

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

VOLUME XXII.

1932

Reprinted 1982

The Berean Publishing Trust,
52a, Wilson Street, London EC2A 2ER.
U.K.

DEAR FELLOW-MEMBERS,

Again, by the good hand of God our Father, we are enabled to reach the conclusion of another Volume of *The Berean Expositor*.

From the beginning we have held as fundamental:--

- (1) THE VERBAL INSPIRATION OF ALL SCRIPTURE.
- (2) THE NECESSITY FOR ITS RIGHT DIVISION.
- (3) THE ACKNOWLEDGMENT OF THE DEITY OF CHRIST.
- (4) THE ALL-SUFFICIENCY OF HIS ONE SACRIFICE FOR SIN.

Twenty-three years of intensive study, of public witness, of adverse criticism, of new discovery, have but deepened our belief that these four features are fundamentally true. Our chart is the Word of God, our compass points ever to Christ in all His fullness, our goal is expressed in Eph. iii. 19:--

“To know the love of Christ, which passeth knowledge,
that ye might be filled unto all the fullness of God.”

To all of like precious faith we extend the invitation to share with us the privileges and the responsibilities of such a witness.

Yours in the unity to the Spirit,

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1932.

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Answers to Correspondents. p. 20

G. J. P. Scheveningen, Holland, writes to the following effect:--

Would you kindly verify the reference in the "Hopes of the Church", by J. N. Darby, that speaks of the coming in of the doctrine of the immortality of the soul into the early church, as I gather some later editions omit it?

In answer to this request the British Museum Library has been visited and the following extract made. The actual Readers' Slip with date, press mark and issuing officer's signature has been posted to our questioner, so that there shall be no possibility of doubt.

The Hopes of the Church by J. N. Darby, published in 1841 by Francis Baisler, 124, Oxford Street. On page 50 occurs the paragraph in question:--

"We would express our conviction that the idea of *the immortality of the soul* (author's own italics) has no source in the gospel; that it comes, on the contrary, from the Platonists, and that it was just when the coming of Christ was denied in the church, or at least began to be lost sight of, that the doctrine of the immortality of the soul came in to replace that of the *resurrection* (author's own italics). This was about the time of Origen. It is hardly needful to say that we do not doubt the immortality of the soul: we mark the fact only that this view has taken the place of the doctrine of the resurrection of the church, as the epoch of its joy and glory."

It is surely a comment upon the binding power of tradition for such words as: "has no source in the gospel"; "it comes from the Platonists"; "it came in to replace the resurrection", to be followed by: "we do not doubt the immortality of the soul."

One would have thought that no greater condemnation or exposure would be necessary to convince the reader that such a doctrine was erroneous than the "conviction" with which J.N.D. opens this paragraph.

Studies in Colossians.

#11. Continuance, an evidence of our calling (i. 23). pp. 14 - 18

“If ye continue in the faith grounded and settled, and be not removed away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven” (Col. i. 23).

The reader who has followed the exposition of the passage commencing at Col. i. 12 may feel that this twenty-third verse is somewhat out of harmony with the sense of perfect acceptance and eternal security that belongs to that salvation and inheritance that goes back in origin to the beginning of creation—an inheritance that scales the heights of heaven as its sphere, that is linked with Christ the Firstborn as Head, and with those who are to be presented holy, solely upon the ground of Christ’s finished work at Calvary.

While we must never allow our feelings to influence our faith, there is a realm in which a sense of fitness is not to be despised. Both Job and Elihu testify that “the ear trieth words as the palate tasteth meat” (Job xii. 11, xxxiv. 3).

The words “If ye continue” seem to indicate an abrupt transition from the glorious assurance of the verses immediately preceding; and one is therefore anxious to examine the actual expression used. The word translated “if” here is not the usual *ei* but *eige*, and the added particle needs careful translation. Sometimes this little particle, *ge*, is left untranslated, as in Rom. viii. 32, where our version reads: “He that spared not His Own Son”, instead of the true rendering: “Surely He Who spared not His Own Son.” I Cor. iv. 8 rendered in the A.V.: “I would to God ye did reign.” This is an unnecessary use of the name of God, for it is simply a very free translation of *ge*. The passage should be rendered: “I wish indeed (or, I wish most sincerely) that ye did reign.” In I Cor. ix. 2 *ge* is rendered “doubtless”. Parkhurst’s comment is: “It is postfixed to several other particles, but seems always to preserve somewhat of its *affirmative* meaning.” It will now be of value to examine one or two instances of the use of *eige*. The first is in II Cor. v. 3: “If so be that, being clothed, we shall not be found naked.” In this sentence there is no possible room for doubt. No person can at the same time be “clothed” and “naked”; so that the expression, “if so be”, indicates rather an affirmation than a doubt. The idea is expressed by the rendering: “And surely, having been clothed upon, we shall not be found naked.”

Again, in Eph. iv. 21, we have the rendering, “if so be”: “If so be, that ye have heard Him as the truth is in Jesus.” But we know from Eph. i. 13 and 15 that the Ephesians had both heard and believed. Again in Eph. iii.: “If ye have heard of the dispensation of the grace of God which is given me to you-ward” (Eph. iii. 2). This passage could also be rendered, “Since indeed”, or “Since surely”.

Returning, therefore, to Col. i. 23, we find that we are not dealing with a doubt, but with a strong affirmative. When the Lord said, "If I go away, I will come again", it was not the expression of a doubt; and Colossians is equally certain. The continuing in the faith, *having been grounded* and settled (for so the perfect tense should be translated), is the fruit that gives sure evidence of the root beneath the soil. Much the same teaching is repeated in Col. ii. 5-7. The apostle is rejoicing in their order and in the steadfastness of their faith, and says: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him, *having been rooted* and built up in Him and established in the faith."

Walk is a manifestation of life as Col. iii. 7 shows: "In the which ye also walked some time when ye lived in them."

A special prominence is given to the hope of the gospel here in Col. i. 23. As the epistle to the Hebrews shows, hope is an anchor, and when fellow-believers become uncertain of their hope, or lose the apprehension of its distinctive character by merging it with the hope of the epistles written during the Acts, there is need for prayer and watchfulness, for this is often the beginning of more serious delusion. The statement of verse 23 should be read in conjunction with verses 5 and 6:--

"For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard it, and knew the grace of God in truth" (Col. i. 5, 6).

"The hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven" (Col. i. 23).

It is hardly necessary to point out that these verses do not affirm that every creature under heaven actually heard this message. What it does convey is that all barriers are gone. This gospel knows no limits under heaven; its parish is "all the world".

In connection with Col. i. 23, and its emphasis upon the evidences of faith, we add the following which may be of service to any who have been concerned by the question there raised: *Does membership of the Body depend upon knowledge?*

Those readers who have read the articles dealing with the dispensational place of John's Gospel, or who are well acquainted with the witness of *The Berean Expositor*, will be aware that we do not consider membership of the Body of Christ to be co-extensive with salvation. We believe that it is not true to say that every believer to-day, whatever his attitude to the revelation of the mystery, is necessarily a member of the Body of Christ. When we instance those who not only do not believe the truth of the prison epistles, but who actively oppose it, we are sometimes met with the objection: "You make membership of the Body depend upon knowledge." It may be of service to consider the validity of this objection.

Suppose for a moment we leave the question of the Body, and turn our attention to the matter of salvation in its broader issues. Let us take the declaration of Acts xvi.: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31). It would be

possible to raise a similar objection to this statement, implying that salvation depends upon believing as a *procuring* cause. The reader will not need any array of quotations to prove that salvation is procured by the finished work of Christ, the One Who died for us while we were “yet” sinners, and indeed before we were born. It is evident that “faith” has its place, but not the place represented in the supposed objection.

To the Thessalonian church, the apostle writes: “Knowing brethren beloved, your election of God” (I Thess. i. 4). Are we to assume from this statement that the apostle was a privileged person who, in virtue of his high office, had been permitted to read the book of life? No; he knew the election of these Thessalonians as we may know our own or that of our friends:--

“For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance” (I Thess. i. 5).

Would anyone be so foolish as to maintain that Paul intended us to believe that these Thessalonians had put themselves into the book of life *because* they had received the gospel? The true order is just the reverse—it was *because* these Thessalonians’ names were in the book of life that God saw fit that His gospel should reach them in saving power. They had certainly turned to God from idols, and were waiting for His Son from heaven, Who had delivered them from the wrath to come (I Thess. i. 9, 10), but underlying this turning, this waiting and deliverance, is the truth of v. 9:--

“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ” (I Thess. v. 9).

The election of God includes not only the finished work of Christ, but all the ways and means that are necessary to bring the elect to a knowledge of the truth.

The same truth underlies the teaching concerning the Body of Christ. This church is an elect company “chosen in Him before the foundation of the world” (Eph. i. 4). This company will be saved and called in accordance with the purpose and grace of God given to them in Christ Jesus before age-times (II Tim. i. 9). Inasmuch as Eph. i. reiterates the glorious fact that such “chosen” ones are also “predestinated”, and that “according to the good pleasure of His will”, it is quite certain that both faith and knowledge of the truth are to be kept in their places and not to be thrust forward into the position rightly occupied by the electing grace of God. Known unto God is every member of that church, not only before he believes, not only before he is born, but before the overthrow of the world.

How do the members of that Body know their calling? And how do we know that fellow-members are in the same blessed company? None of us has access to the book of life, none of us knows the secret purposes of the Lord; we can only predicate life by its manifestations, and the root by the evidence of the fruit. Holding an important place in all such evidence is faith; and faith leads on to knowledge. So Titus i. 1:--

“According to the faith of God’s elect, and the acknowledging of the truth which is according to godliness.”

God’s messengers must deliver the letters entrusted to them according to the addresses which are written upon them, and the epistle to the Ephesians is addressed to “the faithful in Christ Jesus” (i. 1). Further teaching is given upon the assumption that the Ephesians have “faith in the Lord Jesus” and that “the eyes of their heart” have been already enlightened (i. 15, 18). To those who had been quickened together with Christ, the further revelation of Eph. ii. was addressed, and only to those who had heard of the dispensation of the grace of God given to Paul for the Gentiles could be given the wondrous teaching of chapter iii. The walk of chapter iv. assumes that the calling is known, and the same principle of interdependence is apparent in the subsequent chapters.

When we meet with some of the Lord’s people who violently oppose this faith of God’s elect, whose eyes have not been enlightened regarding the revelation of the mystery, who do not walk in line with Eph. iv., and would introduce many conflicting elements into the unity of the Spirit, we dare not say, “These are not the members of the Body”—all we can say is that they give no evidence of being members of the Body, and we can but pray that the Lord will lead every pre-known son into the full light of his high calling.

And so the objection we have been considering is not valid. We do not make membership of the body depend upon faith or knowledge; and we have no warrant to teach that every believer to-day, whatever his attitude to the revelation of the mystery, is a member of the Body. If we keep close to Scripture we shall “know” our election, as did the Thessalonians. More than this we cannot do.

**#12. The mystery manifested by God (i. 23-28).
“The afflictions of Christ.”
pp. 50 - 56**

Those who are acquainted with the teaching of the epistle to the Ephesians will remember that we have to observe a distinction between “the mystery of Christ”, which was a matter of progressive revelation through the ages, and “the mystery”, which was never revealed until made known to Paul (Eph. iii. 1-13). This twofold mystery has been the subject of several articles in *The Berean Expositor*, and for any to whom the distinction is not clear we give the following extract from the Comprehensive Index, indicating articles that may prove helpful:--

Two mysteries of Eph. iii. Volume I.58 (I.53); XII.56, 87, 88 and XIV.146.

We have just concluded an exposition of Col. i. 13-23, which is practically a further and fuller revelation of the mystery of Christ, and is followed, in the section now under review, by a revelation concerning the mystery itself. In Volume XX, page 57, is given

the structure of the epistle to the Colossians as a whole. A slight correction of this structure is necessary under letter “D”, where i. 23-27 should read i. 23-28, so as to include the opening words of verse 28 in the member. When writing the epistle to the Ephesians the apostle declared that the mystery had been made known *to* him by revelation, and subsequently that it had been made known *by* him, in the first instance, as the only appointed channel:--

“If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation He made know unto me the mystery” (Eph. iii. 2, 3).

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation (R.V.) of the mystery, which since the ages hath been hidden in God Who created all things (*ta panta*) by Jesus Christ” (Eph. iii. 8, 9).

The two items brought forward here in Eph. iii. are repeated in Colossians. This will be shown by reference to the structure of the epistle as a whole already alluded to (Volume XX, page 57), under members D and *D* where we find:--

D | i. 23-28. The mystery manifested by God.

D | iv. 2-11. The mystery manifested by Paul.

We are, therefore, about to receive a further presentation of this most important feature in Paul’s ministry.

We must now turn our attention to the passage immediately before us, and, in the first place, in order that its most important features shall be thrown into prominence, seek to discover its literary structure. We set this out as follows:--

Colossians i. 23-28.

A | i. 23. THE HOPE OF THE GOSPEL.

a | Which was preached.

b | In all creation.

B | i. 23-26. THE MINISTER.

c | I became a minister.

d | Sufferings for you.

e | Fill up afflictions of Christ.

f | The body, the church.

c | I became a minister.

d | Stewardship for you.

e | Fill up the Word of God.

f | The mystery.

B | i. 26. THE MYSTERY.

g | Hidden.

h | From ages and generations.

g | Manifested.

h | To saints.

A | i. 27, 28. THE HOPE OF THE GLORY.

b | In you.

a | Whom we preach.

Before passing on to the exposition of these verses, let us spend a moment with this structure in order that we may appreciate the light that it throws upon the theme. It is bounded by “Hope”; in the first section by the hope of the *gospel*, in the last section by the hope of the *glory*. Two words are used in these opening and closing sections for “preach”, the first is *kerusso*, “to proclaim as a herald”; the second is *kataggello*, “to preach”, and that with eagerness, as the intensive prefix *kata* suggests. The hope of the gospel is heralded “in all creation that is under heaven”: the hope of the glory is the riches of the glory of the mystery which is being proclaimed among the nations (the preposition *en* being translated, in verse 23 in the A.V., by “to”, in the clause “to every creature”, and by both “among” and “in” in verse 27—“among the Gentiles” and “in you”). We draw attention to this without comment here in order that the reader of the A.V. may the better be enabled to see the force of the parallel.

Under the heading “The Minister”, Paul twice asserts that he “became a minister”, and that both his sufferings and his stewardship were “for you”, the first phrase meaning “on your behalf” (*huper*), the second “unto you” or “with a view to you” (*eis*). The “filling up” of afflictions is balanced by the “fulfilling” of the Word of God. We have used the same words “fill up” in both cases, and will show the reason later.

The great themes of this special ministry of the apostle are said to be “his body, the church”, and “the mystery”. These two statements are complementary, the dispensation of the mystery being concerned with that church which is being called out now to form the body of Christ.

The special character of the mystery is that it was hidden in God, whereas the special character of the present dispensation is that this hidden mystery is now made known.

We are particularly concerned, however, with “The mystery manifested by God”, and now turn our attention to certain features of outstanding interest. As already mentioned, twice the apostle affirms that he was made “a minister” in connection with this revelation. In the first case, in verse 23, he links his special ministry with that hope of the gospel which knows no limits in its proclamation, but is addressed to every creature which is under heaven. Better understanding of this expression is gained by a consideration of its parallel expression in verse 27. A glance at this verse will show that the “Hope of the gospel” and the “Hope of the glory” are intimately connected with “this mystery among the Gentiles”: Paul was made a minister of that truth.

The second mention of his ministry is connected with the body “which is the church”, whereof Paul is made a minister. It is very clear from these two statements that Paul’s ministry was intimately associated with the Gentiles, the mystery, and the church, which is His body.

The word used by Paul for “minister” is *diakonos*, which is easily recognizable in its English form, *deacon*. We must distinguish between *doulos* and *diakonos*. *Doulos* means a bond slave, and emphasizes relationship, *diakonos* indicates rather the actual

ministry performed. Some have derived the word from *dia*, “through”, and *konis*, “the dust”, as of one who runs with speed, but this is a fanciful derivation, and, as *Trench* says, forbidden “by the quantity of the second syllable”. It is more probably derived from *dioko*, “to pursue”, “to hasten after”. In the prison epistles the apostle uses the word seven times, and it may be of service to tabulate the occurrences:--

“That the Gentiles should be joint heirs, and a joint body, and joint partakers of His promise in Christ by the gospel whereof I was made a minister” (Eph. iii. 7).

“Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things” (Eph. vi. 21).

“Paul and Timothy, bond slaves of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons” (Phil. i. 1).

“Epaphras, our beloved fellow bond slave, who is for you a faithful minister of Christ” (Col. i. 7).

“The hope of the gospel whereof I Paul was made a minister” (Col. i. 23).

“The church, whereof I am made a minister” (Col. i. 24, 25).

“All my state shall Tychicus declare unto you, who is a beloved brother and a faithful minister and fellow bond slave in the Lord” (Col. iv. 7).

The Lord in the days of His flesh emphasized the lowly character of the ministry of a *diakonos*, saying:--

“Whosoever will be great among you let him be your *minister* even as the Son of man came not *to be ministered* unto but to *minister*, and to give His life a ransom of many” (Matt. xx. 26-28).

The close association of lowliness and self-sacrifice that marked the ministry of the Saviour is found in its degree in His follower, Paul:--

“Giving no offence in anything, that the *ministry* be not blamed. But in all things approving ourselves as the *ministers* of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings” (II Cor. vi. 3-5).

This lowliness and self-sacrifice are distinctive features in Paul’s ministry of the mystery. First, his lowliness—see how he interposes the words: “Unto me, less than the least of all saints, is this grace given” (Eph. iii. 8), in that passage where his claims for exclusive revelation are highest. Or again, when writing to Timothy of the glorious gospel put into his trust, he immediately adds: “He counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious” (I Tim. i. 12, 13). Then consider his sufferings as a direct outcome of his ministry:--

“He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: For I will show him how great things he must suffer for My name’s sake” (Acts ix. 16).

If a “great and effectual door” was opened to Paul, there were inevitably “many adversaries” (I Cor. xvi. 9). A catalogue of the sufferings of Paul is a revelation. By sea and by land, in city or in desert, at the hands of the mob, or at the hands of opposing believers, he was beset with suffering. Not only did he suffer physical hardships, but the

added indignity of bonds, beatings and stripes, both at the hands of fellow-countrymen and of the Romans. Even when he was in the Roman prison, some outside went so far as to preach Christ of contention, hoping thereby to add to his afflictions. As we ponder these things, and consider the very small amount that we have been called upon to endure for Christ's sake, we must feel ashamed of our rebellion, our lack of grace, our impatience.

Writing to the Colossians from prison, the apostle speaks of "filling up that which is behind of the afflictions of Christ", and it is to this close association of suffering with his ministry that he alludes. Let us mark his words carefully:--

"Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His body's sake, which is the church; whereof I was made a minister" (Col. i. 24, 25).

No one instructed in the Scriptures would tolerate for a moment any interpretation of the above passage that made the apostle's sufferings supplement the atoning work of Christ. In that great sacrifice for His people the Lord was *alone*. It is only in the subsequent ministry to that people that "fellowship with His sufferings" is possible. The language of the apostle in this chapter, both as to the work of Christ, and his own ministry, leaves us without doubt that there is an intentional parallel, which, once seen, places the sufferings endured by the apostle in their true place. In the preceding section, he had spoken of the reconciliation and blameless presentation of the church "in the body of His flesh through death". Just as Christ's great work presents the church holy, and unblameable, and unproveable in His sight, so the goal of Paul's ministry was to present every man perfect in Christ Jesus. Just what that presenting perfect may involve must be left until we reach the verse which deals with that subject, but it has such bearing upon the ministry of Paul that we must include it here:--

In the body of His flesh	\	Christ's work for His church
Through death	}	in which none may share
To present holy, etc.	/	(Col. i. 22).
In my flesh for His body's sake	\	Christ's work for His church
Through afflictions	}	in which members of His body may share
To present every man perfect.	/	(Col. i. 24-28).

When the apostle, speaking of the sufferings of Christ, used the expression, "fill up that which is behind", he had a definite quantity before his mind. This may sound crude to some, but it is resident in the initial statement of Acts ix. 16. A similar figure is used when speaking of "filling up" sins (I Thess. ii. 16); or of the filling up of the measure of the fathers (Matt. xxiii. 32). It becomes less offensive and more consoling as we pursue the thought, and remember that the very hairs of our heads are numbered, and that the tears of the saints are put into the Lord's bottle for remembrance.

Apart from those sufferings that are necessary result of our own foolishness or lack of faithfulness, it is a joy to know that all sufferings connected with true ministry are, first of all, the sufferings and afflictions *of Christ*. Just as the apostle, when speaking of his

imprisonment, always associates it with the Lord, “the prisoner of the Lord”, “the prisoner of Jesus Christ”, “an ambassador in bonds”, and never with the malice of Israel, or of Satan, or Rome, so may all the children of God take comfort from the fact that by the time any affliction reaches them it has done so by divine *permission*, and we may cease to think of the human or spiritual adversary, while we glory in the fact that all such may become “afflictions of Christ”, and be endured by us as members of His body.

At first we are apt to think that the expression, “the afflictions of Christ”, should read, “the afflictions for Christ”, and in our anxiety to preserve the truth concerning His one great sacrifice, we may be tempted, as it were, to put out our hand to save the ark of God.

In II Cor. i. 5 we meet with a similar expression: “For as the sufferings of Christ abound unto (*eis*) us, so through (*dia*) Christ abounds also the consolation.” In Eph. iii. 13 he says: “Wherefore I desire that ye faint not at my tribulations for you, which is your glory”, and in II Tim. ii. 9, 10, he says: “I suffer trouble as an evil doer, even unto bonds Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with *aionion* glory.”

These things, while having a fullness of meaning when written of the apostle Paul, are not entirely without application to ourselves. No service rendered in the name of Christ for the truth of the mystery, and for the church which is His body, will be devoid of some measure of affliction, but it will be a priceless comfort to us all if we can ever remember that such sufferings are “of Christ” and “for His church”, and that they are permitted, overruled and sanctified.

**#13. The mystery manifested by God (i. 23-28).
“The stewardship that fills up the Word of God.”
pp. 92 - 96**

In the preceding article, we set out the structure of Col. i. 23-28, and afterwards devoted most of the space to that aspect of ministry which is associated with the sufferings of Christ for His body’s sake, which is the church. The ministry of the mystery expounded in Col. i. 23-28 is twofold, and in order that none shall miss this fact, we will repeat here one section of the structure which will be found complete on page 51:--

- B | i. 23-26. THE MINISTER.
 - c | I became a minister.
 - d | Sufferings for you.
 - e | Fill up afflictions of Christ.
 - f | The body, the church.
- c | I became a minister.
 - d | Stewardship for you.
 - e | Fill up the Word of God.
 - f | The mystery.

Here every feature is in harmonious balance. Paul's stewardship "for you" is no mere office, it is accompanied by afflictions "for you" that would be enough to daunt the boldest. This stewardship or dispensation "filled up" the Word of God, but not without a personal appreciation of the afflictions of Christ, which were also to be "filled up". The object for which the sufferings were borne was "the body, the church"; the dispensation which filled up the Word of God was "the mystery", and "the mystery" is the name of that phase of God's dealings with men under which He reveals His secret purpose concerning a particular company of the redeemed. These are taken out mainly from among Gentiles, who are blessed beyond the highest aspirations of Israel, or the terms of their covenants. Thus is revealed a secret purpose never committed to writing until found a place in the prison ministry of the apostle Paul.

We therefore take up our study at the second division of the apostle's ministry, and consider what he intends to convey in the words: "According to the dispensation of God which is given to me for you." The word translated "dispensation" is *oikonomia*. It is the word translated "stewardship" in Luke xvi. 2. The word is made up of two Greek words meaning "house management". In meaning, the old English word "steward" is not far removed from it, for literally a steward was a sty-ward, from the Anglo-Saxon *stigu*, a farm, and *weard*, a ward or guard.

The apostle refers to this particular stewardship in Eph. iii. 2 and 9 (R.V.), and in Col. i. 25. Though the references are not many in number, they are so complete and full that nothing but unbelief or blindness can prevent the reader from seeing how distinct this ministry of the apostle must be from all that went before, and from all that was going on around him:--

"I Paul, the prisoner of Christ Jesus for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward. How that by revelation He made known unto me the mystery" (Eph. iii. 1-3).

Several items of importance in this statement need bringing into prominence.

(1) *Paul's dispensation or stewardship is here intimately connected with his imprisonment as "the prisoner of Christ Jesus."*—We therefore regard as synonymous his stewardship of the mystery and his prison ministry. They are, so far, interchangeable. Not until he became the prisoner of Christ Jesus was the dispensation of the mystery entrusted to him, for until his earlier activities ceased with imprisonment, he was fulfilling another office. Paul was always the apostle of the Gentiles and a steward of the mysteries of God (I Cor. iv. 1), such as the mystery of change (I Cor. xv. 51), or the mystery of Israel's blindness (Rom. xi. 25), but the ministry of his earlier epistles, though to the Gentiles, did not minister to them "*the mystery*".

(2) *This imprisonment is definitely "for you Gentiles" and to "you-ward"*.—While the believing Jews is not actually excluded from this stewardship, the fact remains that few Hebrew believers in Christ ever seem to embrace the doctrine of the prison epistles. The mystery is essentially concerned with the *Gentile* believer.

(3) *This dispensation is called “the dispensation of the grace of God”.*—Grace is the characteristic of the whole administration, and legalism in any shape or form is an intruder. One has but to read Eph. ii. 11 and 12 to get some idea of the utter necessity of grace if those there described are to be saved and blessed.

(4) *This stewardship is primarily the stewardship of “The mystery”.*—This term is explained both in Eph. iii. and Col. i. as that section of God’s age-purpose that had not been made a part of the Scriptures, or even alluded to in them, but was kept entirely a secret until Israel’s defection was seen to be complete at Acts xxviii.

(5) *Finally, this mystery, which is the grand theme of this dispensation, was made known to Paul by “revelation”.*—Neither the wit nor the imagination of man could have foreseen what God intended to do when Israel, the appointed channel of blessing to the nations, so signally failed. Unless God had made known His purposes of grace “by revelation” we should all still be as much in the dark as ever.

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the dispensation of the mystery, which has been hidden from the ages in (or by) that God Who created all things according to the purpose of the ages” (Eph. iii. 8, 9, 11).

Here again are items that challenge investigation:--

(1) One of the characteristics of this dispensation of the mystery is the making known of those riches of Christ which are “unsearchable”. This is the very essence of a mystery, and should shut the mouths of those who oppose and say that they can discover this “so-called mystery” in the Old Testament or the Gospels.

(2) Another similar feature of this dispensation of the mystery is that it is hidden “from the ages” or “since the ages”: known unto God, but unrevealed since before the foundation of the world.

(3) While not forming a part of Scripture up to this time, the fact that it was “according to the purpose of the ages” shows that there will be perfect harmony between this ministry and all other ministry that is of God as soon as each is seen, rightly divided, in its allotted place.

The third reference to Paul’s stewardship of the mystery is found in the passage before us (Col. i. 25, 26):--

“His body, which is the church, of which I became a dispenser, according to the dispensation of God, which was given me for you, to fill up the Word of God, the mystery which has been hid from the ages and from the generations, but now is made manifest to His saints.”

The additional items that come to light in this passage are:--

(1) The dispensation of the mystery, given to Paul as the Lord's prisoner, and made known to him by revelation, concerns a church, whose special constitution and character is that it is "The body of Christ". While references to a "body" may be found in I Cor. xii. (see "*The Apostle of the Reconciliation*", pages 154-157), or Rom. xii. in close association with spiritual gifts, it is evident that here we have a new company in harmony with the new commission and stewardship now introduced.

(2) Further, this revelation of the mystery "fills up" the Word of God. While the same words can mean "to fulfil", as with some of the O.T. prophecies (for example, Matt. i. 22), a slightly different shade of meaning attaches to the word in the Prison Epistles. *Pleroo* occurs exactly 14 times in this set of epistles, as follows:--

- "The fullness of Him that *fill*eth all in all" (Eph. i. 23).
- "That ye *may be filled* unto all the fullness of God" (Eph. iii. 19).
- "That He *might fill* all things" (Eph. iv. 10).
- "*Be filled* with the Spirit" (Eph. v. 18).
- "*Being filled* with the fruits of righteousness" (Phil. i. 11).
- "*Fulfil* ye my joy" (Phil. ii. 2).
- "*I am full*" (Phil. iv. 8).
- "My God *shall supply* all your need" (Phil. iv. 19).
- "That ye might *be filled* with the knowledge of His will" (Col. i. 9).
- "To *fill up* the Word of God" (Col. i. 25).
- "Ye *are complete* in Him" (Col. ii. 10).
- "*Complete* in all the will of God" (Col. iv. 12).
- "The ministry *fulfil* it" (Col. iv. 17).
- "That I may *be filled* with joy" (II Tim. i. 4).

It is at once evident that the idea expressed by this word is in most cases that of completion, filling up to the complete measure. That is what the revelation of the mystery does in regard to the rest of Scripture.

The revelation of the remaining part of the purpose of the ages with which the rest of Scripture is concerned, is in itself complete, for it has in view two spheres only, and with these it deals thoroughly. It reveals a sphere of blessing in the earth, and another sphere of blessing in the New Jerusalem, the heavenly city. The revelation of the mystery crowns the whole by making known a yet higher sphere of blessing, even in the heavenlies, or at the right hand of God. As Eph. i. 10 indicates, by this ministry the highest pinnacle of heavenly glory is united with the very ends of the earth.

(3) This mystery is said to have been hidden either by God, or in God, since, or away from, the ages and the generations, but it is now made manifest to His saints. "Ages" contain an element of time, "generations" contain an indication of character; both are maintained in the words "now" and "saints". The contrast is important enough to justify a restatement:--

"HIDDEN"	over against	"MANIFEST".
"AGES"	over against	"NOW".
"GENERATIONS"	over against	"SAINTS".

Past and present ages and generations have, alas, been antagonistic to the purpose of God, but a literal rendering of Eph. iii. 21 reads: “unto all the generations of the age of the ages”, and suggests that in that day there will be a complete reversal of this attitude towards the things of God.

While to those who have seen the truth of the mystery, with its unique character, and intimate connection with the prison ministry of the apostle, these scriptures are overwhelmingly convincing, it is, nevertheless, a fact that many apparently sincere and earnest children of God oppose and debate every item brought forward. It is a blessing to realize that the last word is with the Lord, and while we must use every legitimate means to make known the truth, we must not strive, but, having given our witness, leave it in the hands of the Lord, Who only is able to convince and to convert. To those of us who do yield the assent of heart and lip to the glorious fullness of the apostle’s later ministry comes the word of admonition:--

“Be not ashamed of the testimony of our Lord, nor of me (Paul), His prisoner”
(II Tim. i. 8).

**#14. The mystery manifested by God (i. 23-28).
“The hope of glory.”
pp. 131 - 135**

Following upon the manifestation of the mystery to the saints is the statement that God would also have them know “what is the riches of the glory of this mystery among the Gentiles, which is Christ among you the hope of the glory, Whom we preach” (Col. i. 27, 28). By including, as we may, Col. i. 29, with its reference to “His inworking, which inworketh in me in power” we find here the three features contained in the great prayer of Eph. i. 15-20:--

“That ye may know what is the HOPE of His calling, and what the RICHES of the GLORY of His inheritance in the saints: and what is the exceeding greatness of His POWER to us-ward who believe, according to the INWORKING of His mighty power.”

The Ephesians were taught to pray for that which God “would make known”. Prayer for this knowledge without the corresponding assurance would have been unwarranted.

The making known of these riches of glory is in harmony with another statement of the apostle’s in verse 8:--

“That I should preach among the Gentiles the unsearchable riches of Christ” (Eph. iii. 8).

Because they are “unsearchable”, they can also be called “the riches of the glory of this mystery”. Both passages—Col. i. 27 and Eph. iii. 8—declare that these riches are made known “among the Gentiles”.

The words “Christ in you” should be translated “Christ *among* you”. *En* followed by the plural is so translated many times, and is actually found in the same verse—“*among* the Gentiles.” So that the reader may see for himself that such is a consistent translation, we give a few out of more than one hundred passages, where the A.V. renders *en* followed by the plural as “among”:-

- “None other name given *among* men” (Acts iv. 12).
- “Inheritance *among* them which are sanctified” (Acts xxvi. 18).
- “Obedience to the faith *among* all nations” (Rom. i. 5).
- “Christ, Who was preached *among* you” (II Cor. i. 19).
- “That I might preach Him *among* the heathen” (Gal. i. 16).

The doctrine of the indwelling Christ or of the indwelling Spirit is not here in view. The glory that is here made known is not the glory of God in connection with the salvation of the Gentiles. It is definitely stated to be “the riches of the glory of this mystery” which, as explained in the sequel, is associated with “the hope”. So that this glory must be the glory of which the Gentiles hope to become partakers as the result of the revelation of the mystery.

This hope of the glory is evidently something different from anything hitherto revealed, for it forms a definite feature of the prayer in Eph. i. 15-19. Moreover, it is called “the hope of His *calling*”, because that calling is very intimately associated with “the hope of the *glory*”. Again, in Eph. i. 15-19 “the riches of the glory” are linked with “His inheritance in the saints”, a connection which finds a parallel in Col. i.:-

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light” (Col. i. 12).

