unto justification” (Rom. v. 16).

“Those who received the abundance of grace (*charis*), and the gift (*dorea*) of righteousness, shall reign in life through the One, Jesus Christ” (Rom. v. 17).

Words are heaped together here to emphasize the freeness and the graciousness of the gift of Christ and His righteousness to fallen man. It reaches its climax in Rom. v. 20: “Where sin abounded, grace did superabound (*huper eperisseusen*).” This free gift of Christ not only undoes all that Adam did, but goes far beyond. Adam brought in death; Christ brings in life. Adam brought condemnation; Christ brings in justification of life. Adam puts death on the throne; Christ puts His people on the throne. Adam’s one fall is counteracted by Christ’s one righteous act; Adam’s disobedience by Christ’s obedience. And just as surely as by the disobedience of Adam we were all “constituted sinners”, so by the obedience of Christ are we all “constituted righteous”.

There is no “legal fiction” about our sinnership and its condemnation, neither is there as to our righteousness in Christ. Where once we “fell”, in Adam, we “stand”, in Christ (Rom. v. 2), and in grace. Here we learn that not only did Christ deal with Adam’s one act, but with all the subsequent sins and fallings of His people. What grace, what love, what a Saviour! Surely this hard and difficult task of analysis and word study, if conducted in the true spirit, cannot but lead us to His feet, crying “Worthy is the Lamb that was slain!”

In conclusion, let us observe the statement in Rom. v. 20 concerning the place of the law, so that all will be clear for the study of Rom. vi. when next we take up this series. Here we have one more compound of *para*: “The law came in alongside, in order that the fall might abound.” The law was never given to save, or to give life; it came to reveal the utter impossibility of the flesh to do anything except sink deeper into the mire. “What the law could not do” (Rom. viii. 3).

Rom. vii. is largely occupied with the law as a means of revealing the utter need we have of Christ. The story is now complete, and so important is it that we venture to repeat the series already given, adding the place of the law, that we too may rest alone in the grace-gift of God.

THE NEED.—Adam's sin is threefold. It is a *parabasis*, a *paraptoma*, a *parakoe*, that is, a stepping aside, a falling aside, a hearing aside.

THE NEED MADE EVIDENT.—The law was brought in first, alongside, *pareiserchomai* (see Gal. ii. 4).

THE NEED SUPPLIED.—In the "giving aside", *paradidomi*, of the Son of God.

The very nature of our study, with its careful tabulation of words, their derivations, usages and meanings, must of necessity make these preliminary articles of the inner section of Romans somewhat heavy. But the words of God pave the way that leads to glory, and surely the possibility of condemned and fallen sinners "reigning in life" and becoming "more than conquerors" should be enough warrant for incurring ten times the fatigue involved both in study and in reading. In this connection we would quote a few lines from a previous number of this magazine dealing with the subject of the High Priest of Israel, in the hope that they may help to keep all hearts in the right attitude before the Lord while we search and dig to ascertain the meaning of His wondrous Word:--

"If we could only and ever keep the close association that this makes between the High Priest and the Scriptures, every study would become a sanctuary; the spirit would rejoice as the understanding was illuminated; worship and work, grammar and grace, glossaries and glory would be blessedly intermingled, and the lexicon and concordance would be but rungs in the ladder that leads from earth to heaven, to the right hand of the Majesty on high."

#32. "The reign in life" (vi.--vii). pp. 165 - 169

By reason of the nature of the material and the necessity for accuracy, the last two or three articles have been somewhat involved, and there is always a possibility that some reader may in the mass of detail miss the great essential. Without losing anything of the accuracy and information we have gathered, we may profitably seek for this essential feature. It is found in v. 17:--

"For if by the fall aside of one, death reigned by one, much more they which receive the abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ."

All leads up to, and away from, that one statement, "They shall reign in life". It is not merely to live, not merely to have *aionion* life, not merely to have justification of life, but to *reign* in life. So we have the revelation that "death reigned" and "sin reigned" and "grace reigns", that we may see how the dominion of sin may be broken, and how those

who were once in its thrall may now rise as conquerors and reign. Chapter vi. is devoted to this reign in life; so also are chapters vii. and viii. The subject is approached from all angles; it is the truth which animates the whole section.

We prepare for the teaching of Rom. vi. by observing the conditions for reigning in life given in Rom. v. First, we learn from verse 21 that the reign of sin and death has been displaced by the reign of grace unto life, through righteousness, by Jesus Christ as Lord. This is the great basis; but the reign of the redeemed in life is something more. It is a solemn fact that every redeemed believer does not reign in life. He may be justified, constituted righteous, and saved, yet he may not “reign”. It is important therefore to see the conditions governing this position. In verses 12, 13, 14, 15, 18, 19, 20 and 21, there is not a single personal or individual reference to the believer, whether to his own personal sin, or faith, or acquiescence, or agreement, or acceptance. All is outside of his volition; it is either in Adam or in Christ. The first personal note is struck in verse 16 in the reference to “many fallings aside”, the personal sins of individuals as distinct from the one sin of Adam. The second personal reference occurs in the next verse: “They which receive shall reign.”

These two words and their connection are important—“receive” and “reign”. The word “receive”, *lambano*, needs to be translated by a more active word to give it its true force. *Dechomai* in the original corresponds most closely to the word “receive”, in the sense of receiving something brought by another, whereas *lambano* more properly signifies to take, to apprehend, to grasp, to hold. *Labein* is translated in Rev. iv. 11: “Thou art worthy *to receive* glory”, and in Rev. v. 9: “Thou art worthy *to take* the book.” So in Phil. iii. 12 *lambano* is translated “attained”, and in Phil. iii. 12, 13, prefixed by *kata*, it is rendered “apprehend”. If we would “reign in life”, then we must take, lay hold of, obtain, and accept the “abundance of grace and the free gift of righteousness” in all their victorious fulness. We may be “saved so as by fire” without it, but who could feel any gratitude for the great love of God in Christ, and not desire to “lay hold of that for which he has been laid hold of by Christ Jesus”?

Before we attempt an analysis of the teaching of Rom. vi. we must seek to discover the divine disposition of its subject-matter, which we call the structure. There are so many suggested divisions of this chapter that it is all the more important that the true key should be sought and found. The key is contained in the four times quoted expression, “God forbid” (vi. 2, 15, vii. 7, 13). The words “God” and “forbid” do not occur in the original. *Darby* renders the expression each time, “Far be the thought”. *Rotherham* has, “Far be it”. *Me genoito*, “Not may it become”. The phrase must be considered as written with a shudder, an expression of horror at the mere suggestion. “Let it not come to that” is perhaps the nearest equivalent in English. With this as a guide, we find the structure of chapter vi. and vii. to be as follows:--

Rom. vi. and vii.

- A1 | vi. 1. Shall we continue in sin that grace may abound?
 B1 | vi. 2. Let it not come to that.
 C1 | vi. 2-14. Answer. Know ye not? Dead to sin (*katargeo*).
 A2 | vi. 15. Shall we sin because under grace?
 B2 | vi. 15. Let it not come to that.
 C2 | vi. 16 vii. 6. Answer. Know ye not? Dead to the law (*katargeo*).
 A3 | vii. 7. Is the law sin?
 B3 | vii. 7. Let it not come to that.
 C3 | vii. 7-12. Answer. I had not known. I died (*katergazomai*).
 A4 | vii. 13. Was that which is good made death unto me?
 B4 | vii. 13. Let it not come to that.
 C4 | vii. 13-25. Answer. We know. The body of this death (*katergazomai*).

It will be seen that in the four answers there are three repeated features: knowledge, death, and work:--

Knowledge.	Death.	Work.
vi. 3. "Are you ignorant?" (<i>agnoeite</i>).	vi. 2. "We died" (<i>apethanomen</i>).	vi. 6. "May become inoperative" (<i>katargethe</i>).
vi. 16. "Do you not perceive?" (<i>ouk oidate</i>).	vii. 4. "You died" (<i>ethanatothete</i>).	vii. 2. "She is outside its operation" (<i>katergetai</i>).
vii. 1. "Are you ignorant?" (<i>agnoeite</i>).	vii. 9. "I died" (<i>apethanon</i>).	vii. 8. "Works" (<i>kateirgazato</i>).
vii. 7. "I had not known" (<i>egnon</i>). vii. 7. "I had not perceived?" (<i>edein</i>).	vii. 13, 24. "Death" (<i>thanatos</i>).	vii. 13. "Working" (<i>katergazomene</i>).
vii. 14. "We perceive" (<i>oidamen</i>).		

The examples given in this list do not by any means exhaust the references; they are only those that come nearest to the opening sentence of the clause. When each section is considered separately every reference will be dealt with.

Some of the Lord's people tend to underestimate the value of knowledge, and emphasize faith as though that were all-sufficient. We have already seen that faith dominates the opening section of Romans, but we must equally bow to the fact that knowledge takes an equal place in Rom. vi.-viii. Faith is the first step, knowledge the second; and while there are wonderful things that are received solely by faith, that must not lead us to underrate the equally valuable things that come by knowledge. So Peter says, "Add to your faith virtue, and to virtue knowledge" (II pet. i. 5). And also: "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (iii. 18). Paul follows the same sequence: "After I heard of your faith I pray may give unto you a spirit of wisdom and revelation in the knowledge of Him that ye may know" (Eph. i. 15-23). So, in replying to the suggestion of Rom. vi. 1, the apostle asks: "Are you ignorant, that so many of us were baptized into Jesus Christ, were baptized into His death?" Ignorance of that basic fact will rob the believer of the remotest chance of

reigning in life. Without that knowledge the usurper will still claim his dues, even though they are claimed wrongfully.

The apostle uses the word “ignorant” several times in Romans, and in each instance we find that ignorance leads to trouble and misunderstanding (Rom. i. 13-16). Ignorance of the apostle’s attempts to visit Rome seems to have led to a suspicion that he was not quite prepared to preach the gospel “at Rome also”, and that he was somewhat ashamed of the gospel when he considered the magnificence of Rome. This suggestion he entirely dispels.

Ignorance of the fact that the goodness of God leads to repentance made some despise the longsuffering and forbearance of God, and erroneously conclude that “wrath” could have no place with Him (Rom. ii. 4-11). The apostle, dealing with the important fact that death ends the jurisdiction of Mosaic law, asks, “Are you ignorant, brethren, how that the law hath dominion over a man as long as he liveth?” (Rom. vii. 1). The Hebrew believers were timid in breaking free from the dominion of the law, and the apostle uses the figure of marriage to show them their true position. Israel had a zeal of God, but not according to knowledge, for they were ignorant of God’s righteousness, and so remained under the delusion that by their own efforts they could produce a righteousness acceptable before God (Rom. x. 3). Ignorance of the purpose of God regarding the future restoration of Israel would have led the Gentile believers into a false conception of their place in the scheme of things during the Acts period. They are shown in Rom. xi. 25 that the full Gentile dispensation had not then commenced. In connection with the repudiation of the old man with which Rom. vi. deals, the apostle in Col. iii. 9, 10 says:--

“Ye have put off the old man with his deeds, and have put on the new man, which is *renewed in knowledge* after the image of Him that created him.”

Adam’s fall was an act of disobedience, seeking knowledge apart from righteousness and apart from God. The history of man, since that tragic moment, has been characterized by an insatiable thirst for knowledge, drinking only to thirst again. Man boasts of his scientific advance; the store of knowledge now at his disposal is immense—yet with all this advance sin abounds, death reigns, evil grows, and the world sinks in decay and ruin.

Those who have been justified by faith and are now “in Christ” have received a renewal of knowledge, linked with a time before the fall, after “the image of Him that created him. They know Christ; they know the truth. As the Lord Himself said:--

“Ye shall know the truth, and the truth shall make you free” (John viii. 32).
“If the Son therefore shall make you free, ye shall be free indeed” (John viii. 36).

Rom. vi. contains truth, which, if known, makes free. We shall therefore seek grace from the Lord to enter into this knowledge for ourselves, and also that we may be enabled to pass on this liberating truth to others.

“Thanks be to God, which giveth us the victory through our Lord Jesus Christ”
(I Cor. xv. 57).

#33. Rom. v. 12 - viii. 39.

Key-words: The body.

pp. 204 - 208

The doctrine of Rom. v.-viii. is so vital to the subsequent teaching of the epistles of the mystery, that we feel that every reasonable avenue must be explored that will yield fuller and more accurate knowledge of the mind of the Spirit on this subject. Among the subjects that by their frequency of occurrence and important bearing claim individual attention are the following:--

THE BODY; THE MEMBERS; THE MIND; THE SPIRIT; THE FLESH,
AND LIFE.

Let us concentrate our attention for the moment upon the usage of the word “body”, for around this revolves much vital truth, and associated with it has sprung up a great deal of false teaching.

When the epistle is being considered in the ordinary course of exposition we shall receive instruction upon many vexed questions that relate to the body. For the moment we are rather surveying the material, noticing what we may of its teaching in general, in order to gather any light that may be shed upon the theme by the distribution of the words, and the correspondence of passages.

Reading through the section Rom. v. 12 - viii. 39 we find the body of the believer mentioned seven times, and the body of Christ, as the representative of His people, once. As we consider these eight occurrences more closely, we observe that the body is called “mortal” twice, and that the verb, which strictly means, “put to death”, is also used twice. We are sufficiently acquainted with the wonderful structural basis of all Scripture to regard these features as aids to our understanding, and when these corresponding passages are placed in their proper position the following structure results:--

The eight references to the body.

Rom. v. 12 - viii. 39.

- A | vi. 6. The *body* of sin made inoperative.
- B | vi. 12. Let not sin reign in your mortal *body*.
- C | vii. 4. Put to death to the law by the *body* of Christ.
- D | vii. 24. Who shall deliver me from this *body* of death?
- A | viii. 10. The *body* indeed is dead by reason of sin.
- B | viii. 11. He shall quicken your mortal *bodies*.
- C | viii. 13. If ye through the Spirit do put to death the deeds of the *body*.
- D | viii. 23. Waiting for the adoption, the redemption of our *body*.