It would seem reasonable to expect that a consideration of the usage and occurrences in the prison epistles of the word “riches” would throw some light upon the particular “riches of the glory” of Col. i. 27. We give a list of these occurrences below:-

- “The forgiveness of sins, according to the *riches* of His grace” (Eph. i. 7).
- “What the *riches* of the glory of His inheritance in the saints” (Eph. i. 18).
- “That He might show the exceeding *riches* of His grace in His kindness toward us in Christ Jesus” (Eph. ii. 7).
- “That I should preach among the Gentiles the unsearchable *riches* of Christ” (Eph. iii. 8).
- “That He would grant you according to the *riches* of His glory” (Eph. iii. 16).
- “My God shall supply all your need according to His *riches* in glory by Christ Jesus” (Phil. iv. 19).
- “What is the *riches* of the glory of this mystery” (Col. i. 27).
- “Unto all *riches* of the full assurance of understanding, to the acknowledgment of the mystery of God—Christ” (Col. ii. 2).

The riches of grace that have already been enjoyed by faith and which are associated with redemption and forgiveness are to be “exceeded” in the ages to come by the riches of grace and kindness yet to be shown to us. Faith looks back, but hope looks forward, and in these exceeding riches yet to be displayed we shall find one phase of “the riches and the hope of the glory”.

Philippians is an epistle of practical outworking, so that the use of the word “riches” here does not take us back to redemption nor on to future ages, but in the “supply of all our needs” introduces the blessed present-day anticipation of the glorious future.

Another important occurrence is the last, in Col. ii. 2. There we have “all riches of the full assurance of understanding” that comes with the acknowledgment of the great central fact of the mystery of God, which is Christ, Who is all and in all. This brings us back to Col. i. 27. We are not left in doubts as to what constitutes the riches of the glory of the mystery. It is immediately defined: “Which is Christ among you, the hope of the glory.” Eph. ii. 11, 12 has already made clear the fact that the Gentiles before Acts xxviii. were “without Christ”, and that they had “no hope”. Since the revelation of the mystery, such a standing has been replaced by one of nearness, access, acceptance and hope that transcends all previous revelations of grace and glory. The very fact that “among the Gentiles” “Christ” was preached, independently of Israel or covenants, was in itself the pledge of their “hope of glory”. It opened to them all the riches of glory that belong to heavenly places and the new dispensation. To understand this was to receive added riches—the riches of full establishment in the truth of the new revelation (Col. ii. 2).

The strong personal note of Col. i. 27—“Christ among you”—is found also in Eph. ii. 17:--

“And *came* and preached peace to you which were afar off and to them that were nigh.”

The concluding words of this section—“Whom we preach”—indicate the way in which it could be said that Christ was among the Gentiles, and that He had come preaching peace. The Word of truth that makes Him known among the Gentiles to-day is, in a sense, equivalent to His own personal ministry among men. If only we believed this as wholeheartedly as we should, with what reverence we should treat the Scriptures that thus set Him in our midst. Just as there is a mystery in the great basic fact that God was manifested in the flesh, so there is, in a lesser degree, a mystic union between the living Word and the written Word:--

“Confessedly great is the mystery of godliness: God was manifest in the flesh
preached unto the Gentiles” (I Tim. iii. 16).

He was “received up in glory”, and the consummation of “the hope” is that “when Christ, Who is our life, shall be made manifest, then shall we also be made manifest with Him in glory” (Col. iii. 4).

The word “Gentile”, which is of great importance in the revelation of the mystery, occurs eight times in the prison epistles (the same number of occurrences as of the word “riches”). The passages concerned will repay study:--

- “In times past *Gentiles* in the flesh” (Eph. ii. 11).
- “The prisoner of Christ Jesus for you *Gentiles*” (Eph. iii. 1).
- “That the *Gentiles* should be fellow-heirs” (Eph. iii. 6).
- “That I should preach among the *Gentiles* the unsearchable riches of Christ” (Eph. iii. 8).
- “That ye henceforth walk not as other *Gentiles*” (Eph. iv. 17).
- “The riches of the glory of this mystery among the *Gentiles*” (Col. i. 27).
- “I am appointed a teacher of the *Gentiles*” (II Tim. i. 11).
- “And all the *Gentiles* might hear” (II Tim. iv. 17).

The five references in Ephesians are complete in themselves as may be seen below:--

- A | ii. 11. The past life. “In the flesh.” “Aliens.”
- B | iii. 1. The prisoner the mystery.
- C | iii. 6. The mystery itself. “Fellow.”
- B | iii. 8. The preacher. The unsearchable riches.
- A | iv. 17. The past walk. “In the vanity of the mind.” “Alienated.”

We can now bring together the opening and closing members of this section:--

- A | Col. i. 23. The HOPE of the gospel.
 - a | Heard Preached.
 - b | Every creature under heaven.
- A | Col. i. 27, 28. The HOPE of the glory.
 - a | Riches of glory.
 - b | Among Gentiles.
 - b | Among you.
 - a | Hope of glory.

We may perhaps, add that the expressions, “Every creature under heaven” of verse 23, and “All the world” of verse 6, must be interpreted in the light of verse 27.

Before we pursue our studies into Col. i. 28, it will be helpful to consider the corresponding member in the fourth chapter:--

- D | iv. 2-11. The mystery manifested by Paul.

The position of this member in the structure of the epistle as a whole may be seen by referring to Volume XX, page 57.

**#15. The mystery manifested by Paul (iv. 2-11).
pp. 170 - 175**

Reference to Volume XX, page 57, will show that the passage we have just considered, Col. i. 23-28, is balanced by Col. iv. 2-11 thus:--

- D | i. 23-28. The mystery manifested by God.
- D | iv. 2-11. The mystery manifested by Paul.

There are one or two features in this second member that appear to reflect the teaching given in the first, and so indicate to us the most essential parts of the passage. They can be seen as follows:--

Colossians i. 23-28.

- D | a | i. 25. The Word filled up.
- b | i. 26. The mystery manifested.
- c | i. 24. Afflictions for body's sake.
- d | i. 25. Paul's ministry and dispensation of God.

Colossians iv. 2-11.

- D | a | iv. 3. A door of the Word.
- b | iv. 4. Make mystery manifest.
- c | iv. 3. Bonds for the mystery.
- d | iv. 11. Paul's fellow-workers unto the kingdom of God.

It will be seen that both sections speak of the Word in relation to the ministry of the mystery; both speak of the manifesting of the mystery, the first by God Himself, the second by Paul, His servant; both speak of afflictions or bonds for the sake of the mystery and the church; and both allude to the ministry associated with this revelation. These four points of correspondence, while sufficient to establish the link between the two sections and to fix their place in the main outline, do not in any sense set forth section iv. 2-11 in its true structure. This passage, like all others in Scripture, conforms to a structural disposition of its subject-matter which we must now make clear:--

Colossians iv. 2-11.
The mystery manifested by Paul.

A		a		2. Pray.	\	
				b 3. The Word (<i>Logos</i>).	}	Paul.
				c 4. As I ought to speak.	/	
		a		5. Walk.	\	
				b 6. The Word (<i>Logos</i>).	}	Colossians.
				c 6. How ye ought to answer.	/	
A		d1		7. All my state.	\	
				e1 7. Tychicus shall declare.	\	“Of you.”
				f 7. Faithful and beloved.	\	
				e1 9. Onesimus shall make known.	/	
				f 9. Faithful and beloved.	/	“Comfort you.”
		d1		9. All things done here.	/	
		d2		10. Aristarchus.	\	
				e2 10. Fellow-prisoner.	\	“Of circumcision.”
		d2		10. Marcus.	\	
				e2 10. Cousin to Barnabas.	/	
		d3		11. Jesus.	/	“Comfort me.”
				e3 11. Called Justus.	/	

In the first chapter of this epistle, the apostle prays for the Colossians that they may be filled with all wisdom, and that they may walk worthy of the Lord (Col. i. 9, 10). Here he requests a place in their prayers.

In correspondence with “prayer, and watching in the same with thanksgiving”, is placed the passage: “Walk in wisdom toward them that are without, redeeming the time.” There is a closer relationship between prayer and walk than we sometimes credit:--

“If I regard iniquity in my heart, the Lord will not hear me” (Psa. lxxvi. 18).
 “Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts” (James iv. 3).

Paul desired the prayers of the saints on his behalf, but it would not have been fitting that those whose walk was not in harmony with their calling should enter into this most sacred fellowship. “The effectual fervent prayer of a righteous man availeth much” (James v. 16). And so for effectual prayer on his behalf, the apostle not only exhorts the saints to pray, but to walk, not only to give thanks, but to redeem the time, not only to watch in their praying, but to watch the effect of their walk upon those without.

For what did the apostle ask their prayers? He was a prisoner. Did he ask for deliverance? Roman prisons were not visited by inspectors, were not regulated by Parliament, and possessed no welfare committees. Material for urgent prayer was on every hand, yet not a word about his tribulation or weariness does the apostle intrude into his request. His one great objective is still “The Word”. The A.V. translation reads: “That God would open unto us a door of utterance.” The R.V. renders the same passage: “That God may open unto us a door for the Word.” An open door is a figure used several

times by the apostle, to suggest not merely an opportunity but rather an opportunity for service definitely indicated by God:--

“A great door and effectual is opened unto me, and there are many adversaries”
(I Cor. xvi. 9).

“A door was opened unto me of the Lord” (II Cor. ii. 12).

“How He had opened a door of faith unto the Gentiles” (Acts xiv. 27).

Let us not pass these passages by without a glance at their message. The first passage (I Cor. xvi. 9), where the open door is associated with many adversaries, has become almost proverbial. We seem instinctively to realize that the two things go together. This is to be expected, for if there is an active enemy of the truth, we must not be surprised to find him and his agents doing their utmost to block the way. This principle can be seen at work in Acts xiv. and xv.

Immediately following the opening of the door of faith to the Gentiles come certain men from Judaea with circumcision and law to block it (Acts xv. 1-5).

While the principle we are discussing is true, we must not be misled into the belief that *all* shut doors are of the devil, and that *all* open doors are of the Lord. The reference to the open door in II Cor. ii. 2 speaks of Troas. Now if we read Acts xv. 1-10, we shall find there two doors shut by the *Lord*—doors in Asia and in Bithynia (Acts xvi. 6, 7). These were divine prohibitions with the object of forcing the apostle on to Troas, so that there he might receive the vision of the man of Macedonia, and enter the open door into Europe. In each case the open door was an opportunity for the ministry of the Word, and Col. iv. 3 is no exception. In no case did the apostle open the door for himself—“Is opened”, “was opened”, “He had opened” are the words used. He lived in the spirit of the words written by John: “I have set before thee an open door, and no man can shut it” (Rev. iii. 8).

It is suggestive that it is to the church of Philadelphia, to which no rebuke is addressed, that the opened door is given. If the prayer for Paul revolves around “the Word”, that mystery of Christ for which he was in bonds, his solicitude for the Colossians is also concerned with the same subject—for the original reads: “Let the *Word* of you be always with grace.” This translation—rather than the A.V.: “Let your speech be always with grace”—makes more evident the parallel given in the structure.

The Athenians were celebrated for their elegance in conversation and discourse; such a quality of speech was called by the ancients “Attic salt”. The apostle, however, repudiates most emphatically the mere wisdom of words (I Cor. i. 17), and uses the figure of salt for *grace*. The fact that salt adds savour to food, and is a great preservative against corruption, is evidently in mind in the figure:--

“Let no corrupt communications proceed out of your mouth minister grace unto the hearers” (Eph. iv. 29).

In the expression, “redeeming the time” we have a word that is parallel with our “forestall”, which originally meant to “buy an article before it was put on the stall in open market”. It seems to indicate an eye for a bargain—but, in this case, a bargain for the Lord’s service. The word translated “time” (*kairos*) is twice rendered “opportunity” (Gal. vi. 10; Heb. xi. 15), and once, with a negative, is used to indicate lack of opportunity (Phil. iv. 10). When the apostle uses the same word in II Tim. iv. 2: “Preach the word; be instant in season, out of season”, the same idea of “redeeming the opportunity” is evident.

If we are to pray intelligently for one another, it is necessary that we should know something of one another’s affairs. So it is that both in Eph. vi. 18-24, and in Col. iv. 2-11 the request for prayer is followed by the sending of Tychicus to make known “all my affairs and how I do” and “all my state”. Tychicus was of Asia (Acts xx. 4) and is mentioned several times in the epistles, viz., Eph. vi. 21; Titus iii. 12 and II Tim. iv. 12. To him the apostle gives the title, “A beloved brother and a faithful minister and fellow-servant in the Lord” (Col. iv. 7).

To one who endured to the end of the apostle’s ministry such titles seem fitting, but how wonderful to read of Onesimus, once a runaway slave, that he too could be called by the apostle “a faithful and beloved brother”. When we read Paul’s letter to Philemon, a letter written at the same time as that to the Colossians, we can appreciate the bond that existed between Paul, the apostle, and Onesimus, the runaway slave:--

“I beseech thee for my son, Onesimus, whom I have begotten in my bonds
Received him, that is, mine own bowels If thou count me, therefore, a partner,
receive him as myself” (Philemon 10, 12, 17).

These two, Tychicus and Onesimus, were entrusted with the epistles to the Ephesians, to the Colossians and to Philemon, and were also given instructions to comfort the hearts of the saints by declaring all things pertaining to the apostle and his ministry.

Three others are next mentioned, Aristarchus, Marcus and Jesus, called “Justus”. Aristarchus appears for the first time in Acts xix. 29, where he is spoken of as a man of Macedonia, and one of Paul’s companions in travel. He, together with Gaius, was rushed into the theatre at Ephesus, and for the gospel’s sake endured some rough treatment. He accompanied the apostle on his journey back to Jerusalem (Acts xx. 4), and on his voyage to Rome (Acts xxvii. 2). He is called a man of Macedonia, and a Macedonian of Thessalonica, but that he was not a Gentile is evident from Paul’s statement in Col. iv. 11. The inclusion of Mark here is an encouragement to us all. As a younger man he had failed at a critical moment, and had left the service of the apostle. Here he is very graciously re-instated and commended to the church. This gracious attitude of the apostle is again evident in II Tim. iv. 11, where, in an atmosphere of desertion, the apostle can speak of the erstwhile deserter as “profitable to me for the ministry”. Better to be a Mark than a Demas. Instead of following the A.V. here: “sister’s son to Barnabas” we should read: “cousin to Barnabas.” *Anepsios* is used by *Eusebius* when he calls Symeon *ton anepsion* of Christ, because Cleophas, his father, was the brother of Joseph. This meaning of the word is found in the LXX (Tobit vii. 2), and in the classical writers. The

third person who joined in the sending of greetings to the church was Jesus, who is called “Justus”. We can quite understand that the name Jesus, common enough among the Jews, would appear too sacred a name to be put to common use among believers, and so Jesus was also called by the Latin name Justus:--

“Of the circumcision, these only are my fellow-labourers for the Kingdom of God, who have been a comfort to me.”

It appears that very few Hebrew Christians associated themselves with the great ministry of the apostle. Those who did thus serve together with the apostle, are mentioned with joy, but we must remember that the dispensation of the mystery and the imprisonment of Paul were “*for the Gentiles*”. While, therefore, the first section, Col. i. 23-28, speaks of the revelation of the mystery by God, and the exclusive dispensation received by the apostle, the second section, Col. iv. 2-11, shews that this exclusiveness did not render the apostle in the wrong sense independent. Most gladly he welcomed the intercession of the saints, and prized even the fellowship of a runaway slave, or of a re-instated Marcus. There is here a wonderful blending of deep doctrine and simple-hearted living, the mystery of God with its riches and glory, and “all my state” and the “comfort of hearts”.

We must now return to the first chapter and take up the thread of the epistle at verse 28, to find, as the structure of the epistle indicates, that we must turn back to Col. iv. once more to discover the sequel.

**#16. Preaching and prayer that presents perfect
(i. 28 - ii. 1 and iv. 12, 13).
pp. 212 - 217**

We have now considered the two members of the epistle that deal with the ministry and manifestation of the mystery, viz., Col. i. 23-28 and iv. 2-11. In the first case, the mystery was manifested by God *to* Paul, and in the second it was manifested *by* Paul to all who had, and have, ears to hear.

As a sequel, we have, as indicated in the structure, both preaching and praying, with the perfecting of the believer in view. The two members stand thus in the structure of the epistle as a whole, which is set out in Volume XX, page 57:--

E | i. 28 - ii. 1. Preaching to present perfect.
E | iv. 12, 13. Prayer to stand perfect.

In order that this new section shall be seen from the Word itself, and not merely from our disposition of the matter, we will quote the two passages from the A.V.:--

“Warning every man and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to His working which worketh in me mightily. For I would that ye knew what great conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh” (Col. i. 28 - ii. 1).

“Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis” (Col. iv. 12, 13).

The items that link these two passages together are the double reference to Laodicea, the use of *agonistic* terms, *agon* = “conflict” (Col. ii. 1), *agonizomai* = “striving” (Col. i. 29), and “labouring fervently” (Col. iv. 12). These are subordinate, however, to the central theme:--

“That we may present every man perfect in Christ Jesus” (Col. i. 28).

“That ye may stand perfect and complete in all the will of God” (Col. iv. 12).

The correspondence will be the more readily perceived if set out as follows:--

Paul (Col. i. 28 - ii. 1).

- A | METHOD.—Warning and teaching.
- B | ACCOMPANIMENT.—Striving (*agonizomai*).
- C | OBJECT.—Present perfect.
- D | ANNOUNCEMENT.—For I would that you should know.
- E | ACCOMPANIMENT.—What great conflict I have for you.
- F | OBJECTS.—For Laodicea and for as many as have not seen my face in the flesh.

Epaphras (Col. iv. 12, 13).

- A | METHOD.—Prayers.
- B | ACCOMPANIMENT.—Labouring fervently (*agonizomai*).
- C | OBJECT.—Stand perfect.
- D | ANNOUNCEMENT.—For I bear him record.
- E | ACCOMPANIMENT.—That he hath great zeal for you.
- F | OBJECTS.—For Laodicea and for Hierapolis.

Let us follow the teaching of these passages step by step. First as to the methods adopted by these two servants of the Lord. The one employed “warning and teaching”, the other “praying”. The apostle has recognized this double ministry elsewhere:--

“I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward, according to his own labour. God’s fellow-workers are we, God’s husbandry, God’s building are ye” (I Cor. iii. 7-9).

The ministry of the apostle in this special labour for the Colossians is described as “warning and teaching”. If the reader will refer to the structure of the epistle given in Volume XX, page 57, he will see that the central member commences with the word “*Beware*”. The great difference between Ephesians and Colossians is in this central section (Col. ii. 4-23) with its warning notes:--

“And this I say lest any man beguile you.”

“Beware lest any man spoil you.”

“Let no man therefore judge you.”

“Let no man beguile you of your reward.”

Admonition or warning belongs to the training and discipline of children: it presupposes life and position in the family:--

“Ye fathers, provoke not your children to wrath, but bring them up in the nurture and *admonition* of the Lord” (Eph. vi. 4).

Admonition or warning belongs to growth, to walk, to the things that accompany salvation, to the prize or reward, not so much to salvation in its first place:--

“Know ye not that they which run in a race run all, but one receiveth the prize. So run that ye may obtain All our fathers were under the cloud, and all passed through the sea, and were all baptized all did eat all drank but with many of them God was not well pleased Now all these things happened unto them for ensamples: and they are written for our *admonition*” (or warning) (I Cor. ix. 24 - x. 11).

“Warning and teaching” are related as “practice and doctrine” are related.

We must now turn our attention to the central theme. In this chapter there are two “presentings”, and they are intimately associated:--

- (1) “In the body of His flesh through death *to present* you holy and unblameable and unreproveable in His sight” (Col. i. 22).
- (2) “That *we may present* every man perfect in Christ Jesus” (Col. i. 28).

The reader is sufficiently taught, we trust, to realize that the work of Christ on our behalf is so complete, that to speak of adding to it or “perfecting” it is nothing short of treason. The words used preclude all possible addition. What can be added to holiness? and what improvement can there be upon a condition which is both unblameable and unreproveable in God’s sight. That which is *unreproveable* there is surely *unimproveable* here; and yet the fact remains that Paul does say, and in the near context, “That I may present every man perfect”, even though the ink that wrote verse 22 was scarcely dry.

The difficulty lies in the word “perfect”, and the meaning that it has attached to it in modern speech. The derivation of the English word, however, takes us nearer to the meaning of the Greek original. “Perfect” has come into English through the old French

parfait, which in its turn comes from the Latin *per* = “thoroughly” and *facere* = “to make”. Now the word “fact” comes from the same verb *facere*, and if we can see in the word “perfect” the idea of making that which is a “fact” in Christ, a “fact” also experimentally, we shall be near the truth contained in the two presentings of Col. i. There is, however, only one true method of arriving at the meaning of a word, and that is by a canvass of its usage together with its etymology.

The word translated “perfect” in Col. i. 28 is *teleios*, and if we bring together the various words that are derived from the same root or stem, we shall be in a position to understand its essential meaning.

- (1) *Telos* An end “Then cometh the end” (I Cor. xv. 24).
- (2) *Teleo* To end “I have finished my course” (II Tim. iv. 7).
- (3) *Teleios* What has reached its end “Every man perfect” (Col. i. 28).
- (4) *Teleiotes* Perfection “Let us go on unto perfection” (Heb. vi. 1).
- (5) *Teleioo* To finish “That I might finish my course” (Acts xx. 24).
- (6) *Teleios* Perfectly “Hope to the end” (I Pet. i. 13).
- (7) *Teleiotes* Finisher “Author and Finisher” (Heb. xii. 2).

There are other words used in the N.T. derived from the same source, and also quite a number of compounds, but we have sufficient for our purpose in the list above. The etymology of the word suggests that “perfect” has something to do with the “end” with a “finish”. The usage of the word leaves us without any doubt. It is found as an antithesis to “begin” and “beginning”, and is employed in association with the running of a race with a prize in view. It is used of Christ Himself in connection with the “finishing” of His work, although the idea of His “being made perfect” as a result of his sufferings cannot be tolerated, if by the word “perfect” we mean moral or spiritual improvement. Let us take a few occurrences of the word “perfect” in order to establish its meaning by its usage:--

“Having *begun* in the Spirit, are ye now *made perfect* by the flesh?” (Gal. iii. 3).

Here the word is used in its natural meaning. Over against “begun” the apostle places “made perfect”, where the mind thinks of the idea of “ending” or finishing”’:--

“Therefore leaving the word of *the beginning* of Christ (A.V. margin), let us go on unto *perfection*” (Heb. vi. 1).

Here once more a literal rendering throws “beginning” and “perfection” or “ending” into prominence:--

“That as he had *begun*, so he would also *finish*” (II Cor. viii. 6).

Here, the word translated “to make perfect” in Gal. iii. 3 is translated “to finish”’:--

“I have fought a good fight, I *have finish* my course, I have kept the faith” (II Tim. iv. 7).

The figure that occurs with the use of this word both in I Corinthians and Hebrews, also in Ephesians, is that of a full-grown adult:--

“Howbeit we speak wisdom among them that are *perfect* I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat” (I Cor. ii. 6; iii. 1, 2).

“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are *perfect* (of full age), even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the word of the beginning of Christ, let us go on unto perfection” (Heb. v. 12 - vi. 1).

“Till we all come to the *perfect man* that we henceforth be no longer *children*” (Eph. iv. 13, 14).

With the knowledge that we now have of the word under discussion, we can return to Col. i. and realize that there is no intrusion into the finished work of Christ by Paul’s statement, but rather the idea that the believer, whose holiness is already an unalterable fact in Christ, should by teaching and admonition make that fact real experimentally, that he should take to the end, or to its logical conclusion, such a glorious position as is his by grace. When the same apostle speaks of yielding the body as a living sacrifice, he calls it a “reasonable” or “logical” service, in other words, the exhortation of Rom. xii. is but the logical sequel of the doctrine of Rom. vi., or the “perfecting holiness” of II Cor. vii. 1.

When we come to the great central section with its warning “Beware!” we shall find that it largely deals with a false sanctification that had its base in the flesh, and was not the outcome of that completeness in Christ, which is the glory of the revelation of the mystery. The apostle knew too well that it is easy to become simply a doctrinaire; this he had already countered in Ephesians—with its perfect balance of doctrine with practice, and in Philipians—with its exhortation to “work out” because it was God Who “worked in”.

A further expansion of this truth is found in the next corresponding section of Colossians, viz., ii. 2, 3 and iii. 1-4. To these passages we must turn in our next articles.

The Coming of the Lord.

#17. The N.T. fulfillment.

The revelation of the Lord (I Corinthians).

pp. 23 - 27

We saw that to the Thessalonians the apostle opened up his teaching on faith, love and hope, and we found them “waiting for God’s Son from heaven”. I Corinthians defers the glorious development of the theme of faith, love and hope until chapter xiii., but gives a place in the opening chapter to another aspect of this writing:--

“I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. That in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ” (I Cor. i. 3-7).

The word that is used for the second coming in I and II Thessalonians is *parousia*, a word which is used in Matt. xxiv. 3, 27, 37 and 39. The occurrences of the word in both epistles to the Thessalonians are six in number: I Thess. ii. 19, iii. 13, iv. 15, v. 23 and II Thess. ii. 1 & 8. Omitting those passages that use the word of an individual “coming” (as in Titus), the remaining references to the *parousia* are I Cor. xv. 23; James v. 7, 8; II Peter i. 16, iii. 4, 12 and I John ii. 28. These passages provide a complete revelation of the character, time and accompaniments of the second coming and, on examination, they will be found to associate this coming entirely with the hope of Israel. The observant reader will have noticed that there are no references to the *parousia* of the Lord in the epistles of the mystery. This we must consider at some later time.

The Apocalypse.

The word used in I Cor. i. 7 is not *parousia* but *apokalupsis*, and should be rendered *revelation*. The word usually refers to a mode of inspiration (as in Gal. ii. 2—“I went up by revelation”), but in several passages it is used of the second coming of the Lord (*see* II Thess. i. 7; I Pet. i. 7, 13; iv. 13; Rev. i. 1 and I Cor. i. 7). To the churches at Corinth and Thessalonica, therefore, the apostle uses both words to express the hope before them: *parousia*—the personal presence, and *apokalupsis*—the unveiling of that Person. II Thess. i. 7 associates the unveiling with “flaming fire” and “vengeance”, and this statement is but a summary of the great book of the unveiling—“The Book of the Revelation.”

It was this that occupied the hearts of the church at Corinth and at this revelation the Corinthians were warned that there would be another unveiling—that of their own works: “For the day shall declare it, because it shall be revealed by fire” (I Cor. iii. 13). The close association of the sins of fornication and the eating of things sacrificed to idols found in I Cor. vii. and viii. becomes more intense when we read these chapters in the light of Rev. ii. 14 & 20, and of the covenants, old and new. The Corinthians were encouraged

to remember that, at this revelation, to those who had “so run”, the award of an incorruptible crown would be given.

The hope of the church during the period of the Acts was the coming of the Lord as set forth in Matt. xxiv. and in the Revelation, and, closely associated with this phase, we find, in I Cor. i. 3-7, a strong emphasis upon supernatural gifts.

Spiritual gifts.

The apostle thanks God for the rich endowment received by the Corinthians: “That in everything ye are enriched by Him, in all utterance, and in all knowledge” (I Cor. i. 5). The word *logos*, translated here “utterance”, refers to the spiritual gifts detailed in I Cor. xii. 8: “To one is given by the Spirit the *word* of wisdom: to another the *word* of knowledge, by the same Spirit.” “All knowledge” is linked with prophecy, the understanding of all mysteries, and the faith that removes mountains (I Cor. xiii. 2). And in verse 8, in association with prophecies and tongues, “knowledge” is among the gifts that shall vanish away. The apostle speaks of these gifts not only as an enrichment, but as a confirmation: “Even as the testimony of Christ was confirmed in you” (I Cor. i. 6). This confirmatory character of spiritual gifts is found in other passages, for example, in Heb. ii. 3, 4:--

“Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him, God also bearing witness, both with signs and wonders, and with divers miracles, and distributions of holy spirit (the gifts, not the Give), according to His own Will.”

Again, in writing a subsequent letter to the Corinthians, the apostle refers to this same thing:--

“Now He which confirmeth (the same word as in I Cor. i. 6) 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).

While the inward “seal and earnest” is found in Eph. i. 13, 14, the external anointing and confirmation belong to this earlier period which is governed by the hope of Israel. The spiritual gifts are not to be separated from the hope of the Lord’s coming; they are essentially connected with it: “So that ye come behind in no gift: waiting for the revelation of our Lord Jesus Christ” (I Cor. i. 7).

“Till He come.”

The hope of the church as expressed in I Cor. i. cannot be different from that of the same church mentioned in I Cor. xi. No details concerning the Lord’s coming are given in the latter chapter because it is only introduced to convey the thought of the continued remembrance of the Lord’s death “till He come”. That this coming, however, is the revelation of the Lord already referred to in I Cor. i. 7, is indicated by its close proximity to the same spiritual gifts (I Cor. xii.). If it is argued from I Cor. xi. 26 that as the Lord has not come, we must still observe the Supper, could it not also be argued from

I Cor. i. 3-7, that as the Lord has not come, we must still “come behind in no gift: waiting for the revelation of our Lord Jesus Christ”?

In the second instance the fallacy of the argument is more manifest, *for we do not possess the gifts*. In the first instance, however, the gathering round the Lord’s table would *appear* to fulfil all the requirements, but, when we take into account the solemn statements of the closing verses of this chapter, it is manifest that the mere observance of the ordinance may only be an apparent obedience.

“Guilty of the body and blood of the Lord For this cause many are weak and sickly among you and many sleep” (I Cor. xi. 27-34).

Again, in I Cor. x. 16, 17, a vital connection is established between the “one body” and the “one loaf”. As this “one body” is clearly the one church possessed of the varied spiritual gifts (I Cor. xii. 12, 13, 27), it is clear that the continuation of the Lord’s Supper by those who have not spiritual gifts, is as lacking in scriptural justification as the observance of the Supper based upon the argument that the words “Till He come” cover the present dispensation. When the hope of Israel passed away from the immediate horizon, gifts passed with it.

The connection between the Lord’s Supper and the new covenant is another feature linking this coming with the restoration of Israel. The reader is referred to the series “Studies in the Prophets” in Volume XVIII, page 37, for an article showing the connection of the restoration of Israel with the new covenant. The church of the mystery is so far removed from the restoration of Israel, that it has its place during the very period when Israel are set aside. The phase of the Lord’s coming that constitutes the hope of that church differs in many respects from the hope of the church during the Acts. It is connected neither with spiritual gifts to confirm, nor with symbolical rites to remember, nor with the new covenant (which cannot be severed from the hope of Israel—*see* Jer. xxxi. 31-37). The “new testament” of Matt. xxvi. 28 is exactly the same as the “new covenant” of Heb. viii. 8.

The parousia.

The *parousia*, or “personal presence” aspect of the Lord’s coming occurs in I Cor. xv. 23: “Christ the firstfruits; afterward they that are Christ’s in His *parousia*. Then the end.” The reader is referred to Volume XX, page 188, for the connection between firstfruits and the second coming. While much else must be said in the exposition of this passage as a whole, in its reference to the second coming of the Lord, it is but one of a series of passages that present an unbroken testimony. It is evident that the particular resurrection of those who are in Christ at His *parousia*, that is in view here, is described with fuller detail in verses 51-58. In so doing the apostle is not inspired to add anything to prevent his readers associating the “last trump” here with the last trump of which John subsequently writes in the Apocalypse; neither does he see anything in the coming of the Lord as then taught and expected that would prevent him from intimately connecting that coming with Israel’s restoration, as witness the “When then” of I Cor. xv. 52, and Isa. xxv. 1-9. In Matt. xxiv. the Lord associates His coming with,

and indeed dates it as, the period “after the tribulation”. In II Thess. ii. that coming is directly connected with the man of sin, and must therefore come *after* the church of the one body has ceased on the earth: the same is true in I Cor. xv.

One cannot have the hope associated with the early part of the Acts, with its baptisms, its gifts and its close connection with Israel, and at the same time hold to the one hope of our calling, with its one baptism, its absence of gifts, and its dissociation from Israel. That many attempt this incongruous combination, and are apparently blessed in so doing, cannot justify any trifling with truth or the setting up of an argument of mere expediency. If the Lord were swift to mark iniquity, or if He refused to accept anything short of perfection in service, who of any of us would stand?

#18. The N.T. fulfillment.

The hope before Jew, Gentile, and “the creature” (Romans). pp. 65 - 68

In bringing our investigation of the earlier epistles of Paul to a close we have to consider the testimony of the epistle to the Romans. We shall not find in it the precision of I Thess. iv., because the hope was by that time well taught and believed. Instead, we have references to the various accompaniments of the Lord’s coming, these being necessary to complete the revelation of truth.

The seven passages in Romans.

Seven passages in the Epistle refer to the coming of the Lord, or to some event that necessitates it. These passages taken together form a complete whole:--

- A | ii. 1-6. Jew and Gentile. Reward and punishment.
- B | viii. 17-25. Deliverance from bondage of the creature.
- C | xi. 26. The Deliverer. Isa. lix. 20 quoted.
- D | xiii. 11-14. Salvation nearer than when we believed.
- C | xiv. 9-12. The Judge. Isa. xlv. 23 quoted.
- A | xv. 12, 13. Jew and Gentile. The hope.
- B | xvi. 20. Satan bruised shortly.

Jew and Gentile.

The first passage is one of judgment, and judgment yet to come: “The day of wrath and revelation of the righteous judgment of God” (Rom. ii. 5). This judgment of God is administered by the Lord Jesus Christ: “In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel” (Rom. ii.16). Jew and Gentile are in view in this passage, but there is appended the statement that “there is no respect of persons with God” (Rom. ii. 11).

The parallel passage of Rom. xv. 12, 13 brings Jew and Gentile together in hope. The force of this passage is blunted in the A.V. by the rendering of the word “hope” in verse 12 as “trust”. The passage should read:--

“There shall be a Root of Jesse, and He that shall rise to reign over the Gentiles: in Him shall the Gentiles HOPE, now the God of the HOPE fill you with all joy and peace in believing, that ye many abound in the HOPE through the power of the Holy Ghost.”