As we contemplate this handiwork of God, as we begin to realize the marvels of inspiration, as we contemplate the progress of truth indicated here, from the cross to

resurrection glory, from the crucifixion of the old man to the redemption of the body, the study becomes a sanctuary and we pause in our investigations to bow the head in silent praise.

A few remarks upon the bearing of these related members is all that is called for here. Let us compare the first two corresponding members, A, A (Rom. vi. 6 & viii. 10):--

“Knowing this, that our old man is crucified with Him, that the body of sin might be made inoperative, that henceforth we should not be enslaved to sin” (vi. 6).

Here what is most stressed is the negative side of the truth: the old man crucified, the body of sin rendered inoperative, the negation of sin’s service. The negative side of truth, however, is not sufficient. The putting off of the old man must be completed by the putting on of the new; the powerlessness of the body of sin requires the inflow of a new energy; the emancipation from sin’s slavery must be followed by the opening up of a spiritual sphere if life is to be operative. So, in the corresponding member, the apostle continues:--

“So then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. But if Christ be in you the body indeed is dead by reason of sin, but the Spirit is life by reason of righteousness” (viii. 8-10).

Here we have not only the negative but the positive side. It is still taught that the body is dead by reason of sin, but if Christ be in us, if the Spirit of God dwell in us, that Spirit is life by reason of righteousness, the righteousness of God in Christ, apart from which we are hopeless and undone.

The same lesson from another angle awaits us in the next pair of references, B, B:--

First the Negative.—“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof” (vi. 12).

Then the Positive.—“But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you” (viii. 11).

In both passages the mortal body is in view. Mortality is not put off at conversion. The body, still mortal, may be delivered from the reign of sin and obedience to its lusts, and the body, still mortal, may be quickened by the Spirit of the risen Lord. Whatever ambiguity some may find in Rom. viii. 11, causing them to hesitate in applying this truth to the present time, there is no ambiguity in Gal. ii. 20:--

“Christ liveth in me the life I now live in the flesh.”

The words, “I now live in the flesh”, admit of no alternative interpretation. The doctrine of the quickening of the mortal body has been mishandled by most of the “healing” cults, but this does not justify us in modifying it in the opposite direction out of fear or protest. We still need the truth, and need it all.

“Let not sin reign” must be followed by “He shall quicken”, for just as the reign of sin ends in death, so grace reigns through righteousness unto life.

The third pair of passages (C, C) are linked together by the recurrence of the verb that means “to put to death”.

“Wherefore my brethren, ye also have been put to death to the law by the body of Christ, that ye should be married to another, even Him Who is raised from the dead, that we should bring forth fruit unto God” (vii. 4).

“For if ye live after the flesh, ye shall die; but if ye through the Spirit do put to death the deeds of the body, ye shall live” (viii. 13).

Here we have set before us two aspects of a tremendous subject, and too much importance cannot be placed upon the verbs used. In vii. 4 the verb is passive; in viii. 13 it is active. We ourselves were put to death to law and to sin in the body of Christ our Representative. In this we had no part; all was accomplished for us, and all by grace. The active verb is used when the subject is the “deeds” of the body, not the believer himself. The one is the outworking of the other.

There are many of the Lord’s people who are distressed almost to the verge of insanity, because they have been taught that they must crucify themselves—a doctrine quite contrary to Scripture, and, if true, rendering the crucifixion of Christ *for* us vain. What we are to do, as a result of His death and resurrection and the emancipation they have brought to us, is to put to death the “deeds” of the body; and this, not by crucifixion, but “through the Spirit”, the Spirit of resurrection. The cross deals with the old man; but the new man has to do with the risen Christ.

The fourth pair of passages (D, D) completes the series. The first passage plumbs the depths of despair; the second is radiant with the hope of glory:--

“O wretched man that I am! Who shall deliver me from this body of death?” (vii. 24).

In answer comes the passage in the next chapter:--

“We groan within ourselves, waiting for the adoption, namely, the redemption of our body” (viii. 23).

This is the great lesson of the section. The body of sin may be rendered inoperative, but there is no teaching that suggests it can be improved or altered. Sin need no longer reign in this mortal body, but nothing less than actual resurrection will ever enable the Christian to “put on immortality”. The quickening of the mortal body here, by reason of union with the risen Christ, does not in any sense remove the absolute necessity for resurrection. Though we may have been put to death to law in the body of our great Representative, there will ever be the need to put to death the deeds of the body while in this life. There is no deliverance, no escape except by the one way—“the redemption of the body”. Just as, rightly understood, redemption in its prior evangelical sense is quite incompatible with mere reform, improvement or development, so this second redemption

of the body precludes all idea of improving or the divesting of this present mortal body. It remains mortal even after salvation. The “outward man” of Paul was perishing, like that of the ungodly.

We do not find substantiation in Scripture for the claims of the various cults of healing. Rather are we told that true, full and complete deliverance from “this body of death” will only realized at the true adoption, the redemption of the body. The most effective anticipation of that blessed day of emancipation we may gather from the apostle’s words: “the Spirit of adoption”; “the Spirit of Him that raised up Jesus from the dead”; “the life I now live in the flesh, I live by the faith of the Son of God, Who loved me and gave Himself for me” (Gal. ii. 20).

Nothing deeper or fuller than a survey of the subject has been attempted in this article, yet we already have a sense of rest and satisfaction in the bare contemplation of the completeness of the material and its onward movement to resurrection glory. This we trust will deepen and grow as the other key-passage are considered.

Sanctification

or

Holiness, without which no man shall see the Lord.

#1. The defilement of death.

pp. 181 - 185

However diverse the manifestations of sin may be, they may be ranged under two main heads. Under the first, sin is regarded as a crime; its penalty is condemnation and death. The figures used in this connection suggest a court of law; we read of judge and advocate, and the sinner may either be condemned or acquitted. The only possible hope is the gift of righteousness proclaimed in the gospel; and the epistle to the Romans with its doctrine of justification is God's gracious means of meeting the case.

In the second aspect of the question sin is viewed as defilement, and the sinner as unclean. The atmosphere is not so much that of a court of law as of a temple. In place of justification, sanctification and cleansing are the terms used, and the subject is considered most fully in the epistle to the Hebrews. Having said so much we must add as a corrective that we are speaking only in general terms; sanctification is not absent from Romans, nor righteousness from Hebrews.

One way in which the various view-points of the books of Scripture may be discovered is by observing the occurrences of distinctive words. Let us notice the way in which *hagiazō*, "to sanctify" occurs in Romans and in Hebrews. The only occurrence in Romans is in xv. 16:--

"That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

This aspect of sanctification is dispensational, not individual. Once, the Gentiles, as such, were "far off", "common and unclean" (Acts x. 28). The ministry of reconciliation had made the offering up of the Gentiles as acceptable as that of the circumcision. This is a sanctification by the Holy Ghost.

This aspect is absent from Hebrews, where we find sanctification is always connected with the offering of Christ. It is significant that *hagiazō* occurs seven times in Hebrews, a usual number of occurrences when a word is of importance in a particular book.

***Hagiazō* in Hebrews.**

- A | ii. 11. Jesus, one with His brethren (two occurrences).
- B | ix. 13. The blood of bulls and goats.
- C | x. 10. The offering of the body of Jesus Christ.
- C | x. 14. The one offering that perfects the sanctified.
- B | x. 29. The blood of the covenant.
- A | xiii. 12. Jesus, one with His people.

Let us consider each of these passages. The first stresses the oneness of Him that sanctifies with those that are sanctified—“He is not ashamed to call them brethren”. He partook of flesh and blood and died to deliver them from the bondage of sin and death. “In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make expiation for the sin of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted” (Heb. ii. 17, 18). Sanctification, here, is associated with priesthood and expiation, with the Lord’s present life at the right hand of God, and with the temptations of a wilderness journey. It is a personal aspect quite different from that of Rom. xv.

The last reference, that of Heb. xiii. 12, directs our attention not so much to the holiest of all, but to the place of the sin offering—“without the gate”, indicating that true practical sanctification involves separation, leading us “without the camp” unto Him. In the first reference, He succours us from the throne; in the last, we bear His reproach outside the camp.

We shall find upon examination that the references that are placed between the two extreme members of the structure supplement and expand the teaching already given. This is one of the characteristics common to most structures. A doctrine is stated, and then elaborated, the central references reaching a climax. The original subject is reintroduced with the increased light thrown upon it, and the record is then complete. This sequence is followed here. The basic doctrine of sanctification is evidently concerned with “oneness”, or, to use another term, “identification”. This oneness is not merely true by virtue of incarnation, although that is included, but it is essentially a oneness in the matter of sacrificial death.

The first of the intervening references takes us back to the O.T. types, and tells us that the O.T. sanctification was “unto the purifying of the flesh”, whereas the antitypical sanctification accomplished by the blood of Christ “purged the conscience from dead works”. We shall find in this passage further light upon members A and A of the structure, that may not be evident at first sight. The O.T. type is explained in detail in Num. xix., where we read that the ashes of an heifer were to be gathered and laid up “without the camp” in a clean place, and kept as “a water of separation”. We need no further comment upon the expression of Heb. xiii. 13—“without the camp”; it is adequately supplied here, and with direct reference to sanctification. The antitypical sanctification of Hebrews is concerned with the purging of the conscience from “dead works”, a clear reference to Num. xix. 9-16, where defilement is contracted by contact with a dead body, a bone or a grave.

We have now gained fuller light upon Heb. ii. That sanctification which is “all of one” necessitated that the Lord partake with His brethren of “flesh and blood”, with the one great object:--

“That through DEATH He might destroy him that had the power of DEATH, that is the devil; and deliver those through fear of DEATH were held in bondage” (Heb. ii. 14, 15).

Heb. ii. thus illuminated is seen to be closely allied to the teaching of Rom. vi. It is death, brought in by sin, that corrupts and defiles. Sin needs justification; and death, sanctification. So in Rom. vi.-viii. we read:--

“Death hath no more dominion over Him” (Rom. vi. 9).

“The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. viii. 2).

The different view-point of Romans is seen in chapter vi. of this epistle, where the basis for sanctification is set forth as righteousness. Romans lays the foundation preparatory to the second phase of the believer’s full acceptance:--

“As ye have yielded your members servants to uncleanness and iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness your fruit unto holiness” (Rom. vi. 19 and 22).

While the whole work of grace—justification, sanctification and acceptance—was all accomplished in the one offering of the Lord Jesus Christ, the experimental order and the order of revelation is that suggested by Rom. vi. 19: “Righteousness unto holiness.” First justification, then sanctification. First the fact that Christ died for the ungodly; then the fact that, when He died, His people died with Him.

The essential connection between sanctification and union with Christ we hope to consider in another article; for the present we must continue the survey of “sanctification” in Hebrews.

Heb. x. 10 carries forward the thought of the previous passage where the apostle declares that “It is not possible that the blood of bulls and goats should take away sins” (Heb. ix. 13). When He cometh into the world, He saith: “A body hast Thou prepared Me” (Heb. x. 5). He partook of flesh and blood in this great work of sanctification, and the body which He took was prepared for sacrifice:--

“Through death” (Heb. ii. 14).

“Through the offering of the body of Jesus Christ once for all” (Heb. x. 10).

A glance at Heb. x. 14 will show that the theme of the epistle—“perfection”—is dependent upon sanctification:--

“For by one offering He hath perfected for ever them that are sanctified.”

The only remaining reference to sanctification in Hebrews is that of x. 29, shewing that the blood of the covenant sanctifying His people is that wherewith He Himself was sanctified:--

“He that sanctifieth and they that are sanctified are all of one” (Heb. ii. 11).

There are other aspects of sanctification, as for example, the sanctification of the Spirit. There are also various terms such as “cleansing”, “purifying”, “separation”, which must be included in our study. But underlying it all is the sevenfold sanctification of the epistle to the Hebrews, with its insistence upon the identification of the believer with the Lord. The apostle expresses this “oneness” in Rom. vi.: “crucified *with*”; “dead *with*”; “buried *with*”; “raised *with*”. The Christian is identified with the one offering of the Lord, His precious blood, and its complete delivering power from *the defilement of death*.

Rom. v. reveals that by one man sin entered into the world, and death by sin, and that sin and death reign. Romans meets the dominion of sin by justification; Hebrews meets the dominion of death by sanctification. When both sin and death are rendered inoperative, the path is open for progressive and experimental sanctification, in obedience to the exhortation to go on unto perfection.

Here we must stay. Further aspects of this important subject we reserve for future articles.

#2. Separation, the underlying idea of sanctification. pp. 208 - 211

Our first article was intended to quicken the interest of the reader in this important phase of redemption, and we now take up the teaching of Scripture on the subject a little more systematically.

Before we deal even with types and shadows, we must seek to determine the primary or underlying meaning of the words that are used in Scripture to express holiness and sanctification. We are prepared from a reading of the epistle to the Hebrews to learn that the ceremonial law governing the Levitical economy was designed visibly to set forth the moral and spiritual qualities of holiness in images. We therefore turn to the Old Testament Scriptures. We find, as we should expect, that the main teaching concerning holiness begins with the book of Exodus, but there is one isolated yet important occurrence of the word “sanctify” (Hebrew *qadesh*) in the book of Genesis that throws light upon the intrinsic meaning of which we are in search:--

“And God blessed the seventh day and *sanctified* it: because that in it He had rested from all His work which God created and made” (Gen. ii. 3).

One day of twenty-four hours cannot differ intrinsically from another day of twenty-four hours because it is the seventh of a series. The seventh day received a special sanctity because it was signally marked off from the preceding six days of the creation week, and was accordingly set apart by God as specially associated with Himself.

As a result of the revelation of the Scriptures, we now rightly understand sanctification and holiness as involving moral and spiritual qualities, but we have first to learn that its primary meaning was that of separation to some specific purpose, whether good or evil. This statement, especially the suggestion that evil as well as good finds a place in the primary conception of sanctification, may seem very strange; and we must not delay an explanation.