The argument of chapter ii. is that the Jew, equally with the Gentile, shall be judge; the argument of chapter xv. is that the Gentile, equally with the Jew, shares in the hope brought in by the “Root of Jesse”. These trains of thought we must take up more fully in the series devoted to the epistle to the Romans. For the moment we pass on to chapter viii.

The creature.

Here we leave Jew and Gentile, and deal with the creature as such. In Rom. v. 12 Adam is introduced, and from that verse to the end of chapter viii. we are dealing with deeper issues than those connected with either Gentile or Jew, considered separately. Here we find suffering endured in view of glory.

“The glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the revelation (*apokalupsis*) of the sons of God” (Rom. viii. 18, 19).

Here we have “the creature”, a deeper principle than that of nationality, Jew or Gentile. Here, too, we have “sons of God”, equally a greater sphere, and going back to Adam and Eden (Luke iii. 38).

This revelation of the sons of God awaits resurrection, when

“the creature itself also shall be delivered from the bondage of corruption in the liberty of the glory of the children of God awaiting for the adoption, the redemption of our body” (Rom. viii. 21-28).

This “salvation by hope” that looks forward to the complete emancipation of “the creature”, the “redemption of the body”, demands such intimate acquaintance with the arguments of chapters v., vi. and vii. that we leave this passage also for closer study in due course. For the moment the one thing that concerns us is the gathering up of the varied items in Romans that illuminate the doctrine of the Lord’s coming.

With this passage, that goes back to Adam and Eden, it is only natural that we should take Rom. xvi. 20 that likewise goes back to the same occasion:--

“The God of peace shall bruise Satan under your feet shortly” (Rom. xvi. 20).
“I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Gen. iii. 15).

While in the first instance this prophecy looks to Christ Himself at Calvary, it also looks forward to the second coming when all the “seed” shall have entered by “adoption”

into their glorious portion. Rom. viii. and xvi. deal with phases of the hope that transcends all limitations and dispensational boundaries, and make no difference to the most exclusive presentation of truth as given in the epistles written either before or since Acts xxviii.

Deliverer and Judge.

Rom. xi. 26 is part of a large section, occupying chapter ix.-xi., which deals with the dispensational positions of Israel and the Gentiles. Rom. xiv. 9-12 is part of a section, occupying the whole of chapter xiv. and part of xv., which deals with the particular interrelationship of Israel and the Gentile, the latter being now received and saved by the same Christ. In Rom. xi. 26 Gentiles are warned that a limit is set to the period of Israel's blindness: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." The hope of Israel can only be deferred to God's good time: it can never fail.

A salutary word is given in Rom. xiv., possibly to the Gentile believer in his new-found liberty, wherein he was liable to despise the weaker scruples of his Hebrew brother:--

"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ" (Rom. xiv. 10).

That judgment seat will be set up at the coming of the Lord, and is in view in I John ii. 28 and other similar passages. It remains therefore to heed the last central word, viz., Rom. xiii. 11-14:--

"It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the DAY IS AT HAND: let us therefore cast off the works of darkness, and let us put on the armour of light."

Whether it be Peter (II Pet. iii. 11), James (Jas. v. 7), John (I John iii. 1-3), or Paul (Rom. xiii. 11-14), all agree in the moral issue, the practical outcome of the doctrine of the Lord's coming, viz., "*Be ye also ready*".

**#19. The mystery that fills up the Word of God.
“The one hope of your calling” (Ephesians).
pp. 110 - 112**

We have now considered the complete scriptural teaching concerning the second coming of the Lord, with the exception of that of the prison epistles of Paul and of those pastoral epistles which were written after Acts xxviii. One thing at least has been established by this study—that the doctrine of the second coming is not by any means peculiar to the New Testament. Indeed it has been forced upon us by the sheer weight of the available evidence that there is not one N.T. reference to the second coming yet noticed, that is not either a quotation from the O.T. or an expansion of its teaching. The reader may find profitable study in traversing the ground already covered to discover the O.T. links. They are manifestly on the surface in Matt. xxiv. and in the Apocalypse. I Thess. iv. 16, 17 is not a new revelation; the mystery mentioned in I Cor. xv. 51 relates, not to the coming of the Lord, but to the “change” of the living believer at His coming; and the mystery of Rom. xi. 25 refers, not to the coming of the Deliverer, but to the duration of Israel’s blindness.

The one hope of your calling.

If the prison epistles belong to the same dispensation as that which obtains throughout the rest of the N.T., or even in that part of it which follows the Gospels, then the hope will be the same, and will be expressed in similar terms. It will take place at the same time, in similar circumstances, and in the same sphere. There need be no mystery about our quest here; we have but to “search and see”. While it is true that spiritual things can only be spiritually discerned, it is also true that the spirit of wisdom and revelation is not needed to count the number of times the *parousia* is mentioned in Ephesians, or to determine whether or not the archangel’s voice is said to arouse the members of the one body.

In Eph. i. 17-23 we have a wonderful prayer recorded. It was in the first instance the prayer of the apostle Paul for the Ephesian saints, and he prays for nothing less than the spirit of wisdom and *revelation* in the knowledge of “Him”—either of Him (the Lord) or of it (the mystery) or probably of both, for they are inseparable (Col. ii. 2, R.V.). This spirit is in the first instance that “ye may know what is the *hope* of His calling”. Now if the hope before the Ephesians had been already expounded in Paul’s earlier epistles and public ministry, why should teaching cease at Eph. i. 16, and prayer for *revelation* commence? The prayer includes three subjects, two of which are confessedly new:--

“The riches of the glory of His inheritance in the saints” and
“The exceeding greatness of His power to usward who believe when He raised
Him from the dead far above all.”

The hope of His calling forms one of the seven features in the unity of the Spirit given in Eph. iv., where it is called “the hope of your calling”. This one hope cannot be

severed from the “one body” and the “one Spirit”, for they are linked by the words “*even as ye are called—in one hope of your calling*”.

There is no actual mention of the second coming of the Lord in Ephesians, but one or two statements are given that look forward to the end, and we must consider the evidence which they provide. “The dispensation of the fullness of times” when all things shall be gathered up in Christ, whether things in heaven or in earth, may refer to the great consummation towards which the purpose of the ages moves, but if it does, nothing is said as to the Lord’s coming from heaven to earth.

The prior hope.

In Eph. i. 12 we read: “That we should be to the praise of His glory, who first trusted in Christ.” The word for “first trusted” is, in the original, *proelpizo*, and does not occur elsewhere in either the N.T. or the LXX—its literal meaning is “pre-hoped”. The passage is in correspondence with the words of verse 6, as shown in the structure:--

Eph. i. 5, 6. | A | Predestinated as children.
 B | According to the good pleasure of His will.
 C | To the praise of glory of His grace.
 D | *Highly favoured in the Beloved.*
 * * * * *
Eph. i. 11, 12. | A | Predestinated as to inheritance.
 B | According to purpose will.
 C | To praise of His glory.
 D | *Who fore-hoped in Christ.*

Pro in composition indicates *place, time* or *preference*. Instances of the third meaning are found in Rom. iii. 9 and xii. 10: “Are we better than they?” and “In honour preferring one another”. And this meaning harmonizes with the parallel, “highly favoured”, of verse 6. The hope of Ephesians is “prior” not only and not so much in the sense of time, although this is undoubtedly true, but rather in the sense of high favour and dignity—indeed, “far above all principality”. “The *exceeding riches* of His grace” follow closely upon the statement of our being “made to sit together in the heavenlies in Christ Jesus” (Eph. ii. 6, 7).

It must be acknowledged that positive teaching concerning the second coming of the Lord does not enter into the revelation of the mystery in this epistle. If, however, we believe that “the hope of Israel was entertained by the apostle up to the time of his visit to Rome and his all-day conference with the leaders of the Jews there, then we are faced with two alternatives: either we must believe that the one hope concerning which the apostle prayed so deeply in Eph. i. was a hope known to all familiar with those O.T. passages considered in this series, or we must believe that with the revelation of the mystery was made known a new and corresponding hope. If the latter of these alternatives is not true, then the character of our hope is not, after all, distinctive or unique, and our calling, associated with a mystery hitherto unrevealed (Eph. iii.) and a

sphere and period hitherto unknown (Eph. i. 3, 4) has no corresponding hope. But such is not the case; our hope and our calling are in harmony.

We have other epistles to examine before our study is complete, and we shall find in them evidence which is both positive and conclusive. To this investigation we must address ourselves in our next article.

**#20. The mystery that fills up the Word of God.
“The hope of glory” (Colossians).
pp. 146 - 149**

It will be remembered that in writing to both the Thessalonians and the Corinthians, the apostle brings together in very vital connection “faith, hope and love”. This blessed trio is found both in Ephesians and Colossians. In Ephesians we read:--

“That we should be to the praise of His glory, who had a prior *hope* in Christ
after I heard of your *faith* in the Lord Jesus, and *love* unto all the saints” (Eph. i. 12-15).

The passage in Colossians is somewhat similar, the order, however, being reversed, and hope mentioned last:--

“We give thanks . . . since we heard of your *faith* in Christ Jesus, and of the *love* which ye have unto all the saints, on account of *the hope* which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel . . .” (Col. i. 3-5).

The subject that receives the fullest attention in this passage is “the hope”. Let us note the various items in its definition.

- (1) It is laid up in heaven.
- (2) It formed part of the “word of the truth of the gospel”.
- (3) Which had all the world in view.

A superficial reading has led some to make of this passage a close parallel with I Pet. i. 4: “An inheritance reserved in heaven for you.” The words “reserve” and “lay up”, however, are different, and the occasion when this inheritance is entered is very different also. “To lay up” is the translation of *apokeimai*, which occurs four times in the N.T.:--

“Here is thy pound which I have kept laid up in a napkin” (Luke xix. 20).

“The hope which is laid up for you in heaven” (Col. i. 5).

“Henceforth there is laid up for me a crown of righteousness” (II Tim. iv. 8).

“As it is appointed unto men once to die” (Heb. ix. 27).

The first occurrence, a non-doctrinal usage, gives the elementary meaning of the word, “laid up as in a napkin”. The parallel passage (Matt. xxv. 18) indicates that this man “went and digged in the earth, and *hid* his lord’s money”.

We are already acquainted with the fact that the mystery as revealed in Ephesians and Colossians is said to have been “hidden” from ages and generations (Col. i. 26; Eph. iii. 9), and that the very life of the members of the one body is said to be “hid” with Christ in God, so that a hope “laid up” as a talent in a napkin is in harmony with a life “hid” and a mystery hitherto unrevealed.

This hope is laid up “in heaven”. In one sense this is true of all blessings, for “every good and every perfect gift cometh from above”, but it is not true that every blessing will be enjoyed “in heaven”. Some will be enjoyed on earth, and some in the new Jerusalem. Those blessings that are not only heavenly in character, but which can only be enjoyed “in the heavenly places far above all”, are those which pertain to the high calling of the mystery.

This special hope was made known to the Colossians by “the word of the truth of the gospel”, an expression so in line with Eph. i. 13 as to be an intentional reference to the same thing. Let us put them together:--

“Who had a prior hope in Christ, in Whom, ye also, upon hearing THE WORD OF TRUTH, THE GOSPEL of your salvation having believed, were sealed with the holy spirit of promise.”

“For the hope that is laid up for you in heaven, whereof ye heard before in THE WORD OF THE TRUTH OF THE GOSPEL which bringeth forth fruit your love in the spirit.”

This gospel had come unto the Colossians and all the world. The word “come” does not imply that when the apostle wrote these words the gospel referred to had actually been preached “in all the world”. The word “come” is *parontos*, a participle of the verb *pareimi*, “to be beside”, which also supplies us with the more familiar *parousia*, which means the actual, personal, presence of the Lord.

Peter, it will be remembered, emphasized that which he called “present truth” in II Pet. i. 12, which had in view the coming of the Lord as the day-star of Old Testament prophecy (II Pet. i. 16-21). That phase of truth was “present”, or, as we sometimes say, “obtained”, for the dispersion for whom he wrote. In the same sense the “laid up” hope of the mystery was “present”, or “obtained”, for those to whom Paul ministers in these prison epistles. This is “the present truth” for us, and just as Peter prayed that his hearers might be established in the present truth, so Paul prayed also (Col. i. 28, ii. 13). What we do well to remember is that a redeemed Israelite, called under the dispensation ministered by Peter, could not be “established” in truth that belonged to members of the one body; it would not be *present* truth to him. And just in the same way, the members of the one body cannot be established in truth outside that which is *present* to them, but only in that which has to do with the high calling of the mystery.

The apostle expands this idea of “present truth” a little later in the same chapter. After claiming the ministry of the one body as something very exclusively his own by reason of a dispensation given to him by God, “even the mystery” hitherto hidden from ages and generations, he proceeds:--

“But now is made manifest to His saints (*see ‘all saints’ in i. 4*): to whom God would make known what is the riches of the glory of this mystery (*see Eph. i. 18: ‘The hope of His calling, the riches of the glory of His inheritance in the saints’*), among the Gentiles (*see Col. i. 6: ‘Unto you and all the world’*) which is Christ among you the hope of glory” (Col. i. 26, 27).

The very fact that, in spite of the setting aside of Israel, and in spite of the cessation of supernatural gifts, Christ could be preached “among the Gentiles” necessitated some basis other than that given in earlier Scriptures. For where, apart from the mystery epistles, can we find warrant for going with a message of supernal grace and glory to Gentiles, independently of Israel, the new covenant, and the promises made to Abraham? Neither Israel, the new covenant, nor the promises to Abraham enter into the gospel and hope of the church which is His body.

The third chapter contains a further statement concerning our hope:--

“When Christ, Who is our life, shall be made manifest, then shall ye also be made manifest with Him IN GLORY” (Col. iii. 4).

With this passage we should read Titus ii. 13:--

As we should like to devote rather more space than we have at our disposal now to a consideration of one or two other distinctive features of this hope, we reserve further comment until we write the next article of the series. For the moment we have seen that the same exclusiveness that belongs to the mystery itself belongs also to the hope of the mystery. We leave with the reader the thought that while some may look forward to the high privilege of meeting the Lord *in the air*, and others of going *in with Him to the marriage feast*, those blessed with all spiritual blessings according to the terms of Eph. i. 3-14 entertain the hope of one day being made manifest with Him *in glory*.

#21. The mystery that fills up the Word of God. His appearing (II Timothy). pp. 186 - 189

In our last article we paused at the comparison between Col. iii. 4 and Titus ii. 13. These passages have two features in common which are specially connected with the hope of the mystery.

The first is the word “appearing”; the second the word “glory”. In Col. iii. 4 “appear” in the original is *phaneroo*, and in Titus ii. 13 it is the cognate word *epiphaneia*. Before Acts xxviii. Paul uses the two words *parousia* and *apokalupsis* (“coming” and “revelation”) when speaking of the Lord’s coming, using *epiphaneia* once when speaking of the “brightness” of the *parousia* (II Thess. ii. 8). After Acts xxviii. he never again uses either of the words *parousia* or *apokalupsis* to define the second coming

of the Lord, but takes up and uses the word *epiphaneia*. The very distinction of terms is eloquent. If the inspired apostle thus indicates a difference by the marked way he uses terms, it is for us, if we really believe God's Word, to acknowledge the difference and approve the things that are more excellent.

Epiphaneia occurs in Paul's epistles after Acts xxviii. as follows:--

"Keep until the *appearing* of our Lord Jesus Christ" (I Tim. vi. 14).

"The *appearing* of our Saviour Jesus Christ" (II Tim. i. 10).

"The Lord Jesus Christ, Who shall judge the quick and the dead at His *appearing* and His kingdom" (II Tim. iv.1).

"Them also that love His *appearing*" (II Tim. iv. 8).

"The glorious *appearing* of the great God" (Titus ii. 13).

The first reference in II Timothy does not relate to the second coming, which leaves us four passages. This "appearing" was the object, not only of the apostle's hope, but also of his love. He speaks of a crown of righteousness which shall be given not to himself only, but also to all those who love His appearing. That this is a most practical thing is evident by reading the verses that follow. In direct contrast with those who "love His appearing" is the pitiable example of Demas, who forsook the apostle—"having *loved* this present age".

There are some who put the doctrine of the second coming aside as being most impracticable teaching, and likely to breed a company of mere dreamers. II Tim. iv. reveals that this is far from being the truth, and Titus ii. is most positive in its teaching concerning the practical value of the hope of the church.

Titus ii. gives words of practical instruction to old and young; men and women. Servants, or more strictly speaking slaves, are exhorted to "adorn the doctrine of God our Saviour in all things", and this practical exhortation is emphasized by the passage dealing with the hope of the church:--

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus ii. 11-14).

The gist of this passage appears to be that the grace of God not only saves, but teaches us how to live subsequently, and that new life is expressed negatively by the denial of worldly lusts, and positively by righteousness, which, in its turn, is further expanded by placing in contrast "this present world" and "the glorious appearing", as in II Tim. iv. 8-10.

The simple sentence shorn of all explanatory matter is—"The grace of God teaches us that we should *live looking*." This is in marked contrast with II Tim. iv., where Demas "loved this present age": here, we are taught how to live "in this present age". There Demas is contrasted with those who "love His appearing"; here the true life in this

present age is characterized by “looking for the appearing”. The words “glorious appearing” should be remembered that in Col. i. 27 we found that the preaching of Christ among the Gentiles during this parenthetical period (“to fill up the Word of God”, Col. i. 25) was the pledge of their hope of *glory*, and that when Christ, Who is our life, shall be made manifest, then ye also, shall be made manifest with Him in *glory*. So it is with Titus ii. 13, the blessed hope is the manifestation of the *glory*. When hope is realized, then that which has only been partially enjoyed “by faith” will be entered in reality. Even now “by faith” we are raised together and made to sit together in the heavenlies: then, when hope is realized, we shall sit there in reality.

It would not be a realization of my calling to find myself in the millennial kingdom, however blessed and far beyond all merit such a lot would be. It would not be a realization of my calling to find myself, for any possible reason, occupying one of the twelve thrones of the apostles. No, my faith has received the testimony of God concerning this dispensation of the mystery, and the hope of that calling can only be realized “far above all”. At present the Lord Jesus waits until the time appointed shall come. Before He descends, with all His angels, to take the kingdom and reign, He will be made manifest “in glory”. There will be a moment which will be “the manifestation of the glory of the great God and our Saviour Jesus Christ”. When that takes place, every member of the blessed company that constitutes “the church which is His body” shall be “made manifest with Him in glory”. How do they get there? We are not told, and some questions of a similar nature are not answered (I Cor. xv. 35). No one, whatever be his calling, can enter into the realization of it apart from resurrection, but whether the resurrection of this church will be individual or collective, visible or invisible, is not revealed. The church of the mystery is not numbered among the denominations of Christendom. Its sudden cessation would have no effect upon the religious world. Its inception, its course, and its conclusion, are alike secret. Some will hear the archangel’s voice; some will hear the last trump; but not so the church of the one body. Before that archangel speaks, or that last trump shall have sounded, every member of His body shall have been “manifested with Him in glory”.

We have not included Phil. iii. 20 in our study, believing that there the apostle deals with the *prize* of the high calling and not its *hope*. We mention this in case our readers should think that it had been overlooked. This “blessed hope” is unconnected with signs of the times, except that as we see on the horizon the gathering together of events prophesied in Scripture, we know that our own hope is nearer. If only we could just “live looking”, this present age would have no hold upon us; we should indeed “love His appearing”.

We have now given the doctrine of the Lord’s coming a survey, in which, though we have had to pass over many interesting details, we have not consciously omitted any item of importance. Apart from the hope of the one body, the whole doctrine of both the O.T. and the N.T. on this subject is one and indivisible. While we dare not attempt to decide for others what constitutes their hope, it is plain to ourselves that I Thess. iv. is not the blessed hope of Titus ii. or of Col. i. and iii.

Here we must take leave of the subject, and in closing return to the point from which we commenced. The second coming of the Lord, as generally received, is not *the theme* of the prison epistles, and as their peculiar message is the basis of our own testimony, the absence of that doctrine from our pages in the past can be easily understood. We do, however, entirely endorse the teaching that the world can never grow better apart from the personal presence of the Lord, neither can the great and precious promises to Israel, the nations, or creation itself, be realized apart from His return. All this is true, without altering our own sphere of blessing and hope. Though different companies of the redeemed have as their respective hopes varying phases of the Lord's manifestation, differing as greatly as the hope of those whose inheritance is found "above all principality" differs from that of those meek ones who shall "inherit the earth", nevertheless all—kingdom, church, body and bride—are united in the one blessed fact that the Lord Himself is their hope. "Let us "live looking".

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

#13. The prophecy of the seventy weeks (ix.---Part 4). pp. 27 - 33

The prophecy of the seventy weeks of Dan. ix. is divided into three parts, each of which is devoted to an explanation of events associated with one of the great time-periods of the prophecy. This can be seen more easily if set out as follows:--

Dan. ix. 24-27.

- A1 | ix. 24. SEVENTY SEVENS.
 - a | Finish transgression.
 - b | Make an end (*chatham*) of sin.
 - c | Make atonement for iniquity.
 - a | Bring in everlasting righteousness.
 - b | Seal up (*chatham*) vision and prophecy.
 - c | Anoint the Most Holy.
- A2 | ix. 25, 26. SEVEN SEVENS and SIXTY-TWO SEVENS.
 - a | The City.—Restoration.
 - b | The Messiah.—Coming.
 - c | Seven sevens and sixty-two sevens.
 - c | After sixty two sevens.
 - b | The Messiah.—Cut off.
 - a | The City.—Destroyed.
- A3 | ix. 26, 27. THE ONE SEVEN. THE MIDST OF THE SEVEN.
 - a | Desolation decreed (*shamem*). End of Desolator.
 - b | Covenant made.
 - c | One seven.—7 years.
 - c | Midst of seven.—3½ years.
 - b | Covenant broken.
 - a | Desolation decreed (*shamem*). End of Desolator.

“*Seventy weeks are determined upon thy people and upon thy holy city.*”—The word “determined” means “to cut off”, and the passage indicates that God has set apart this period of time in which He will accomplish His purposes for the people and the city. At first there appears to be an undue repetition in the words of verse 24: “To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity.” But on examination the verse is found to be both true, like all Scripture, and prophetic.

“To finish” is a translation of *kala*, which means “to restrain”, or “shut up”, as in a prison: “Zedekiah *had shut him up*” (Jer. xxxii. 3). As a substantive it is translated “prison”, as in I Kings xxii. 27, II Kings xvii. 4 and eight other places. “The transgression” that is to be “shut up”, or “imprisoned”, has already been spoken of in Daniel. *Pesha*, “transgression”, and *pasha*, “transgressor”, occur in Daniel only in viii. 12, 13 and 23. To read these occurrences in their contexts is of itself sufficient

indication that the period of the last seven of Dan. ix. is the setting, and as to *what* “transgression” is to be “imprisoned”:-

“The little horn magnified himself against the prince of the host, and by him the daily sacrifice was taken away, and the place of the sanctuary was cast down. And an host was given him against the daily sacrifice by reason of *transgression* the *transgression* of desolation in the latter time of their kingdom when *the transgressors* are come to the full” (Dan. viii. 11-13, 23).

In Dan. ix. and Matt. xxiv. 15 it is “the *abomination* of desolation”: here it is “the *transgression* of desolation”. This refers to the violation of the temple and its sacrifices, and the desolation, once more, of Jerusalem. The day, however, is fixed when this desolation shall for ever cease, and the Desolator be imprisoned. It does not require great perception to see here a forecast of the incarceration of the Beast, the False Prophet and Satan as revealed in the Apocalypse.

“*To make an end of sins.*”—The word “*chatham*” occurs again in the sentence: “*To seal up the vision and prophecy.*” Job uses the expression: “My transgression is sealed up in a bag and thou sewest up mine iniquity” (Job xiv. 17). In Deut. xxxii. 34 the Lord is quoted as saying: “Is not this laid up in store with Me, and sealed up among My treasures?” and goes on to speak of the day of vengeance. In Dan. xii. 4 there is a *paronomasia*, “shut up” being *satham*, and “seal” being *chatham*, and this is repeated in verse 9, “shut up” being there “close up”. It appears that the sense of “sealing” here is not so much that of confirmation as of “closing” or “shutting up”. The one other reference to “sealing” in Daniel is in connection with the den of lions (vi. 17), and the object of that sealing is given: “That the purpose might not be changed concerning Daniel.” The statement as to the sealing up of Israel’s sins must be read with such other wonderful expressions as:-

“Thou wilt cast all their sins into the depths of the sea” (Micah vii. 19).

“Thou has cast all my sins behind Thy back” (Isa. xxxviii. 17).

“I will remember their sin no more” (Jer. xxxi. 34).

The reason why God can righteously seal up Israel’s sins, sew them in a bag, and cast them behind His back, is that the great atonement has been accomplished by Christ.

“*To make reconciliation for iniquity.*”—Here the word is *kaphar*, and means “to make atonement”. This is vital. This is precious. It belongs to no one section of the redeemed. In spite of what certain words in the English translation may from a superficial reading appear to teach, atonement belongs to both Old and New Testaments. This vital theme is too vast to be dealt with here, but we have devoted some space to it in the series entitled “Redemption”, which should be consulted.

Thus end the first three blessings that are to come. Three more follow as a sequel:-

“To bring in age-abiding righteousness.”

“To seal up the vision and prophecy.”

“To anoint the Most Holy.”

Righteousness is to be the characteristic of Jerusalem and her people at the time of the end:--

“Thou shalt be called the city of righteousness, the faithful city” (Isa. i. 26).

“A King shall reign in righteousness” (Isa. xxxii. 1).

“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness” (Isa. lxii. 1).

It is not easy to arrive at an understanding of the words, “to seal up vision and prophecy”. Some think that their purport may be that vision and prophecy will have finished their work and be no more needed. The statements may mean that God will set His seal to vision and prophecy and all will be fulfilled. Or, as Dan. xii. 4 indicates, a sealing up of the prophecies until the time of the end may be foreshadowed. Malachi is called in Rabbinical writings, “The Seal of the Prophets” because, with him, O.T. prophecy comes to an end. At present, however, we feel it wise to refrain from expressing a decided opinion as to the true interpretation, and we think that our readers will hold, with us, that rather than risk the perpetuation of error it is better thus to refrain.

“*To anoint the Most Holy.*”—In Scripture the words translated “Most Holy” are never used of persons, but always of things dedicated to God. They should be rendered “Holy of Holies”, and refer to the cleansing of the sanctuary spoken of in Dan. viii. 14.

These six items cover the glorious restoration that is to take place, but events of great magnitude occur before the goal is reached—events that revolve around the persons and work of Christ, and Anti-Christ:--

“From the going forth of the commandment to restore and to build Jerusalem unto an Anointed One, a Prince, shall be 7*7 and 62*7; the street shall be built again: and the wall, even in troublous times. And after 62*7 shall Messiah be cut off, but not for Himself” (Dan. ix. 25, 26).

Some of our readers may have noticed that we did not trouble to show that this prophecy was accurately fulfilled. As to this it is common knowledge that the received date for the 20th year of Artaxerxes is B.C.454, and 62*7 or 434 years + the 7*7 or 49 years after B.C.454 brings us to A.D.29, the received date for the crucifixion, but when we faced the involved accounts of Herodutus, Thucydides, Xenophon and others, and the evidence of the Behistun Rock that must be unravelled before B.C.454 could be arrived at, we felt that little good would be accomplished by the survey—and it is contrary to our principles to accept any testimony without investigation. Let it be quite clear, however, that we implicitly believe that Dan. ix. is correct; whatever may be proved or fail to be proved from secular history. It would not, for instance, shake our faith in the slightest if some archaeological discovery called for another readjustment of dates; no one, however learned, would be prepared to go into the witness box and declare on oath the exact number of years after Christ this present year called A.D.1932 really is. From Adam to Christ chronology is constant in Scripture. Since then God has written no chronology in Scripture, and seeing that the calendar of the period after Christ is so muddled and involved, it is questionable whether God has not intentionally frustrated the

attempts at forecasting prophetic dates. The interested reader will find a helpful summary on the subject in *The Companion Bible*, Appendix 57. When we are dealing with the statements of Scripture, however, we are on solid ground. The Lord rode into Jerusalem, and was acclaimed by the people as the Son of David, when it was near to Passover, and therefore in the month Nisan (Matt. xxi. 1-16), which is the same month in which the decree was issued by Artaxerxes (Neh. ii. 1). "After" this Messiah was to be cut off. "To be cut off" implies death by violence, e.g., "Neither shall all flesh be *cut off* any more by the waters of a flood" (Gen. ix. 11). The expression is, moreover, in constant use in the law where it is used as of the cutting off of an offender from all covenant relations, and of the consequent bearing of his own iniquity: "That soul shall be utterly cut off, his iniquity shall be upon him" (Num. xv. 31). It is most blessedly true that when the Messiah was cut off it was, as the A.V. renders it, "not for Himself", but the original of Dan. ix. 26 does not justify that translation, for it says, "and have nothing". Instead of a throne, He had a cross. Instead of many diadems, He wore a crown of thorns. Instead of a kingdom, He had a tomb. Of all the glories spoken of by the prophets, "He had nothing"! We are thankful for the earlier vision of Dan. vii., which reveals that in God's own time He should be invested with sovereignty, but that meanwhile iniquity was to rear its head and make its final grasp at world-wide dominion before the end came.

This is the revelation of the final week of Daniel. The people of a prince that shall come destroy the city of Jerusalem. Is this limited to the destruction under Titus in A.D.69? Jerusalem was again destroyed by the Romans in A.D.135. Again in A.D.559, in 636, in 1098, 1099, 1187 and 1244 was this city besieged, plundered and destroyed, by Persian, Saracen, Crusader and Turk—all people of the coming Gentile prince who shall be the incarnation of anti-Semitic cruelty. The focal point of Dan. ix. 27 is the confirmation, by this mighty prince, of a league. While the word *berith* usually refers to the covenants of God, it is used in a lower sense. The word is used when the "league" between king Asa and Ben-hadad, and the breaking of a "league" between Ben-hadad and Baasha are spoken of. In Isa. xxviii. 15 it is called a "covenant with death and sheol", and inasmuch as this awful covenant was made as a refuge from a threatened overflowing scourge, we can see that it speaks of the same prophetic period as does Dan. ix. 27. As the apostle Paul has declared, covenant breaking belongs to the time of the end (Rom. i. 31; II Tim. iii. 3). Apostates shall forsake the holy covenant, and do wickedly against it (Dan. xi. 30-32), and deceitful dealings, even after a league has been made, are spoken of in Dan. xi. 23.

Apparently, the little horn, the final Satanic king, will enter into an agreement with Israel at the opening of Daniel's last week. At the expiry of 3½ years he breaks his word, turns round upon this people and their worship, and attempts to blot out all sign and evidence of Israel's God and worship. What has been going on in Russia is a faint foreshadowing of his policy:--

"He shall cause the sacrifice and oblation to cease."

And for the overspreading of abominations he shall make it desolate" (Dan. ix. 27).

Al kanaph, "overspreading", means "a wing". *Ginsburg*, whose authority in matters of the Hebrew text is beyond our estimation, suggests that the true reading should be

Al kanno, “in its stead”, as we read in i. 7, where it is translated “in his estate”. If this reading be the true one, the passage would read:--

“He shall cause the sacrifice and the oblation to cease, and IN ITS STEAD shall stand in the holy place” (*see* Matt. xxiv. 15) “the abomination that maketh desolate”.

Scripture uses the word “abomination” for an idol.

This blasphemy and wicked opposition lasts no longer than 3½ years, as Rev. xiii. 5 confirms:--

“Even unto the consummation, and that determined shall be poured upon the desolator” (Dan. ix. 27).

Here is a reference to the future outpouring of the vials of wrath, ending with the consignment of the beast to the burning flame (Dan. vii. 11 and Rev. xix. 20). With this the prophecy of Dan. ix. ends.

The remaining chapters (x.-xii.) are an expansion of detail bearing upon the closing seven years and the activities of the evil king at the end. This has been demonstrated in the structure of Dan. ix.-xii. given in Volume XXI, page 150. To these more intimate details we must address ourselves in the closing articles of this series.

#14. Principalities and powers (x). pp. 68 - 72

The prophecy of the seventy sevens, recorded in Dan. ix., is marked by two main features: (1) Israel’s final restoration and blessing, (2) The rise of the antichristian power at the time of the end. These two features are intimately related, so that it is practically impossible to study one without studying the other. The three concluding chapters of Daniel, viz., x., xi. and xii., are one, and should be considered together with chapter ix. This we have already demonstrated in the structure of ix.-xii. set out in Volume XXI, page 150.

The two great sections, ix. and x.-xii. are allied, as may be seen by comparing the statements made in each. We make one comparison here:--

“And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate” (or the desolator) (Dan. ix. 27).

“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall be corrupted by flatteries but the people that do know their God shall be strong, and do exploits” (Dan. xi. 31, 32).

The opening revelation of Dan. x. forbids the success of all human schemes for peace and world improvement. The true sense is disguised in the A.V. under the translation: "but the time appointed (*tsaba*) was long." *The Companion Bible* corrects this by translating: "but (concerned) *a long warfare*", and *Rotherham's* version renders the clause: "a great warfare." The same word, which we translate here "warfare", occurs in Numb. xxxi. 3, 4, 5, 6, where it is consistently rendered "war".

The word *tsaba* in Dan. x. 1 is translated elsewhere in Daniel by the word "host" (viii. 10, 11, 12, 13), and is used in the title of the Lord, "The Lord of Hosts". Again in Isa. xl. 2 the A.V. itself endorses the translation of Dan. x. 1 suggested above, "Her warfare is accomplished", by adopting it.