We have given the one reference in Genesis of *qadesh*, translated “sanctify”, and though the subject may be disagreeable, we must give the only other occurrences of the word as an aid to the understanding of its basic meaning. The next occurrence to be considered is in Gen. xxxviii. 21, 22, where the noun form, *qedeshah*, is translated “harlot”. The reader may well ask in what possible way the sanctifying of the seventh day can be associated with immorality. The answer is that these two apparently opposing passages have in common some special element of *separation*. By referring to I Kings xiv. 24, xv. 12, and Hos. iv. 14, with the knowledge that these vile names are but substantives derived from the verb “to sanctify”, it will be realized that the underlying idea of the Hebrew word is that of separation to any person or service, whether in itself good or bad.

We may trace this idea of separation in other connections by referring to one or two other usages. For example, the words of the Lord to Israel in Lev. xx. 24-26:--

“I am the Lord your God which have *separated* you from other people And ye shall be holy unto Me, for I the Lord am holy and have *severed* you from other people, that ye should be Mine.”

Again, by comparing Deut. xix. 2 with Josh. xx. 7 the same relationship is exhibited:--

“Thou shalt *separate* three cities for thee in the midst of the land” (Deut. xix. 2).
“And they appointed (Margin: *Heb. sanctified*) Kedesh in Galilee” (Josh. xx. 7).

The translators of the LXX version have boldly translated the Hebrew *qadesh* in this verse by the Greek *diasteilan*, “they severed”.

In Gal. i. 15, where Paul appears to allude to Jer. i. 5, he uses *aphorizein*, “to separate”, as an equivalent for the *qadesh* of Jer. i. 5. When the Lord in this passage speaks of Jeremiah being sanctified from before his birth, there is no suggestion that Jeremiah was thereby cleansed from the pollution of sin that belongs to all until redeemed, but rather that the Lord had separated him to this work to which in His own time He called him.

In Numb. iii. 13 God is said to have *hallowed* all the firstborn in Israel, both of man and beast, unto Himself. There is the possibility of reading into the “hallowing” of the sons of men some moral significance, but this is impossible in the case of the animals—the firstling of a sheep, though “hallowed”, could not experience any moral

sanctification. The primary significance is still that of separation for and to some special purpose.

The Hebrew words *chol* and *chalal*, “profane” and “to profane, make common or pollute”, are used in opposition to *qadesh*—an opposition which gives further light upon the underlying meaning of sanctification:--

“Her priests have violated My law, and have profaned Mine holy things: *they have put no difference* between the holy and the profane, neither have they showed difference between the unclean and the clean, and I am profaned among them” (Ezek. xxii. 26).

“It had a wall round about *to make a separation* between the sanctuary and the profane place” (Ezek. xlii. 20).

By referring to Ezek. xlvi. 15 it will be seen that the word “profane” need not necessarily imply evil, for the very city planned by God Himself is to have a “profane” place, where dwelling-houses can be erected.

A rather obscure passage in Deut. xxviii. 30 will show how the people of Israel understood the words “holy” and “profane”:--

“Thou shalt plant a vineyard, and shalt not gather the grapes thereof.”

The margin explains that the word “gather” is really “profane”. Now this can have no morally evil meaning here, for in Deut. xx. 6 a man who has not eaten or “profaned” the fruit of his vineyard is sent back from the battle in order that he may do so. Taken alone, these passages would present a real and almost insuperable difficulty; but, in the light of the law in Lev. xix. 23-25, the difficulty disappears:--

“When ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised; three years shall it be as uncircumcised unto you; it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise the Lord withal. And in the fifth year shall ye eat of the fruit thereof.”

We will conclude this article with one more reference, showing how the word “holy” is associated with the idea of separation:--

“The people of Israel, and the priests, and the Levites, have not *separated themselves* from the people of the land for they have taken of their daughters for themselves, and for their sons; so that the holy seed have *mingled themselves* with the people of those lands” (Ezra ix. 1, 2).

“Mingling” is the antithesis of “separation”, and *separation* is the basic significance of sanctification and holiness.

There are further aspects of the truth of sanctification to be considered, but these must be reserved for future studies.

The volume of the Book.

#5. The canon of the O.T. pp. 7 - 12

The testimony of the Lord Jesus Christ to the Old Testament Scriptures as a whole, and to their various parts, is the supreme witness that the church has or needs. Without diminishing that supreme authority, it may be helpful if we enquire into the evidences we possess of the canonicity of the Old and New Testaments.

The word “canon”, from the Greek word *kanon*, in its primary sense means a “reed”, thence a “cane”, a “cannon”, and the “canon”. Each derived word is related to the idea of something straight; hence “canon” comes to mean “rule”, and is so translated in Gal. iv. 16 and Phil. iii. 16. When we speak of canon of scripture we therefore mean those sacred books which are genuine, authentic and authoritative. It may be as well to see clearly the distinction, between these three related terms.

Genuine.—A book is genuine if it was actually written by the person whose name it bears, or, if anonymous, if it contains evidence that it was written at the time when it purports to have been written, either expressly or by undersigned evidence of its contents.

Authentic.—A book is authentic if the matters of fact with which it deals actually occurred.

Authoritative.—In the case of the Scriptures, by their very nature, if they are both genuine and authentic, they necessarily become authoritative.

Now a book may be genuine but not authentic as, for instance, *Gulliver’s Travels* by Dean Swift. There is no doubt as to its genuineness, but no one believes that the events described by Dean Swift ever occurred. A book may be authentic without being genuine, that is, it may contain actual facts, but be written by a person pretending to be another, and in another age. If, however, it is established that Moses wrote the books of the law, and if it be established further that the things recorded actually took place, then the very nature of the books, once so proved, makes them of supreme authority. Matters of fact such as these depend for their proof upon external and internal evidences, the external evidence being the testimony of witnesses; the internal, the evidence of language, style, reflected colour, etc.

At the time of Christ the canon of the O.T. was fixed, and we remember how He endorsed its threefold composition when He spoke of “The Law, the Prophets and the Psalms” (Luke xxiv. 44). There is a consistent testimony to this canon of the O.T. extending from the days of Christ to the days of the Prophets. Let us call some of the witnesses.

The witness of Josephus.

Flavius Josephus, a Jew of a distinguished priestly line, was born in A.D.37. He wrote “The Wars of the Jews”, “The Antiquities of the Jews”, an Autobiography, and a treatise against Apion. The following is the weighty opinion of Bishops Porteous and Scaliger:--

“The fidelity, the veracity and the probity of Josephus are universally allowed; and Scaliger in particular declares that, not only in the affairs of the Jews, but even of foreign nations, he deserves more credit than all the Greek and Roman writers put together.”

Here is the testimony of Josephus concerning the Old Testament Scriptures:--

“For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them, five belong to Moses the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining of four books contain Hymns to God, and precepts for the conduct of human life.

How firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them or take anything from them, or to make any change in them; but it becomes natural to all Jews, immediately, and from their birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willing to die for them” (Apion, Bk. 1, Par. 8).

Here is the testimony of a man who most evidently expresses his deep conviction, and not his own only, but that of the national mind as well. We draw attention moreover to the fact that this man, who would sooner die than add to or take away from the sacred Scriptures, declares that the Hebrew canon consists of twenty-two books only. Most readers are aware that the English O.T. contains 39 books, but this is because the twelve minor prophets are reckoned separately, and double books like I and II Chronicles are counted as two. In the Hebrew canon Ruth is reckoned with Judges, Nehemiah with Ezra, Lamentations with Jeremiah, and as we have said, the twelve minor prophets are treated as one.

Some reader may object that *The Companion Bible* gives in Appendix 1 a list of 24 books of the O.T., but this is only true if Ruth and Lamentations be considered as separate books. Josephus and others deal with the books as they were associated together, and the placing of Ruth and Lamentations with larger books makes the difference.

We would supplement Josephus by one or two other authorities of high standing.

ORIGEN enumerates the books of the O.T. and says the Hebrew canonical books number “Two and twenty, according to the number of the (Hebrew) Alphabet.”

ATHANASIUS says in his synopsis: “Our whole Scripture is divinely inspired, and hath books not infinite in number, but finite, and comprehended in a certain canon. The canonical books of the O.T. are two and twenty, equal in number to the Hebrew letters.”

CYRIL OF JERUSALEM says, “Read the divine Scriptures, the two and twenty books.”

We could quote others, but what has been cited is surely sufficient. The interested reader will find further confirmation in the writings of Hilary, Nazeanzen, Epiphanius, Ruffinus, Gregory the Great, and Jerome. The value of this testimony will be better understood when we have reviewed the canon of the N.T.

Perhaps it would be well, seeing that we have referred to *The Companion Bible* Appendix 1, to show that the structural arrangement suggested there remains practically unchanged. We will therefore repeat the “Prophets” and the “Psalms” with the necessary adjustment.

The Prophets.

- A | JOSHUA.—“The Lord of all the earth”, etc.
- B | JUDGES AND RUTH.—“Israel forsaking and returning to God.”
- C | SAMUEL.—Man’s king rejected.
 - D | KINGS.—Decline and fall under the kings.
 - D | ISAIAH.—Final blessing under God’s king.
- C | JEREMIAH AND LAMENTATIONS.—Human kings rejected.
- B | EZEKIEL.—God forsaking Israel and returning.
- A | THE MINOR PROPHETS.—The Lord of all the earth.

The reader may have observed that the addition of Ruth to Judges is a very blessed confirmation of the description “Israel forsaking and returning to God”, and that gain instead of loss is ours by this adjustment.

The Psalms.

- A | THE PSALMS.—Praises. God’s purposes and counsels.
- B | PROVERBS.—Words which govern or rule man’s life.
- C | JOB.—“The end of the Lord.” Shown in Satan’s defeat.
 - D | CANTICLES.—Virtue rewarded. Read at Passover.
 - E | ECCLESIASTES.—The Preacher. Read at Tabernacles.
 - D | ESTHER.—Virtue rewarded. Read at Purim.
- C | DANIEL.—“God’s judgment.” Final defeat of Antichrist.
- B | EZRA-NEHEMIAH.—“Men who governed God’s people.
- A | CHRONICLES.—“Words of days.” God’s purposes and counsels.

It will be noted that the removal of Ruth and Lamentations, lettered respectively E and F in *The Companion Bible*, makes no difference to the structure as a whole.

We have seen in a previous article that the Lord Jesus Christ accepted this Hebrew canon, and so did also His apostles as may be seen by a perusal of their epistles and

recorded speeches. We have moreover the most absolute testimony to the fact that the canon was fixed centuries before Christ.

The book of Ecclesiasticus was written in Syro-Chaldaic about A.M.3772, or two hundred and thirty-two years before Christ, and was translated by the author's grandson into Greek. In the prologue he speaks of his grandfather giving himself to the reading of "the law, and the prophets, and the other books of our fathers", which is sufficient proof that such a recognized collection of sacred books then existed.

We have, however, a more ancient and reliable witness than the son of Sirach, viz., the testimony of the Septuagint Version. We hope to devote at least one article to this version and its value—we may have to write a series—so that we will not go into details and dates here. Speaking roughly, 280 years before Christ the Greek version of the O.T. Scriptures, known to us as the Septuagint, was complete, and the books there translated are identical with our own O.T. We are so accustomed to handling this book that its extreme antiquity is lost upon us.

Let it be remembered that there is no evidence for any other ancient book that approaches the evidence that we possess of the genuineness and authority of the books of the Bible. There is no authentic book that goes back as far as the books of the O.T.

Such is, in brief, the external witness to the O.T. canon. On the other hand, the witness of language, allusions to manners and customs, times and circumstances, form a vast amount of internal evidence, alike too important and too extensive for an article like this. When the subject has been reviewed in its main lines, we shall hope to return to these internal evidences and study them separately. Meanwhile, we leave the O.T. and the subject of its canonicity, in order to provide the reader with a similar survey of the equivalent evidence we possess in regard to the N.T. This we hope to do in our next article.

The following analysis of the way in which the O.T. writers and books are quoted in the N.T. may form a useful appendix to this article, although the important subject of O.T. quotation in the N.T. must await its turn in the order of our studies.

In the Gospels the Lord quotes all the books of Moses. He quotes several of the Psalms, and the prophets Isaiah, Jeremiah, Daniel, Hosea, Jonah, Micah, Zechariah and Malachi as Scripture and authoritative. This is, of course, in addition to the references to "the Law", and to "the Scriptures", embracing the whole canon. The Lord does not quote from any of the Apocryphal books.

The Acts quote Genesis, Exodus, Deuteronomy, Samuel, Psalms, Isaiah, Joel, Amos and Habakkuk.

Paul quotes Genesis, Exodus, Leviticus, Deuteronomy, Joshua, Samuel, Kings, Job, Psalms, Proverbs, Isaiah, Jeremiah, Hosea, Joel, Habakkuk and Haggai.

James quotes Genesis, Exodus, Leviticus, Kings, Chronicles, Proverbs, Isaiah and Job.

Peter quotes Exodus, Leviticus, Psalms, Proverbs and Isaiah.

The Revelation quotes Genesis, Numbers, Proverbs, Isaiah, Ezekiel, Daniel, Hosea, Joel, Zephaniah and Zechariah.

The manner of quotation, and the fact some quotations agree with the LXX, some with the Hebrew, and some with neither, must be a matter for separate study. We give the above list simply as further evidence in the matter of the O.T. canon.

#6. The canon of the N.T. **pp. 46 - 51**

The twenty-seven books that compose the New Testament, written by Matthew, Mark, Luke, John, Paul, James, Peter and Jude, have the uninterrupted testimony of antiquity to their genuineness, and there is absolutely no reason for supposing imposition or fraud. Michaelis says that in the case of the writings of the N.T. the testimony is much stronger than in the case of any other ancient writings, such as Xenophon, Caesar, Tacitus and the like, for the books of the N.T. were addressed to large societies in widely distant parts of the world, in whose presence they were often read, and who acknowledged them as being the autographs of the writers themselves.

We must remember that, unlike other, writings that have come down to us from antiquity, those of the N.T. were read over three quarters of the known world, and that an unbroken succession of writers, from the very age of the apostles to our own time, make continual reference to, or quotation from, the N.T. Scriptures, and further that these writers include not only friends but foes.