Israel's warfare will be accomplished when Dan. ix. is fulfilled, and the theme of Dan. x.-xii. is stated by the angel to be "warfare, great". A warfare not only on earth, but in heaven, a warfare waged not only between armies of flesh and blood, but among principalities and powers. Rev. xii, with its "war in heaven", finds its place in these chapters. The war with the Lamb of Rev. xvii. 14 finds its place here too. The war of the beast against the two witnesses of Rev. xi. 7, the war of the dragon against the seed of the woman of Rev. xii. 17, and the war with the saints of Rev. xiii. 7 are all included in this "warfare, great".

There is special interest here for those who see their calling defined in the epistle to the Ephesians, for the veil is removed for a moment, and a glimpse is given of those mighty "principalities and powers, world-holders of this darkness, spiritual wickedness", who are the foes of all who seek to press on with the prize of the high calling of God in view.

We are told that from the first day that Daniel set his heart to understand, and to chasten himself before his God, his words were heard, and a heavenly messenger was sent to make the truth known (Dan. x. 12), yet we learn from verses 2 and 3 that Daniel mourned and fasted for three weeks before the message was delivered. Had no explanation of this long delay been given, we might have ventured upon a variety of conjectures, all of which would most likely have been false. But the heavenly messenger makes known the reason for the delay. Let us first of all get some idea of the glory of this messenger, and then the character of his opponent will be the better understood:--

"Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude" (Dan. x. 5, 6).

The close parallel with the description of the Lord found in Rev. i. will be apparent to every reader. The effect, too, upon Daniel is not unlike that upon John. John fell at the feet of the Lord as "dead". Daniel's strength vanished, his comeliness turned into corruption, and he became in a deep sleep with his face toward the ground.

This mighty one revealed to Daniel that “the prince of the kingdom of Persia withstood him twenty-one days”. It is at once obvious, that this would have been no ordinary prince of flesh and blood, for if Daniel, the beloved servant of the Lord, collapsed in his presence, surely the earthly prince of Persia would no less have done so. Not until Michael, one of the chief princes, came to his help, could this mighty one accomplish his mission and reveal the truth to Daniel.

Here, then, the veil is lifted for a moment. We see that there are not only kings and princes upon earth, but that there are satanic representatives at the courts of kings, ever seeking to frustrate the purpose of God. Michael, the Archangel, is said to be “your prince” (Dan. x. 21), and “the great prince that standeth for the children of thy people” (Dan. xii. 1). With the light of this revelation we can see that the prince and the king of Tyre of Ezek. xxviii. are more than men.

The heavenly messenger explains the prophetic character of Dan. xi. and xii. by saying:--

“Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days” (Dan. x. 14).

Here is very clear testimony. The events befall Daniel’s “people”—Israel. The period is “the latter times”. And the revelation of Dan. xi. and xii. supplements that of Dan. ix., explaining with more detail “the one week”, when the covenant made shall be broken “in the midst of the week”, and a vivid light is thus thrown upon the blasphemous character of “the desolator”.

A remarkable statement is made in Dan. x. 21:--

“But I will show thee that which is noted in the scripture of truth.”

First, the Hebrew word *rasham*, “noted”, is exactly equivalent to the Chaldee *resham* of Dan. v. 24, 25; vi. 8, 9, 10, 12, 13, where five of the references deal with the signing of a royal decree, and two with words of doom written on the wall in Belshazzar’s palace.

Secondly, to what did the angel refer when he spoke of the “scripture of truth”? Taken out of their context we might be excused for saying that the words referred to the writings of the O.T.; but, inasmuch as the revelation given to Daniel, and recorded by him, is unknown to the rest of the O.T., the question remains—To what scripture did the angel refer? Seeing that the earthly tabernacle was made after the pattern of the heavenly reality, may we not ask whether there is any reasonable objection to the suggestion that our Scriptures are an earthly shadow of a complete record accessible to the heavenly host, and which, as Psa. cxix. 89 declares, is “for ever settled in heaven”? It must be kept in mind that there are many features that are not the subject of revelation in the Scriptures, which nevertheless form a part of the great purpose of the ages. For example, Gen. iii. 1 reveals the presence and the character of the Serpent, which later revelation declares to be Satan, but Gen. i.-iii. makes no attempt to explain how such a being could be found in

God's creation. However, for a fuller discussion of Dan. x. 21 the reader is referred to the article entitled "The Limitations of Scripture" in Volume III.102 (ii./iii.142).

The opening verse of chapter xi. must be read with the preceding chapter and not with chapter xi. The new revelation, and that which the messenger of God came to give Daniel, commences with the words of xi. 2, "and now will I shew thee the truth, Behold"

With the preparation of heart given to Daniel he could endure the terrific unveiling of wickedness that was to usher in the end. No earthly power will ever be permitted either utterly to crush Israel or fully to restore Israel. Not only is Israel especially the care of the Lord Himself, but angelic ministry has been their portion all the time they have been in favour. Daniel and his believing people would be comforted as they looked back over the past. Not all the might of Pharaoh could save his firstborn; neither could the boastful Assyrian host save themselves from the destruction that came from the Angel of the Lord. Jericho's walls fell flat without the aid of battering ram or soldier, and the Red Sea stood as a wall at the word of the Lord. It is perfectly fitting that the grand sequel to Daniel, viz., the book of the Revelation, should be filled with angelic powers, some for and some against the Lord and His people.

At this point we leave the examination of this important section of the prophecy, and hope to take up the study of Dan. xi. armed with the knowledge that it pertains to Daniels' "people", and deals with the "latter days".

#15. Egypt, Syria, and the man of sin (xi). pp. 103 - 110

We now approach what is perhaps the most difficult and intricate chapter in prophecy, viz., Dan. xi. One of the chief elements of difficulty is due to the blending together of type and antitype and of history and prophecy. The problem is to determine the point at which the division occurs, to find the verse at which we may say, Here history ceases and prophecy begins. Chapter xi. contains a number of sections which we set out below for the clearer understanding of our problem:--

- (1) 2-4. Persian and Greek kings, ending in the "mighty king", Alexander the Great.
- (2) 5-9. The division of Alexander's empire among his generals. The introduction of two kings named the "king of the north" and the "king of the south".
- (3) 10-20. The alternating histories and policies of these kings of the north and south.
- (4) 21-45. The vile person and the willful king.
The antichrist and the beast.
The little horn of Dan. viii. 9.

The first section of this prophecy (verses 2-4) establishes a link with the earlier visions, and particularly with that of chapter viii. So that, although we have already considered this chapter, we must go back to it here, in order to establish the close association that is intended between the history of Persia and Greece and the future antichristian king:--

The RAM of Dan. viii. 3 is interpreted as being Media and Persia (viii. 20).

The HE-GOAT of Dan. viii. 5 is interpreted as being the king of Greece (viii. 21).

The GREAT HORN between the eyes of the he-goat represents the first king of Greece, and the FOUR NOTABLE ONES that arose toward the four winds of heaven, are interpreted as four kingdoms that shall stand up in his stead (viii. 21, 22).

The angelic interpreter of Dan. xi. makes a fuller reference to these two great powers. We now learn that there were to stand up three kings in Persia, and that the fourth, richer than they all, would by his strength through his riches stir up all against the realm of Greece. Alexander is spoken of as a mighty king who shall rule with great dominion, and do according to his will, whose kingdom shall be divided toward the four winds of heaven. So far, the chapters are parallel. Returning, however, to Dan. viii. we find that here we immediately leave the fourfold sub-division of Alexander's kingdom for a consideration of the yet future dominion of the beast of the Apocalypse:--

“And out of them came forth a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land” (viii. 9).

This passage is interpreted in viii. 23-25 as follows:--

“And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart; and by peace shall destroy many: he shall stand up against the Prince of princes; but he shall be broken without hand.”

It will be seen that in Dan. viii. no record is given of the history that intervenes between the break-up of the kingdom of Alexander and the advent of the antichristian king. This has an important bearing upon the interpretation of Dan. xi., for the prophecies concerning the kings of the south and north in xi. 10-20 are usually interpreted as being fulfilled in the doings of Ptolemy I, II, III, IV, V and VI, of Seleucus I, II, III and IV, and of Antiochus II, III and IV. Instead of commencing future prophecy at xi. 21, however, we follow the lead of Dan. viii. 23 and the explicit statement of Dan. x. 14 (viz., that the revelation of Dan. xi. and xii. concerns Israel “in the latter days”), and commence the prophetic and future section of Dan. xi. at verse 5, seeing in the activities of Ptolemy and Antiochus *foreshadowings* only and not fulfillments of the earlier verses.

Before proceeding further, it will be helpful to see the whole prophecy set out before us. The subject-matter is, of course, too vast and too involved for us to attempt to include

every member, or to account for every detail. All we can do is to point out the most obvious features, leaving the reader the difficult but joyous task of seeking fuller details for himself.

Daniel xi. 3 - xii. 3.

- A1 | xi. 3. A king. He shall do according to his will.
- B1 | xi. 6. The king's daughter.
 - C1 | xi. 7-10. In his estate.
 - D1 | xi. 14. They shall fall.
- A2 | xi. 16. A king. He shall do according to his will.
- B2 | xi. 17. The daughter of women.
 - C2 | xi. 20. In his estate.
 - D2 | xi. 35. Some shall fall.
 - E | xi. 21-34. The vile Person.—In his estate.
 - a | 21. Flattery.
 - b | 22-32. | c1 | Heart against holy covenant.
 - d1 | He shall do (*exploits*).
 - c2 | Indignation against holy covenant.
 - d2 | So shall he do.
 - c3 | Forsake the holy covenant.
 - d3 | Place the abomination.
 - c4 | Against the holy covenant.
 - d4 | They shall do (*exploits*).
 - a | 33, 34. Flatteries.
- A3 | xi. 36. A king. He shall do according to his will.
- B3 | xi. 37. The desire of women.
- C3 | xi. 38. In his estate.
- D3 | xii. 1-3. Many shall awake.

We have only to look at this outline to perceive the unity of the prophecy, despite its involved character. At the time of the end there shall be a king who shall do according to his will. And not only is this king foreshadowed by Alexander the Great (xi. 3), but the doings of Alexander's successors also foreshadow yet future history leading up to the manifestation of the man of sin. Moreover, the strange break in the structure, occasioned by the introduction of the vile person and the setting up of the "abomination that maketh desolate", warns us to keep distinct the two important figures of prophecy, the beast and the false prophet.

We must go back to ancient history to discover the kingdoms associated with the rise of the man of sin. At Alexander's death, his kingdom was divided among his four generals as follows:--

- (1) PTOLEMY took EGYPT and PLESTINE.
- (2) SELEUCUS took NORTHERN SYRIA.
- (3) CASSANDER took MACEDONIA and THRACE.
- (4) LYSIMACHUS took ASIA MINOR.

It will be noticed that Dan. xi. 5 assumes that we shall recognize the identity of the king of the south, and verse 6 speaks familiarly of the king of the north. We have been prepared for some such terms as these by Dan. viii. 8, where the fourfold division of Alexander's kingdom is said to be towards the four winds of heaven. In agreement with this, we find in Dan. vii. 2, 3:--

“Four winds of the heaven strove upon the great sea, and four great beasts came up from the sea, diverse from one another.”

It is impossible for us at the present time to say which of the four successors of Dan. vii. 4-8 is the lion with eagle's wings, or which is the bear or the leopard or the monster. But that they speak of the future resuscitation of these four kingdoms is a matter beyond doubt. Taking everything into account we learn from scriptural prophecy to watch closely the “north” and the “south” kingdoms—northern Syria and Egypt. The wars and the policies that have been connected with these two powers in the past but foreshadow the “Eastern Question” of the time of the end. The endeavour to promote alliances by marriages such as that of Berenice, daughter of Ptolemy II to Antiochus II; or of Cleopatra to Ptolemy V, will again be attempted but prove futile. In this connection the structure proves of great value, for it reveals the fact that the final antichristian king will be proof against such allurements. This may, at first, seem strange, but it is in keeping with the doctrines of demons exposed in I Tim. iv., which will include “forbidding to marry”.

It will be seen from the structure that the words, “in his estate” occurs four times. The Hebrew word *ken* means a base (as in I Kings vii. 31), and in the first three references of Dan. xi. in the LXX is translated by the word *etoimasia*, “a preparation”. The latter is used in the N.T. of the work of a forerunner. Does this not seem to indicate that Satan, ignorant of the “times and seasons” which the Father has kept in His own power, is perpetually “prepared” with his man. Here, in Dan. xi., we have several kings in readiness, should the end have come. To this principle may be ascribed the close likeness which some outstanding characters in history have had to the prophetic picture. Quite a number of prophetic students believed that Napoleon was the man of sin. More recently Mussolini has been named. There may be many more, but at the end, Satan will be prepared with his man.

It would appear from Dan. xi. that towards the time of the end, and arising out of either Syria or Egypt, there will be several very marked anticipations of the man of sin. The description of the first abortive attempt is given in Dan. xi. 7-19, where we read of war between the kings of the north and south, and of an unsuccessful attempt to make Judaea independent, and so to “establish the vision”. The verse concerned in the latter phrase needs some revision. The words, “the robbers of thy people” (Dan. xi. 14) may mean “the violent ones among thy people”. These would be revolutionists who would league themselves with an apostate power to gain their own ends. They shall fail, however, for God alone is able to restore Israel to their land.

While Babylon and Nineveh have passed away, Egypt, Greece and Persia remain to this day, and it is from among these kingdoms that the last great oppressor shall arise.

Time would fail us in the attempt to deal with the details of this chapter, but perhaps the following analysis may be of help.

Main features of the future.

Daniel xi. 5.

A prince originating in Egypt possesses a great dominion. When this development in the near east takes shape—"Know that summer is nigh."

Daniel xi. 6.

A marriage alliance between Egypt and Syria for the purpose of making "an agreement" proves a failure.

Daniel xi. 7-19.

Conflicts between these two kingdoms will result in dire trouble in the "glorious land, which by his hand shall be consumed" (xi. 16) and end in a "staggering" defeat (xi. 19).

Daniel xi. 20.

Satan's attempt proving abortive, "in his estate" a raiser of taxes arises, who shall exact heavy tribute from Israel and the land of Palestine. His end shall be sudden and mysterious: "within a few days he shall be destroyed, neither in anger, nor in battle."

Daniel xi. 21-35.

Still undismayed, Satan causes to stand up "in his estate" one who is described as a "vile person". This one, instead of devastating the land, "comes in peaceably", and "obtains the kingdom by flatteries". "After the league made with him he shall work deceitfully with a small people; he shall enter peaceably even upon the fattest places." After stirring up strife against the king of the south, and apparently involving more than one king (xi. 27), he returns to his land with great riches, and at length manifests his true intent: "His heart shall be against the holy covenant" (xi. 28). This covenant is referred to in Dan. ix. 27: "He shall confirm the covenant with many for one seven."* In the midst of the seven years he breaks the covenant, causing sacrifice and offering to cease, "and in its stead (*see note of The Companion Bible on Dan. ix. 27*) the abomination that maketh desolate".

[NOTE * - The time that elapses from the making of the covenant to verse 31 is 3½ years. The career of blasphemy of verses 36-45 occupies the other 3½ years of the last seven of Dan. ix.]

So, from Dan. xi. 28 onwards, he has indignation against the holy covenant, and seeks out those who “forsake the holy covenant” so that he might break it. They “pollute the sanctuary” (xi. 31), “take away the daily sacrifice” which had been restored under the terms of the seven years’ covenant with Israel, and place in the temple “the abomination that maketh desolate” (xi. 31). Those who have become apostate he will corrupt with flatteries, but those who know their God shall be strong and do exploits.

It is necessary to distinguish between the antichrist and the beast. The antichrist is the vile person (foreshadowed by Herod in Acts xii.) who has to do with Israel, and the breaking of the covenant. The beast is a vast political power, with whom the antichrist works, as Herod worked with Rome. Antichrist is not mentioned in the Revelation; his characteristics are given in the first epistle of John. His sphere is a religious one; that of the beast is more political.

Daniel xi. 36-38.

The way being prepared by the vile person in the breaking of the covenant, the willful king of Dan. xi. 36 arises. He is the king described in Rev. xiii., whose sway is not for the whole seven years, but, as Rev. xiii. 5 shews, for the last three years and a half:--

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished” (Dan. xi. 36).

A reference to II Thess. ii. 1-12 and Rev. xiii. 5-7 will remove any doubt that this willful king of Dan. xi. 36 is the man of sin himself. While Dan. xi. 36, 37 states that this king shall magnify himself above every god, verse 38 declares that he shall, “in his estate”, honour a strange god, a god of forces, whom he shall acknowledge and increase with glory. This “strange god” is none other than Satan himself. When the Lord Jesus was tempted in the wilderness Satan offered him all the kingdoms of the world, for an act of worship. The beast of Rev. xiii. not only received worship and sat on the dragon’s throne, but we read that “they worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?” He honours a “god of forces” (*Heb. fortresses*), and has dealings “in the inmost strongholds of a strange god”, so that the cry is raised, “Who is able to make war with him?”

Attacked by the kings of the south and the north, he shall repulse them, and enter into “the glorious land”, overthrowing many countries. While in the Holy land unpleasant tidings from the east and north trouble him, and he vents his fury upon many. He plants his tent between the seas (i.e., the Mediterranean and the Persian gulf, the extent of Israel’s land being “from sea to sea”), and so attempts a further usurpation of the Messiah’s glory. Yet he shall come to his end and none shall help him. Other scriptures make it plain that this mighty king is smitten of God, *e.g.*, “He shall smite the earth (‘earth’ is *eretz*; some readings give *ariz*, ‘the oppressor’) with the rod of His mouth, and with the breath of His lips shall He slay the wicked” (Isa. xi. 4). To the same effect is the statement in II Thess. ii. 8.

This brings us to the rising up of Michael, the great tribulation, and the resurrection detailed in xii. 1-3. Owing to lack of space, we defer any comment upon this section to our next article, but we desire to impress upon the reader that it is an integral part of the prophecy of Dan. xi. The epilogue of the whole book begins at xii. 4.

In conclusion let us remind ourselves of the importance of the association between the prophecies of the four chapters—vii., viii., ix. and xi. They may be visualized as follows:--

Daniel vii.

Four beasts. One having ten horns, and developing the man of sin. Destroyed by the Lord Himself.

Daniel viii.

Four kingdoms develop out of Greece. The king of fierce countenance arises from one of these. He is characterized by blasphemy and craft, and he shall be broken without hand.

Daniel ix.

At the time of the end, a covenant shall be made with Israel for seven years. This shall be broken in the midst, being followed by the placing of the abomination in the holy place.

Daniel xi.

This chapter associates the four divisions of Alexander's kingdom with the vile person, who breaks the covenant and sets up the abomination, and the willful king, who comes to his end at the hand of the Lord "in the glorious holy mountain".

#16. Michael, tribulation and resurrection. pp. 142 - 146

The opening verses of Dan. xii. belong to the prophecy of Dan. xi., and must not be confused with the epilogue of the book which begins at verse 4.

Our study of the eleventh chapter brought us to the period covered by the last “week” of Dan. ix., and the doings of the “vile person” and the “willful king”:-

“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 that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever” (Dan. xii. 1-3).

The statements in these verses are so definite and are quoted so clearly in other parts of Scripture that there is no difficulty in distinguishing the events which will occur at the time of the end. Let us tabulate them:-

- (1) The end of the “warfare great”, that eventuates in the destruction of the man of sin, is signaled by the standing up of Michael. We are told in Jude 9 that Michael is the Archangel, and in Dan. xii. 1 that he stands for the people of Israel.
- (2) When Michael stands up, two unparalleled events take place:-
 - (a) A time of trouble greater than any other, either before or since.
 - (b) A resurrection of the dead.

It is unnecessary to prove that there can be but one such time of trouble, and that if we read elsewhere of an unparalleled tribulation it must refer to the same period. Such a reference occurs in Matt. xxiv. 15-22:-

“When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place flee for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”

When studying Dan. xi., we were directed to II Thess. ii. for light upon the subject of the “willful king”. Now the two epistles addressed to the church at Thessalonica deal with the same theme, the second epistle correcting some misinterpretations of the first. And as we were directed to the second epistle by Dan. xi., so we are directed to the first by Dan. xii.:-

“For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God” (I Thess. iv. 16).

The presence of Michael the Archangel is always associated with resurrection (Dan. xii. 1; I Thess. iv. 16; Jude 9) or spiritual war (Dan. x. 13; Jude 9; Rev. xii. 7).

It is utterly impossible to read into any of these passages the hope of the church of the mystery. The Thessalonians knew nothing of such a company, but were clearly told that they belonged to that part of God's purpose connected with the rise of the man of sin. Matt. xxiv. and I & II Thess. are intimately connected. Michael stands for Israel. Years after he had written I Thess. iv. 16 Paul could say, "For the hope of *Israel* I am bound with this chain" (Acts xxviii. 20). The hope entertained throughout the period covered by the Acts is this hope of Israel.

"Many that sleep in the dust of the earth shall awake."—This is a simple yet full statement, for it includes the whole doctrine of the state of the dead, and the nature of the resurrection. Death is called a "sleep", a term that belongs to both Old and New Testaments, and is found in both the Gospels and the Epistles. This sleep is "in the dust of the earth", a statement void of meaning if the dead are at the same time fully awake in Paradise. Resurrection is the awakening of the sleeper, as in Eph. v. 14. Comment of these questions would be quite unnecessary if unscriptural doctrines arising out of the idea of the natural immortality of the soul had not darkened the truth of God.

The margin of *The Companion Bible* draws attention to the need for care in handling the verse we are considering. *Dr. Tregelles* gives the following translation, which he justifies:--

"And many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but those (the rest of the sleepers, who do not awake at this time) shall be unto shame and everlasting contempt."

"It is clearly not a general resurrection; it is 'many *from among*'; and it is only by taking the words in this sense, that we gain any information as to what becomes of those who continue to sleep in the dust of the earth."

The word translated here "contempt" is found again in Isa. lxvi. 24, where it is translated "abhorring":--

"And it shall come to pass, that from one new moon to another, shall all flesh come to worship before Me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched: and they shall be an *abhorring* unto all flesh."

These two prophecies are parallel; Dan. xii. 2 is to be explained in the light of Isa. lxvi. 24 and *vice versa*.

Reverting to the great tribulation of Dan. xii. 1, we observe that:--

"At that time thy people shall be delivered, every one that shall be found written in the book."

If we turn to I and II Thessalonians we shall not only read of the man of sin and his destruction, and of that resurrection which is associated with the Lord's coming and the Archangel, but we shall also see the parallel to the deliverance of Dan. xii. 1:--

“And to wait for His Son from heaven, Whom He raised from the dead, even Jesus, which delivers us from the wrath that is coming” (I Thess. i. 10).

Jer. xxx. 7 says of this same period:--

“Alas, for that day is great, so great that none is like it; it is the time of Jacob’s trouble, but he shall be saved out of it.”

The reader may remember that in the structure of the whole book given in Volume XXI, page 35, the deliverance of Daniel from the den of lions is placed as an historic foreshadowing of this greater and future deliverance:--

“And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever” (Dan. xii. 3).

The glories of heaven, and of the risen saints, whatever their sphere of blessing, are invariably described in terms of brightness. The particular word used here is *zohar*, which occurs only once elsewhere:--

“Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of *brightness*, as the colour of amber” (Ezek. viii. 2).

Daniel had felt all his comeliness turn to corruption at the appearance of the heavenly vision recorded in Dan. x., but in resurrection glory, both Daniel and those who shall stand with him, will themselves “shine as the brightness of the firmament”.

There is a special place given here to those who shall remain faithful in the fiercest days of antichristian persecution. In Dan. xi. 30-35, where the holy covenant is forsaken and the abomination set up, the people are sharply divided into two classes: (1) “Such as do wickedly against the covenant”; (2) “The people that do know their God”. These two classes seem to be again in mind in Dan. xii. 2. “These”, the first class, shall awake to everlasting life; “those”, the second class, to shame and everlasting contempt.

The first class is further sub-divided: “They that understand among the people shall instruct many” (Dan. xi. 33). It is clear from verses 33-35 that this instruction will be given at a time of fierce trial. It will not then be a conventional activity; it will be accomplished at the risk of life itself.

Those that awake unto everlasting life will, similarly, differ in degrees of glory. All in this company will attain to *hayi olam*, “age life”, but some among them will shine as the firmament and as the stars. And, as I Cor. xv. shows, “one star differs from another star in glory”.

Here, then, is the end of “warfare great”, an end that God alone could foreshadow or achieve. “Weeping may endure for a night, but joy cometh in the morning.” Here, too, is the end of Daniel’s prophecy. The remaining verses of the chapter are in the form of an epilogue which, while containing matter of importance and giving further light upon

some of the details, does not include any further prophetic event. With this epilogue we must conclude the present series on the book of Daniel.

#17. The epilogue (xii. 4-13). pp. 182 - 185

The epilogue of the prophecy of Daniel occupies Dan. xii. 4-13. Before setting out the structure of this closing section, attention must be drawn to alternative readings of verse 4: “Many shall run to and fro, and knowledge shall be increased.” The word translated “run to and fro” is the Hebrew *shut*, which occurs in Amos viii. 12:--

“And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.”

Swete's edition of the LXX reads here: *heos an apomanosin*, which means: “till many shall have gone raving mad.” *The Companion Bible* margin says that with the change of the word from *shut* to *sut* (which does not remove any letter of the original text but only a point added by the Massoretic scribes), the word there means to revolt or apostatize. Further, in the clause “knowledge shall be increased” *Dr. Ginsburg* suggests that *hadda'ath* should read *hara'oth*, which changes the word “knowledge” to “wickedness”. The Septuagint translation does not decide the question, for while *Theodosian's* version renders the word by *gnosis*, *Swete's* edition (A) reads *adikias* (“wickedness”), showing that from very early times the reading was questioned. The reading that we have adopted is the one suggested by *Ginsburg* and by the editions of the Septuagint mentioned, viz.:--

“Many shall apostatize, and wickedness shall be increased.”

With this explanation we now proceed to the structure of the epilogue.

Daniel xii. 4-13.

- A | 4. Shut up the words, and seal the book.
- B | 4. | a | Many shall apostatize.
 b | Wickedness shall be increased.
- C | 5-7. The three and half years.
- D | 8. What shall be the end?
- A | 9. The words are closed and sealed.
- B | 10. | a | Many shall be purified.
 b | The wicked shall do wickedly.
- C | 11, 12. Two periods beyond the three and half years.
- D | 13. Thou shalt stand in thy lot at the end.

The first item that demands attention in this epilogue is the double statement concerning the shutting up and sealing of the book:--

“Shut up the words, and seal the book, even to the time of the end.”
 “The words are closed up and sealed till the time of the end.”

These words have been variously interpreted. Some think they refer to the official seal being set upon the whole book of Daniel at its completion, guaranteeing it to be authentic and canonical. This view does not seem tenable in the light of the added words: “even to the time of the end”, and “till the time of the end”. Another view is that the prophetic utterances found in Daniel are only to be fully understood in the light of the Book of the Revelation. This is nearer to the truth, but not quite, for it looks to the Lord’s people instead of the Lord Himself. We believe the shut book will be opened together with its seals “at the time of the end” by the Lord Himself, as so graphically stated in Rev. v. and vi.:--

“And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals the Lion of the tribe of Judah, the Root of David, had prevailed to open the book, and to loose the seven seals thereof.”

The opening of the seals is described in Rev. vi., which sets forth the features of the time of the end already prophesied in Daniel and by the Lord Himself in Matt. xxiv.:--

Revelation vi.	Matthew xxiv.
The WHITE horse.	False christs.
The RED horse.	Wars.
The BLACK horse.	Famines.
The PALE horse.	Pestilences.
“All these are the beginning of sorrows.”	
The martyrs.	The martyrs.
Signs in heaven.	Signs in heaven.
“The day of wrath come.”	

That Matt. xxiv. speaks of the same prophetic period as does Daniel, verses 15-21 make quite clear:--

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place then shall be great tribulation” (Matt. xxiv. 15-21).
 “There shall be a time of trouble the abomination that maketh desolate set up” (Dan. xii. 1 and 11).

The closing of the book, moreover, has a significance that is made clear by a reference to Luke iv. 16-21. There the Lord read a portion of the prophecy of Isaiah, ceased half way through a verse, *closed the book* and said: “This day is *this scripture* fulfilled in your ears.” Upon examination it will be seen that the Lord ended His reading at the words: “the acceptable year of the Lord.” Had He read on and included the words: “the day of vengeance of our God”, He could not have said: “This day is this scripture fulfilled”, because two distinct dispensations would have been confused, the one of mercy and the other of wrath. The closed book in Luke iv. and in Dan. xii. indicates that an interval must be allowed, and that the prophetic visions of Daniel belong to the

yet future, rather than to the time when grace is calling out a church from among the Jew and Gentile.

The time periods of this closing section are complicated. We have already explained the meaning of the words: “A time, times and half a time”, as being the period of three and a half years which runs from the setting up of the abomination “in the midst of the week” (Dan. ix. 27) until the “end”. The end deals with the destruction of the desolator, but for those who are saved and await the glory of the Lord, there are two short preparatory periods to intervene. The first is the 1290 days, and the second the 1335 days. Now three and a half years are 1260 days, so that we have two periods extending beyond the close of Daniel’s seventieth week.

Israel are to repent, look upon Him Whom they have pierced, and mourn for Him (Zech. xii. 10-14), and it will be remembered that Aaron and Moses were both mourned by Israel for a period of *thirty days* (Numb. xx. 29; Deut. xxxiv. 8). Blessed is he that comes to the 1290 days, for mourning shall then have passed away. The remaining forty-five days that end with the close of the 1335 days may well be occupied in the returning of the dispersion from among the Gentiles. *The Companion Bible* suggests that the Psalms that bear these numbers, namely, xxx., xlv. and lxxv. have an intended connection with this period. Certainly the sentiment of these Psalms is appropriate to the time whether their numeration be intended or not. This the reader can test for himself.

The prophet Daniel appears to have been reluctant to withdraw, and twice the heavenly visitor says to him: “Go thy way.” To none is it permitted to receive all the truth, or to understand it all. Daniel’s work was done, and he is directed to go his way, and rest when his time shall have come, in the sure and certain hope of a blessed resurrection. The callings and the spheres of blessing may differ as much as the earth differs from the heavens, but one feature is constant, and that is that flesh and blood cannot inherit the kingdom of God, and corruption cannot inherit incorruption. We shall not all sleep, but we shall all be changed, whether our hope be with Daniel in his lot, with the Bride in the New Jerusalem, or with the Church at the right hand of God.

From one end of the book to the other one consistent theme is found. The first unfolding shows Gentile dominion from its inception to its destruction, and in the prophetic visions that follow attention is concentrated upon the “end”, the period indicated by the feet and ten toes of the image, “the days of those kings”—the ten horns of the later visions. While the prophetic visions sweeps the centuries, and comprehends the rise and fall of dynasty and nation, the attention is focused upon the prophetic period of 490 years, and of that final seven covers the bulk of the prophecy.

We named this series: “*The testimony of Daniel or the time of the end*”, for it is the time of the end that is the dominant factor. The only possible solution of the troubles of Israel and of all the earth is the coming again of their rejected King. Instead of “civilization” growing and developing until it ushers in the kingdom of God, we find it smashed to atoms before the true kingdom can be set up. Instead of faith and knowledge increasing and righteousness covering the earth, we find wickedness increasing until it

rivals the days of Noah. Instead of “peace and safety”, the astonished prophet learns of “warfare great”. There is, however, a day coming when it shall be said:--

“Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her WARFARE is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sins” (Isa. xl. 1, 2).

Death to sin and to sins. pp. 237 - 240

We trust that the following record of conversation over a deep problem may prove to be a “word in season” to someone who is weary in the strife against sin.

A.—I am in difficulty as to my own personal position regarding certain passages of Scripture, and would much appreciate your help. I want to be honest, and not to assume experiences that do not exist. I hear so many who speak of “victory”, of having attained “the throne position”; others pray that they may be enabled to “crucify” some special sin or disposition. Some affirm that for years they have “never sinned”; others tell me that the “old nature in them has been entirely eradicated”; so that I almost come to doubt whether I have been saved.

B.—In these remarks you have brought together quite a number of important items of doctrine, and unless we deal with one thing at a time, our conversation will probably but deepen your confusion. Suppose you tell me, first of all, what you do unfeignedly believe, not of course the whole range of doctrine, but that which is intimately related to your immediate problem.

A.—That very suggestion seems to give at once a sense of relief. Let me say that I believe with all my heart the teaching of Rom. v. 6-8, that “Christ died for the ungodly”, and that I have been “justified freely by His grace through the redemption that is in Christ Jesus” (Rom. iii. 24). On the question of my full acquittal before God, and of my acceptance in Christ, I am thankful to say I have no doubts at all. My difficulties begin when I get to Rom. vi. There I read, “dead to sin”, “our old man crucified”, “reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord”.

B.—Far be it from me to say one word that would minimize sin, or lead one step away from the highest ideal of holiness of life, but it will probably help you to see things in a clearer light if we observe what is actually said in Rom. vi., remembering as we read that *right division* enters into every phase of the truth.

Suppose we take the opening section that occupies verses 1-14, and divide its teaching up into two columns, according as it speaks of an accomplished *fact*, or of a present or future *effect*. Let us denominate the one column “Root” and the other column “Fruit” and see what is learned therefrom.

Root.	Fruit.
<p>How shall we that are dead to sin We were baptized unto His death. We are buried with him by baptism into death</p> <p>Our old man is crucified with Him, that the body of sin might be destroyed</p> <p>If we be dead (or died) with Christ</p> <p>Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. For sin shall not have dominion over you, for ye are not under the law, but under grace.</p>	<p>Live any longer therein? That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.</p> <p>That henceforth we should not serve sin.</p> <p>We believe that we shall also live with Him.</p> <p>Let not sin reign in your mortal bodies that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness.</p>

Let us take the last statement first. What is the one reason given by the apostle for the statement: “Sin shall not have dominion over you?”