One quotation from the writings of Peter makes it very evident that the early church was quite prepared to receive as Scripture the writings of the apostles and prophets, for he speaks of "all the epistles of Paul" (II Pet. iii. 16) and speaks of them as on an equality with "the other Scriptures", which, when we know the mind of the Jew on the matter, is a very great admission. Somewhat similar is the association by Peter of O.T. and N.T. writings as of equal authority when he uses the exhortation:--

"That ye be mindful of the words which were spoken before by *the holy prophets*, and of the commandment *of us* the apostles of the Lord and Saviour" (II Pet. iii. 2).

As Paul had used the term "old covenant" in II Cor. iii. 14, it was quite natural that the writings of the apostles should be known as the "new covenant" (Eusebius H. E. VI. 25), or "The Gospels and the Prophets" (Clement of Alexandria, Ignatius, Justyn Martyr and others), just as Christ spoke of "The Law and the Prophets". Before the close of the second century translations of the N.T. began to be made, and this effectively prevented

any alteration, addition, or subtraction, for such a fraud would immediately become known and exposed, unless, indeed, we are credulous enough to believe that both friend and foe, of different nations, languages, and opinions, should all, without exception, and by some tremendous miracle have agreed to countenance such a fraud.

The third edition of the *Encyclopaedia Britannica* says:--

“This argument is so strong, that, if we deny the authenticity of the N.T., we may with a thousand times greater propriety reject all the other writings in the world.”

Look at the following facts that traverse any legitimate objections to the canonicity of the books of the N.T.:--

- (1) It cannot be shown that any one doubted the authenticity of any book of the N.T. in the period when such books appeared.
- (2) No account is on record that would lead one to reject any such book as spurious.
- (3) No great length of time elapsed after the death of the writers before the N.T. was widely known.
- (4) The books of the N.T. are actually mentioned by writers living at the same time as the apostles.
- (5) No facts are recorded which actually happened after the deaths of the writers, apart, of course, from prophecy.

Let us now bring forward a few eminent witnesses to the canon of the N.T.

Irenaeus, born A.D.120, calls the books of the N.T., *Kanona tes aletheias*, “the Rule of the Truth”. Tertullian said of Marcion, the Gnostic, that he appeared to make use of a *complete document*. Clement of Alexandria, speaking of those who quoted from the Apocrypha, exclaims against those who followed any authority besides “the true evangelical canon”. Origen was zealous in maintaining the *ecclesiastical canon*, recognizing “four Gospels only, which alone are received without controversy in the universal church spread over the whole earth”. He has given us the list of the canonical Scriptures, “that is Scriptures contained in the New Testament”. Athanasius speaks of three sorts of books:--

- (1) The canonical, those recognized at the present time.
- (2) The ecclesiastical, which were allowed to be read in assemblies.
- (3) The apocryphal, which had no place in the canon at all.

When, in A.D.364, the Council of Laodicea ordained that no other book should be read in the churches but the canonical Scriptures of the Old and New Testaments, there was no idea that there they had for the first time the conception of a canon: on that contrary it was the enforcement of a principle already established in the church.

We will now consider a little more carefully the witness of three of those cited above, Irenaeus, Clement of Alexandria and Tertullian. First of all, in order that these names may represent to the reader real persons, we give a brief biographical note:--

IRENÆUS (A.D.120-202).—Born in Smyrna, educated under Polycarp, who knew the apostle John personally. He became Bishop of Lyons in 177, and his writings make a folio volume of about 500 pages. He was martyred under Severus.

CLEMENT OF ALEXANDRIA (A.D.150-215).—Became master of the Catechetical School at Alexandria in 190.

TERTULLIAN (A.D.155-230).—A Roman, born at Carthage. His writings fill a large folio. Vincentius said, "What Origen was for the Greeks, that is to say first of all, Tertullian has been for the Latins, that is to say incontestably the first among us."

These three men, representing three great areas, Greek, Coptic and Latin, are witnesses that cannot be denied.

The testimony of Irenæus.—Irenæus is the most voluminous of all ancient writers who quote the N.T. Scriptures. The N.T. could almost be reconstructed from his works, so full are his citations. He was born only seventeen years after the death of the apostle John. No amount of extracts or lists of quotations can give the same effect as the perusal of a few pages of this man's writings. Many of his citations are without reference, as, for example, the following:--

"For in that blessed dwelling place, heaven, there will be that distance placed by God Himself between those who have borne fruit, some a hundredfold, some sixty and others thirtyfold, and this is the reason why our Saviour said, that in His Father's house there are many mansions."

We cannot of course quote Irenæus, but must be satisfied with a summary. He speaks of the Gospels of Matthew, Mark, Luke and John as "the gospel with the four faces", from which it is evident that there were four, and no more, at the time. He quotes the Acts of the Apostles over sixty times, and shows the harmony of the Acts with Paul's epistles. He cites I Corinthians over 100 times, Romans over eighty times, Ephesians over thirty times, Galatians nearly thirty times, Philippians eleven times, I Peter eleven times, II Thessalonians ten times, I Timothy five times, II Timothy four times, Titus three times, I John three times, and I Thessalonians twice.

Clement of Alexandria.—Clement himself says in the first book of his *Stromata* that he "approached very near the days of the apostles". Kirchofer says:--

"Clement, almost in every page, cites passages taken from the New Testament, from all the Gospels, the Acts of the Apostles, each of Paul's epistles, the 1st and 2nd Epistles of John, that of Jude, that of Hebrews, and the Apocalypse."

Tertullian.—Although Tertullian is the latest of these three, he is the most ancient of the Latins whose writings have been preserved. Lardner says of Tertullian:--

"The quotations made by this father alone from the little volume of the New Testament are more extensive and more abundant than those from the works of Cicero by all the writers of all kinds and all ages."

While the testimony of these three men is sufficient to prove that at a very early date the canon of the N.T. was recognized and accepted, it is but a tithe of the witness available. Others of the many more who attest the canonicity of the books of the N.T. are:--

THEOPHILUS, Bishop of Antioch, converted A.D. 150.
ATHENAGORAS, a philosopher of Athens, flourishing A.D.177.
DIONYSIUS, Bishop of Corinth about A.D.170.
ASTERIUS URBANUS, Bishop of Galatia about A.D.188.
IGNATIUS, Bishop of Antioch, died a martyr, A.D.107, and
CLEMENT of Rome, died A.D.99.

It is only right to say that every book of the N.T. is not quoted by every writer, nor perhaps by all together. It is easily understandable, for instance, that such an epistle as Philemon or III John should escape, and that not because it was doubtful, but because it may not have served the purpose of the writer, for the strength and beauty of these testimonies is in the unconscious confirmation they give of the canon, the writers having a variety of objects in view, but never the mere presentation of catalogues of books set out for the purpose of proving canonicity. There are such catalogues, and we must include their testimony, but for the present we have seen sufficient.

The importance of the fact that the Hebrew canon numbers twenty-two may now be seen. The number of books in the N.T. is twenty-seven, and thus 22+27 gives us 49, the perfect number, for the complete canon Old and New. Moreover, of this forty-nine there are seven catholic epistles, seven Pauline epistles written before Acts xxviii., seven Pauline epistles written after Acts xxviii., and the book of the Revelation is composed of epistles sent to the seven churches in Asia. We have therefore the great basis of Law, Prophets, Psalms, Gospels and Acts, supporting the seven columns of Epistles, crowned with the sevenfold cornice of the Apocalypse. A temple of truth, complete, perfect, and all of God.

#7. The Apocrypha.

pp. 75 - 78

The word apocrypha is probably derived from *apokrupto*, "to hide", and is applied to those books which, though closely associated with the inspired Scriptures, are nevertheless not inspired or canonical writings. There is another possible derivation of the word apocrypha, and that is *apo tes kruptes*, "away from the crypt, chest or ark" in which were deposited the sacred books of Israel. Whatever the origin of the term, all writers, both ancient and modern, "agree in using it to denote some kind of inferiority to the canonical Scriptures" (*Churton*).

It may be as well, while we are dealing with the subject of the canon of Scripture, to give the Apocrypha at least a passing glance. At some future time we hope to show the

value of these apocryphal writings, and the way their phraseology evidently influenced men like Paul, but this has nothing to do with their inspiration, but is akin to the evident influence of, say, *Shakespeare* or *Bunyan* upon a modern writer. Let us look at one or two internal and external evidences.

1. With the exception of Esdras, Judith, Tobit and 1st Maccabees, the apocryphal books were written by Alexandrian Jews in Greek:--

“It is an historical fact that the Greek language was not known to the Jews until long after the inspiration had ceased, and the canon of the Old Testament was closed” (*Horne*).

2. In the prophecy of Malachi (iv. 4-6) it is intimated that no prophet would arise until the forerunner of the Messiah, and it is the unanimous testimony of the Jew that the prophetic spirit ceased with Malachi, who is called “The seal of the prophets” in consequence. When the author of the apocryphal book of Wisdom sought acceptance for his work, he pretended that it was written by Solomon. He betrays himself, however, by quoting from Isaiah’s prophecy, and by speaking of Israel as being in subjection to their enemies, and further by borrowing expressions from the Grecian games.

3. In very marked contrast with the inspired Scriptures, no writer of the Apocrypha advances in direct terms any claim to inspiration. The son of Sirach in his prologue to Ecclesiasticus asks pardon for any failure to correctly interpret the Hebrew of his grandfather.

In Maccabees iv. 46, ix. 27 and xiv. 41 is an express admission that there was no prophet among them. II Maccabees is an abridgment of five books written by Jason of Cyrene (II Macc. ii. 23), and at the conclusion the writer says:--

“If I have done well, and as is fitting the story, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto” (xv. 38).

4. The apocryphal books contain many statements that are (a) fabulous, and (b) unscriptural, e.g.:--

(a) **FABULOUS STATEMENTS.**—The story of Bel and the Dragon is a fiction, and contradicts the plain statement of Dan. vi. The books must be read through to sense this element in them.

(b) **UNSCRIPTURAL STATEMENTS.**

(i.) *Historical inaccuracy.*—Baruch is said to have been carried into Babylon at the very time Jeremiah tells us he was carried into Egypt.

The first and second Maccabees contradict one another on a great number of points. Haman, in the apocryphal addition to Esther, is called a Macedonian as well as an Agagite.

(ii.) *Doctrinal inaccuracy*.—Prayers for the dead, and prayers of the dead, in II Macc. xii. 43, 44, and Baruch iii. 4 are clearly unscriptural. The doctrine of the transmigration of souls is found in Wisdom viii. 19, 20. Almsgiving is said to “deliver from death, and shall purge away all sin” in Tobit xii. 8, 9.

“Atonement for sins” is made by honouring our father, and alms not only saves one’s own soul, but gives repentance to one’s children. “to forsake unrighteousness is a propitiation” (Ecclesiasticus iii. 3, 30; xvii. 22; xxxv. 3). Magical incantations are introduced into Tobit vi. 16, 17.

Internal evidence is against the inspiration of these apocryphal books:--

“A book cannot be from God which contains falsehood, or which expressly contradicts doctrines which we know to be from God. The self-evidencing power of the Scriptures attests their divine authority; but the self-contained evidence of the apocryphal books tends to prove that they have not the character of the oracles of God, and have no right place among them” (*Dewar*).

Josephus, whose testimony we have cited as to the Canon of the O.T. Scriptures, says of the apocryphal books:--

“It is true, our history has been written since Artaxerxes, very particularly, but hath not been esteemed by our forefathers, because there hath not been a succession of prophets since that time” (*Against Apion Bk. i. 8*).

While we have hinted at the possible influence of religious phraseology exercised by the Apocrypha upon the writers of the N.T., such influence was largely unconscious. There are no definite quotations from the Apocrypha in the N.T.

Whatever sins may be laid to the charge of Israel one fact remains, that to them were entrusted the oracles of God, and with a jealousy bordering upon fanaticism, and a reverence akin to superstition and idolatry, they have watched over the letter of the Word, even though dead to its spirit. Modern Jewish opinion is the same as ancient Jewish opinion as to the Apocrypha, and interested readers can find these in *Thesaurus Philologicus of Hottingeri*.

Since the dispersion of Israel, it is utterly impossible to have brought about a universal alteration of the canon, and the testimony of scattered Israel is united in this respect, viz., that the Apocrypha never had a place in the canon.

Without unduly lengthening this article, the testimony of two whose evidence is weighty might be profitably included.

Athanasius (A.D.326).

“Forasmuch as there are some who have undertaken to compose for themselves books called the apocryphal, and to mingle these with the inspired Scriptures, respecting which we have been fully persuaded, as eye-witnesses and ministers of the Word from the

beginning have delivered to the fathers, it seemed good to me also, being exhorted thereto by my genuine brethren, and having made myself acquainted with the subject, to set forth from the beginning and in due order the canonical books which have been delivered to us, and believed to be divine; so that everyone, if he is led away by deceit, may learn well to know those who have seduced him, while he who remains pure may rejoice in having this admonition again repeated.

All the books of the Old Testament, then, are twenty-two; as many, according to report, as the alphabetical letters of the Hebrews."

Athanasius then gives the books of the Bible as now received with the exception of Esther. No one knows how or why this book was omitted by him.

Jerome, the most eminent of the Latins, divides the Old Testament into three groups, and in summing up says:--

"Thus, in all, there are twenty-two books of the Old Law: that is five books of Moses; eight of the Prophets, and nine of Hagiographa, though some reckon Ruth and Lamentations among the Hagiographa, and thus make the number twenty-four. This prologue may serve as a helmeted introduction to all the books of Scripture, which we have translated from Hebrew into Latin: so that we may be able to know that whatever is beyond these, is put among the apocryphal books. Therefore Wisdom, which is commonly called Solomon's, and the book of Jesus, the Son of Sirach, and Tobit, and the Shepherd are not in the canon. The first book of Maccabees I have found in Hebrews; the second in Greek, as is evident from its phraseology."

So far we have dealt with the apocryphal writings associated with the O.T.

There are evidences that a great literary activity sprang into being during the apostle's lifetime. In Luke i. 1 reference is made to the many who had taken in hand to write a narrative of the life of Christ. Paul warns the Thessalonians against the possibility of a forged letter (II Thess. ii. 2), so that we are not surprised to find a great number of apocryphal writings associated with the N.T. Into these we do not intend to go further than to say that most of them were published together in 1920 under the title "Apocryphal New Testament", and that their best refutation is for them to be read in conjunction with the N.T.

We conclude this article of quotations with the following from the *Eclectic Review*, Volume XV.:--

"We know that the cause of Revelation has already sustained every species of assault which cunning could contrive, or power direct. It has had its enemies among the ignorant and among the learned, among the base and among the noble. Polite irony and vulgar ribaldry have been the weapons of its assailants. It has had its Celsius, and its Porphyry, and its Julian. And what were the effects of their opposition? The same as when the 'rulers and elders and scribes' united against it—its purification and increase."

#8. Some so-called “lost Scriptures”. pp. 87 - 91

The preservation of the Scriptures by the God Who inspired them is self-evident and requires no proof. The fact that to-day, in spite of the most appalling opposition, the Bible remains complete and unbroken is of itself nothing short of a miracle. Is it to be believed that God numbers the hairs of our heads, takes note of even a sparrow's fall, guides the stars in their courses, and works all things according to His purpose, and yet cannot or will not preserve intact the Holy Scriptures?

We have now to consider a supposition that some books of the Scriptures have been lost. The books that various writers have supposed to have been lost are the following:--

The Book of the WARS OF JEHOVAH (Numb. xxi. 14).
The Book of JASHER (Josh. x. 13; II Sam. i. 18).
The Book of GAD (I Chron. xxix. 29).
The Book of NATHAN (I Chron. xxix. 29).
The Book of AHIJAH (II Chron. ix. 29).
The Book of SHEMAIAH (II Chron. xii. 15).
The Book of IDDO (II Chron. xiii. 22).
The Book of the ACTS OF SOLOMON (I Kings xi. 41).
The Epistle to LAODICEA (Col. iv. 16).
An Epistle to the CORINTHIANS (I Cor. v. 9).

We are not concerned with the many suggestions proffered by Rabbis and commentators concerning these books. The Book of the Wars of Jehovah may be, as Aben Ezra suggested, the Book of Numbers. The Book of Jasher (“The Right”) may be the book of the law, as the Targums teach. All this is beside the point. Are we to believe that Moses wrote nothing besides the Pentateuch? Did David never pen a line beyond the Psalms that bear his name? Did Isaiah write nothing in addition to his prophecy? There is no ground for such an assumption. John, in concluding his record of the earthly life of Christ, tells us that if all the things that the Lord did were recorded, the world would not hold the books that must be written. And there is no reason to suppose that every book written by apostle or prophet was included in the great revelation of the purpose of the ages. The Book of the Wars of the Lord may have had much in it to guide Joshua and the kings of Israel, but it may not have been of any lasting service to the churches of all ages. The histories of Israel's kings contained much that was of no value and, though recorded by Gad, Nathan, Iddo and others, they were not intended to be part of the sacred Canon of Scripture written for our learning.

We must now consider the reference in Col. iv. 16 to the epistle to Laodicea. Let us observe exactly what is written:--

“And when this epistle is read among you, cause that it be read also in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea.”

All that we may legitimately infer from this passage is that the apostle urged an exchange of letters. It is pure assumption to say that the epistle from Laodicea was that known to us as the epistle “to the Ephesians”. It may have been so, for some copies contain no name and suggest that the letter was copied and sent to several churches, but the suggestion is simply a theory without foundation. All we can say is that the Laodiceans had a letter, presumably from Paul, which would have been helpful to the Colossians. In the same chapter we read that Tychicus would tell the Colossians of Paul’s state (iv. 7), information most interesting and necessary for Colosse, but of no lasting service for the church of all time. So we have not only an epistle that was never preserved as a part of “all Scripture”, but many oral messages that were never recorded. The reader will call to mind other statements, such as that in II Thess. ii. 5:--

“Remember ye not, that, when I was yet with you, I told you these things?”

But God has not seen fit to place these things on record. In Heb. ix. 5 the apostle, speaking of the ark and the cherubim, says:--

“And over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly.”

While we may entertain the thought that we should value the apostle’s opening up of the meaning of the cherubim, God has not seen fit to allow him to go further with the subject. None of these things are “lost”; they were never included in the Canon and consequently have gone the way of all the earth.

It is worthy of remark that the actual statement of Col. iv. 16 is “the epistle *from* Loadicea”, *ten ek Laodikeias*, which, according to Calim, was “an epistle which had been sent from Laodicea to Paul, and which he thought it desirable to be read by the Colossians”. The considered opinion of such a scholar as Calim cannot be lightly brushed aside, and if this be the true meaning of the apostle, it destroys the last shred of argument in favour of the suggestion we have been considering, and Col. iv. 16 does not refer to an epistle that has been “unfortunately lost”.

Another epistle that is said to have been lost is one sent to the Corinthians. Before examining the passage, we may remark that what has been said above applies equally here. Supposing the apostle did write an epistle to the Corinthian church, before that which we call “The first Epistle to the Corinthians”, this would not mean that a book of the sacred Canon had been lost, for we have no reason to believe that such an epistle was ever included. That the Corinthians were acquainted with some of Paul’s “epistles” (*hai epistolai*) II Cor. x. 10 shows, but as to how many they were, or to whom addressed, nothing is clearly related. The passage under consideration is I Cor. v. 9-11:--

“I wrote unto you in an epistle but now I have written unto you”

Before we can deal justly with this statement, we must be more accurate in our translation. For example, the English reader would assume that “I wrote” in verse 9, and “I have written” in verse 11, represent two tenses of the verb, but this is not so. The verb

is identically the same in both verses, being in each case the Aorist, *egrapsa*. So, therefore, no argument that is built upon the difference between “I wrote” and “I have written” is of any value. Further, the A.V. is vague—“I wrote unto you in an epistle.” This also is an incorrect translation, *en te epistole* being strictly, “in the epistle”, and, as we will show immediately, meaning “in this epistle”. In four other passages the translators have so understood the article:--

“I, Tertius, who wrote this epistle” (Rom. xvi. 32).
“And when this epistle is read” (Col. iv. 16).
“I charge you that this epistle be read” (I Thess. v. 27).
“If any many obey not our word by this epistle” (II Thess. iii. 14).

The apostle’s words in I Cor. v. 9-11 are therefore as follows: “I have written* unto you in this epistle not to company with fornicators.”

This is evident from the first four verses of the same chapter. The apostle feels, however, that he must draw attention to what he does *not* teach lest the Corinthians should be led to a totally impracticable conclusion. He says, in effect, My strong denunciation of this sin, and the necessity that you should keep yourselves from contact with those who practice it, may lead some of you to withdraw from all the relationships of daily life. If this is to be, then “you must needs go out of the world”. Let me, therefore, repeat what I have already said: “But now I have written to you not to company with any one named a brother” if he be guilty of these things, no not so much as to eat with him. But this rule of conduct applies only to the church, and not to the outside world:--

“For what have I to do to judge them that are without? (‘also’ omitted in Vat. MSS).
Do not you judge them that are within? But them that are without God judgeth.
Therefore put out the wicked person from among yourselves.”

The use of *egrapsa*, the Aorist, in the sense of something just written, can be seen in I Cor. ix. 15, II Cor. ii. 3, Gal. vi. 11, Eph. iii. 3, and Philemon 19, 21.

It is not to be imagined that the apostle, upon whom came the burden of all the churches, did not write countless epistles beside the fourteen that are found in the N.T., but, as Calim says:--

“The Lord has by His providence consecrated as a perpetual memorial those which He knew were necessary for His church; and, however little there may be, this was not a matter of chance, but by the wonderful counsel of God the volume of the Scripture has been formed as we have it.”

[* -- The use of the English Perfect for the Aorist is allowable in many instances, but the whole question of the true translation of this most important tense still awaits further and fuller research.]

No record is given of much that the Lord said to Moses and the prophets. Hardly anything is recorded of the forty days' ministry of the Lord after the resurrection (Luke xxiv. and Acts i.). The ministry of Paul covers about thirty years; that of Isaiah sixty, and that of Daniel about ninety. It would be a poor estimate of the ability of these writers to regard their total literary output as limited to what is found in the Bible.

I Kings iv. 32 tells us that Solomon spake three thousand proverbs. The most liberal computation will not include more than nine hundred proverbs in the whole book of that name, and of this number Solomon is the author of about six hundred. The remaining proverbs spoken by Solomon may have been very wise sayings, but were of no permanent value and were never given by inspiration of God to be included in the Canon of Scripture. Solomon also wrote one thousand and five songs, but of these only two have been placed in the Canon—The Song of Songs, which is Solomon's, and Psa. cxxvii. preserved most probably by Hezekiah.

As further evidence concerning the integrity of the Canon of Scripture, consider that from the days of Moses until the present day, a period of over three thousand years, in spite of the most appalling judgments and dispersions of Israel, nothing has prevented the steady growth of the sacred oracles among them, and nothing has ever induced them to add to, take away from, or to transpose anything in them. When "the seal of the prophets", Malachi, had uttered his message, about four hundred years before Christ, the completed Scriptures were then what they have ever since been, one unbroken and perfect whole, the thirty-nine books of the English version. Whether in Alexandria, in Greece, in Babylon, or in Rome, all Israel gives one testimony. We are confident that He Who watched over Israel, watches over His Word, and that not a jot or tittle of inspired truth has ever been, or ever can be lost.

#9. The transmission of the text. pp. 116 - 119

We have briefly considered the claims of the Scriptures to inspiration, and have also indicated the grounds we have for accepting, as truly canonical, all and only those books which are now contained in the collection known as the Bible. Here we might leave the matter, but such a treasure as the very Word of God is an abiding source of delight, and teems with points of interest that cannot but be attractive to every believer. Consequently we hope to pursue some profitable by-paths in Bible knowledge; and in this article we take up the question of the way in which the text of the original has been preserved, and of the means we have of arriving at a conclusion upon the matter.

When the student of Scripture takes up his Bible, he will not read far before he comes across a marginal note to the effect that, "Some ancient authorities read ---" It is natural

to ask who these ancient authorities are, and how it comes about that there are alternative readings. These questions we will endeavour to answer.

Before the invention of printing, every book, of necessity, was written by hand. This manuscript work, however, faithfully undertaken, becomes, in time, partly automatic, and slight errors are bound to occur. When we remember that, in some cases, the scribe was a poor, badly educated believer, making his copy in secret, under the shadow of possible apprehension and martyrdom, we can understand how the possibilities of error in transcription were multiplied. Yet, if the reader will but think for a moment, none of these errors need prevent him from understanding what was the original text. Suppose this present article were given to twenty different persons, of all grades of education and appreciation of the subject-matter to copy. It is possible that not one copy would be absolutely free from some typographical fault; yet, though every copy should contain errors, a careful examination of them all would enable any judicious reader to discover the original text, for it is certain that where, say, five would make the same mistake, the other fifteen would correct it.

We shall find that the mistakes of transcription fall into several clearly defined groups. Sometimes it is but a matter of spelling, that leaves the sense unimpaired. Often it is the result of two lines of the manuscript ending with the same word. The eye of the copyist falls upon the second line instead of the first, so that the whole line is omitted; or the process may be reversed, and the whole line repeated. Again, this is not a serious matter, and is easily corrected by comparison with other manuscripts.

Errors that are more difficult to deal with are those which are not mechanical, as are the above instances, but mental. Something goes on in the copyist's mind which we cannot know, and in a momentary lapse a wrong word is inserted. A very common form of this error is the alteration of a passage to one that is remembered in another part of the book. For example, the words of Luke vi. 48 in the A.V. are identical with those of the parallel passage in Matt. vii. 25: "For it was founded upon a rock." The reader of any critical Greek testament, however, will observe that Tischendorf and Tragelless found sufficient evidence to warrant the reading, "Because it had been well builded", which is the reading adopted by the R.V. There is every likelihood that those MSS of Luke vi 48 that agree with Matt. vii. 25 were written by a scribe whose mind retained the earlier reading although his eye read what the R.V. has in the text. The most serious of all modifications, of course, is intentional alteration, but the fact that copies of the Scriptures were multiplied all over the earth, and were connected with differing schools of thought, provides an effective check in nearly all cases. These remarks may at first appear rather disconcerting, but we hasten to assure the reader that they are not so. Dr. Hort, whose learning and labours give him a high place in matters of textual criticism, says of the various readings of the N.T., that by far the greatest part of these are concerned merely with differences in order and other unimportant variations, and that "the amount of what can in any sense be called substantial variation can hardly form more than a thousandth part of the entire text".

It had been said that if an avowed enemy of the truth should have access to all the MSS of the Scriptures in existence, and should from them compile the most contradictory version possible, the ordinary uncritical reader would not know that he was not still reading the A.V. Dr. Kenyon says:--

“It cannot be too strongly asserted, that in substance the text of the Bible is certain.”

Hebrew and Greek manuscripts are scattered all over the world in libraries, private collections and museums; and these have all, or nearly all, been examined. Whenever a manuscript is found to disagree with another or with the majority of readings, an application of the following principles will usually lead in the direction of the true text:--

1. The reading may be obviously wrong. It may come under one of the heads mentioned above; an omission, an insertion, a transposition, or a mis-spelling.
2. The reading may not belong to the first class. If this is so, the examiner must weigh over the trustworthiness of the differing manuscripts. Some will have already been found to be very liable to certain types of error; and manuscripts emanating from particular sources are very likely to perpetuate certain errors, peculiar to their source.
3. As a general rule, though not of course as an absolute rule, the older the manuscript is, the nearer it is to the original, and the more likely it is to contain the true reading.

These and many other rules, only to be appreciated when the work is actually in hand, give some idea of the check and countercheck we have in this field of research. This, however, is but one avenue of approach. The Scriptures have been translated into other language, and some of the translations are very ancient. The Samaritan Pentateuch, the Septuagint Greek Version, the Syriac and the Latin Versions, were all written at a much earlier date than any of the corresponding original Greek or Hebrew manuscripts which we now possess. For instance, the oldest Hebrew manuscript we now possess dates back to the eighth century, whereas the Septuagint was written centuries before Christ. The oldest Greek manuscript of the N.T. that we now possess dates back to A.D.350, whereas the Syriac and Latin translations go back as far as A.D.150. Their testimony, therefore, is most valuable.