A.—It is simply that we are not under law, but under grace.

B.—That indicates a complete change brought about by God alone through Christ, and becomes effective to all who believe. If you should sometimes fail in your walk, and not manifest the new life that is yours, does that cancel that great change?

A.—No, I am still under grace, and treated as such, even though I should at times fail to manifest my new relationship.

B.—Let us go back another step in the passage. You are told to “Reckon yourselves to be dead to sin, but alive unto God”. How is this possible?

A.—Why, by the words you have omitted, “through Jesus Christ our Lord”.

B.—You mean by that, I suppose, that when Christ died for you as your surety, God reckoned that you died too, and that when He rose from the dead, God reckoned that you rose too? Just exactly, therefore, what have you to do in the matter?

A.—I am to reckon what *God* reckons.

B.—Does this imply a kind of fiction?

A.—No, for previously he says most plainly: “We died with Christ”; “Our old man is crucified with Him”; “We are dead to sin”.

B.—Does it tell you anywhere in these verses to “put yourself to death”? to “crucify yourself, or your sinful nature”?

A.—No, it rather tells me that all this is done.

B.—What does it actually say to us then?

A.—It tells us not to allow sin to reign in our mortal bodies, because the great change is an accomplished fact. It tells us not to yield our members unto sin, but unto God, as those who are alive from the dead. It tells us that this service is now possible because the old man has been crucified with Christ, and that we may walk in the power of the new life.

B.—It appears, therefore, that we must take as actual truth the statements: “you are dead”, “you are alive unto God”?

A.—Yes, I do not see that we can do anything else with them.

B.—It appears, therefore, that the dominion of sin has been broken?

A.—Yes, the very fact that the old man is crucified leads on to the words: “that henceforth we should not serve sin.”

B.—Now I suggest that you proceed with Rom. vi., still dividing between that which is a solid fact in Christ, and that which should grow therefrom. Observe, in verse 16, that it is assumed that you are now free to yield your service either to sin or to righteousness, and the result of that choice is plainly set forth as fruit—either of shame or of life.

You remember that Eph. ii. 1 should read: “dead *to* trespasses and sins”, and not “dead in trespasses and sins”.

A.—Yes, I remember that the same order of words come in I Pet. ii. 24 & Rom. vi. 10, where the A.V. reads “dead to sins” and “dead to sin”.

B.—Well, will you observe the point of difference between Rom. vi. 2 and Eph. ii. 1, and between Rom. vi. 6 and Col. iii. 9 and Eph. iv. 22?

A.—I will read these verses together:--

“How shall we that are dead to sin, live any longer therein” (Rom. vi. 2).

“And you being dead to trespasses and sins” (Eph. ii. 1).

“Our old man is crucified with Him, that the body of sin might be destroyed” (Rom. vi. 6).

“Ye have put off the old man, with his deeds” (Col. iii. 9).

“Ye have put off concerning the former conversation the old man” (Eph. iv. 22).

B.—Now do you see the great point of difference in these two sets of Scripture?

A.—They appear to me to be speaking of the same thing.

B.—Look again, and think of Root and Fruit.

A.—Yes, I see, Rom. vi. 2 says “dead to *sin*”—that is the root, that is the dominion which has gone. Eph. ii. 1 speaks of being “dead to *sins*”—that is the outcome, the result worked out in our lives. The one is a fact once for all accomplished. The other is a goal towards which the whole of God’s gracious work is leading.

And again, Rom. vi. 6 speaks of the old man being crucified, and the body of sin rendered inoperative, whereas Col. iii. 9 and Eph. iv. 22 speak of his “deeds” and his “former conversation”. The old man is to be “put off” by us, but not “crucified”—that is beyond our powers, and is the sole work of the Son of God, Who loved us and gave Himself for us.

B.—You have answered a part of your own problem in the best possible way. You have allowed entrance to the Word that giveth light.

A.—I thank you for throwing me back upon the Word, and not upon experiences, either your own or that of others.

B.—That question of “experiences” is one which we must deal with separately. It lies very near to the root of a great deal of trouble. For the time being prayerfully ponder Rom. vi.

A Fourfold fellowship.

#1. The doctrine of Christ (*concluded*).

p. 19

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

The word “handled” here reminds us of the passage in Luke’s Gospel:--

“Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself. HANDLE Me and see, for a spirit hath not flesh and bones as ye see Me have” (Luke xxiv. 36-39).

John tells us in his first epistle that the spirit of antichrist denies that Jesus Christ came in the flesh, whereas the declaration that He had been seen, heard and handled was proof that he had so come. From the second epistle we gather that it is impossible to have fellowship with any who deny this essential fact:--

“For many deceivers are entered into the world who confess not Jesus Christ coming in the flesh. This is a deceiver and an antichrist If there come any of you, and bring not this doctrine (*see* verse 9), receive him not into your house, neither say to him, Hail. For he who says to him, Hail, HAS FELLOWSHIP with his works of evil” (II John 7-11).

By giving the word rendered “partaker” its correct translation, the two passages, I John i. 1-3 and II John 7-11, are brought into vivid contrast. Fellowship is essentially bound up with the personal Christ.

While we may deplore the many false interpretations of Scripture that exist, we fail to find one passage of Scripture that states that the basis of fellowship is agreement in doctrine. What we do see, in the teaching of these two passages, is that there is a distinct cleavage between those who hold the doctrine of Christ and those who deny it. Those who deny it “have not God” and are forerunners of antichrist.

This, then, is the first basis of Christian fellowship. There is ample room for the distinctive ministries of Peter, James, John and Paul, for, though they may have received different messages concerning Him, and have worked in different spheres, they all believed and preached the same Christ.

#2. The joy of this fellowship. pp. 56, 57

It will be remembered, that in our last article we compared I John i. 1-3 with II John 7-11, and saw that fellowship among saints was limited to those who held the doctrine of Christ. In quoting the passage from the second epistle we omitted verse 9. This we must now consider as it has a distinct bearing upon the next constituent of fellowship brought forward in the first epistle:--

“Whosoever goeth forward and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath *both the Father and the Son*” (II John 9).

With this we may compare the second feature: “And our fellowship indeed is with the Father, and with His Son Jesus Christ” (I John i. 3).

He who denieth the *Son* denieth the *Father* also (I John ii. 23).

He who denieth the doctrine of *Christ* hath not *God* (II John 9).

He that hath seen the *Son* hath seen the *Father* (John xiv. 9).

“He that hateth *Me* (said Christ) hateth My *Father* also” (John xv. 23).

“These things will they do unto you, because they have not known the *Father* nor *Me*” (John xvi. 3).

“He that honoureth not the *Son*, honoureth not the *Father*” (John v. 23).

“He that despiseth *Me* despiseth *Him* that sent *Me*” (Luke x. 16).

Examples could be multiplied to show this one great fact: that it is vain for any man to boast of a knowledge of God, or of the Father, who does not believe the Scriptures concerning the Son. To enter into the blessed fellowship of I John i. 1-3, it is essential to pass through the one Door, and Christ has declared: “I am the Door.” To find that fellowship which is with both the Father and the Son, it is necessary to travel one Way, and Christ has declared:--

“I am the true and living way, no man cometh unto the *Father*, but by *Me*” (John xiv. 6).

This, then, is the second feature of fellowship. To this the apostle adds the words:--

“And these things write unto you, that your joy may be full” (I John i. 4).

This statement, moreover, finds its echo in II John 12, where, after warning the child of God concerning that fellowship with evil which is connected with denial of the doctrine of Christ, the apostle says:--

“Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, *that your joy may be full.*”

The reader may remember that instead of following the A.V. in II John 10, 11 by quoting the words, “God-speed”, we used the word “Hail”. In the original the word is *chairo*, and means “rejoice”, “greet”, etc. In II John 4 it is translated “rejoice”, where

the rejoicing is in the truth. This word is closely allied to *chara* which is rendered “joy” in I John i. 4, II John 12 and III John 4.

Combining all these items, we arrive at the conclusion that true fellowship is centred in the Person of the Son of God, and the true joy of that fellowship is in the blessed recognition of the truth that in the Son, and in Him alone, can we have access to fellowship with the Father. If we rejoice in this truth, how can we at the same time, say “Hail”, “Rejoice”, or “God-speed” to any that deny it?

#3. Life made manifest in light. pp. 117 - 119

The fourfold fellowship of I John i. is divided, as is nearly all Scripture, into two parts—doctrine and practice. In order to see the relationship between the parts we must look at the four phases as a whole.

Fellowship in I John i.

A		1-3.	That which was seen and heard and declared.	\	LIFE.
B		3.	With the Father and with His Son Jesus Christ.	/	
A		5, 6.	The message heard and declared.	\	LIGHT.
B		7.	With one another. The blood of Jesus Christ His Son.	/	

The word that is insistent in the first pair of passages is LIFE—the Word of life, the life manifested, the eternal life which was with the Father. The word that is insistent in the second pair is LIGHT—“God is light”; “If we walk in the light”; “He is in the light”. The first group represents basic fact, the second resultant walk. The first is cause, the second effect; the first, the root, and the second the fruit.

The whole subject is summarized in the words of John i. 4: “In Him was *life* and the life was the *light* of men.” We see first in the structure above the declaration concerning the Person of Christ and the privilege of access unto the Father; and then the declaration of the character of this fellowship and the provision made for its permanence:--

“This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth” (I John i. 5, 6).

We may test the principle that darkness and light are concerned with practice and walk by observing the other passages in which they occur in this epistle:--

“Again, a new commandment I write unto you, which thing is true in Him and in you, because the darkness is past and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother

abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes" (I John ii. 8-11).

This quotation exhausts the references to light and darkness in this epistle, and proof is not needed that here the subject is pre-eminently practical. The same is true of the phrase that appears in i. 6:--

"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth."

The words, "If we say", are repeated in verses 8 and 10, and the variant, "He that saith" in ii. 4, 6 and 9. The first occurrence of the latter expression is evidently parallel with i. 6:--

"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him" (ii. 4).

To say we have fellowship with God while we ourselves walk in darkness is to lie, and to "do not the truth". The statement in verse 10 is similar:--

"If we say that we have not sinned, we make Him a liar, and His word is not in use" (i. 10).

The word "liar" occurs again in ii. 4, which we have just quoted; and is the title of antichrist, who denies the Father and the Son. The great basis of fellowship is *life*, but we can only *see* life by *light*, and this raises the practical side of the question connected with our walk.

While we may not be able to discover an example in the Scriptures of a Christian being excluded from manifest fellowship on account of immorality—in other words, for an inconsistent walk. So far as our understanding of the teaching of the Word is connected, we believe that fellowship among believers is as extensive as manifest *life*, but that fellowship *in ministry* is not only concerned with life and walk, but also with *light*. To use more modern terms, the pulpit is much narrower than the pew. A solemn responsibility rests upon any child of God who refuses fellowship with any other child of God on the ground of differences of "light". But an equal responsibility rests upon those leaders and teachers of God's people who open pulpit and platform to any child of God simply because he has "life".

In matters of teaching, the apostle is very exacting:--

"The things that thou hast *heard of me*, *the same* commit thou to faithful men who shall be able to teach others also" (II Tim. ii. 2).

Let us remember that the fellowship of life demands a corresponding fellowship in light. The fellowship with the Father and the Son should be manifested by a walk that is worthy.

#4. As He is, and the cleansing blood. pp. 138, 139

“If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin” (I John i. 7).

The key-words of this fourth phase of fellowship are “As He is”, and these words occur five times in this epistle as follows:--

As He is.

- A | i. 7. As He is in the light Walk.
- B | iii. 2. As He is Like Him.
- C | iii. 3. As He is pure . . . The hope.
- A | iii. 7. As He is righteous Do righteousness.
- B | iv. 17. As He is So are we.

“Fellowship”, the translation of the word *koinonia*, is derived from *koinoo*, “to partake”, and is allied with *koinos*, “common”. Essentially, fellowship is having something in common. Now what is there in common between light and darkness? That is the question which underlies this fourth reference to fellowship:--

“This then is the message which we have heard of Him and declare unto you, that God is LIGHT, and in Him is no DARKNESS at all. If we say that we have fellowship with Him, and walk in DARKNESS, we lie, and do not the truth: but if we walk in the LIGHT, as He is in the LIGHT, we have fellowship” (I John i. 5-7).

For the true maintenance of this fellowship, which involves a walk in the light, there is gracious provision of the cleansing from all sin. Apart from the provision of the cleansing blood of Christ, it is right that we should shrink from the searching character of that light, but it is dishonouring to the Lord to continue in darkness under a false excuse of personal unfitness, for that denies the very provision here made. By nature none is worthy of such fellowship. Sinful man has nothing “in common” with God. But Christ makes all the difference:--

“For ye were sometimes DARKNESS, but now are ye LIGHT in the Lord: walk as children of LIGHT have no fellowship with the unfruitful works of DARKNESS” (Eph. v. 8-11).

Here we have the other aspect presented, “Have no fellowship with darkness”, while I John i. 7 bids us have fellowship with Him Who is light. In this passage of I John i. we have the basis of fellowship, while II Cor. vi. and vii. carries it to its true conclusion:--

“What communion hath light with darkness touch not the UNCLEAN thing let us CLEANSE ourselves perfecting holiness in the fear of God” (II Cor. vi. 14 - vii. 1).

Here, as I John i., we have the question of the fellowship of light and the fellowship of darkness, but instead of the primary and basic fact of the cleansing of the blood of Christ being brought forward, the secondary and supplemental fact, namely, the avoidance of the unclean and the cleansing of ourselves is uppermost. This is the “perfecting” of holiness, or the carrying to its true end the initial sanctification which is ours in Christ. John does not touch upon this aspect so particularly. He does, however, speak of the “perfecting” of love in I John ii. 5 and iv. 17, 18.

Coming back to the first thought, “As He is” must ever be the true touchstone of fellowship and walk. We *shall* be like Him, for we shall see Him “as He is”. We *should* be like Him even here in this world. This is the argument of iii. 2, 3 and iv. 17.

Summarizing the four phases of fellowship we find:--

- (1) Fellowship is centred in the personal Christ: not in agreement in the interpretation of Scripture, or membership of any particular company of believers.
- (2) Fellowship is with the Father and the Son—nothing less—and this fellowship is the gateway to fullness of joy.
- (3) Fellowship in its particular outworking is governed by the revelation that God is light.
- (4) Fellowship in the light is preserved and guaranteed by the cleansing power of the blood of Christ, and draws its inspiration from the truth that clusters round the words, “As He is”.

Fundamentals of Dispensational Truth.

#80. A dispensational forecast (Lev. xxiii.). pp. 6 - 11

This chapter of Leviticus is distinguished from the rest of the book, by the fact that it surveys the typical year of Israel's fasts and feasts, and sets forth, so far as the people of Israel and those associated with them are concerned, the purpose of the ages. A reading of the chapter impresses one with the important sabbatic principle that underlies the whole purpose. The chapter opens with a reference to the weekly Sabbath (verses 1-3), and then proceeds to outline the feasts and fasts that occupy the first seven months of the year.

It will be remembered that at the Passover, first instituted in Exod. xii., a change was made in the calendar, and Abib became "the beginning of months". The seventh month, therefore, and the twelfth month of the respective reckonings would overlap, and so, for the purposes of typical teaching, Israel's year is limited to the first seven months, the remaining months being allowed to run their course unnoticed.

The sabbatic principle.

The sabbatic principle is not confined to the written revelation of God. It is found throughout the works of His hand. All are familiar with the seven-hued rainbow, and most know that in the diatonic musical scale there are seven notes, the sequence being repeated at the eighth or octave. Turning to the observations of men of science we may mention the periodic law of the elements. Sir William Crookes said of this law:--

"I am convinced that whoever grasps the key to the periodic law will be permitted to unlock some of the deepest mysteries of creation."

Dr. E. J. Pace, in his book *The Law of the Octave*, shows by a series of diagrams, too complicated to describe and perhaps unnecessary so far as we are concerned, that the elements composing the universe all obey this law of the seven sequence. Dr. Bullinger's *Number in Scripture* will supply further information of interest. We are, however, more concerned with the presence of the number seven in the typical and dispensational foreshadowings of Scripture. We find that there are seven features, developed in an orderly sequence—a seven of days, a seven of weeks, a seven of months, a seven of years, a seven times seven of years, a seven times seventy of years, and a period of seven times.

I.	7 days.	“Remember the Sabbath day” (Exod. xx. 8-11).
II.	7 weeks.	“Seven Sabbaths shall be completed” (Lev. xxiii. 15).
III.	7 months.	“In the seventh month – a Sabbath” (Lev. xxiii. 24).
IV.	7 years.	“In the seventh year – a Sabbath” (Lev. xxv. 2-5).
V.	7 * 7 years.	“Seven times seven years – Jubilee” (Lev. xxv. 8-10).
VI.	7 * 70 years.	“Seventy weeks are determined” (Dan. ix. 24-27).
VII.	7 times.	“Punish seven times for sins” (Lev. xxvi. 24; Dan. iv. 16).

Here we have orderly and regular progression.

The only passages that may be questioned in this series are Dan. ix. and Lev. xxvi. That Dan. ix. implies a period of years we show in the series dealing with Daniel’s prophecy. That the term “times” is prophetic of a period we discover by studying its usage in Daniel. Lev. xxvi. 33, 34 suggests that the “seven times” of Israel’s punishment is co-extensive with the period of Gentile dominion (the seven times of Nebuchadnezzar’s madness. These questions are dealt with more extensively in the series on Daniel. It is sufficient for our present purpose that we recognize this sabbatic principle at work.

This series of sevens leads up to the octave, the new beginning, the new heaven and earth “wherein dwelleth righteousness”. So that we find the seventh feast of the year expanded, and prominence given to one part of it—“the eighth day” (Lev. xxiii. 39). In this last phase we see, in type, Israel’s wonderful restoration—the steps leading up to it being set out, as we shall see, in strictly historical order.

The feasts mentioned in Lev. xxiii. are the following: The weekly Sabbath, Passover, Unleavened Bread, Pentecost, Trumpets, Day of Atonement, Tabernacles, and the Eighth Day of the Feast. Their interrelation may be demonstrated as follows:--

The feasts of the Lord (xxiii.).

- A | THE WEEKLY SABBATH (1-3)
- B | PASSOVER. Redemption by the blood of Lamb (5-8).
THE FIRST-FRUITS.
- C | UNLEAVENED BREAD. The present attitude (9-14).
- D | PENTECOST. The end of the first harvest (15-21).
The uniting of the nation.
The Jubilee anticipated.
References to Holy Spirit.
Provision for the stranger (22, 23).
Interval of Israel’s blindness.
Israel’s regathering inaugurated by
- A | THE BLOWING OF TRUMPETS (24, 25).
- B | THE DAY OF ATONEMENT. Atonement by blood (27-32).
Israel “the second time”.
- C | TABERNACLES. (34-38).
- D | THE INGATHERING (The *sunteleia*) (39-44).
THE EIGHTH DAY OF THE AGE.
References to Holy Spirit.

In the series dealing with the Second Coming of Christ, the expression, “The *sunteleia* of the age”, used by the disciples in Matt. xxiv. 3, is shown to correspond to the feast of ingathering. Three of these feasts have been fulfilled; four await fulfillment. And just as those that have been fulfilled have been fulfilled literally and in historic sequence, so we may confidently expect the remainder to be fulfilled in the same way when the appointed time comes.

The Passover.

No reader of the four Gospels, who is taught of God, can fail to see that Christ Himself was the true Passover Lamb. He was the Lamb of God (John i. 9; Exod. xii. 3-5). He was without spot or blemish (Heb. ix. 14; I Pet. i. 19; Exod. xxii. 5). And He was most severely scrutinized as was the passover lamb from the 10th to the 14th day of the month (Luke xxiii. 4, 15, 22, 41, 47).

The passover was slain “between the two evenings”, and Lev. xxiii. 32 makes it clear that a day began and ended with an evening—“from even unto even”. It was therefore possible for the Lord to partake of the passover lamb and Himself be offered upon the 14th Nisan—an impossibility had the Jewish day begun at midnight.

I Cor. v. 7 makes it perfectly clear that Christ fulfilled the great type of the passover: “For even Christ our Passover is sacrificed for us.” And the typical meaning of the feast of unleavened bread was entered into by the believer: “Therefore let us keep the feast with the unleavened bread of sincerity and truth” (I Cor. v. 8). Pentecost, too, was fulfilled to the exact day, as Acts ii. demonstrates.

It is interesting to see that the feasts of Israel are all recognized in the epistle to the Corinthians:--

PASSOVER.—“Christ our Passover” (I Cor. v. 7).
FEAST OF WEEKS.—“Let us keep the feast” (I Cor. v. 8).
“On the first of the Sabbaths” (I Cor. xvi. 2).
THE FIRST-FRUITS.—“Christ the First fruits” (I Cor. xv. 23).
PENTECOST.—“I will tarry unto Pentecost” (I Cor. xvi. 8).

After Pentecost comes the long interval which spans the whole of the period from Israel’s rejection to the sounding of the trumpet that ushers in the day of their ingathering. One critic has objected to the statement made by the writer that the parable of the sower covers the whole time period from the day of the Lord’s earthly ministry to the future day of the Lord, on the ground that this would include the dispensation of the mystery. But we must realize that if Matt. xiii. or Dan. ix. or any other prophecies leap over the present interval, they must necessarily include the actual period now occupied by the manifestation of the mystery. These prophecies, however, contain no indication of the revelation to be made known during this uncharted period. So, while it is true that the dispensation of the mystery was never a subject of O.T. prophecy, we can nevertheless see, now that the revelation has been made, that the gap between Pentecost and the

seventh month leaves provision for the present dispensation. The rest of the dispensational purpose as foreshadowed in Israel's ceremonial year will be fulfilled as surely as were the four feasts from Passover to Pentecost.

Trumpets.

"He shall send His angels with a great sound of a trumpet, and shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. xxiv. 31).

"We shall be changed, in a moment, in the twinkling of an eye, at the last trump" (I Cor. xv. 51, 52).

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (I Thess. iv. 16).

"In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets" (Rev. x. 7).

Day of atonement.

"Ye shall afflict your souls" (Lev. xxiii. 27).

"I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son the land shall mourn, every family apart" (Zech. xii. 10-14).

"Behold He cometh with the clouds; and every eye shall see Him, and they also which pierced Him, and all the tribes of the land shall wail because of Him" (Rev. i. 7).

"Christ has entered into heaven itself and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. ix. 24-28).

Tabernacles.

"I will remove the iniquity of that land in one day. In that day, saith the Lord of Hosts, shall ye call every man his neighbour under the vine and under the fig tree" (Zech. iii. 9, 10).

"They shall beat their swords into ploughsharesthey shall sit every man under his vine and under his fig tree; and none shall make them afraid" (Micah iv. 3, 4).

"I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates" (Ezek. xxxviii., xxxix.).

The Ingathering.

"The feast of the ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field" (Exod. xxiii. 16).

The LXX here reads: "the *sunteleia*" where the A.V. reads: "the feast of the ingathering". This is referred to by the disciples in Matt. xxiv.: "Tell us when shall these things be? And what shall be the sign of Thy coming, and of the *sunteleia* of the age?"

The Eighth Day of the Feast.

"In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of His belly shall flow rivers of living waters. But this He spake of the Spirit" (John vii. 37-39).

There is a reference here to several prophecies, such as Ezek. xlvii. The last feast is therefore parallel with Pentecost and an expansion of it. What Pentecost foreshadowed was not the church of the mystery, but the ingathering of Israel and the pouring out upon them of the Spirit as a life-giving stream. Here, therefore, given to the people of type and shadow, was a sacred calendar, a period of seven months in which was foreshadowed, so far as the earthly side was concerned, the unfolding purpose of the age.

The creation week, with its six days of work and one of rest, the fact that Heb. iv. 9 speaks of a rest or Sabbath keeping for the people of God, the fact that the sabbatic principle underlies the whole scheme, lends colour to the Rabbinical view that the ages will conform to the same principles. The Rabbis taught that the world was two thousand years without the law, two thousand years under the law, and two thousand years under the Messiah. The Revelation tells us of the thousand years of glory at the close. The world draws near to the end of its sixth day.

It is folly to attempt the computation of the time of the end, for at least two reasons. It transgresses the evident prohibition of Acts i. 7 and Matt. xxiv. 36, 44; and it assumes that chronology since Christ is trustworthy. At the best we can only say that this present year of grace is approximately A.D.1932. There is no proof—and we believe the uncertainty to be of God.

The church of the mystery finds no exposition in Leviticus; its hope is entirely separated from the hope of Israel. This does not, however, clash with the obvious deduction, that if the hope of Israel draws near to its realization, how much nearer must our hope be? Grace now; and glory soon. What manner of persons ought we to be?

#81. The Book of Numbers.
My breach of promise (Numb. xiv. 34).
pp. 41 - 44

The English title of this fourth book of Moses is taken from the one given it by the LXX. *Arithmoi*, which has its origin in the fact that the opening chapter deals with the numbering of the tribes of Israel. The title of the book in the Hebrew Bible, however, is *B'midbar*, "In the wilderness", which indicates the true setting of its tragic story. Perhaps the verse that best epitomizes the book is Numb xiv. 34:--

"After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise."

"My breach of promise"! What an expression to come from the God of Abraham, Isaac and Jacob! What a revelation of the complete apostacy of His people! It was for the guidance and comfort of this people that Moses wrote Psa. xc. and also, as we

believe, Psa. xci. Most readers know that the Psalms are divided into five books, each of which corresponds with one of the books of Moses. The fourth of these comprises Psalms xc.-cvi., and is the Numbers section, which is appropriately opened by the Psalm of Moses. This Psalm has a direct bearing upon the condition of those men who, being twenty years old and upwards, were condemned to die in the wilderness, while Psa. xci. speaks to those, their children, who were to be spared and carried triumphantly through the wilderness and into the promised land.

The references in Psa. xc. to the 40 years' wandering in the wilderness are:--

“Thou turnest man to destruction, and sayest, return ye children of men” (verse 3).

“All our days are passed away in Thy wrath, we spend our years as a tale that is told” (verse 9).

“The days of our years are threescore years and ten” (verse 10).

“So teach us to number our days, that we may apply our hearts to wisdom” (verse 12).

The statement concerning the threescore years and ten refers primarily to the children of Israel. Any man who was twenty years of age when Israel were turned back into the wilderness could “number his days”—he would die at, or before, attaining 60 years—so with all the rest, 70 years being a fair average.

In this plight Israel's hope is in the Lord and His “return”, which will be the better realized when we consider the general structure of the Psalm. But before this is set out, we must consider the relationship of the two Psalms together. *The Companion Bible* says that “Psalms xc. and xci. are evidently one Psalm in two parts”, and the reader of the Hebrew Bible will find nothing to suggest the end of one Psalm and the beginning of another. In the absence of any division it is more easily seen that the opening verse of Psa. xc. corresponds with the opening verse of Psa. xci.:--

“Lord Thou hast been our dwelling place in all generations” (Psa. xc. 1).

“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty” (Psa. xci. 1).

The two Psalms, taken together, exhibit the following theme:--

Psalms xc. and xci.

- A | xc. 1, 2. The Lord. The dwelling place of His people.
- B | xc. 3-17. Result of being expelled from this security.
- A | xci. 1. The Lord. The dwelling place of His people.
- B | xci. 2-15. Result of abiding under His shadow.

While Psa. xc. speaks to Israel as condemned to die in the wilderness, Psa. xci. assures their children that none of the instruments of destruction—the snare of the fowler, the noisome pestilence, the terror by night, the arrow by day, the lion and the adder—shall come nigh or hurt them.

The expansion of that part of Psa. xc. which shows Israel's condemnation and hope is as follows:--

Psalm xc. 3-15.

- A | 3. Return. Spoken in wrath.
- B | 4. 1,000 years are but as yesterday and as a watch in the night.
- C | 5. Carried away as with a flood.
 - D | a | 6. In morning flourish. In evening cut down.
 - b | 7, 8. Consumed by Thine anger wrath.
- C | 9, 10. Passed away as a tale told.
 - D | b | 11. Power of Thine anger wrath.
 - a | 12. Teach us to number our days.
- A | 13. Return repent.
- B | 14, 15. According to the days of affliction. Satisfy us in the morning.

It is not our present purpose to give an exposition of these Psalms, but they have been quoted here because of the light they throw upon the lessons of the Book of Numbers. Psa. xcv. also makes pointed reference to the Book of Numbers and is, in turn, quoted at length in the Epistle to the Hebrews. Chapters ii. and iv. of that Epistle particularly allude to Israel's failure in the wilderness. In them Joshua's leadership is used as a type of the great Captain Who shall yet lead many sons to glory, "Jesus" in Heb. iv. 8 being not the Lord, but Joshua.

Closely associated with the numbering of Israel and their failure in the wilderness is the appointment of the Levites, the rebellion of Korah, and the inability of the priesthood to lead the people. All this, as Hebrews teaches, reveals the need of Christ, the one true, perfect High Priest.

What we must keep in mind as we seek the typical lesson of the Book of Numbers, is that this people, rebellious though they were, suffering loss as they did, were nevertheless a redeemed people. The truth is summed up in the words of I Cor. iii. 15: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

The wilderness journeyings of Israel fall into two parts. The first of these was according to divine purpose. It commenced at the shores of the Red Sea, led through Marah and Elim to Sinai, and thence to Kadesh Barnea. From the 1st of Abib, in which the Exodus commenced, to the time of the arrival at Kadesh Barnea was sixteen months. As we have said, this period of Israel's wilderness experiences was of divine purpose, and in it were taught them many precious lessons, as at Marah, Elim, and again in connection with Amalek. During that period the law was given from Sinai and the tabernacle built. The forty years' wandering, however, was a result of unbelief and we must be careful to keep these two periods distinct. Some having seen the forty years of unbelief have said, "There is no wilderness experience for the believer to-day", and so become an easy prey to those who would urge them to act as though heavenly places were already attained, and reigning a present reality. We would urge any such to consider the fact that the earlier part of Israel's wilderness experiences was by God's ordering for their teaching and profit; like Abraham, their father, they did not enter immediately into possession of the land, but became strangers and pilgrims,

tent-dwellers, ever moving on. The sixteen months' wilderness experience of Israel and the life-long pilgrimage of Abraham (Heb. xi.) are examples of how we may enjoy the blessings that are ours in Christ, by faith. The actual entry into the land, and the fall of Jericho under Joshua, anticipate the day of redemption and the redemption of the purchased possession.

The book of Exodus, and Numb. i.-xii. record the first wilderness experience, and contain much that illuminates the believer in his experience to-day. The remainder of the Book of Numbers deals with the period of unbelief and resumption of the journey. Deuteronomy concludes the story, and Joshua, a type of the risen Christ ("Moses My servant is dead: now therefore arise", Josh. i. 2), leads Israel into the land of promise.

The truth of the mystery is of course entirely dissociated from what we have been considering. So far as the dispensational teaching of the epistle to the Ephesians is concerned, it is an act of unbelief to attempt to discover in the O.T. that which God never revealed there. Its distinctive doctrine, too, transcends anything that is set forth in type in the law, yet we may learn from these O.T. types the broad principles that underlie the distinction between the truths of Hope and Prize, between Ephesians and Philippians, between Living and Reigning, between the Overcomers, like Caleb, and Overcome, like those who perished in the wilderness. It is naturally outside the scope of these articles to attempt a detailed exposition of these books—all that we can hope to do is to point out those more obvious passages that illuminate the ways of God and His people, suggest lines of practical teaching, and generally set forth those underlying fundamentals of dispensational truth which it is the prime object of *The Berean Expositor* to make plain.

**#82. The numbering, every one according to his service
(Numb. i. - iv.).
pp. 83 - 88**

Two numberings of Israel are recorded in the book of Numbers. They are recorded in chapters i.-iv. and xxvi.-xxvii. Two distinct objects are in view. In the first numbering, service is before us; in the second, inheritance. In both, ability to go forth to war is specified.

In the numberings of the tribes of Israel, Levi is omitted, and Joseph is represented by both Ephraim and Manasseh, thus retaining the number twelve. The numbering of the tribe of Levi was done separately, and is recorded in Numb. iii. 14-29, where a special reason for this distinction is given.

“And I, behold, I have taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel, therefore the Levites shall be Mine; because all the firstborn are Mine: for on the day that I smote all the firstborn in the land of Egypt I hallowed unto Me all the firstborn of Israel, both man and beast: Mine they shall be; I am the Lord” (Numb. iii. 12, 13).

The total number of the firstborn males of all Israel amounted to 22,273 (Numb. iii. 43), whereas the total number of the Levites, who were the substitutes for these firstborn, only amounted to 22,000. This left 273 unaccounted for, and these had to be redeemed at the price of five shekels a head. The numbering of Israel had the following objects in view:--

- (1) To discover how many of an age of twenty years and upward were able to go forth to war (Numb. i. 45).
- (2) To set apart the tribe of Levi for the service of the tabernacle (Numb. i. 50).
- (3) To ensure order when Israel encamped or marched (Numb. ii. 1-34).
- (4) To settle the particular service of the three sections of the Levites (Numb. iii. 21-37).

The tribe of Levi was sub-divided according to the sons of Levi—Gershon, Kohath and Merari. These had their allotted places: the Gershonites west of the tabernacle (Numb. iii. 23), the Kohathites south of the tabernacle (Numb. iii. 29), the Merarites north of the tabernacle (Numb. iii. 35), leaving Moses and Aaron and his sons the east side of the tabernacle. Each section of Levites, moreover, had its special charge. The Gershonites had the care of the tabernacle, the hangings, the door, the court and the cords of the tabernacle. The Kohathites had charge of the ark and all the furniture and vessels of the tabernacle. The Merarites took charge of the boards, bars, pillars and sockets, and pins and cords of the court (Numb. iii. 21-37).