There is yet one more check upon the text of the differing manuscripts—the testimony of the so-called “Fathers”. The bibles used by Irenaeus, Origen, or Jerome, have long ago perished; they were more ancient than any we possess. When these early writers are preaching or expounding the Scriptures, the words they quote, the important features they bring out, are all evidences of the text they were using. This testimony is useful, but it is used with caution and moderation, for the early “Fathers” had no idea that we should in later days search their writings to check the copies of the text of Scripture; many of the quotations are given from memory, with consequent inaccuracy. However, they have their place, and, together with the Versions and existing manuscripts, enable the study of the text to be very nearly an exact science.

We are now ready to consider some further points in connection with our subject—the history of the Hebrew text, the question of the Hebrew characters, the bearing of the Targums, the Talmud, the work of the Sopherim and the Massorites, the methods adopted

by the Hebrew scribe to ensure accuracy, and other considerations of interest and importance. This we hope to do in our next article.

#10. The preservation of the Hebrew text. **pp. 125 - 130**

We have now to consider the history of the Hebrew text of the O.T.

One of the reasons why there are no Hebrew manuscripts of a date earlier than the eighth century is that the Jews took the precaution of destroying a scroll whenever it showed signs of wear, lest it should lead to mistakes in reading. Dr. Davidson has given a fairly clear account of the scrupulous care that the Hebrew copyist exercised in the transcribing of the Sacred Text. When the reader has read the extract below, he will cease to wonder how it is that the Hebrew manuscripts have remained so accurate up to the present time. The precautions taken may seem trivial, or even superstitious, but they were effective in hedging about the Holy Books:--

“A synagogue roll must be written on the skins of clean animals, prepared for the particular use of the synagogue by a Jew. These must be fastened together with strings taken from clean animals. Every skin must contain a certain number of columns, equal through the entire codex. The length of each column must not extend over less than forty-eight, or more than sixty lines; and the breadth must consist of thirty letters. The whole copy must be first lined; and if three words be written in it without a line, it is worthless. The ink should be black, neither red, green nor any other colour, and be prepared according to a definite receipt. An authentic copy must be the exemplar, from which the transcriber ought not in the least to deviate. No word or letter, not even a yod, must be written from memory, the scribe not having looked at the codex before him Between every consonant the space of a hair or thread must intervene; between every word the breadth of a narrow consonant; between every new *parshiah*, or section, the breadth of nine consonants; between every book three lines. The fifth book of Moses must terminate exactly with a line: but the rest need not do so. Besides this, the copyist must sit in full Jewish dress, wash his whole body, not begin to write the name of God with a pen not newly dipped in ink, and should a King address him he must take no notice of him The rolls on which these regulations are not observed are condemned to be buried in the ground or burned; or they are banished to the schools to be used as reading books” (*Dr. Davidson*).

“The Hebrew language, probably one of seven* branches of the old Semitic stock which was probably the primeval speech of mankind, has been subject, like all others, to a series of changes In its earliest written state it exhibits, in the writings of Moses, a perfection of structure which was never surpassed The great crisis of the language occurs at the time of the captivity in Babylon. There, as a spoken tongue, it became deeply tinged with the Aramaic But while these changes were taking place in the vernacular speech, the Hebrew language itself still maintained its existence. It is a great mistake to call Hebrew a dead language. It has never died. It never will die” (*Etheridge*).

[* -- Assyrian, Babylonian, Syriac, Phoenician, Hebrew, Arabic and Ethiopic.]

Modern Hebrew manuscripts are written in what are called square characters, but these are not the characters of the original. The Samaritan Pentateuch is written in the earlier Hebrew letters, similar to those used on the Moabite Stone and the Siloam inscription. The Moabite Stone dates from about B.C.890, and the Siloam inscription about B.C.700. The modern square characters are supposed to have been brought back from Babylon by Ezra, but this explanation is merely a traditional attempt to account for the fact that a change actually occurred about Ezra's time.

One of the peculiar features of ancient Hebrew is that it contains no vowels, only the consonants being written. It may help to make this point clear if we give an example in English by way of illustration. If the reader had before him the letters BLL, he would not know whether the word was BILL, BELL or BULL. But if the sentence containing the word declared that the BLL had been paid, it would not require much learning to realize that BLL stood for BILL. Similarly, the BLL might be tolled, or led out to grass. Some momentary hesitation might occur if the manuscript stated that the BLL was RNG. A bell may be rung, and also a bull—the latter by the insertion of a ring in the nose—but the context will immediately settle the matter. We have resorted to these homespun illustrations in order to avoid using Hebrew type and loading our pages with matter requiring considerable translation to make the point clear. In the Variorum Bible will be found several instances of the way in which vowels were at times wrongly supplied, and cases where a division of opinion still exists. For example, in Deut. xxviii. 22, either "sword" or "drought" may be intended; the same consonants occur in both words, sword being *chereb* and drought *choreb*, and the context leaves the question undecided.

The fact that no manuscripts exist of a date earlier than the eighth century compels us to seek light upon the sacred text from other sources, and the furthest point we can reach as to the state of the text is that provided by the Targums. The latter are paraphrases written in Aramaic, or, as it is called in the A.V., Chaldee, and the scene described in Neh. viii. 1-8 shows how these paraphrases became necessary. *Dr. Kitto's Cyclopaedia* mentions eleven Targums, of which the most important are those of *Onkelos*, of *Jonathan Ben Uzziel* and the *Jerusalem Targum*.

The Targum of *Onkelos* is described by Kenyon as "a very simple and literal translation of the Pentateuch, and for that reason the more useful as evidence for the Hebrew text from which it was taken". *Onkelos* was a disciple of Hillel. Hillel was the grandfather of Gamaliel, at whose feet Paul was brought up as a Pharisee. The style of this Targum approaches to that of Daniel or Ezra. It follows the original, word for word, except where it deals with figures of speech, and where the Deity is spoken of under the figure of a man (anthropomorphism). Wherever *Onkelos* departs from what is called the *Massoretic* text (a term to be explained later), he is almost invariably supported by ancient versions. The reader will readily appreciate the value of such a paraphrase to a scholar seeking the text of the Hebrew original.

The Targum of *Jonathan Ben Uzziel* is of value in deciding the text of the Prophets. The *Jerusalem Targum* agrees generally with the Pseudo Jonathan, and is in the dialect of Palestine. The other Targums are not, from the critical point of view, of such importance.

The Targums are followed by the Talmud, both in time and purpose. The word Talmud is equivalent to our word “doctrine”, and the object of the book was to embody all that had previously been written in a series of rules, laws and institutions governing the civil and religious life of Israel.

The Talmud consists of the Mishna and the Gemara. These divisions are explained by the fact that the Jews believed that, in addition to the written law, Moses received an oral or spoken law, which they venerate as of equal authority. In the time of Christ, this tradition of the elders had taken a place higher than the law itself. *Dr. Lightfoot* writes:--

“Whoso nameth the Talmud nameth all Judaism, and whoso nameth Mishna and Gemara, he nameth all the Talmud The Talmud is divided into two parts this is the Jews’ Council of Trent, the foundation and groundwork of their religion The son of Hamlai saith, ‘Let a man always part this life in three parts: a third part for the Scriptures, a third part for Mishna, and a third part for Gemara’. The Mishna is the ‘text’, the Gemara the ‘completion’, and together they are considered final.”

It is not our present purpose to enlarge upon this work or to show its bearing upon the doctrine of the N.T.; this can be done later. For the moment we are only passing in review those works of antiquity that provide means for checking the text of the Hebrew Bible, and in spite of all the fables and complicated reasonings that make the reading of the Talmud a weariness to the flesh, we must gratefully include this monumental work among our valued witnesses.

We must now go back to an earlier time and review the labours of the *Sopherim*, whose work dates back to the days of Nehemiah and Ezra. The Talmudic interpretation of Neh. viii. 8 clearly explains the nature of their labours. The *Sopherim* were “The Scribes”, a name given to Ezra in Neh. viii. 4. The reader should read the whole of Neh. viii.; space will only permit a short quotation here:--

“And Ezra opened the book so they read in the book of the law of God distinctly, and gave them the sense, and caused them to understand the reading” (Neh. viii. 5-8).

The *Gemarists* in the Jerusalem Talmud, referring to Neh. viii. 8, writes: “Whence came the custom of having an interpreter? *Rabbi Zeora* in the name of *Rabbi Hananeel* saith”:--

“From that place ‘They read in the book of the law’—that meaneth the reading (in the original tongue); ‘distinctly’—that meaneth the interpreting (the Chaldee paraphrase); ‘and gave the sense’—that meaneth the exposition (and the division of words, &c.); ‘and caused them to understand the reading’—that meaneth the Massoreth, or points and accents (originally Hebrew was without vowel points).”

The *Sopherim* in effect produced an Authorized Version, which it was the business of the *Massorites* to preserve for all time. The student who uses *The Companion Bible* will be familiar with Appendices Nos. 31, 32 and 33, where some of the labours of the *Sopherim* are recorded.

With the labours of the *Massorites* the final stage in the history of the Hebrew text is reached. The word “Massorah” is derived from *masar*, “to deliver something into the hand of another”. The labours of the *Massorites* had a twofold object—the exhibition of a perfect *orthoepic standard for the Hebrew language, and the recording of a correct and inviolable text of the Hebrew Scriptures.

To accomplish their task the *Massorites* first collected all that could be found in the Talmud concerning the traditional vowel points and punctuation, and produced a text provided with a series of points indicating vowel sounds. The Hebrew Bible at that time had neither chapter nor verse, and the *Massorites* divided the several books into *parashiotts*--greater sections, *sedarim*--orders, *perakim*--chapters, and *pesikim*--verses. When the division was completed, the number of verses in each book was notified by a technical word. The middle verse, or clause, and the middle letter were registered, and the number of letters in each book counted. Notes were made of places where words or letters appeared to have been altered, omitted or added, and a whole mass of intricate detail recorded that still leaves the mind overwhelmed by its sheer mass. The results of this prodigious labour were placed in the margin of the Scrolls, and those who know anything of the labours of *Dr. Ginsburg* will have some idea of the range and distribution of these notes. The *Massorites*, moreover, introduced a series of accents that were intended to answer four purposes:--

- (1). To certify the meanings of words.
- (2). To indicate the true syllables.
- (3). To regulate the +cantillations of synagogue reading.
- (4). To show the emphasis of an expression.

The *Massorah* is truly called, “A Fence to the Scriptures”. It does not contain comments; but registers only facts. However trivial some of the calculations of the *Massorites* may appear to modern eyes, for example the counting of the number of occurrences of each letter in a given book, they had the effect of fixing the text, so that in literal truth, not one jot or tittle could pass away or be lost. If we consider the Massoretic labours, together with the minutely detailed instructions to the copyist, we shall realize how very certain we may be to-day that we have the text of the Hebrew Scriptures unaltered as it left the hands of the *Sopherim* who, under Ezra, began the great work of standardization.

[* -- Pertaining to correct pronunciation.

+ -- “A chanting: recitation with musical modulation.”]

#11. The witness of the Versions. pp. 155 - 159

In our previous paper we saw how the text of the Hebrew Scriptures as authorized by the Sopherim was fixed beyond the possibility of alteration by the labours of the Massorites. We now look further afield for evidence concerning the actual text with which the labours of the Sopherim were occupied; and for this we must turn to the various ancient versions.

The Samaritan Pentateuch.—Within the strict meaning of the word, this is not a version at all, for it is written in ancient Hebrew, being the oldest manuscript containing the Hebrew text in existence. It is mentioned by Eusebius, Cyril and Jerome, and a considerable range of opinion has from time to time been expressed as to its age and authority. This is not the place to bring forward the arguments involved in so technical a subject, and we can only state the result. In spite of the arguments of Gesenius, the most reasonable hypothesis dates the Samaritan Pentateuch some time after the schism of the tribes under Rehoboam. When the various characteristics of the Samaritan Pentateuch are considered they appear to fit the circumstances indicated in II Kings xvii. 24-41 very closely. After the division of Israel, the ten tribes were taken away captive into Assyria, and instead of the children of Israel, men of other nations were placed by the Assyrian king in the cities of Samaria. These people feared not the Lord, and were moved to petition the king by reason of lions that slew some of them. Their petition was as follows:--

“The nation which thou hast removed, and placed into the cities of Samaria, know not the manner of the God of the land. Therefore He hath sent lions among them”
(II Kings xvii. 26).

In answer to this petition the king of Assyria sent back one of Israel's priests that he should teach the people the fear of the Lord. It is almost certain that this priest took back with him the law of Moses, so that the Samaritans should be taught, as they put it, “the manner of the God of the land”.

The grammatical revision is about the same stage as the Hebrew of the time of Hezekiah, and some adjustments to the Samaritan dialect occur in the narratives of Elijah and Elisha. But these changes are too highly technical to consider in detail. The introduction of square Hebrew letters into the Hebrew MSS probably originated in the Jewish revulsion against anything Samaritan. The Samaritan Pentateuch is in the older form of Hebrew such as is found in the Siloam inscription, and for this reason was set aside.

The importance, too, of the Samaritan Pentateuch is considerably lessened by the fact that the part of the O.T. which is in the best state of preservation is the Pentateuch, so that the manuscript gives most light where it is not so urgently needed. We leave, therefore,

this ancient witness for one that is more valuable—the version of the O.T. known as the Septuagint, often indicated by the letters LXX.

The Septuagint.—Most readers are acquainted with the traditional origin of the Septuagint, and the story of the seventy-two translators and their miraculous agreement. For our present purpose it will be sufficient to say that the LXX version was made in Egypt by Alexandrian Jews, and that it was in use a century before Christ. It became the Bible of the Greek-speaking Jews, and was used in Palestine as well as in the countries of the dispersion. At the time of Christ, Greek was the literary language of Palestine, Aramaic the spoken language, Hebrew being known only to the Rabbis and their students. A very large proportion of the O.T. quotations that are given in the N.T. are from the LXX, and particularly is this true of the quotations made by the Lord Jesus Himself, as reported in the Gospels.

As Christianity spread, the Greek Bible went with it. When, however, the Jews realized what a powerful instrument the church possessed in the Septuagint version in the controversy concerning the Messiah, the Jews repudiated it, and another Greek version was made by a certain Aquila. This version is an exceedingly literal rendering of the Hebrew, so much so that at times it almost ceases to be intelligible. Its value lies in its slavish adherence to the Hebrew original. The date of this version is about A.D.150, and towards the close of the same century another Greek translation of the O.T. Scriptures was produced by Theodotion, a Christian of Ephesus. This version was a set-off against the version of Aquila, and though based upon the authorized Hebrew text, is very free in its rendering. Theodotion's version of Daniel, however, was so much better than the translation contained in the LXX itself, that it took its place, and only one copy of the LXX has come down to us containing the original version. About A.D.200 a further version was prepared by Symmachus, who seems to have profited by the work of Aquila and Theodotion. "The special feature of this translation is the literary skill and taste with which the Hebrew phrases of the original are rendered into good and idiomatic Greek" (*Kenyon*).

The Hexapla of Origen.—It will be seen that by the beginning of the third century, there were three Greek versions of the O.T. in use, in addition to the Septuagint. This led the great Alexandrian scholar Origen (A.D.186-253) to produce the monumental work known as the Hexapla. As the word indicates, this was a "six-fold" version of the O.T. Scriptures, as follows:--

1.	2.	3.	4.	5.	6.
The Hebrew Text.	The Hebrew in Greek letters.	Aquila translation.	Symmachus' translation.	The Septuagint.	Theodotion's translation.

Origen's object was to bring the LXX into line with the existing Hebrew text, and while his methods may be disappointing to students of the Greek version, his work is a valuable contribution to the knowledge of the Hebrew versions.

As a result of Origen's labours, increased interest in the Septuagint version produced three more important editions, those of Eusebius, Lucian and Hesychius. These editors were practically contemporary (about A.D.300), but each version was circulated in a different region.

No further revision of the Septuagint is known to us, but we have still to consider how it has reached us in this present century, for there is not one original of any of the versions or editions now in existence. The oldest copy of the Hebrew MSS known to us does not go back earlier than to the eighth or ninth century. The oldest copies of the Greek Bible are of far greater age, and take rank with the most venerable of textual authorities.

A further account of these Manuscripts we hope to give when dealing with the N.T. We give the names of some of them below:--

CODEX SINAITICUS (4th Century).—This manuscript is indicated by the Hebrew letter Aleph. The remarkable story of its discovery we reserve for some future article.

CODEX ALEXANDRINUS (5th Century).—This is preserved in the British Museum. It is indicated by the letter A.

CODEX VATICANUS (4th Century).—Indicated by the letter B.

CODEX EPHRAEMI (5th Century).—Indicated by the letter C.

THE COTTON GENESIS (5th Century).—Indicated by the letter D.

THE BODLEIAN GENESIS (8th Century).—Indicated by the letter E.

The list might be continued, but we do not propose to go into detail here. We pass on now to one or two other important versions.

The Samaritan recension and the Septuagint version were made before Christ; all other remaining versions of the O.T. were produced under the influence of Christianity. The first of these to call for notice is the Syriac version. The nearest country to Palestine is Syria, and as the gospel spread from Jerusalem as centre, the demand for the Scriptures spread also, so that very early in the history of the church came the Syriac version. The translation of the O.T. is known as the *Peshitto*, or "simple" version, and was made about the second or third century after Christ. The British Museum contains a copy of this, which has the distinction of being the oldest copy of the Bible of which the exact date is known. It was written in A.D.464.

The Coptic Versions were produced for use in Egypt. They are more important as evidences for the N.T. than for the Old, as the O.T. portion was translated from the Septuagint and not from the Hebrew. They are, however, of considerable help to the student of the LXX. The two most important Coptic versions are the *Memphitic*, used in Northern Egypt, and the *Thebaic*, used in Southern Egypt. Both of these versions appear to have been made in the third century.

Ethiopic, Armenian, Arabic, Georgian, and Slavonic versions are of interest, but not of any great value as all appear to have been translated from the LXX.

The Latin Versions.—The necessity for a Latin version of the Scriptures did not arise in Rome, but in the Roman province of Africa. There were a number of copies in use, and these exhibited considerable differences. In order to correct the provincialisms and other defects of the African translation, an edition was published in Rome, to which Augustine refers as the *Itala*, which can be traced back as far as the second century.

To eliminate the differences and imperfections of the Latin copies, Jerome commenced a revision of the text, as Origen had previously done for the Greek. Realizing, however, the need for some more drastic change, he prepared a translation of the O.T. in Latin direct from the original Hebrew, a work which occupied nearly twenty years. This version of Jerome's became known afterwards as the Vulgate (or current version), and was the Bible of Europe until the Reformation.

What light do these versions throw upon the text of the O.T Scriptures?

We observe that the Coptic, Ethiopic and Old Latin versions were made from the LXX, and while helping us to ascertain the true text of that version do not throw any light upon the Hebrew original. The Syriac and the Vulgate, though translated from the Hebrew, can only give us the Massoretic text, a text which we already possess.

The Septuagint is much the most important of all the versions. Together with the existing Massoretic text it provides us with sufficient material for arriving at a fairly clear understanding of the true meaning of the original Scriptures. The believer may take comfort in the fact that with all the mass of textual material available the divergences are so slight, and their effect upon doctrine so negligible, that for all practical purposes we may say that we possess to-day the Scriptures as originally given by inspiration of God. We should be thankful for the great crowd of witnesses that gather around the sacred text and testify that we still have in our hands "God's Word written".

**#12. The MSS and versions of the N.T.
With a brief survey of the history of the English Bible.
pp. 169 - 176**

In this, the last paper of the series, we present in as concise a form as possible the story of the manuscripts of the N.T., together with a survey of some of the most important versions. Into the question of textual criticism we do not enter. The conflicting theories and methods espoused by such critics as Scrivener, Greisbach, Lachmann, Tischendorf, Tragelless, Westcott and Hort, will not submit to a condensed presentation; the whole subject lies outside our scope. The interested reader who is already sufficiently advanced to profit by any remarks that we could make here, is already adequately equipped to go on alone. Textual criticism calls for the highest scholarship, acumen and spiritual insight, and we should be sad indeed if what we have written should cause any to lay unprepared hands upon so sacred a subject, with issues so

far-reaching. We therefore leave this sacred science, for such it is, and turn to the survey of some of the chief manuscripts and versions by which the Greek text is ascertained.

The MSS of the Greek N.T. are divided into two classes, the uncials and the cursives. The uncials are written in capital letters, each letter being formed separately, while the cursives are written in a running hand, the letters being joined together. The uncials are the more ancient, the cursives not appearing until the ninth century. The chief uncial MSS are the Sinaiticus, the Vaticanus, the Alexandrinus; the cursives are too numerous to mention here. In 1896, the number of cursive MSS known was 2,429, besides 1,723 lectionaries, containing the lessons for the year.

The chief versions are the Syriac, the Egyptian and the Latin. Of the "Fathers" whose writings furnish evidence for the text, we must include Justyn Martyr, Tatian, Irenaeus, Clement of Alexandria, Hippolytus of Rome, Origen of Alexandria, Tertullian, Eusebius and Jerome. Into this evidence we shall not be able to enter, the sheer amount of material making it impossible. We have mentioned the names so that the fact of their evidence shall be included in our survey seem necessary and profitable. We now return to the three great uncial MSS.

Codex Vaticanus (Fourth century).—This is perhaps the most ancient and most valuable of all the manuscripts of the Greek Bible. It is indicated by the letter "B", and the reader should weigh over any reading that has this manuscript as its authority. Originally this codex contained the complete Scriptures, but time has taken its toll. The beginning has been lost, the MS commencing at Genesis xlv. 28. In addition, Psalms cvi.-cxxxviii. are missing. The N.T. also has suffered; the whole of the Apocalypse, and the catholic epistles are missing, together with the latter part of the epistle to the Hebrews—from ix. 4 to the end. We rejoice, however, that Paul's epistles to the churches have been preserved, together with the Gospels and the Acts.

Codex Sinaiticus (Fourth century).—The discovery of this important manuscript is of unusual interest. In 1844, Constantin Tischendorf visited the Monastery of St. Catherine at Mount Sinai. He found that the monks there were using as fuel, sheets of vellum bearing the oldest Greek writing he had ever seen. He succeeded in rescuing forty-three leaves, but learned to his deep regret that two basket-loads had already been used for lighting the monastery fires. He paid two more visits to the monastery, and in 1859, under the patronage of Alexander II., made one more attempt to gain possession of the rest of the manuscript which he knew had been preserved. At first he met with a flat refusal, but upon showing his own copy of the LXX, the Steward showed him a bundle of loose leaves wrapped in a cloth. He realized this time the necessity to conceal his feelings, and asked if he might be allowed to take the manuscript to his bedroom. "That night", he said, "it seemed sacrilege to sleep". The manuscript eventually passed into the possession of the Czar, and is still to be found in the Imperial Russian Library at Leningrad. It has been most carefully corrected, and the corrections so often agree with the text of the Vatican MS that their testimony is regarded as of extreme value.

Codex Alexandrinus (Fifth century).—Like the *Codex Sinaiticus*, it originally contained the complete Scriptures, but has suffered some losses in the course of time. It is the glory of the British Museum Manuscript Section, and for a long time was the only ancient manuscript accessible to scholars. In 1707-1720 was published the Old Testament, and in 1786 the New Testament. A photographic reproduction was made in 1879-1883.

We now turn our attention to the next set of evidences, the ancient versions, in which all the tongues spoken at Pentecost have contributed their quota. While the Vatican and Sinaitic manuscripts take us back as far as about A.D.350, we possess translations of the N.T. that go back before A.D.150, and so give most valuable evidence of the text then in use. First and foremost come the Syriac versions.

The Old or Curetonian Syriac.—Dr. Cureton, an officer of the British Museum, translated this manuscript. In his preface he contends that this version gives us the actual words of the Lord's discourses in the language in which they were originally spoken. We cannot discuss this question further here.

The Peshitto Syriac.—This standard version of the Ancient Syriac Church was made not later than the third century (some scholars suggest the second). *Peshitto* means "simple" or "common". "It is a smooth, scholarly, accurate version, free and idiomatic, without being loose, and it is evidently taken from the Greek text of the Syrian family" (Kenyon).

The Philoxenian Syriac.—In 508, Philoxenus, Bishop of Maburg, in Eastern Syria, revised the *Peshitto* throughout, and the latter was again revised by Thomas of Harkel in 616.

The Palestinian Syriac.—This is in a different dialect from that of the Syriac of the other versions. It is generally reckoned to be the result of a fresh translation from the Greek, although Dr. Hort considered that part of it rested upon the *Peshitto*.

From the Syriac versions, we turn to the Coptic.

The Memphitic or Bohairic Version.—This was current in Northern Egypt. The oldest MS known at present is dated A.D.1173-4.

The Thebic or Sahidic Version was current in Southern Egypt. It exists only in fragments, but these are very numerous, and if put together would form an almost complete N.T. and a large portion of the O.T. Many fragments date back to the fifth and fourth centuries.

There are other Egyptian versions, which we do not mention here. And we can only give the titles of the remaining Eastern versions. They are the Armenian (5th century), the Gothic (4th century), the Ethiopic (about the year 600), several Arabic versions, Georgian, Slavonic and Persian. We must now consider the Western versions.

The Old Latin was made long before any of the manuscripts which we now possess, and takes us back to within a generation of the time when the original Scriptures of the N.T. were penned. Three groups of this Old Latin can be traced and have been named: the African, the European, and the Italian. Thirty-eight manuscripts of this version exist to-day. As a certain amount of confusion was caused by the existence of these three families of the Old Latin, Pope Damascus commissioned Jerome to produce a revision of this version.

The Vulgate.—This is the name given to the new Latin version produced by Jerome. The N.T. was completed first. The O.T., which was translated from the Hebrew—a further step forward—was not finished until twenty years later. There are countless copies of the Vulgate in existence, and for centuries it was the Bible of Western Christendom. To attempt to trace the history of the Latin Vulgate would be to give the history of the Church during the Middle Ages; this we cannot do. Though access to the Greek and Hebrew Scriptures is our prized privilege, no one who has any sense of proportion can look upon Jerome's great work without respect and thankfulness.

Our task is now finished. With all the evidence available of all ages and countries, in many languages and dialects, we have abundant means of checking and counterchecking the manuscripts and of arriving so near to the original as to approach almost to complete certainty.

In conclusion, we will briefly give the history of the English versions and so bring our story up to date. It may be said that for twelve hundred years, the English people have not been entirely without an English Bible. Let us watch the growth of this version in the English tongue.

The Paraphrase of Caedmon, written in the dialect called Anglo-Saxon, about A.D.670.

The Psalter of Aldhlem (about A.D.700).—This is the first true translation of any part of the Bible into the English language.

Bede (A.D.674-735).—At the time of his death he was engaged in the translation of the Gospel of John. Cuthbert, his disciple, tells the never-dying story of the conclusion of the Gospel.

On the eve of Ascension Day 735, the great scholar lay dying. The closing chapters of the Gospel translation were dictated by his dying lips. On the Ascension morning one chapter remained unfinished. At evening the youth who was taking down the translation said, "There is yet one sentence unwritten, dear Master". "Write it quickly", was the answer. "It is written now", said the boy. "You speak truth", answered the dying man. "It is finished now." And so he died.

No trace of this translation has reached us, but its influence was felt, and its existence shows an early attempt to give the common people the Scriptures in their own tongue.

The Gospels of the Tenth Century.—The oldest manuscript was written by one Aelfric at Bath about the year 1000.

The Old Testament of Aelfric about A.D.990.

Verse translations of the thirteenth century, the Psalters of William of Shoreland and Richard Rolle, bring us to the days of Wycliffe.