The Lord not only regulated the position and service of each son of Levi, but every tribe had its allotted place for encampment:--

“Every man of the children of Israel shall pitch by his own standard, with the ensign of their father’s house; over against about the tabernacle of the congregation shall they pitch” (Numb. ii. 2).

The ensigns of the twelve tribes are not described in the Scriptures. Judah’s ensign, the lion, is fairly familiar to all Scripture students, but for the rest we must accept the voice of tradition for what it may be worth. The targum of Jonathan, a paraphrase in Chaldee, gives to each tribes one of the signs of the Zodiac:--

Tribe.	Sign.	Constellation.
JUDAH.— <i>East.</i>	The Lion	Leo.
ISSACHAR.	The Crab.	Cancer.
ZABULUN.	The Virgin.	Virgo.
REUBEN.— <i>South.</i>	A Man.	Aquarius.
SIMEON.	Fishes.	Pisces.
GAD.	The Ram.	Aries.
EPHRAIM.— <i>West.</i> \	The Ox.	The two horns of the
MANASSEH. /		bull Taurus.
BENJAMIN.	The Twins.	Gemini.
DAN.— <i>North.</i>	The Eagle.	Scorpio.
ASHER.	The Archer.	Sagittarius.
NAPHTALI.	The Goat.	Capricornus.
LEVI.— <i>In the midst.</i>	/ The Scales.	Libra. Ancient name
	\ Earlier, possibly the Altar.	<i>Tulka</i> , the Sacred Mound.

The witness of the stars (Gen. i. 14-19; Psa. xix.) was, from Adam to Moses, the ancient testimony to the purpose of the ages. When Israel, the people of type, sign and symbol, were formed, the significance of the twelve “signs” in the heavens was perpetuated by the tribal “ensigns”. This important testimony is carefully explained and illustrated in Dr. Bullinger’s *Witness of the Stars*, and a most helpful synopsis is given in Appendix 12 of *The Companion Bible*.

It will be observed that, at the four cardinal points, East, South, West and North, are symbols that also appear with the Cherubim:--

“They four had the face of a *man*, and the face of a *lion* on the right side; and they four had the face of an *ox* on the left side: and they four also had the face of an *eagle*” (Ezek. i. 10).

“The first living creature was like a *lion*, and the second living creature like a *calf*, and the third living creature had a face as a *man*, and the fourth living creature was like a *flying eagle*” (Rev. iv. 7).

The fourfold picture of the Lord Jesus, as set forth in the four Gospels, focuses the witness of the heavens, the testimony of the ensigns of Israel, and the pledge of the cherubim upon the Person and work of the Saviour:--

MATTHEW.	The lion.	Behold your KING.
MARK.	The Ox.	Behold my SERVANT.
LUKE.	The Man.	Behold the MAN.
JOHN.	The Eagle.	Behold your GOD.

Returning to the tribe of Levi and their particular service, we find careful details set out in Numb. iv. It was not left to chance to decide the order in which these Levites approached their respective tasks. Aaron and his sons come first. These take down the vail and cover the ark with it. Full instructions are given in Numb. iv. 1-4 as to the covering of the various articles of tabernacle furniture:--

“And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward: after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation” (Numb. iv. 15).

The Gershonites come next, bearing the curtains, hangings, etc., as already mentioned (Numb. iv. 24-28), and last of all the Merarites:--

“According to the commandment of the Lord, they were numbered by the hand of Moses, every one according to his service, and according to his burden” (Numb. iv. 49).

In this concluding verse we have the three underlying principles that relate to all scriptural service, viz.:--

According to THE COMMANDMENT of the Lord.
 According to HIS SERVICE.
 According to HIS BURDEN.

What is the supreme and only authority for service? Surely that it be “according to the commandment of the Lord”.

The commandment.

“He called He gave them power” (Matt. x. 1).

“Have not I chosen you twelve?” (John vi. 70).

“Ye have not chosen Me, but I have chosen you and ordained you” (John xv. 16).

What is true of the ministry of the twelve apostles is true of all subsequent ministry; it must be according to the Lord’s command. In the days of the Law, death followed transgression in service (*see* Numb. iv. 15, 19). While physical death does not follow transgression in service now, who can say how much *spiritual* deadness results from it here, and how much loss will result there when the service is tried by fire? If the Lord called some to be evangelists, and some to be teachers, it is surely evident that He needs both. The criticism of friends counts for nothing in these matters. Some have “problems” respecting the ministry of women, but the “commandments of the Lord” are plain, *vide* I Cor. xiv. 34, I Tim. ii. 12-15, and Titus ii. 3-5. There is an order in later ministry that is as definite as any given in Numb. i.-iv.:--

“God hath set some in the church, first apostles, secondarily prophets, thirdly teachers” (I Cor. xii. 28).

“He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers” (Eph. iv. 11).

Whatever dispensation is in view, order is to be observed. Apostles and prophets came first. They were the foundation ministry of the church of the mystery (Eph. ii. 20). Evangelists (II Tim. iv. 5) came next; then teachers (II Tim. ii. 2).

His service.

“Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness” (Rom. xii. 6-8).

“If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? The eye cannot say unto the hand, I have no need of thee. God hath set the members every one of them in the body, as it hath pleased Him” (I Cor. xii. 15-21).

And yet, for example, we meet with some, eminently fitted to be the *hosts* of the church, who spoil a good witness by persistently trying to *teach* or *preach*. Others, whose business abilities are demanded by the Lord, leave the church the poorer while they indulge some foolish whim of their own.

His burden.

“And unto one He gave five talents, to another two, and to another one: to every man according to his several ability” (Matt. xxv. 15).

“All these worketh that one and the selfsame Spirit, dividing to every man severally as He will” (I Cor. xii. 11).

“But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another, for every man shall bear his own burden” (Gal. vi. 4, 5).

We have not been careful to draw attention to the different dispensations that the above scriptures represent, our idea being merely to show that, in all dispensations, true service must be accepted and regulated according to the threefold principle of Numb. iv. 49. Service that is not according to plan is disobedience, a waste of time and opportunity, robbing someone else of service that might have been rendered, eliminating any possibility of reward, and resulting in failure to glorify the Lord. The appeal to apparent success, or expediency, and all the shifts of human reasoning leave us unmoved. The word of God, unaltered, is our basis of salvation, and nothing lower or less can be the basis of our service.

To every reader of this magazine we make a personal appeal. See that you have your “marching orders” direct from the Word of God. If you have, happy are you. But if there is the slightest tampering with “His commandment”, the slightest departure from “his service”, the smallest attempt to avoid “his burden”—what kind of servants are you?

As we have already seen, the people of Israel carried the ensigns of the cherubim, God’s great pledge that He will surely accomplish His purposes of man’s redemption and restoration. An obedient Israel will have the inestimable blessedness of being fellow-workers together with God. In like manner obedient servants of God to-day may enjoy this privilege; but what a world of tragedy is found in the closing words of the second numbering recorded in Numb. xxvi.:--

“These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plain of Moab by Jordan near Jericho. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun” (Numb. xxvi. 63-65).

I Cor. ix. 24 - x. 13 and I Cor. iii. 11-15 show us that Israel in the wilderness and Belshazzar in Babylon are not the only ones of whom it shall be said: ‘Numbered weighed and found wanting.’”

May we truly pray the apostle’s first prayer, “Lord, what wilt *Thou* have *me* to do?” (Acts ix. 6).

**#83. Separation and blessing precede service (Numb. v. & vi.).
pp. 123 - 128**

At the dedication of the altar described in Numb. vii., twelve princes of the tribes of Israel bring their offerings consisting of twelve chargers, twelve silver bowls, and twelve spoons of gold, besides meal, oil, incense, bullocks, rams and lambs. Between the numbering of Israel and the apportioning of the service of the Levites, and this offering of the princes comes a somewhat strange section dealing with leprosy, trespass, jealousy and the Nazarite vow. There must be some lesson for us here, and to its discovery and understanding we now apply ourselves. First of all let us see what connection these separate items have, for we do not endorse the critical view that we have, in this fourth book of the law, merely a miscellaneous collection of laws and incidents strung together without method or purpose:--

Numb. v. and vi.

- A1 | Among whom I dwell.
A | v. 1-4. Threefold separation *from* the Lord:
LEPER; ISSUE; DEAD.
B | v. 5-10. Trespass. In general: against the Lord.
B | v. 11-31. Trespass. In particular: against husband.
A | vi. 1-21. Threefold separation *to* the Lord:
WINE; RAZOR; DEAD.
A2 | My Name upon Israel.
A | vi. 22-27. Threefold blessing:
BLESS KEEP;
FACE SHINE BE GRACIOUS;
LIFT UP FACE GIVE PEACE.

Not till all this is traversed do we hear any more of tabernacle service. Here is a solemn word concerning ministry and service unto the Lord, which is true in principle for all time.

Just as the blessing is threefold, so the cause of separation (uncleanness) is threefold. The trespass offering is twofold. First, trespass in general, with its added fifth; then the particular trial of jealousy. The Nazarite section is twofold. First the loss and defilement of the days of separation by unavoidable contact with sudden death; then the true consecration of the days of separation, with its special offering of the Nazarite's hair. Let us now pass these sections in review that the lessons they teach may not be lost upon us:--

“Command the children of Israel that they put out of the camp every leper, and everyone that hath an issue, and whosoever is defiled by the dead. Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell” (Numb. v. 2, 3).

These three causes of defilement seem to be chosen to enforce the fact “that in my flesh dwelleth no good thing”. Leprosy is contagious; it is a defilement contracted through the everyday intercourse of man with man. It teaches us that, however innocent we may be, or however legitimate our callings and dealings, the very fact that we are “in the world” calls for the cleansing which the precious blood of Christ alone can give. The defilement by the various issues that are specified in the law occur in the ordinary course of nature, revealing to us that there is a deeper need of cleansing than that of our personal and voluntary transgressions. That, since the sin of Adam, we are indeed rendered unfit by the very depravity of our natures. Here we have “the flesh”, as such, and its natural uncleanness. The defilement by the dead was not contracted involuntarily, but in the very exercise of humane and kindly ministry. Here we have service in a world of death, and the Christian worker would do well to remember that while His Lord could be a friend of publicans and sinners, yet remain holy, harmless, undefiled and separate from sinners, it is not at all easy for the best of us to follow in His steps uncontaminated. Here, therefore, are three causes of defilement, three occasions that brought about separation from the conscious enjoyment of the presence of God:--

LEPROSY.—Contagion in a world of sin, in the daily round of business and life.

ISSUES.—Natural weakness. The flesh. This body of death.

DEFILEMENT BY THE DEAD.—Ministry itself exposes us all to defilement.

“Speak unto the children of Israel, when a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty; then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him” (Numb. v. 6-8).

Prominence is given in this case to the individual recognition of personal responsibility, notwithstanding the fact that the ram for atonement is there in the background. Let us note the following features:--

- (1) The trespass is against the Lord.
- (2) Yet the principal, and added fifth, is to be rendered unto a fellow-creature. (Verse 8 does not conflict with this as it makes provision for one who had no kinsman).

It is essential that true views of sin and trespass shall be entertained by all the people of God. Sin against my brother is really sin against God. David sinned grievously against Uriah the Hittite, but it was perfectly true in his confession to say that he had sinned against God (Psa. li. 4). The prodigal son sinned against the father, and outraged common decency, yet he confessed that he had sinned against heaven. Two things are necessary if we are to preserve a clear conscience at all times: confession and reparation:--

They shall CONFESS their sin.

He shall RECOMPENCE the principal and add a fifth part.

The fifth part is a double tithe, two tenths. Thus there is a double recognition of sin against God and against man, even as the whole law is summed up as love to God and neighbour.

A very special form of trespass follows: “If any man’s wife go aside, and commit a trespass against him” (Numb. v. 12). The reason why adultery was so severely dealt with in Israel includes the following:--

- (1) It typified the apostasy of the nation from the covenant made with the Lord, the figure of marriage and its terms being used throughout their history to set forth their close attachment to the Lord.
- (2) In a nation whose laws of inheritance were of so exacting a nature, adultery and illegitimacy introduce vexing and disturbing elements.
- (3) True marriage had in view “a seed of God” (Mal. ii. 15); adultery gave place to the devil.

Spiritual adultery makes blessing and service hopelessly impossible: “The woman shall be a curse among her people” (Numb. v. 27). Defilement and trespass, treated separately in verses 2-8, are seen to be but two parts of one whole, for in verse 12 the defilement of the woman is said to be a trespass against her husband.

There now follows the positive side of the lesson: the real, personal, voluntary separation from all defilement, both natural and moral, unto the Lord, the separation of the Nazarite. The word *Nazarite* is simply the Hebrew word *nazir*, which is translated: “him that was separated from” in Gen. xlix. 26, and Deut. xxxiii. 16. In Numb. vi. *nezer* is translated “separation” eleven times, and “consecration” twice. A most important secondary meaning of *nezer* is “crown”. It is so translated eleven times in the A.V. We give hereunder those found in the law. When we read these passages it is quite easy to see how the same word that is translated “separated” and “consecrated”, and which gives us the word “Nazarite”, can also mean a “crown”:-

“Thou shalt put the mitre upon his head, and put the holy crown upon the mitre” (Exod. xxix. 6).

“And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engraving of a signet, HOLINESS TO THE LORD” (Exod. xxix. 30).

“Upon the mitre, even upon his forefront, did he put the golden plate, the holy crown” (Lev. viii. 9).

“He that is high priest among his brethren, upon whose head the anointing oil was poured . . . shall not go in to any dead body, nor defile himself for his father, or his mother: neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him” (Lev. xxi. 10-12).

In some measure the Nazarite was separated to God even as was the high priest himself. The *nezer* (crown) was not limited to the high priest; it was also used of kings, e.g., II Sam. i. 10; II Kings xi. 12, for they also were the Lord’s anointed. Samson, too, the judge and deliverer of Israel, was a Nazarite (Judges xiii. 5), and all point forward to the true Nazarite of God, the Lord Jesus, Who was holy, harmless, undefiled, separate from sinners (Heb. vii. 26), and Who for our sakes sanctified Himself (John xvii. 19).

Considerable difference of opinion exists among lexicographers as to the connection between Nazareth and the word Nazarite. Although etymologically the likeness is accidental and not real, who can avoid comparison of the two estimates—man’s and God’s—expressed in the two following inscriptions?

“And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth, the King of the Jews” (John xix. 19).

“And they made the plate of the holy crown (*nezer*) of pure gold, and wrote upon it a writing Holiness to the Lord” (Exod. xxxix. 30).

Man called Him the *Nazarene*: God saw in Him the true, anointed, separated, and devoted *Nazarite*.

Just as anyone, a man or a woman, could take the Nazarite vow without usurping the priesthood, so to-day sanctification and Christ-likeness are open to all without in any sense encroaching upon the exclusive glory of the risen Lord.

The Nazarite’s separation to the Lord was to be manifested in three connections (Numb. vi. 3-6):--

- (1) ABSTIENENCE FROM THE PRODUCT OF THE VINE.—“Wine, strong drink, vinegar of wine, vinegar of strong drink, liquor of grapes, dried grapes. Anything made from the vine, from the kernels even to the husk.”
- (2) ABSTINENCE FROM CUTTING THE HAIR.—“All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow.”
- (3) ABSTINENCE FROM CONTACT WITH THE DEAD.—“All the days that he separateth himself unto the Lord, he shall come at no dead body.”

In no circumstances was the Nazarite allowed to break the last rule. It could not be relaxed even for father, mother, brother or sister, when they died, and if it should happen that someone suddenly died at their side, the number of days already passed were considered lost, the head of his consecration was defiled, he had to shave his head, offer sin offering, burnt offering and trespass offering, and begin again.

While Scripture warns against some kinds of wine, it commends others, and, apart from wine altogether, grapes are most wholesome and good for food. Here then is the principle of voluntary abstinence from things innocent in themselves, which finds its parallel in the pilgrim path of the believer to-day:--

“And they that use this world, as not using it to the full” (I Cor. vii. 31).

“Let your moderation be known to all men” (Phil. iv. 5).

Jeremiah, lamenting the downfall of Israel, says: “Her Nazarites were purer than snow, they were whiter than milk” (Lam. iv. 7), and calls upon Jerusalem to act like the Nazarite who had become defiled, whose days of separation were lost. “Cut off thine hair (*nezer*), O Jerusalem, and cast it away” (Jer. vii. 29). The Nazarite who had fulfilled his vows offered his hair to the Lord, and it was put into the fire under the peace

offerings. Space will not permit a fuller study of the Nazarite here, but it will come before us when dealing with Samson.

We have seen sufficient to realize the importance of the command:--

“Be ye clean, that bear the vessels of the Lord” (Isa. lii. 11).

“If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Master’s use, and prepared unto every good work” (II Tim. ii. 21).

Such exhortations as “shun”, “flee”, “turn away” in II Tim. ii. 16, 22 and iii. 5 are equivalent to-day to the abstinence enjoined upon the Nazarite of old.

#84. Numbers xi.

“Mark them whose god is their belly.”

pp. 162 - 166

Following the law dealing with the Nazarite are a series of chapters that deal with the dedication of the tabernacle and its service (chapters vii.-x.). As we considered the tabernacle in the articles which dealt with the book of Exodus, we will pass on to other features, taking up our study in chapter xi. which begins to deal with the chief feature of the book, and the one of most important in its lessons for ourselves.

Chapter xi. commences a series of events, accompanied by significant movements and journeyings of Israel, that have been incorporated into the practical parts of some of the epistles, and demand a prayerful as well as a careful study. We have already had before us the provoking of the Lord by Israel at the Red Sea, at Marah, in the wilderness of Sin, at Rephidim and at Horeb. The book of Numbers records three more provocations, viz., at Taberah (Numb. xi. 1), at Kibroth Hattaaveh (Numb. xi. 4), and at Kadesh Barnea (Numb. xiv. 2) where they filled up their measure and lost the promised land. Of the first of the three acts of provocation recorded in Numbers no specific details are given, but the simple statement:--

“And when the people complained, it displeased the Lord: and the Lord heard it; and His anger was kindled, and the fire of the Lord burnt among them” (Numb. xi. 1).

Murmuring or complaining is not treated with the seriousness that it merits, and there will doubtless be many sad cases where believers will suffer loss as a result of failure to mark and forsake the sin of unbelief and ingratitude. If we really believed that God was leading us, we could not complain: it is only when we commence to doubt His care that complaining can possibly begin. It is not without true reason therefore the chapter x. ends with the reference to the ark and cloud, symbols of God’s presence and leading. To murmur in the very presence of God, and in sight of that pillar of cloud was unbelief, and the fire of the Lord consumed to the uttermost parts of the camp.

I Cor. x. 6-10 uses this wilderness experience to enforce a lesson, saying:--

“Neither murmur ye, as some of them murmured, and were destroyed of the destroyer.”

Philippians, while it does not actually refer to this period, treats of the same aspect of truth—the going on like Caleb and Joshua—and in that epistle comes the exhortation:--

“Do all things without murmurings and disputings” (Phil. ii. 14).

A murmuring or complaining member of Christ is giving the lie to his calling. It is the first step to a wasted life, the “perdition” of Heb. x. 39, the “destruction” of Phil. iii. 19. Philippians counters this spirit by implicating joy. A rejoicing believer is proof against the temptations of the wilderness.

Following this general reference comes one that is specific:--

“And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?” (Numb. xi. 4).

This mixed multitude has appeared before, viz., in Exod. xii. 37, 38. They had evidently come out under the shelter of the passover, and they had come through the Red Sea, as we find them here in Numb. xi. This mixed multitude were the result of mixed marriages contracted while in Egypt. Lev. xxiv. 10 speaks of the son of an Israelitish woman whose father was an Egyptian. When Israel returned to Jerusalem under Nehemiah, mixed marriages again were a source of trouble (*see* Neh. xiii. 23 and Ezra ix. 1, 2). Jehoshaphat’s ruin is traceable to his “affinity” with Ahab. This mixed multitude, when expressed in spiritual equivalents, appears in II Cor. vi. 14-18, and hinders that “perfecting” of holiness which is the goal before us (II Cor. vii. 1).

Israel, when they wept, said:--

“Who will give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and the onions, and the garlick. But now our soul is dried away: there is nothing at all, beside this manna, before our eyes” (Numb. xi. 4-6).

It is not without significance that Egypt’s food is given as six items. Before the Israelites lay the land of promise, and the food items mentioned in Deut. viii. 8 are seven in number. *Behind* them lay the viands of Egypt, *ahead* the fruits of the land of promise, and *around* them, before their very eyes and fresh every morning, was the manna, with its taste like fresh oil. One of the seven items of Canaan’s food was olive oil, and the manna seems to have been a foretaste, a sort of “earnest of the inheritance”.

That it was to be accepted gratefully and highly prized, the references in Scripture testify. A golden pot of manna was among the few items that were laid up in the holiest of all (Heb. ix. 4), and the Psalmist speaks of it as “The corn of heaven” and “angel’s food” (Psa. lxxviii. 24, 25). Yet, did we not know, alas too well, our own hearts, we

should hardly believe that a redeemed people, so recently sighing under the bitter bondage of Egypt, should so soon forget the bitterness and remember the tasty morsels like leeks, onions and garlick. They said “we remember”, and the apostle in Phil. iii. 13 says, “forgetting those things which are behind”, and Heb. xi. 15 says: “Truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.” Stephen, in Acts vii. 39, tells us that Israel turned back again in their hearts unto Egypt, while in Numb. xiv. 4 we read that they actually said: “Let us make a captain, and let us return unto Egypt.”

No one with a knowledge of Hebrews, with its double reference to “The Captain of our salvation” (Heb. ii. 10), and “The Captain and Perfecter of faith” (Heb. xii. 2), will fail to see the solemn bearing of this spirit upon the alternatives of Hebrews, viz., “On to perfection” or “Back to perdition”. The poet has said: “Distance lends enchantment to the view”, and Israel’s memory was biased; they forgot the bondage while they remembered the fish, etc., and we do well to profit by this lesson.

How awful the words sound when we think of their setting:--

“There is nothing at all, beside this *manna*, before our eyes” (Numb. ix. 6).

It is almost like crucifying to themselves the Son of God afresh, and putting Him to open shame. It is comparable with Esau who for one morsel of meat sold his birthright. It is parallel with those who were failing of the prize as these Israelites were, whose “god was their belly”. It is not without deep reason that the first temptation of Adam, and of Christ, revolved around something to eat. This is the first avenue of temptation, and sometimes it is enough.

There is something infectious about evil. The mixed multitude start lusting, the children of Israel begin to weep and complain, and now Moses under the heavy strain begins to speak:--

“Wherefore hast Thou afflicted Thy servant? Have I conceived all this people? Have I begotten them, that Thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which Thou swearest unto their fathers?” (Numb. xi. 11, 12).

Poor Moses—mighty leader as he was, man of faith that so wondrously overcame—he was nevertheless a shadow only of Him Who was to come:--

“For it became Him in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings” (Heb. ii. 10).

There came a day when the patience of Moses snapped, he spoke unadvisedly with his lips and lost entry into the land of promise. He was a saved man, he appeared upon the Mount of Transfiguration, he was faithful, as a servant, in all his house—few, if any, have even walked so closely with the Lord or been so highly honoured—yet the greatest and the best are unworthy to loose the latchet of the Saviour’s shoes. Every crown must

be placed at the feet of the Redeemer, He alone is worthy: no flesh shall glory in His presence.

The Lord meets Moses' difficulty by appointing seventy men of the elders of Israel to share his burden, even as He had deputed Aaron to share the work at the first.

Then the Lord takes up the complaint of Israel and their desire for flesh:--

“Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days, but even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before Him, saying, Why came we forth out of Egypt?” (Numb. xi. 19, 20).

We know how the Lord fulfilled this dreadful pronouncement. A wind brought quails from the sea, which flew so low that they were easily caught. All that day and all that night and all the next day the people gathered quails:--

“And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people” (Numb. xi. 33).

The following passages of Scripture seem to be a fitting comment and conclusion to this solemn passage:--

“We remember” (Numb. xi. 5).

“They soon forgot His works; they waited not for His counsel, but lusted exceedingly in the wilderness, and tempted God in the desert. And He gave them their request; but sent leanness into their soul” (Psa. cvi. 13-15).

“I have learned, in whatsoever state I am, to be content I can do all things through Christ which strengtheneth me” (Phil. iv. 11-13).

“Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee” (Heb. xiii. 5).

#85. Numbers xi. - xiv.
“These things are examples, to the intent
we should not lust after evil things” (I Cor. x. 6).
pp. 202 - 208

It is one thing to perceive glimpses of truth—and for the smallest ray of light how can we be too thankful—it is quite another matter to so perceive the trend of a passage as to receive illumination, both upon detail and upon the general scope. While we most gratefully seize upon the veriest crumbs of doctrine or practical teaching which we may receive from such a book as the book of Numbers, readers of *The Berean Expositor* will feel, somehow, that unless we can get larger views than just a survey of a few verses, we shall probably miss many essential points.

As we turn the pages of Numb. xi., xii. and xiii. onward, the task seems too great to be able to discern order and design in such a wealth of detail and such a mass of description. Yet the words of Numb. xi. 23: “Is the Lord’s hand waxed short?” is a challenge to faith, and consequently, before we proceed with our study of Numb. xii. we seek for light upon the scope of this section. And first where does the section that commences at chapter xi. end? We read on until we arrive at the close of chapter xiv. to find that chapter xv. opens with laws that were to be enforced when the people entered the land. This evidently marks a dividing line for us. It would be good discipline for us all if we had time and space to take the reader step by step through the intervening chapters so that the discovery of the underlying unity should be received as a gift from the Lord, and not, as we fear it will appear, as a matter of course. The structure or the scope of a passage is of the first importance.

Quoting from the opening chapter of the book: “The Foundations of Dispensational Truth” by the late *E. W. Bullinger, D.D.*, we read:--

“There is one great foundation principle in the science of LOGIC which will meet all the difficulties, if we are careful to observe it. It is this: *We cannot reason from the particular to the general.* The difficulties experienced by some of our readers are due to the fact that they arise from a consideration of only *parts* of the truth. To find the answer to them, it is vain to continue the discussion of them as separate difficult points: we mean difficulties connected with the earlier Pauline Epistles written before Acts xxviii., such as ordinances, the one body of I Cor. xii. or the spiritual gifts of I Cor. xiii., xiv., etc.”

These words may help our readers to appreciate any light that can be cast upon the scope of a passage, so that we may reason from the general to the particular, which is of course the only true way.

A strictly literary structure is too vast an undertaking, but the following synopsis will make it clear that a purpose runs through the record of Israel’s murmurings, and to see that will suffice:--

Numb. x. 33 - xiv. 45.
God's breach of promise.

A	x. 33 - xi. 3. TABERAH.	The ark goes before to search out a place of rest. The people complain. Fire consumes them.
B	xi. 4-35. KIRBOTH- HATTA AVAH.	The mixed multitude. The people wept (xi. 4). Exaggerated remembrance of Egypt (xi. 5). Its food: fish, cucumbers, melons, leeks, onions, garlick (xi. 5). A month of days for eating flesh (xi. 20). "Why came we out of Egypt?" (xi. 20). Seventy elders appointed (xi. 24). Moses resists temptation to be jealous (xi. 29).
C	xii. HZAEROTH.	Miriam and Aaron speak against Moses. Moses' meekness emphasized. They object to Cushite (while hankering after Egypt). Miriam a leper for seven days.
B	xiii. 1 - xiv. 38. PARAN.	The ten rulers report. People wept (xiii. 31; xiv. 1). Exaggerated remembrance of Canaan (xiii. 32, 33). Its food: grapes, pomegranates, figs, milk and honey (xiii. 23-27). Forty days' search ends in disaster (xiii. 25; xiv. 34). "Would God we had died in Egypt!" (xiv. 2). Twelve rulers appointed (xiii. 4-16). Moses resists offer to become head of great nation (xiv. 12).
A	xiv. 39-45. KADESH.	The ark departed not out of the camp. The people presume. The Amalekites discomfit them.

Quite a number of items that bear upon the teaching associated with Philipians and our own calling call for attention. Let us briefly pass them in review.

The ark goes before to search out a place of rest. Can we not find help here? Speaking to those who were His disciples, the Lord said: "I go to prepare a place for you" (John xiv. 2), and this blessed promise is precede by a statement of principle: "If it were *not so* I would have told you." This is still true for the Church of the One Body. To learn of the hope, we need to know where Christ is now, and if details and explanations are not always given, surely the promise still holds good: "I would have told you." We shall see presently that the sending of the spies was a contradiction of trust in this fact.

The mixed multitude, and the ten spies, are a type of the effect upon the believer of failure to abide by such scriptures as:--

"Why, as though living in the world, are ye subject to ordinances" (Col. ii. 20).
 "No man that warreth entangleth himself with the affairs of his livelihood" (II Tim. ii. 4).

Ephesians says to us "Remember"; Philipians says to us "Forget". We are to *remember* that we were hopeless aliens, but Israel remembered the onions and garlick instead. We are to *forget* the things that are behind, and to set our mind on things above.

Even the two passages that speak of the resistance of Moses are important to us. Moses was not moved by jealousy when he heard that Eldad and Medad, who had remained in the camp, had prophesied. And when God said in His wrath: "I will smite them with pestilence, and disinherit them, and will make of thee a greater nation and mightier than they" (Numb. xiv. 12), Moses did not entertain the thought for a moment, but pleaded with the Lord to pardon the people and remember His Own glorious Name. Here is a concrete example of the spirit inculcated in Phil. ii. 3, 4:--

"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."

Miriam's leprosy and her being shut out of the camp for seven days, and the jealous spirit manifested, typify Israel in her *lo-ammi* (not my people) condition between the first coming of Christ when the kingdom was preached, and the second coming of Christ when it shall be established. The meekness of Moses is here mentioned, anticipating that other period of rejection, when the Lord should say: "I am meek and lowly in heart" (Matt. xi. 29).

Let us now concentrate our attention on those sections that are most prominent. It will be seen that the two features of greater importance are members B and B. The first looks back with longing eyes to Egypt and its flesh-pots; the second looks with bias upon the land of promise and exaggerates its difficulties. The ten spies are said to have brought up a "slander upon the land" (xiv. 36), and above all comes the revelation of God's breach of promise.

How often has the sad history of chapters xi. and xii. been repeated after Egypt, and turn against a true man of God among them, putting up some trumpety charge against him, largely to cover their own baseness, as was the objection against the Ethiopian wife of Moses. Whenever we have to meet the parallel of Numb. xii., let us immediately look for the parallel of Numb. xi., and see it manifested by the failure of Numb. xiv.

Our study for this paper must now concentrate upon the story of the spies and the result of their report:--

"And the Lord speak unto Moses, saying, Send thou men that they may search the land of Canaan, which I give unto the children of Israel" (Numb. xiii. 1, 2).

Has it ever struck the reader that there is a note of pain, a sense of distrust in the words: "that they may search the land of Canaan, which I give"? Why search? Why send men to see "what the land is, whether it be fat or lean" (xiii. 20), if God had described it and given it Himself? Does it not sound like unbelief? It not only sounds like distrust, but it was. The command to take the twelve men and send them as spies did not originate with God: it was an answer to their own request, and once again, it brought leanness into their soul. When Moses rehearsed the affair in the ears of Israel he reminded them of their unbelief:--

“Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged. And ye came near unto Me every one of you and said: We will send men before us, and they shall search out the land, and bring us word again by what way we must go up, and into what cities we shall come Yet in this thing ye did not believe the Lord your God, Who went in the way before you, to search you out a place to pitch your tents in; in fire by night, to shew you by what way ye should go, and in a cloud by day” (Deut. i. 21-23).

A reference to Ezek. xx. 5, 6 shows that at the time when the Lord delivered Israel out of the land of Egypt, He had already “espied for them” a glorious land. Israel’s request for the spies therefore was sheer unbelief, it was a despising of the Lord, a slighting of His loving care and provision. It has its analogy to-day.

Quite a number of those who believe the teaching of the epistles of the mystery have expressed themselves as unsatisfied by the scantiness of the revelation there contained as to (1) just what constitutes the glory of our inheritance, and (2) just exactly by what way the Church shall enter into its hope. There is a looking back to the hope of an earlier dispensation, a sort of envy at the lavish description of the millennial kingdom, or the wonders of the heavenly city, and one senses something petulant in the request, “Where is our hope described in the epistles of the Mystery? Why are there no details given to us as to others?” There is also a querulous complain that whereas I Thess. iv. or I Cor. xv. are most explicit, one cannot be sure from the prison epistles whether the Church of the One Body will be caught up by rapture, will die off and pass through death and resurrection, whether all will go together, whether there will be angelic accompaniments, etc., etc. All this, which superficially sounds like earnest enquiry, is but the old unbelief of Israel re-expressed. They wanted to know more than God had revealed about “the land” which was their inheritance, and they wanted to know more than God had revealed as to “what way we must go up”. Both these questions were already answered by faith. God had espied the land and had called it good. God went before them with fire and with cloud “to shew them by what way they should go”. Faith needs nothing more.

If our inheritance at the right hand of God, “far above all”, is so transcendently above all human thought and experience, what words of human language could describe the riches of the glory of that inheritance of the saints? If in the resurrection and translation we need such adjusting to the new sphere of blessing “in the heavenly places”, how should we be the better if God described the process. It is enough for us that as we receive a spirit of wisdom and revelation in the knowledge of “Him”, the ascended Lord, and of “it”, the mystery, we shall receive as full an answer to our quest for knowledge as God sees fit to give. If we are assured that: “when Christ Who is our life shall be manifested, we also shall be manifested with Him in glory”, what does it matter that “the way we must go up” is left unexplained? We shall arrive—praise God. We do not know how—well, that is His responsibility, not ours.