Wycliffe's Translation represents the first complete Bible in the English language. About 170 copies of Wycliffe's Bible are known to be in existence, including two versions. Some of the expressions in Wycliffe's Bible remain in the A.V., although, of course, the spelling has changed, e.g., "compass sea and land"; "first-fruits"; "strait gate"; "make whole"; "son of perdition"; "enter thou into the joy of thy Lord". Wycliffe's version, however, was written while the English tongue was still in the making, and many words became obsolete in the next century. It set the example, however, and prepared the way.

After the days of Wycliffe there was a revival of the study of Greek and Hebrew, and in 1484 was born William Tyndale, whose translation underlies every succeeding version to the present day.

Tyndale's Bible (1525).—The presence of Erasmus at Cambridge drew Tyndale from Oxford; and it was at Cambridge that Tyndale made the resolve which he so resolutely carried out, with a faithfulness that was literally "unto death". "If God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scriptures than thou dost." Tyndale completed his translation of the N.T. in 1525. It was solemnly burned in London at St. Paul's Cross, and the Bishops subscribed money to buy up all obtainable copies; but it transpired that they were merely providing funds for proceeding with the work. Tyndale's N.T. differed from all that preceded it, in that it was translated direct from the Greek. Tyndale's words as he stood at the stake at Vilvorde in Belgium were: "Lord, open the king of England's eyes."

Coverdale's Bible (1535).--

"Tyndale was burnt, but he, with even greater right than Latimer, might say he had lighted such a candle by God's grace, in England, as should never be put out" (Kenyon).

Miles Coverdale, in 1535, produced a translation that laid no claim to greatness, as its author made no profession of Greek or Hebrew learning, and translated mainly from the German and Latin. His English, however, was dignified and chaste, and appears in the A.V. His version was not authorized, but it was circulated freely, and was the first translation of a complete Bible to be printed in English. Coverdale departed from Tyndale, by bringing back into the English translation the ecclesiastical terms which Tyndale had excluded.

Matthew's Bible (1537).—The publisher of this version was John Rogers, Chaplain to the English merchants at Antwerp. It is really a completion of Tyndale's work. It was dedicated to Henry VIII., and sold by his permission. So that Tyndale's translation, which the same king had proscribed in 1525, was sold by his permission in 1537. The Bible, however, was not yet "authorized".

Coverdale was again employed to revise Matthew's Bible, and in 1539-41 produced--

The Great Bible.—In accordance with Cromwell's orders. Copies of this Bible were set up in all churches and were eagerly read.

The Geneva Bible (1557-1560).—Fugitives from England gathered at Geneva, attracted there by the great personality of John Calvin and of the great biblical scholar Beza. Here the Geneva Bible was produced; and it soon became *the* English Bible, not to be displaced from its position until the arrival of the Authorized Version. It is of interest to some to find that Shakespeare's quotations are generally from the Geneva Bible.

The Bishops' Bible (1568).—With the accession of Elizabeth to the throne came a fresh demand for the free reading of the Scriptures, and a revision was made by several Bishops. On the whole it was not a success, and the Geneva Bible more than held its own with the people. In 1607 the work on a new version commenced, and in 1611 the Authorized Version was published.

The Authorized Version (1611).—The A.V. is closely associated with the religious life of England, and with the very language that we speak, that it would be impertinent to attempt a judgment upon it at the close of an article. With its publication the history of the English Bible practically closes.

The Revised Version (1885).—After holding a dominant position for nearly three hundred years, and wielding an influence beyond computation, a revision of the A.V. was called for, and in 1885 *The Revised Version* was published. The revisers had access to manuscripts unknown in the year 1611. It must be remembered that the A.V. translators were less proficient in Hebrew than in Greek, so that the R.V. is probably superior in the matter of O.T. translation. The reception of the R.V. was not enthusiastic, and while it may be used with considerable profit, it is doubtful whether it will ever occupy the place held for so long by the A.V.

We will not pursue our subject further. Most readers know that other translations have appeared from time to time, each having a distinct place in the student's equipment, but not being of sufficiently universal importance to justify inclusion here.

In this series we have purposely avoided the technicalities of the subject, and have kept the simpler reader in view. May we all rejoice in that watchful providence that has so preserved the sacred Scriptures up to this day, and has surrounded us with so great a

cloud of witnesses that we may, without reserve and with a full heart, take up the Scriptures which we now possess, and accept them as the Word of God.

Words in Season.

#11. Every high priest is taken *from manfor manto God (Heb. v. 1, 2).* pp. 79, 80

The following statement was once made in a letter to the Editor:--

“When I speak of the desire for a Person, I do not mean the actual presence in bodily form.”

This is perfectly right as II Cor. v. 16 will confirm, yet at this point there is a possibility of missing one of the greatest blessings of our faith. Those who know of our teaching by hearsay, with its strong emphasis upon “all *spiritual* blessings”, “the super-*heavenlies*”, the leaving behind *dispensationally* of the “Gospels”, and the fact that we do not use the name “Jesus”, may conclude that we do leave out the “humanity side of things”, but this would be untrue, for we seek to keep together what God has joined.

Paul puts together the words:--

“Unholy and without natural affection” (II Tim. iii. 2, 3).

God would have holiness and natural affection united. He enjoins husbands to love their wives as Christ loved the church. All this but leads to the point, that while avoiding the error of a “presence in bodily form”, we should avoid missing the true *humanity* of the Son of God.

John i. 14 declares that “the Word was made *flesh*”, and Luke i. 27-35 tells how in truthful simplicity. The only begotten Son of God was a man, a weary man sometimes, a man of sorrows. A man who could grace with his presence both weddings and funerals (John ii. and xi.), and manifest His glory thereat (John ii. 11 and xi. 4). So far was He removed from that travesty of spirituality which “neglects the body”, that His true human sympathy was misinterpreted by His enemies, who called Him “a gluttonous man and a wine bibber”.

Look at Heb. iv. 15. What does “priest-hood” conjure up in your mind? Robes, vestments, incense, ritual, ceremonial? These are certainly elaborated in Scripture. The first note struck in Hebrews, however, is not ceremony but sympathy:--

“For we have not such a High Priest unable to SYMPATHIZE with our weakness, but in all points was tempted like as we are, sin excepted” (Heb. iv. 15).

Preceding this is a passage that strikes a note of terror (iv. 12, 13) which only shows how futile is the attempt to dissemble in that presence. He *knows*, not only because of His deity, but because of His humanity. He has walked this wilderness Himself. We go

to Him as to our nearest and dearest friend. He “upbraideth not”. All we think we might find in poor humanity (and find not) we can find in Him. Here is a Friend that sticketh closer than a brother, and Whose love passes that of husband, wife or parent. It is a thousand pities to wait until “other helpers fail and comforts flee” before we find out His fullness. In His name we may play with our children. In His fellowship we may enjoy a holiday, have the blessings of home sanctified to us, as well as suffer for His sake and for His truth.

Heb. v. 1, 2 makes clear this same gracious provision in Christ. Every high priest is taken *from* man *for* man *to* God and has compassion, for He Himself has suffered being tempted.

Here is a verse from F. W. H. Myers’ *Saint Paul* that may help:--

“Oh could I tell, ye surely would believe it!
Oh could I only say what I have seen!
How should I tell or how can ye receive it,
How, TILL HE BRINGETH YOU WHERE I HAVE BEEN.”

Make the act of prayer an act of confidence. It is easier for some to trust the Lord for eternity than for next week, and while this shows we are indeed human, it makes “the Man Christ Jesus” a more blessed reality and provision.

**#12. “Whom having not seen, ye love” (I Pet. i. 8).
pp. 95 - 97**

There is, in many of us, a lurking thought that if only the Lord Himself were here to-day as He was in the days of His flesh, our attitude would be quite a different one. We feel that love would be spontaneous and unreserved, and that faith and obedience would be implicit and immediate. Now Peter had known the Lord personally and intimately, and precious must the memory have been, but nowhere in his writings do we find any expression to warrant the thought that his communion with the Lord was any more intimate than that of the humblest believer who had never seen the Lord in person. Indeed, in his second epistle, he seems to put the “personal” side in the second place. He is speaking of the second coming of the Lord, and refers to the words spoken on the Mount of Transfiguration. He was an “eye-witness” of His majesty, and the words spoken from heaven were heard when they “were with Him in the holy mount” (II Pet. i. 18). This statement, however, is immediately followed by something further:--

“We have also a MORE SURE WORD of prophecy, whereunto ye do well to take heed” (II Pet. i. 19).

We imagine that many of our readers would not readily endorse Peter’s statement, nor would it be agreed that the “word of prophecy” was of so sure a character and so personal

as the actual presence with the Lord on the holy mount. Yet that is Peter's contention. There is almost a note of holy envy in the text quoted at the head of this paper:--

"Whom having not seen, YE LOVE; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Pet. i. 8).

Peter had seen. What a blessed thing to love, to believe, to rejoice, even though one had never seen! Did not the Lord Himself utter the benediction:--

"Thomas, because thou hast seen Me, thou hast believed; *blessed are they* that they have not seen, and yet believed" (John xx. 29).

Some feel a longing for the personal Christ. Here at least is one note of cheer; His blessing rests upon those who, though they have never seen Him, yet believe. How is the believing produced? John proceeds at once to say:--

"But these signs are written *that ye might believe*" (John xx. 31).

Peter leads on from personal contact to the "word of prophecy"; John to that which is "written".

The Lord, in Luke xvi., rebukes the spirit that lies behind the preference for the "personal" and the impatience with the "written". The rich man asks that some one should go and warn his five brethren:--

"And He said unto him; If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke xvi. 30, 31).

John, many years after the ascension of the Lord, writes:--

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life" (I John i. 1).

Here John is referring to his personal association with Christ which he had in such marked preference. Yet how does he continue?

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ; and these things write we unto you, that YOUR JOY MAY BE FULL" (I John i. 3, 4).

John does not seem to entertain the possibility of their joy being limited or barren, because their fellowship with the Lord was through the medium of the *written Word* and not a close personal fellowship like that of the disciple who reclined on the Saviour's bosom. When we remember, moreover, that Christ continually declared, "My doctrine is not Mine, but His that sent Me" (John vii. 16), and that inability on the part of many of His hearers to receive Him was due to the Father's *Word* not abiding in them (John v. 38), we may realize that even in the days of His flesh the Lord attracted or

repelled in so far as *the Scriptures* were believed or rejected. And so it will ever be. It is vain to seek Him, and forsake the Word in which He is revealed.

At another time we must consider Paul's remarkable words:--

“Wherefore henceforth know we no man after the flesh: yea, Though we have known Christ after the flesh, yet henceforth know we Him no more” (II Cor. v. 16).

As they stand, however, they speak of a possible knowledge and fellowship with Christ that transcends the personal and intimate acquaintance of the Gospels.

Returning to our subject, I Pet. i. 8, let us not forget that, though we have never seen Him, we may love Him, and rejoice with joy unspeakable. The link between the love and the joy is faith—“yet believing”. And we know that “faith cometh by hearing and hearing by the Word of God” (Rom. x. 17). Prayer alone is not sufficient. To avoid the written Word is to turn from the path of God's appointment. We must, therefore, be patient, and accept the problems associated with the study of the Scriptures as so many small tests of our willingness to endure, if so be we may find Him. His name is “The Word”. May He speak to our hearts, and may we have ears to hear.

**#13. “Oh that I knew where I might find Him” (Job xxiii. 3).
pp. 139, 140**

In a communication at one time made to the writer, it was stated that after studying Paul's epistles the reader was quite unmoved, and still cried out for the *person* of Christ, and not for doctrines and theological arguments.

It would appear that there is something wrong with any child of God who can read Paul's epistles and fail to see at every turn the personal Christ. Paul, with all the doctrine and deep argument that is associated with his name, was first of all a preacher of the personal Christ. First, look at his conversion. We have the record in Acts ix., and Paul's comment in Gal. i. His first words, on the road to Damascus, were:--

“Who art Thou, Lord? Lord, what wilt Thou have me to do?” (Acts ix. 5, 6).

Here, at the commencement, we have vividly set forth Paul's contact with the living Person.

The Lord's own words, too, in this same chapter, bind Paul very closely to Himself:--

“He is a chosen vessel unto ME, to bear MY name I will show him how great things he must suffer for MY name's sake” (Acts ix. 15, 16).

Paul was pre-eminently one who suffered for his Lord. Can we then, as we read that list of sufferings, drawn from him with so many apologies (II Cor. xi. 22, 23), can we speak of him as a mere doctrinaire, a pedant, a theology-monger, a splitter of hairs?

His own words in Gal. i. equally emphasize the Person of the Lord:--

“When it please God to reveal His Son in me that I might preach Him”
(Gal. i. 15, 16).

Once again the revelation is concerning “His Son”, and not a barren doctrine; the preaching is concerning “Him”, and not an empty argument. Gal. ii. will provide another illustration:--

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in Me: and the life which I now live in the flesh I live by faith of the Son of God, Who loved me, and gave Himself for me” (Gal. ii. 20).

Here, the whole epistle to the Romans, the whole doctrine for which the apostle stood and suffered, is expressed without one technicality or purely theological term, but in burning, personal, affectionate words that revolve around the glorious Person of the Saviour, “Who loved and Who gave Himself”. Take the words of Phil. i. 20, 21:--

“As always, so now also Christ shall be magnified in my body, whether by life or by death. For to me to live Christ.”

One word, one Person sums up Paul’s doctrine, preaching and life, viz., Christ. His prayer, too, in the same epistle is, “that I may know Him”. And when at last, forsaken and condemned, with the heart-break that is so often the only mead of self-denying service, viewing “all Asia” turning from him, finding himself deserted at his trial by all but God, he can still cling with unbroken faith and simple loyalty to that blessed Person, the Rock beneath his feet, and the Crown and Goal before him.

“Nevertheless I am not ashamed, for I know WHOM I have believed” (II Tim. i. 12).

From Acts ix. to II Tim. iv.; from conversion to martyrdom; Paul’s one ambition, one aim, one message, one all-consuming love and constraining motive, was the living, personal, Christ.

May spiritual perception be granted to all readers.