Our refusal to be turned back to I Thess. iv. as the hope of the Church is to be understood in the light of Numb. xiii. and xiv. We seek the spirit that enabled Caleb and Joshua to believe God, and leave the consequences. As we pointed out when dealing with Col. i. 23 (*see* Volume XXI), the great evidence of progress in the truth, or of the beginning of decline, are closely associated with holding steadfast to “the hope”. Caleb

and Joshua were threatened with stoning for the stand they took. We shall probably get its equivalent again and again; but as in their case, so in ours, His truth shall be our shield and buckler.

One of the reasons why the Lord was not too explicit about the land of Canaan, and the way up, was because it was inhabited by a monstrous seed of the wicked one, the giants, the sons of Anak, and viewing such antagonists with the eyes of the flesh, the spies said: “We were in our own sight as grasshoppers, and so we were in their sight.” The cities were walled and very great—and grace was not given in the wilderness to deal with these remote difficulties. When at last Israel did stand before the walls of Jericho, they fell down flat at the shout of faith.

The pathway to our inheritance is blocked by principalities and powers, spiritual wickedness and world holders of darkness. If we should see them with the eyes of the flesh, we should crumple up as did Daniel. God mercifully spares us this vision. We believe His Word; that is enough. If we knew the formidable strongholds of Satan that must be overcome in “the evil day”, we should recoil in fear and unbelief. We shall not face them until we are all assembled beneath the banner of our true Captain, the greater Joshua, with Jordan behind us, and the land of promise immediately before us. Why not take a leaf out of this book of experience; why not believe what God has revealed, and lovingly accept as best what He withholds?

Two Psalms should be read in connection with this passage of Israel’s history. Psa. xc. speaks of those who, being over twenty years of age, died in the wilderness: they were taught to number their days. Psa. xci. speaks of their children, who grew up at their sides, and who saw the pestilence and the arrow doing their work, yet knew that they should not come nigh them.

While a sinner may be saved at the eleventh hour, it would appear from many passages of Scripture that a believer who is saved, and who puts his hand to the plough, who looks back like Lot’s wife, who does not press toward the mark, who like Demas loves this present evil age, or like the Hebrews of Heb. vi. or Esau of Heb. xii. exchange their birthright for a little ease here, are running a serious risk of suffering loss in that day, of losing their crown or their reward. Caleb and Joshua, on the other hand, are examples of those who press on unto perfection, who attain “the better resurrection” of Heb. xi., or the “out-resurrection” and “prize” of Phil. iii.

May we draw attention to one more feature. “The better resurrection” of Heb. xi. is a close parallel with the “out-resurrection” of Phil. iii. Now we are not left to surmise as to when the better resurrection was entered, for Heb. xi. declares that those who looked for the better country all died in faith, not having received the promise, “God having provided some better thing for us, that they without us should not be made perfect” (Heb. xi. 40).

Caleb and Joshua were not permitted by the Lord to go on to the inheritance at once. No, they had to wait the forty years just like the rest. The overcomers of Heb. xi. did

not enter the heavenly city immediately after death, no, they had to wait until the whole of their company were raised together, the “better resurrection” referring not to the time when it is entered, but to the prize appertaining thereto which would be presented when the time had come.

So with Phil. iii. The out-resurrection need not take place before the resurrection and translation of the whole Church, but it will qualify for “the prize of the high calling”, which is parallel with Caleb’s additional inheritance when God’s time comes.

It is not without significance that Paul’s other reference to a “prize” should be most intimately associated with Israel’s failure in the wilderness (I Cor. ix. 24, x. 13), nor should we slight the precious lesson of the closing sentence: “But will with the temptation make the end (or goal), so that ye may be able to bear it.”

The trials of the pilgrim path are for our future glory. He knows; therefore, follow on.

“Helpers of your joy”

#1. The place that joy occupies. pp. 61, 62

It is surprising, in one sense, to note the emphasis which the apostle puts upon “joy”. When we come to think of the life he lived, the nature of the revelation made known to and through him—the stewardship of the mystery—his bonds and imprisonment, the loneliness and the abuse that seemed his daily meat, we should not be surprised, speaking after the manner of men, if “joy” never entered his vocabulary.

But, thank God, we do not speak after the manner of men, having seen enough of the grace of God to be prepared for songs in the night and psalms from the innermost prison. Again and again in the epistle to the Philippians Paul bids his readers “rejoice”, even though some brethren (not merely pagan enemies) were endeavouring to add affliction to his bonds.

The ministry for which *The Berean Expositor* was first called into existence, and which justifies its continuance, is one so fraught with problems, and which makes such demands upon both reader and writer, that it is absolutely necessary that into all the hard study, and in some cases isolation that the truth entails, should be brought the remembrance that faith is not cold but warm and living, and that there is a “joy of faith” (Phil. i. 25), as well as the *subject-matter* of the faith, the *fight* of faith and *stedfastness* in the faith. Faith not only leads to justification, acceptance and life, blessings indeed beyond computation, but to “joy and peace in believing” (Rom. xv. 13) with which we should be as much filled, as “with the spirit”.

Some of the fruits of the Spirit are enumerated in Gal. v. 22, 23 which sets forth a veritable cluster of Eschol, nine in all, including gentleness, temperance and faith. The first in order of mention is “love”, without which all knowledge, faith and even martyrdom are reduced to nothing; and second in order of mention is “joy”. Can we conceive of gentleness without joy and still associate it with the Spirit? Temperance without joy may be a mischief-worker and a cause of stumbling. A joyless faith producing a joyless creed neither commends the gospel nor glorifies the Lord. Joy differs from happiness. In the everyday sense of the word much so-called “happiness” largely depends upon what “happens”, whereas joy is deeper, being independent of circumstances. The apostle may at one time be exalted and at another depressed; he may be full or hungry, be in comparative comfort or in lonely neglect. He may be even in fetters and prison—but his joy remains unchanged.

Strictly speaking, there should be no need in a magazine of this type specifically to deal with such a subject. We should all be so keen to learn all that is possible concerning the Lord and His Word, that the pursuit of some intricate piece of grammar should be a joyful undertaking, the labour of discovering or of verifying and using a structure should be as joyful a piece of work as the singing of a lovely melody. Indeed, a peep behind the

scenes would sometimes reveal that when, after hours of close study, some intricate point had been resolved, or a complicated structure discovered, the writer's manner of celebrating the event was far removed from the deportment we usually associate with such studies. Such exuberance not only echoes Archimedes' famous cry of *Eureka*, but, and which is more to the point, is an echo of a joy such as that of Jeremiah, who exclaimed: "Thy words were found and I did eat them; and Thy word was unto me the joy and *rejoicing* of mine heart" (Jer. xv. 16), or of the Psalmist who said: "I rejoice at Thy word, as one that findeth great spoil" (Psa. cxix. 162).

However, none of us attain even nearly to the ideal, and some concession must be made. We therefore deliberately set aside a few pages each month in order that we may minister to the "joy" as well as to the "soundness" of the faith. "Rejoice" is as much an exhortation to be heeded, by grace, as any other found in Scripture. Let us then enter into the joy of faith, in blessed anticipation of that future entry into the joy of the Lord.

#2. "I will not leave thee." pp. 81, 82

The subject of Christian joy may be approached from several angles, and it is associated with a variety of themes, but the one theme that calls for immediate expression seems to be the close association that Scripture indicates as existing between joy and the presence of the Lord. We might establish the truth of this by an appeal to the epistle to the Philippians, where one of the key-words is "rejoice", and where in chapter iv. the secret is revealed that "The Lord is near". We might appeal to the Psalmist who said: "In Thy presence is fullness of joy" (Psa. xvi. 11), and realize that all such enjoyment of the Lord's presence in this life is an anticipation of that future day of resurrection when we shall be satisfied (Psa. xvii. 15).

But in the first epistle of John we read: "These things write I unto you that your joy may be full" (I John i. 4). Upon examination it will be discovered that John is writing about fellowship with the Father and with the Son, of walking in the light as He is in the light. In other words he associates joy with the presence of the Lord.

Looking back to the verse in Psa. xvi. preceding that quoted above we read: "For Thou wilt not leave my soul in hell" (Psa. xvi. 10), and this reference provides us with the first of many aspects of that experimental enjoyment of the presence of God, which is our theme.

"*Thou wilt not leave.*"—These words of the Lord spoken in the very valley of the shadow of death are calculated to minister to the joy of all who trust in Him. We observe that:--

- (1) The promise, "I will not leave thee" arises out of salvation itself:--

“Hide not Thy face far from me: put not Thy servant away in anger: Thou hast been my help: leave me not, neither forsake me, O God of my salvation” (Psa. xxvii. 9).

As the God of our salvation we can confidently call upon Him to “leave us not”, and when we contemplate all that salvation has cost Him, we may gladly rest upon the fact that He will not leave those to perish who have been bought with such a price.

(2) “I will not leave thee” is also implicit in the fact that we so belong to the God of our Salvation, that we are called by His name:--

“O Lord, though our iniquities testify against us, do Thou it for Thy NAME’S sake: for our backslidings are many; we have sinned against Thee. O the Hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest Thou be as a man astonished, as a mighty man that cannot save? Yet Thou, O Lord, art in the midst of us, and we are called by Thy NAME: leave us not” (Jer. xiv. 7-9).

The context of this passage is one of terrible retribution. Not until Daniel, in his prayer of the ninth chapter, pleads for the city “which is called by Thy name and Thy people (that) are called by Thy name” (Dan. ix. 18, 19) does an answer of peace come. Nevertheless, in spite of the long wait of 70 years, the prayer was heard. We are called by *His* name; He has called us by our name, and we can confidently put up the plea: “We are called by Thy name: leave us not.”

(3) “I will not leave thee” is implied in the promises of God:--

“And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of” (Gen. xxviii. 15).

Here is a ground of strong confidence. “I am *with* thee”; “I will *keep* thee”; “I will *bring* thee” are all implied in the words: “For I will not leave thee until”

(4) “I will not leave thee” is our strength in the conflict and our pledge of victory:--

“Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee” (Deut. xxxi. 6).

As a contribution, therefore, to that fullness of joy which may be enjoyed by reason of the presence of the Lord, we commend to the reader the words of the Lord: “I will not leave thee.”

#3. “I will not forsake thee.” pp. 101, 102

Whenever we hear the words, “I will not leave thee”, we immediately add, if only mentally, the words, “neither will I forsake thee”. In one sense “leaving” and “forsaking” have an almost synonymous meaning, and, indeed, the same original word is sometimes rendered “leave” and sometimes “forsake”. There are, however, one or two passages that we ought not to omit from our study together, and we trust that the survey will minister something of the joy of faith to any who may know something of what it means to be forsaken here below.

At the dedication of the temple, Solomon blessed the Lord, saying:--

“Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised: there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant. The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us” (I Kings viii. 56, 57).

The way in which Solomon links together the fulfillment of the promise with the plea, “leave us not, neither forsake us”, leads our thoughts back to the beginning of Israel’s history in the land, under Joshua:--

“As I was with Moses, so I will be with thee: I will not fail thee nor forsake thee . . . And behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you: all are come to pass unto you, and not one thing hath failed thereof” (Josh. i. 5, xxiii. 14).

Let us notice one or two features that minister to the comfort of the believer.

(1) The fact that the Lord will not forsake His people is a pledge of their preservation: “For the Lord loveth judgment, and forsaketh not His saints: they are preserved for ever” (Psa. xxxvii. 28). Surely it must minister to our joy to realize that in spite of all the opposition of the enemy, and of the betrayal of our own failings, the saints are not forsaken, and their preservation is assured.

(2) The fact that the Lord will not forsake His people is a part of His great purpose of grace: “For the Lord will not forsake His people for His great name’s sake: because it hath pleased the Lord to make you His people” (I Sam. xii. 22).

(3) The fact that the Lord will not forsake His people is because He is gracious and merciful, and slow to anger:--

“ in their rebellion appointed a captain to return to their bondage: but Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. Yea, when they had made them a molten calf, and said, This is thy

God that hath brought thee up out of Egypt, and had wrought great provocations; yet Thou in Thy manifold mercies forsookest them not in the wilderness: the pillar of cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go Yet many years didst Thou forbear them, and testified against them Nevertheless for Thy great mercies' sake Thou didst not utterly consume them, nor forsake them; for Thou art a gracious and merciful God" (Neh. ix. 17-19, 30, 31).

(4) The fact that the Lord will not forsake His people delivers them from the bondage of fear: "Be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me" (Heb. xiii. 5, 6).

Many children of God are compelled to walk in lonely paths. Faithfulness often cuts them off from fellowship. Natural ties also are severed, and friends prove false or fail. It is to such that the blessed assurance comes, with all its sweetness, that the Lord will not forsake them:--

"When my father and mother forsake me, then the Lord will take me up" (Psa. xxvii. 10).

"Can a woman forget her sucking child Yea, they may forget, yet will I not forget thee" (Isa. xlix. 15).

"At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me" (II Tim. 16, 17).

The Apostle knew a little of the fellowship of His Lord's sufferings. He, like the Saviour, was forsaken by his own, but there the parallel ceases. Paul could add, "notwithstanding the Lord stood with me", but his Saviour, and ours, had to cry, "My God, My God, why hast Thou forsaken Me?" (Matt. xxvii. 46).

Let us never forget in all the joy that comes to us by His gracious presence, that part of the price for such blessing included the forsaking of the Holy One for our sakes.

#4. “I will be with thee.” pp. 121, 122

The Lord has promised that He will neither leave, nor forsake, His own, and in this double promise of His presence we rejoice. The words “not leave” and “not forsake”, however, are negatives, and so we will turn to a positive declaration:--

“He shall call upon Me, and I will answer him: I will be with him in trouble”
(Psa. xci. 15).

There is no promise in Scripture that the believer be exempt from trouble, but what is promised is that he need never be alone in his trouble. The Lord has said: “I will be with him in trouble.” The saint may pass through fire and water, but the Lord will be with him and sanctify to him his deepest distress:--

“When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee” (Isa. xliii. 2).

Joseph passed through a long period of trial and testing, yet in the midst of it all the Scriptures reveal the hidden source of his joy. First of all he was sold by his brethren into Egypt. At this the iron entered into his soul:--

“Whose feet they hurt with fetters: he was laid in iron” (Psa. cv. 18).

or, as the margin says, “His soul came into iron”. It must surely have been a bitter experience for the beloved son of Israel to be sold as a slave, and sold by his very brethren; yet one blessing, at least, was his; the Lord was with him:--

“Potiphar bought him and the Lord was with Joseph and he was a prosperous man” (Gen. xxxix. 1, 2).

or, as Wycliffe’s quaint version puts it, “He was a lucky fellow”.

But Joseph suffered yet deeper humiliation. He was falsely condemned and put into prison, a position not conducive to joy or peace, which often produces resentment and rebellion:--

“Joseph’s master . . . put him into the prison . . . but the Lord was with Joseph . . . and that which he did, the Lord made it to prosper” (Gen. xxxix. 20-23).

We are too apt to gauge our prosperity by our possessions or our standing in society, but these words reveal that true prosperity is independent of circumstances: imprisonment may go hand in hand with prosperity, the deciding factor being the presence or absence of the Lord. The three men who were cast into the fiery furnace at the command of Nebuchadnezzar were certainly in an extremely perilous position, yet of

them it could be written that upon their body the fire had no power, nor was an hair of their heads singed:--

“Did not we cast three men bound into the midst of the fire?”

asked the king, and he continued,

“Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God” (Dan. iii. 24, 25).

Caleb, who wholly followed the Lord, knew the power of this blessed fellowship. At the division of the land under Joshua, Caleb came forward and reminded Joshua of what the Lord had said concerning both himself and Joshua forty-five years earlier:--

“Now therefore give me this mountain, whereof the Lord spake in that day: for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said Hebron therefore became the inheritance of Caleb” (Josh. xiv. 12-14).

Caleb’s one qualification was: “if so be the Lord will be with me.” That being granted, success was certain. The name of the place inherited by Caleb was Kirjath-arba and was named after Arba, a great man among the Anakims. The name was changed to Hebron, a word that means fellowship, and therefore enshrines the very thought of the gracious presence that Caleb so desired.

In His presence is fullness of joy, and that presence includes the promises: “I will not leave you”, “I will not forsake you”, and “I will be with you”. Thus does the conscious enjoyment of the presence of the Lord minister to our joy.

#5. “The joy of Thy salvation.” pp. 141, 142

Despite the pressure of circumstances, the depressing effect of ill-health, the corrosion of care, and the anxieties that pertain to this life, the fact that God so loved the world as to give His only begotten Son, should lighten our every experience with joy.

The wise men from the east exemplify this. They had traveled far in search of the One that had been born King of the Jews, and, “when they saw the star, they rejoiced with exceeding great joy” (Matt. ii. 10). Notice how the inspired narrative emphasizes their joy. It is not enough to say that “they were glad” or that “they rejoiced”. They not only rejoiced, they rejoiced *with joy*—and more than that, with *exceeding* joy, yea exceeding *great* joy. And all this because the star at length stood over Bethlehem. What therefore ought to be our state of mind and heart who know not only the grace of Bethlehem, but the glory of Calvary, the triumph of the resurrection, and that ascension far above all!

Before the wise men found cause for rejoicing, the promise even of the forerunner of Christ was associated with joy. To Zacharias, the father of John the Baptist, the angel said: “And thou shalt have joy and gladness; and many shall rejoice at his birth” (Luke i. 4).

When Christ was born, not only did men rejoice, but angels, too, were moved to say, “Behold, I bring you good tidings of great joy” (Luke ii. 10).

The gospel is not only the glad tidings of great joy that heralded the Saviour’s birth, but an ever-living power unto salvation, and this, too, should lead us to rejoice. The Lord assures us that “there is joy in the presence of the angels of God over one sinner that repenteth” (Luke xv. 10). In spite of the darkness of the present day, sinners are still repenting, and joy is still experienced in heaven. Shall we not also share this joy? Shall we not find a ground of rejoicing in every trophy of grace?

The report that God has opened a door of faith in any district, should, if we are in the right spirit, fill us with joy: “They passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren” (Acts xv. 3). Paul and Barnabas were on their way to Jerusalem to battle for the faith. They might have caused a great deal of harm had they discussed this matter with the churches in Phenice and Samaria. They chose the better path, and left great joy behind them.

Let us be unselfish in this matter of joy, and it will flow like a river.

#6. “The joy set before.” **pp. 161, 162**

Writing to the church of the Thessalonians the Apostle says that he gives thanks and prays unceasingly concerning their work of faith, labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, and then proceeds to tell them that he knew that they were the elect of God: “Knowing, brethren beloved, your election of God” (I Thess. i. 4).

While the apostle had been the recipient of an abundance of revelations, and had received the stewardship of the mysteries of God, and had been caught away to paradise, there to hear unspeakable words, there is nowhere any suggestion that Paul or any man could ever look into the Book of Life, or that any man ever received from God private information concerning His elective purposes. Yet Paul knew that the Thessalonian saints were elect of God. He knew it *by their fruits*.

We may on some occasion have walked through an orchard. We may have admired and sampled some of its luscious fruits. Throughout the whole of our exploration of that

orchard we should probably have not seen one single root, yet we should “know” that the invisible roots were there and functioning properly by reason of the visible fruit. So Paul saw the fruits of faith:--

“For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost” (I Thess. i. 5, 6).

The place that joy occupies here is only seen in true perspective as we view it in juxtaposition with the “much affliction”. This is a spiritual joy, the fruit of the Spirit, and therefore in no wise dependent upon external circumstances. The reception of the gospel in its saving power, though accompanied by afflictions without, was accompanied by joy within, a joy that no man takes away.

In like manner, the Hebrew saints: “took joyfully the spoiling of their goods” (Heb. x. 34). Unless there be some compensating element, no person takes joyfully the spoiling of his goods, and these Hebrews believers were not abnormal; they no more liked to see their property ruined than we should, but their joy was an anticipation of future glory:--

“Knowing in yourselves that ye have in heaven a better and an enduring substance” (Heb. x. 34).

This is the spirit of the Lord Himself:--

“Who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb. xii. 2).

Thus all present joy is an anticipation of those pleasures which are for evermore at God’s right hand. To live looking for that blessed hope will minister to our joy even though goods are spoiled and afflictions suffered.

#7. A great cause of rejoicing.
pp. 181, 182

If we were asked what constituted our greatest joy, what should we answer? Our individual answers would probably reveal degrees of spiritual apprehension. One very old saint has left on record what constituted his greatest joy, and we may profit by considering it:--

“I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth” (III John 3, 4).

Here is a ground of rejoicing, far removed from personal feelings or motives, that we should do well to know. In his first epistle, it will be remembered, this same apostle had much to say concerning those who *say* and those who *walk* (I John i. 6-10). Further, he wrote:--

“He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him” (I John ii. 4).

“He that saith he abideth in Him ought himself also so to walk, even as He walked” (I John ii. 6).

John sums up his teaching in the words of I John iii. 18:--

“My little children, let us not love in word, neither in tongue; but in deed and in truth.”

He speaks scathingly of the boast of light that is accompanied by hatred of the brethren (I John ii. 9). He tells his readers that the doing of righteousness is the finest evidence that they are born of Him (I John ii. 29). He declares that all the boasted possession of the love of God is nullified by lack of charity (I John iii. 17; iv. 20). He had written telling them of the many antichrists and of the domination of the lie. In his second epistle he said: “I rejoiced greatly that I found of thy children walking in truth” (II John 4), and, as we have seen, in his third epistle he says that he has no greater joy than to hear that his children walk in truth.

Some of us are apt to look around with the eyes of Elijah and say: “I only am left, and they seek my life.” The Apostle tells us to consider others better than ourselves, and if there be any virtue, and if there be any praise, to reckon, or impute, these things. If we do not rejoice greatly whenever we hear of the Lord’s children putting into practice the doctrine they have learned, we have missed a real cause of joy, and allowed one part of our spiritual life to remain undeveloped. True joy is unselfish, and finds its cause in the blessing of others.

#8. “Count it all joy.”
pp. 201, 202

We found that John had no greater joy than to hear that his children walked in the truth. What should we say we counted “all joy” if we were asked? James writing to the dispersion said:--

“My brethren, count it all joy when ye fall into divers temptations” (James i. 2).

This is certainly not a natural point of view. Most of us would count it all joy if we had escaped divers temptations. James, however, makes it clear that he is no misanthrope, no man who is only happy when he is miserable. He proceeds to explain:--

“Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him” (James i. 3, 4, 12).

He can count it all joy and be called blessed, not because of the temptations themselves, but because of their issue.

In their meaning in modern usage, the words “temptation” and “tempt” are somewhat limited, but the true meaning, that of making trial, is still found in the word “attempt”, into which none dream of reading any idea of temptation. Temptation, or trial, can then be contemplated with joy by reason of its effects. It works patience, it leads to full maturity, it may at last lead to a crown. Much in the same spirit are the words of Paul in Rom. v. 3, 4: “We glory in tribulation”, he said not for tribulation’s own sake, but because we know that “tribulation worketh patience, and patience experience, and experience hope”. Peter also conveys much the same thought when he says:--

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

Joy therefore may accrue from the most joyless of circumstances. We look beyond the present and immediate experience to see what its outworking will be. And *if* the temptation or trial produces patience, then we may rejoice in hope of the glory of God. It is good to cultivate an eye for this joy, or it may remain hidden and unseen in many a dark circumstance.

#9. “Unspeakable joy.”
pp. 221, 222

Zachariah was smitten with dumbness because of his unbelief. Christ was as a lamb dumb before her shearers. Yet again, some are rendered dumb through very excess of joy. The nearer any experience is to the heart of things the less inclined are we to discuss it or to talk about it. There is a peace that passeth understanding, and there is a joy that is unspeakable:--

“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).

There is a close connection between the invisible—“Ye see Him not”—and the unspeakable in this verse. At times we are tempted to endorse the desire expressed in the children’s hymn where it says:--

“I wish that His hands had been placed on my head,
That His arms had been thrown around me;
And that I might have seen His kind look when He said,
‘Let the little ones come unto Me’.”

Yet the Saviour Himself pronounces a blessing upon those who believed although they had not seen Him:--

“Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed” (John xx. 29).

And the apostle Paul wrote to the Corinthians:--

“Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more” (II Cor. v. 16).

One of the characteristics of faith is that it sees Him Who is invisible, and consequently it endures (Heb. xi.). Both joy and peace arise out of believing (Rom. xv. 13), and faith rises beyond the realm of time and sense and embraces all the fullness of the risen and ascended Lord. The realization of all that He is to His people is beyond all power of expression. In our degree we are, as it were, caught away, by faith, to the third heaven, and there hear inexpressible words, and receive a joy that is unspeakable.

There is a precious fellowship of grace, for blessings shared are blessings multiplied. There is a sacred “having in common” among the saints. But every heart entertains some memories that are not made common property, some sorrow or joy that belongs to the inner recesses of the holiest of all:--

“The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy” (Prov. xiv. 10).

The unspeakable joy of I Pet. i. is found in a context of fiery trial; of enduring in view of the approaching glory. Those who are enemies of the truth and persecutors of the saints may marvel at their endurance or curse them for their stubbornness, but they can never intermeddle with unspeakable joy. Just as faith will one day be exchanged for sight, so will unspeakable joy become rapturous rejoicing when at last we see Him Who loved us and gave Himself for us.

Let us pray.

#3. “Do as Thou hast said” (I Chron. xvii. 23). pp. 21 - 23

If prayer is the highest spiritual transaction open to believer to-day, if it has to do most essentially with access into the presence of God, and if it is used by the Lord as a means of leading His children ardently to desire the very thing that He most surely wills to grant (*see* articles Volume XXI, pp. 159 and 198), then it appears very evident that true prayer will always seek the accomplishment of the will of God, and inasmuch as the will of God is expressed in His Word, true prayer will ever be associated with the Scriptures.

In our second article we chose for illustration the passage in Ezek. xxxvi. 36, 37, where the restoration of Israel is in view. When that blessed day comes, repentant Israel will find, ready to their hand, true prayers with which to ask, to seek and to knock:--

“Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously for in Thee the fatherless findeth mercy” (Hos. xiv. 2, 3).

Isa. liii. 3-6 will be the very confession of Israel when they do at last look upon Him whom they have pierced, and mourn for Him.

This principle that places the Word of God and the believer’s prayer in such proximity is well illustrated by two statements made by David. The first occurs in I Chron. xvii. 1 where we read that David entertained the very commendable purpose of building a house for God; saying: “Lo, I dwell in a house of cedars, but the ark of the covenant of the Lord remaineth under curtains.” This project, however, was not allowed to go forward at that time, and David had to listen to the overwhelming grace of God that spoke to him, not of a house for the worship and service of the Lord, but of the ultimate blessing and establishment of his, David’s, house “according to the law of the Man (Adam) who is from on high—Jehovah God” (I Chron. xvii. 17; I Cor. xv. 47).

David is left with little to say: “What can David speak more to Thee?” (verse 18). And so he gathers up the meaning of all true prayer in the pregnant words, “Do as Thou hast said.”

“Therefore now, Lord, let the thing that Thou hast spoken concerning Thy servant and concerning his house be established for ever, AND DO AS THOU HAST SAID” (I Chron. xvii. 23).

In the presence of his God, flooded as his soul was with overwhelming grace, David finds no petition of heart or lip, except that the will of the Lord be done.

Surely there can be nothing more pleasing to God than the sight of one of His children so led along the path of understanding and fellowship, that his prayers grow smaller, his words fewer, his petitions less, and his one consuming desire becomes a desire that

whatever God intends to do, whatever His purpose is, whatever He has promised or spoken, that, unaltered and supreme, might be the burden of his prayer.

Prayer, in this spirit, is like going into the presence of the Lord and having an opportunity of presenting our desires, wishes and plans, and finding that our highest flight of ambition is exactly what God has prepared, that our deepest need is that which God has already prepared to meet, that our dearest plan, our most loved scheme, is, after all, exactly what God Himself has planned and intends to carry out. Here is prayer in the highest sense, absolute and unconditional alliance of the thought, plan and desire of the believer with that of his Lord.

Such prayer asks for little, thanks for much, and knows no faltering.

In Psa. lxxii. David expresses himself much in the same way as he did in I Chron. xvii. The Psalm has to do with the same theme—this time seen as the glorious kingdom of David's great Son. Under that blessed rule, peace, righteousness, deliverance and blessing spread over the face of the earth, and at the conclusion David says, "Let the whole earth be filled with His glory, Amen and Amen. The prayers of David the son of Jesse are ended".

It would be sad to think that David never again drew near to God in prayer, and this is not the meaning of "ended" in verse 20, but rather that David's prayers here reach their goal. This, he had said, in his last words, was all his desire:--

"Although my house be not so with God, yet He hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation and all my desire"
(II Sam. xxiii. 5).

Here all David's desires were met, here all David's prayers were exhausted—"Lord, do as Thou hast said."

This, then we can say, that instead of prayer being a means whereby we can turn God from His purpose, or whereby we can obtain uncovenanted gifts, it is rather that highest of all expressions of oneness with the will of God, the very fullness of which deprives of speech. All that we need to do is to come into the presence of God, and with heartfelt sincerity tell the Lord that we have no wish that lies outside of His will. We find no scheme or plan half as attractive as the purpose of the ages, and see no calling half as wonderful and desirable as our own calling. If we could choose, or will, or bring to pass, we could not choose, or will, or bring to pass anything so good, so true, so altogether blessed as the good and perfect and acceptable will of God. This is truly high ground, and the writer does not intend that his readers shall assume that this is his constant and unchanging state of heart. Nevertheless, nothing less than this can fill out the measure of true prayer, and should our present attainments appear puny and weak and selfish as compared with this standard of the Word, we may be assured that the prayer for more grace to pray like this will be abundantly answered.

#4. Watch and pray. pp. 62 - 65

In previous articles we have seen that prayer is our high privilege, entailing access to the Father through the mediation of Christ: that it has our own spiritual growth in view, and that its highest expression may be found in the utterance of David, "Do as Thou hast said".

The Lord and His apostle Paul have linked prayer and watching, and it is with this element in prayer, and its relation to apparently unanswered prayer, that we hope to deal in this article. First let us consider some passages that illustrate this:--

"Take ye heed, watch and pray, for ye know not when the time is" (Mark xiii. 23).

"Watch ye therefore, and pray always" (Luke xxi. 36).

"Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. vi. 18).

In these passages the word "watch" is *agrupneo*, to be sleepless. The figure of a sentinel aptly indicates the attitude, and is seen in Eph. vi. 18 as a sequel to the armour and the wrestling in the context:--

"Watch and pray, that ye enter not into temptation" (Matt. xxvi. 41).

"Continue in prayer, and watch in the same with thanksgiving" (Col. iv. 2).

Here "watch" is *gregoreo*, to be awake, vigilant.

"The end of all things is at hand, be ye therefore sober, and watch unto prayer" (I Pet. iv. 7).

Here "watch" is *nepho*, abstinent, not drunk.

It will be seen that the first and last references cited are connected with the element of time:--

"Ye know not when the time is,"

"The end of all things is at hand,"

and this factor of time is closely associated with the watching attitude of prayer. We can illustrate the point best by turning to the prophecy of Habakkuk, which opens with the burden of unanswered prayer:--

"O Lord, how long shall I cry, and Thou wilt not hear? Even cry out unto Thee of violence, and Thou wilt not save?" (Hab. i. 2).

This passage discloses a state of mind common to many, and it is to help such to a firmer position that we write these words. Why did God not answer? We do not know

the circumstances fully enough to attempt an answer. We have a simpler task, however, and that is to point out that at last an answer did come, and to show how the two features of “watching” and “time” entered into it. Instead of Habakkuk being disheartened or complaining, we find him coupling prayer with watching:--

“I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reprov'd. And the Lord answered me, and said, Write the vision and make plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry” (Hab. ii. 1-3).

The point of the passage is this, there is a time and a season for every purpose under heaven, and prayer has not been given so that we may retard or accelerate that time, but to associate us so fully with the mind and will of God that we shall uncomplainingly and intelligently wait His time.

To Habakkuk was revealed the following facts: facts that must colour all prayer everywhere:--

1. God has a time for every part of His purpose.
2. Prayer is not granted to us that we may importunate God on this matter: we are told to “wait”.
3. A deferred answer must not be construed as no answer: “at the end it shall speak.”

The contemplation of a world of believers all praying concerning varied parts of God’s great purpose, and all desiring certain parts to be fulfilled according to their own conception of time and place, reduces the whole system of things to chaos. There are some prayers God cannot answer, and any prayer that includes the slightest idea that God’s “time and season” can be altered by that prayer is doomed to disappointment. Daniel’s example is a good one to follow:--

“I, Daniel, understood by books the number of years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem and I prayed” (Dan. ix. 2-4).

There is not the slightest hint in Daniel’s prayer that he expected that by it he could prevail upon the Lord to reduce the period of desolations to sixty or even sixty-nine years. He accepted the word of the Lord, and when the time of its accomplishment drew near, then, Daniel prayed, confessed the righteousness of the judgment, and was heard.

There are some earnest believers who translate II Pet. iii. 12, “hasting *unto* the coming”, as “hastening the coming”, but this cannot be. The second coming of the Lord is pivotal to the whole scheme of the future: to imagine that it can be “hastened” therefore is a delusion. The R.V. reads, “earnestly desiring the coming”, which is a correct rendering. The true explanation of the passage is seen when we perceive in it the use of the figure hendiadys (the “one-by-means-of-two” figure, whereby emphasis is placed upon certain words, like “digged and went deep” [Luke vi, 48, R.V.]; “digged

deep” [A.V.]). The hendiadys stresses the second word, “Looking for and being eager for”, meaning “*Eagerly* looking for”, with stress on the eagerness.

Let us therefore remember that just as there is a time and season for every purpose under heaven, so answers to our prayers may be delayed simply because the hour has not yet come for the answer to be in line with the will of God. Here then comes the need to watch as well as pray, to wait as well as want, and to possess our souls in patience while we gladly bow to the whole will of God.

The Ministry of Consolation.

#36. Lift up your heads.

“My glory and the lifter up of mine head” (Psa. iii. 3).

pp. 79, 80

We often hear it said, especially with reference to someone in distress or trouble, that a “lift up” is needed. Christians will speak in the same way about a helpful meeting, as “quite an uplift”. Prayer, too, is spoken of as “lifting up the hands”, and in many other ways the expression does service. There are few of God’s children who do not at times feel the need of such an “uplift”, and for such this ministry of consolation is planned.

One of the titles of the Lord, invented by gratitude, is that found in Psa. iii.:--

“But Thou, O Lord, art a shield for me, my glory, and the lifter up of mine head”
(Psa. iii. 3).

The writer of these words is David, and the occasion was “when he fled from Absalom his son”. And there can be few blows that strike more deeply than those aimed by one’s own children:--

“And the King kissed Absalom. And it came to pass after this Absalom stole the hearts of the men of Israel There came a messenger to David, saying, The hearts of the men of Israel are after Absalom. And David said unto all his servants that were with him at Jerusalem, Arise and let us flee; for we shall not else escape from Absalom” (II Sam. xiv. 33 - xv. 14).

Absalom’s rebellion was not limited to Absalom himself, for the bulk of the nation rebelled with him. The word “increased” is *rabab*, and “many”, *rabim*. “Many” had risen against David, and “many” had adopted an attitude against him as against one who had lost favour with God. It was in this hour of deep distress that David uttered the words already quoted—“But Thou, O Lord, art a Shield for me.”

How many times the Psalmist speaks of the Lord as a Shield: “My defence (*shield*) is of God” (Psa. vii. 10). So sang David when suffering at the hands of Cush the Benjamite:--

“As for God, His way is perfect: the word of the Lord is tried: He is a Buckler (*Shield*) to all those that trust in Him” (Psa. xviii. 30).

So sang David in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul.

Others beside David had learned to hide beneath this Shield, for to Abraham long before had come the words: “Fear not, Abram: I am thy Shield” (Gen. xv. 1).

In the record of David's flight from Jerusalem, we read:--

“And David went up by the ascent of the mount Olivet, and wept as he went up, and had his head covered, and went barefoot” (II Sam. xv. 30).

But in spite of appearances, and in spite of the most serious alarms, we learn from this Psalm that instead of a disturbed and anxious night, peace and calm assurance settled down upon David's troubled spirit. Under that Shield, he says: “I laid me down and slept; I awaked; for the Lord sustained me.”

Here, then, is a title for us to remember in our own time of trial. He, the mighty God, the Creator of heaven and earth, is “The lifter up of mine head”.

#37. Lift up your heads.
“Shall I lift up mine eyes to the hills?” (Psa. cxxi. 1).
p. 140

The margin of the A.V. of Psa. cxxi. 1 suggests that the opening line be read as a question: “Shall I lift up mine eyes to the hills?”

It is entirely foreign to the teaching of Scripture to suggest that our “help” comes from “the hills”. Indeed, Jeremiah has said: “Truly in vain is salvation hoped from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel” (Jer. iii. 23). We can understand, perhaps, the poor idolater saying of Israel: “Their gods are gods of the hills: therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they” (I Kings xx. 23), but he whose God is the Lord, the Creator, in Whose presence the hills “melted like wax” (Psa. xcvi. 5), at Whose touch the hills “smoke” (Psa. civ. 32), surely his eyes will not be “unto the hills”, but he will say: “From whence cometh my help? My help cometh from the Lord, which made heaven and earth” (Psa. cxxi. 1, 2).

When Isaiah would show the vanity of idolatry, he says:--

“Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? And Lebanon is not sufficient to burn, nor the beasts thereof for a burnt offering” (Isa. xl. 12-16).

Why should Israel look to the hills, “everlasting” though they may be called? The promises of the Lord will stand when mountain and hill have vanished: “For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee” (Isa. liv. 10).

We are not likely to look to actual “hills”, but whenever we are subjected to trouble or testing, let us be on guard against that natural tendency to turn our eyes unto our bank balance, our friends, their influence, or the many lesser “helps” that may fail us in our hour of need. “Our help cometh from the Lord.” When this is established in our hearts, we shall find that His help does not set aside bank balances, friends, influence; in fact He uses all these, but if we would know stable peace, and walk worthy of the Lord unto all pleasing, we must learn to see, behind all, the hand of our Father. *“Shall I lift up mine eyes to the hills? (No) My help cometh from the Lord.”*

**#38. Lift up your heads.
“Who will show us any good? Lord, lift Thou up
the light of Thy countenance upon us” (Psa. iv. 6).
pp. 199, 200**

When the many said of David in the time of Absalom’s rebellion: “There is no help for him in God”, his reply was: “Thou, O Lord art the lifter up of mine head” (Psa. iii. 2, 3).

In Psa. iv. we get the other side of the question. Instead of the statement that there was no help for David in God, the many now said: “Who will show us any good?” (Psa. iv. 6). This time David’s answer is: “Lord, lift Thou up the light of Thy countenance upon us” (Psa. iv. 6).

He is the “Lifter up of mine head”—and this is an all-sufficient answer to the gibe that, for David, there was no help in God. “He will lift up the light of His countenance upon me”—and who shall then say, “Who will show us any good?”

There is no good outside His favour and His presence:--

“In His favour is life. Weeping may endure for a night, but joy cometh in the morning” (Psa. xxx. 5).

“In Thy presence is fullness of joy, at Thy right hand there are pleasures for evermore” (Psa. xvi. 11).

Psa. lxxx. is the psalm of the Lord’s countenance: It is divided into four parts, each indicated by the words, “Turn again” (“Return” in verse 14 being the same in the original).

PRAYER (1-3).

“Turn us again, O God, and cause Thy face to shine; and we shall be saved.”

THE PEOPLE (4-6).

PRAYER (7).

“Turn us again, O God of hosts, and cause Thy face to shine; and we shall be saved.”

THE VINE (8-13).

PRAYER (14).

“Return, we beseech Thee, O God of hosts, look down from heaven.”

THE VINE (16-18).

PRAYER (19).

“Turn us again, O Lord God of hosts, cause Thy face to shine; and we shall be saved.”

It is not sufficient for us merely to plead for the restoration of the Lord’s favour. Not only is there prayer to God that He may “return”, but for ourselves that He may “turn us”.

With Him is no darkness, the light never leaves His countenance; but if our backs are turned to the sun we see only the shadow. If we are to know the secret of His presence we must learn this lesson. We must be ever “turned to Him” if we are to enjoy the light of His countenance.

One of the blessings consequent upon our being in the light of the Lord’s countenance is salvation from shame:--

“Make Thy face to shine upon Thy servant: save my for Thy mercies’ sake. Let me not be ashamed, O Lord” (Psa. xxxi. 16, 17).

Paul’s words in the second epistle to Timothy are a splendid comment on this passage:--

“Nevertheless I am not ashamed, for I know Whom I have believed” (II Tim. i. 12).

Another blessing derived from the same source is indicated in Psa. cxix. 135. If we observe the correspondence of the verses in this section (129-136), we shall read verse 130 with verse 135:--

“The entrance of Thy words giveth light; it giveth understanding unto the simple” (130).

“Make Thy face to shine upon Thy servant; and teach me Thy statutes” (135).

The study of the Word is not mere book-reading; its great illuminant is the presence of the Lord:--

“For with Thee is the fountain of life; in Thy light shall we see light” (Psa. xxxvi. 9).

But perhaps the chief reason for the blessedness of the Lord’s uplifted countenance is that it speaks of the mercy-seat, of sins forgiven and of acceptance in the Beloved; for it is the chief element in the priestly blessing of Numb. vi. 24-26:--

“The Lord bless thee and keep thee:

The Lord make His face shine upon thee, and be gracious unto thee:

The Lord lift up His countenance upon thee, and give thee peace.”

The Epistle to the Romans.

#34. Romans v. 12 - viii. 39.

Key-words: The members.

pp. 11 - 14

In previous articles of this series we were much helped by observing the manner of the distribution of the word “body” in this section of the epistle. We are now to consider a closely related key-word, “the members”. Examination shows that *melos*, “member”, occurs in the section seven times. The occurrences are as follows:--

“Neither yield ye your members as instruments of unrighteousness to sin: but yield yourselves to God, as those that are alive from the dead, and your members as instruments of righteousness to God” (Rom. vi. 13).

“For as ye have yielded your members slaves to uncleanness and to iniquity unto iniquity, even so now yield your members slaves to righteousness unto sanctification” (Rom. vi. 19).

“For when we were in the flesh, the passions of sins which were by the law, did work in our members to bring forth fruit unto death” (Rom. vii. 5).

“But 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).

and they are grouped as follows:--

- A1 | vi. 13, 19. Yielding.
 - a1 | Negative. Instruments of unrighteousness.—To sin.
 - b1 | Positive. Instruments of righteousness.—To God.
 - a2 | As slaves to uncleanness and iniquity.—Unto iniquity.
 - b2 | So slaves to righteousness.—Unto sanctification.
- A2 | vii. 5. Working. Passions of sins, work.—fruit to death.
- A3 | vii. 23. Warring.
 - a3 | Law of mind.—War.
 - b3 | Law of sin.—Captive.

In the description of the relation of the members of the body to the great theme of sin and death, and righteousness and life, the figures used are changed from “instruments” to “slaves”, from “slaves” to “fruit”, from “fruit” to “war”.

Once again, we attempt nothing in the way of exposition, except to point out the connections that are near the surface, and indicate the trend of the teaching. Although the occurrence of the word “member” is limited to seven times, examination of the context of each reference leads to the discernment of four parts, vii. 5 forming but one part of an argument started in verse 4, where the words “fruit to God” contrast with “fruit to death”. For clearness sake we will set out these four pairs so that examination of them shall be facilitated.

- 1st PAIR.—Your members as instruments of unrighteousness.
 Your members as instruments of righteousness (Rom. vi. 13).
- 2nd PAIR.—Your members slaves to uncleanness.
 Your members slaves to righteousness (Rom. vi. 19).
- 3rd PAIR.—Bring forth fruit unto God.
 Bring forth fruit unto death (Rom. vii. 4, 5).
- 4th PAIR.—Another law in my members.
 The law of sin which is in my members (Rom. vii. 23).

Let us look at the contexts of these four pairs. The first pair of references, namely, those that occur in Rom. vi. 13, have as their context an emphasis upon the reign and dominion of sin:--

“Let not sin therefore reign in your mortal body” (Rom. vi. 12).
 “Sin shall not have dominion over you” (Rom. vi. 14).

This dominion and reign takes practical effect through the members of the mortal body. Those particularized in Scripture are: the right eye (Matt. v. 29); the right hand (Matt. v. 30); the foot, the hand, the ear, the eye, the nose, the less honourable members, uncomely members (I Cor. xii. 15-24); the tongue (James iii. 5, 6).

A further list is given in Col. iii. 5, but there a figure of speech is used, and the members which commit certain sins are passed over and the sins themselves substituted. We must therefore include this verse in our list of members: “Fornication, uncleanness, inordinate affection, evil concupiscence and covetousness.” These members, and their frightful working, belong to the reign and dominion of sin, but with the new disposition to righteousness, the self-same members belong to the reign of grace. How blessed to know that there is such a possibility! Apart from that knowledge, Rom. vii. 24 would be our continual cry.

The context of the second pair of references (Rom. vi. 19) speaks of slavery and freedom:--

“His slaves ye are Ye were the slaves of sin Being then made free from sin Ye were free as to righteousness Now being made free from sin, and become slaves to God” (Rom. vi. 16-22).

In both the first and second pair we find the idea of “yielding”:--

“Neither yield ye your members unto sin, but yield yourselves unto God” (Rom. vi. 13).

“To whom ye yield yourselves servants to obey” (Rom. vi. 16).

“As ye have yielded your members servants to uncleanness” (Rom. vi. 19).

This word and the doctrine associated with it come to light again in Rom. xii. 1, where it is translated “present”.

Here is a new cause for praise. The reign of sin, with its cruel bondage, gives place to the reign of grace and righteousness, with its glorious freedom. The gospel proclaims liberty to the captive, it sets the prisoner free, free to serve.

In the third pair, namely, Rom. vii. 4, 5, the figure employed is changed from that of the slave, to that of the relationship of husband and wife. The key-thought, however, is not so much the enjoyment of marital privileges, as it is that of “freedom from the law” that bound to the first husband, in order to be at liberty to marry a second time, the two husbands standing for law and Moses, and grace and Christ. As a result of the “death” of the law, the believer is free to be joined to the risen Christ; and the fruit of the old union with law is contrasted with the fruit of God. Finally we are shown the unalterable antagonism of these two forces. In the members pulsates the law of sin, and that law of sin is ever seeking to bring the believer into captivity; seeking to subject the mind to the flesh. Galatians speaks of this antagonism in terms of the “flesh” and “spirit” (Gal. v. 17).

The entrance of sin and death into this world is here seen as a terribly literal and practical fact. It lays hold of every member of the body, whose allegiance it claims. The word and deed, the eye and ear, that should glorify God, have all been commandeered. The end, too, of these things is death. We are to learn that the law of the spirit of life in Christ Jesus has set us free from the law of sin and death, and if that be so, it should be our reasonable service to present these bodies of ours to the Lord for His glory.

The fourth pair stresses the close relation that exists between the law of sin and the members of the body, even though the mind may be already delighting in the law of God after the inward man.

We do not stay to say more now, our intention being to pass these key-words in review before we come to the chapters containing them. There are others to consider, and until they are studied in their contexts we shall not feel sufficiently equipped to attempt examination of these mighty themes.

#35. Romans v. 12 - viii. 39.

Key-words: The mind.

pp. 58 - 60

When studying the key-words “body” and “members”, our task was simplified by the fact that only one Greek word is used in each case, and the translation is consistent throughout. There are two words used for “mind” in this section, *nous* and *phronema*, and it will be of service to explain something of their distinctive meaning:--

“*Nous* belongs to the same root as *gignosko*, and signifies (i.) the organ of mental perception and apprehension, the organ of consciousness preceding actions, specially the organ of moral thinking or contemplation. (ii.) Then *nous* means thinking, moral thinking and knowing, understanding, sense. In Paul’s epistles it has a clearly developed meaning, reflective consciousness, I Cor. xiv. 14, 15, 19, as distinct from the impulse of the spirit” (*Cremer*).

“The *nous* takes cognizance of external objects, and denotes the reasoning faculty, Its chief organ is the brain, but all the senses serve it actively or passively. *Nous* is the human side of God’s Spirit in man: as to its source, it is Spirit; as to its action in man for intellectual purposes it is mind, i.e., the product of the Spirit” (*Dr. Bullinger*).

“*Phronema*, what one has in mind, what one thinks and feels: hence, mind, thought, feeling, will: knowledge or wisdom as being the product of the mind” (*Dr. Bullinger*).

For our present purpose this explanation will be sufficient. When we are studying the subject more closely, we shall pursue our ordinary method of studying the words as they are used in Scripture. *Nous* occurs in Rom. vii. 23 and 25:--

“But I see another law in my members, warring against the law of the mind” (Rom. vii. 23).

“So then with the mind I myself serve the law of God; but with the flesh the law of sin” (Rom. vii. 25).

Phronema occurs in Rom. viii. 6, 7 and 27. *Phroneo*, the verb, to think or to mind, occurs in Rom. viii. 5-7 and 27:--

“For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death, but the mind of the Spirit is life and peace. Because the mind of the flesh is enmity against God” (Rom. viii. 5-7).

“And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God” (Rom. viii. 27).

These references complete the occurrences in this section, and, without assuming to understand their distinctive meanings before seeking the light of other references, we can at least observe that *nous* comes in chapter vii., and *phronema* and *phroneo* in chapter viii. In vii. we see the mind at the centre of the being; in viii. the mind in its manifestations; what is in it, what it feels and chooses. Fuller light will come when we observe the usage of these words elsewhere:--

Nous.—"And even as they did not approve to retain God in their knowledge, God gave them up to an unapproving mind to do those things that are not seemly" (Rom. i. 38).

"Ye henceforth walk not as other Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the hardness of their hearts: Who having cast off all feeling gave themselves up to licentiousness" (Eph. iv. 17-19).

These passages supplement one another. In the first, God gave them up to an undiscerning mind and the result was that they gave themselves up to all uncleanness with greediness. The mind cut off from God and the knowledge of Him is death; it is alienation from the life of God. So Rom. viii. 6, 7 declares that the mind of the flesh is death and enmity.

We next discover that the *nous*, when under the dominion of the flesh, can constitute a serious menace to Christian doctrine and practice:--

"Let no man beguile you of your reward vainly puffed up by the mind of his flesh, and not holding the Head" (Col. ii. 18, 19).

"Perverse disputings of men of corrupt minds, and destitute of the truth" (I Tim. vi. 5).

"So do these also resist the truth: men utterly corrupted in mind, reprobate as regards the faith" (II Tim. iii. 8).

"Even their mind and conscience is defiled unto every work reprobate" (Titus i. 15, 16).

Here it is evident that the mind is the seat of the trouble. It is useless to attempt to deal with the members while the main-spring is out of gear. Romans and Ephesians, which we found to be parallel in describing the evil (Rom. i. 28 and Eph. iv. 17-19), are parallel also in their description of the remedy:--

"Be not conformed to this age, but be ye transformed by the renewing of your mind, that ye may approve what is that good, and acceptable, and perfect will of God" (Rom. xii. 2).

Notice, in passing, the recurrence of the word "approve". A glance back to the references given will show that an unapproving mind is the cause of the mischief; and here we see the mind being renewed.

A close parallel in Ephesians is found in chapter iv.: "To be renewed in the spirit of your mind which according to God is created in righteousness and holiness of the truth" (Eph. iv. 23, 24). With this should be read the parallel passage in Col. iii. 10: "And have put on the new man which is renewed in knowledge after the image of Him that created him."

We have probably all at some time wondered why the test and temptation of Adam with its awful consequence, should have centred around the question of knowledge. Does it appear from these passages that the Creator, and Satan in his measure, knew that the mind was the citadel? If this is taken, the members of the body immediately become

slaves to sin, and not until the mind is renewed and the knowledge of God and the ability to approve His will are regained, is it of any use to think of words or deeds. God's order places first the mind, the inner man, the new man; then, in resurrection, the body in its full measure.

Rom. xii. 2 gives us the fashioning and transforming of the mind now (*suschematizo*, *metamorphoumai*). Phil. iii. 21 reveals the fashioning and conforming of the body in the future (*metashematizo*, *summorphos*).

With the renewing of the mind (*nous*) there comes the renewing of the *phronema*, and of *phroneo*, the thinking. Immediately following the reference to the renewal of the mind (*nous*) in Rom. xii. 2 comes the adjustment of the thinking (*phroneo*) in verse 3: "Think (*phronein*) soberly" (*sophronein*). "Soberly" is simply the word, "to think" with the word for salvation prefixed: Think now with a saved or healed mind. Such a mind is entirely opposed to pride (*see* Rom. xii. 3 and 16, where *phroneo* is used).

The association of *nous*, the mind, with *phroneo*, the resultant thinking or feeling, is seen in Rom. xiv. 5, 6:--

"Let every man be fully persuaded in his own mind (*nous*). He that regards (*phroneo*) the day, regards (*phroneo*) it unto the Lord."

The mind in its actions, attitudes and intentions is seen in Phil. ii. 2, 5; iii. 13, 16 and 19:--

"Mind the same thing." "Let this *mind* be in you." "Be thus *mind*ed otherwise *mind*ed." "Let us *mind* the same thing." "Who *mind* earthly things."

Col. iii. 1, 2 sums up the new attitude of the Christian: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your mind (*phroneo*) on things above, not on things on the earth."

#36. Romans v. 12 - viii. 39.
Key-words: Spirit.
pp. 97 - 100

A most important key-word is now before us. With one exception, which occurs in Rom. vii., all the references to *pneuma* are found in Rom. viii., the message of which they characterize. In this chapter there are 21 occurrences, which is roughly one reference for every two verses.

Rom. vii. 6 sums up the argument, Rom. viii. 4 sets it out in doctrinal terms, and the remaining references expand its several features. Let us see for ourselves.

(1) *The summing up of the argument of Rom. v. 12 - vii. 5.*

“But now we are freed from the law, having died to that in which we were held, so that we may serve in newness of spirit, and not in oldness of letter” (Rom. vii. 6).

(2) *The doctrinal setting-out of this summary.*

“For the law of the spirit of life in Christ Jesus, set me free from the law of sin and death” (Rom. viii. 2).

(3) *The expansion of essential features of this setting-out.*

- (i.) The relation of this spirit to law.
- (ii.) The relation of this spirit to liberty.
- (iii.) The relation of this spirit to life.

(i.) LAW.—“That the righteous requirements of the law may be fulfilled in us, who walk not after the flesh, but after the spirit” (Rom. viii. 4).

(ii.) LIBERTY.—“For you received not a spirit of bondage again to fear the freedom of the glory of the children of God” (Rom. viii. 15-21).

- (iii.) LIFE.—(a) Newness of life.
- (b) Sphere of this life.
- (c) Nature of this life.
- (d) Expression of this life.

(a) *Newness of life.*

“For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit” (5).

“For the minding of the flesh is death, but the minding of the spirit is life and peace” (6).

“If Christ be in you, the body is dead because of sin: but the spirit is life because of righteousness” (10).

“For if ye live after the flesh ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live” (13).

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered, and He that searcheth the heart knoweth the mind of the Spirit, because He maketh intercession for the saints according to the will of God” (26, 27).

(b) *The sphere of this life—In spirit.*

“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” (9).

(c) *The nature of this life—Resurrection.*

“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” (11).

(d) *The expression of this life—Sonship.*

“As many as are led by the Spirit of God, they are the sons of God” (14).

“Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption (or sonship), whereby we cry, Abba, Father” (15).

“The Spirit itself beareth witness with our spirit, that we are the children of God” (16).

“And not only they, but ourselves also, which have the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption (or sonship), to wit, the redemption of our body” (23).

Before leaving this analysis it may be helpful to indicate which passages in the above list refer specifically to the Holy Spirit Himself, and which to His gifts. It is not our practice in these pages to extensively quote from the writings of others, and though we are continually indebted to all sorts and conditions of men, the resulting studies published in *The Berean Expositor* are essentially first hand and our own. Those of our readers, however, who know Dr. Bullinger’s contribution to the teaching of Scripture concerning the usage of *pneuma*, will realize that he has summed up the matter so ably that it would be difficult to go over the ground independently. We therefore depart from our usual practice and give the following seven ways in which *pneuma* is employed in the N.T., in the form of an extract from “Things to Come”, Volume X, page 61.

The use of *pneuma* in the New Testament.

Let us next note the various ways in which the Greek word *pneuma* is employed; i.e., the way in which it is used (apart from its meaning, or the sense which is given to it: i.e., *its usage*):--

- (i.) It is used alone, in two ways:
 - (1) Without the article: simple *pneuma*.
 - (2) With the article: *to pneuma*, *the pneuma*.
- (ii.) It is employed with *hagion*, *holy*, in four ways:
 - (1) *pneuma hagion* (holy Spirit): Matt. i. 18, and in 49 other places.
 - (2) *hagion pneuma* (Spirit holy): I Cor. vi. 19, etc.
 - (3) *the hagion pneuma*: Matt. xxviii. 19, etc.
 - (4) *the pneuma the hagion*: Matt. xii. 32, etc.

- (iii.) It is used with the pronouns: *e.g., the pneuma of me, i.e., my pneuma*: Matt. xii. 18, etc.
- (iv.) It is used with the prepositions, which affect its sense:
 - (1) *en pneumatī*, by or through the Spirit: denoting agency.
 - (2) Adverbially, as meaning spiritually and sometimes, like *en dolo*, craftily (II Cor. xii. 16); thus turning the phrase into an *adverb*.
- (v.) It is employed in combination with the Divine names in seven different forms; of which four have the article, and three are without: *e.g., pneuma Theon; pneuma Christon*, etc.
- (vi.) It is employed with ten other nouns in the genitive case, which (*by ehallage*) qualify the meaning of *pneuma*. These again are used with and without the article: *e.g., a pneuma of sonship* (Rom. viii. 15), *i.e., a sonship-pneuma*.
- (vii.) It is employed with a second noun with which it is joined by a conjunction (*hendiadys*). Thus used it becomes a superlative adjective.

These are seven different ways in which *pneuma* is used and which *Dr. Bullinger* tabulated for our better guidance. The *use* of the word reveals the various ways in which God has employed it in making His truth known. The *usage* indicates the various senses in which this word is employed.

Pneuma is used of God Himself “God is *pneuma*” (John iv. 24).

Pneuma is used of Christ in resurrection. “A life-giving Spirit” (I Cor. xv. 45).

Pneuma is used of the Holy Spirit and His gifts and operations.

The gifts of the Holy Spirit must ever be distinguished from the Holy Spirit Himself. Acts ii. 4 is a good example:--

“And they were all filled with *pneuma hagion*, holy spirit, the gifts, and began to speak in other tongues as the Spirit, the Giver, gave them utterance.”

This usage is fairly widely accepted. What we want to press upon the notice of the believer is that many times the word *pneuma* refers to the new nature:--

“That which is born of *The pneuma* is *pneuma*” (John iii. 6).

“The *pneuma* of sonship” (Rom. viii. 15).

Let us now return to the chapters of Romans that are our present study, and, before we leave this analysis of *pneuma*, go through the list again, to place each reference.

Rom. vii. 6. “Serve in newness of *pneuma*.—The contrast, “oldness of letter”, shows that the expression is adverbial, “a spiritual manner” (*see* Rom. ii. 29 and II Cor. iii. 6).

Rom. viii. 2. “The law of the *pneuma* of life.”—Here we have the sense that is specially associated with Paul’s ministry, and indicates the law of the *new nature*, which is in contrast with the law of sin and death. Spirit is contrasted with flesh, and Christ with Adam.

Rom. viii. 4. “According to flesh according to *pneuma*.”—Here again the two natures are in view.

Rom. viii. 5, 6.—Here flesh and spirit are again contrasted, this time the mind that pertains to the spirit, or new nature, being in view. The end of one is death, the end of other peaceful life.

Rom. viii. 9.—“In (the) *pneuma*” is here contrasted, as before, with flesh, and then is given two titles. *Pneuma Theon* and *pneuma Christon*, spirit of God, and spirit of Christ. Here, still, the subject is the new nature. It is called Divine (of God) and Christ spirit.

Rom. viii. 10.—We now have a contrast between “the body”, which is dead because of sin, and “the spirit”, which is life because of righteousness.

Rom. viii. 11.—This new nature is here definitely associated with resurrection, and the indwelling of that spirit brings quickening, even to the mortal body.

Rom. viii. 13.—The life lived by *pneuma*, that new nature which is not flesh, and which is so intimately connected with the risen Christ, is an “earnest” of future resurrection—“Ye will live.”

(To be continued).

#36. Romans v. 12 - viii. 39 (concluded).

Key-words: Spirit.

pp. 119, 120

Rom. viii. 14.—The flesh leads the children of disobedience; the *pneuma Theon*, the new nature which is of God and which is spirit, leads the sons of God.

Rom. viii. 15.—Compare the “freedom *pneuma*” with the “sonship-*pneuma*”, which but crystallizes into two terms all that has been said before. The sonship, is the spirit of God, and the spirit of Christ, the spirit of resurrection, of life and of peace, and is found not “in Adam”, but “in Christ” alone.

Rom. viii. 16 is the first mention of the Holy Spirit Himself. “The Spirit Himself beareth witness with out spirit.” He it is also Who is spoken of in verses 26 and 27.

Rom. viii. 23 reveals that the new nature, the spirit of sonship, is a “firstfruits”, an “earnest”, a pledge of future literal resurrection, “to wit, the redemption of our body”.

It will be seen that the doctrine of the Spirit is very intimately interwoven with the doctrine of Rom. viii., and we feel sure that due recognition of its importance will fully justify the space afforded to its survey. The fuller bearing of each reference on the unfolding of the wondrous teaching of the inner section of Romans must await more detailed exposition. We trust, however, that sufficient has been seen to justify clearly the distinction between the operation of the Spirit here, and the outpouring of His gifts at Pentecost.

#37. Romans v. 12 - viii. 39.

Key-words: The flesh.

pp. 135 - 138

The fact that “the flesh” is antithetical to “the Spirit” means that in our survey of the references to “the Spirit” in these chapters, we have necessarily made many references to “the flesh”. The subject, however, is too vital to pass over, and we therefore propose a survey of the occurrences of the expression “the flesh” in much the same way as we have dealt with other key-words of Rom. v.-viii.

The truth unfolded in the references to the flesh may be visualized as follows:--

- A | vi. 19. The weakness of the *flesh*.
- B | vii. 5. In the *flesh* passions of sin.
- C | vii. 18. In my *flesh* DWELLETH no good thing.
- D | vii. 25. With the *flesh* I serve the law of sin.
- A | viii. 3. The weakness of the law because of the *flesh*.
 - a | viii. 3. Christ sent in likeness of *flesh of sin*.
 - b | viii. 3. Condemned.
 - c | viii. 4. Law’s requirements fulfilled.
- a | viii. 5. The life and mind of *flesh*.
 - b | viii. 6. Death.
 - c | viii. 7. Law’s requirements unfulfilled.
- B | viii. 8. In the *flesh* cannot please God.
- C | viii. 9. Not in the *flesh*. Spirit of God DWELLETH in you.
- D | viii. 12, 13. Not debtors to the *flesh*: its wages is death.

Its utter weakness, hopeless enmity and incurability are seen at a glance, and a fuller examination will but intensify the conviction that nothing short of a miracle of grace can accomplish salvation for those in such abject bondage.

In Rom. v. 6-8 there is this fourfold description of those for whom Christ died: “Without strength”, “Ungodly”, “Sinners”, “Enemies”.

There is a fourfold division of the subject in Rom. v.-viii., and while there may not be an actual parallel, yet weakness (vi. 19, viii. 3), enmity (viii. 5, 6), sinnership (vii. 25), and ungodliness (viii. 8) are very evidently associated with “the flesh”.

The expression “in the flesh” is a comprehensive one. In some cases it may merely convey the sense of being alive upon this earth, without any moral significance (I Cor. vii. 28; II Cor. xii. 7; Gal. ii. 20). In Rom. v.-viii., however, it is the state in which man is found before he is united to the Lord that is referred to, and therefore the expression is there used in a moral sense.

When the apostle says in vii. 18 that he knows that in his flesh dwelleth no good thing, he is not speaking of flesh and blood physiologically, but of the carnal man, in whom resides no moral good whatever. It is a comfort to observe the two “dwellings” of vii. 18 and viii. 9. The references to the flesh are, however, so interwoven with the argument of the epistle that further and fuller exposition is not easy until we settle down to a careful study of the whole teaching of the section.

Cremer, in his *Biblico-Theological Lexicon*, subdivides the meaning of *sarx*, “flesh”, into six different phases. Omitting the great mass of quotation and detail with which he illustrates and proves his points, the reader may find the following digest of service:--

Sarx.

- i. *Flesh.* James v. 3. Flesh and bone, the substance of the body, Luke xxiv. 39; Eph. v. 30.
- ii. *Corporeity according to its material side*, which, as an organic whole, is called *soma*, body. So I Cor. xv. 39. The corporal part of man, Acts ii. 26.
- iii. *It mediates and brings about man’s connection with nature.* Gen. ii. 23, 24; I Cor. vi. 16. So the contrast between “children of the flesh”, Rom. ix. 8, and “children of the promise”, Rom. iv. 19. It indicates kinship, Rom. ix. 3; xi. 14; i. 3, and all mankind are designated “all flesh”, John xvii. 2.
- iv. *It denotes human nature in and according to its corporeal manifestation.* I John iv. 2. “Jesus Christ came in the flesh.” I Tim. iii. 16. “Manifested in the flesh.”
- v. *All that is peculiar to human nature in its corporeal embodiment* is said to belong to it. This is specially the aspect of Paul’s epistles and his use of *sarx*. It is in contrast with the new creation, II Cor. v. 16, 17. It stands in contrast with *pneuma*, Spirit, the divine nature, in a meta-physical and moral sense. Rom. viii. 3; Gal. iii. 3; v. 17. Thus *sarx* comes, at length, in distinct and presupposed antithesis to *pneuma*, to signify--
- vi. *The sinful condition of human nature, in and according to its bodily manifestation.* So we have “the flesh of sin”, Rom. viii. 3; “satisfying of the flesh”, Col. ii. 23, “an occasion of the flesh”, Gal. v. 13. such expressions as “the mind of the flesh”, Rom. viii. 6, 7; “the lusts of the flesh”, Gal. v. 16, 24, and “the wills of the flesh”, Eph. ii. 2, may be explained by the fact that *sarx* denotes sinfully conditioned human nature.

In addition to *sarx*, “flesh”, we must take note of *sarkikos* and *sarkinos*, “fleshly” and “fleshy”. Thus we have *sarkinos*, II Cor. iii. 3, “the fleshy tables of the heart”: *sarkikos*, “not as spiritual but as carnal” (fleshly) (I Cor. iii. 1). The reading in Rom. vii. 14 is doubtful. The received text reads *sarkikos*, “fleshly” but the critical texts read *sarkinos*, “fleshy”. Textual criticism appears simple until it is attempted and then it sometimes baffles the keenest research and intuition. We shall discuss the alternative readings of Rom. vii. 14 in their proper place; here we give only the meanings of the two words.

What an awful picture of human nature does this study reveal! But what a blessing beyond words it is to know that the statement can be true of us:--

“Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you”
(Rom. viii. 9).

#38. Romans v. 12 - viii. 39.
Key-words: Life, live, quicken.
pp. 175 - 179

The great theme of Romans is given in Roma. I. 17” “The just shall live by faith.” In the opening chapters of the epistle we have learned what constituted this righteousness, and what this faith is, but the matter of life and living is the theme of the inner section, viz., v.-viii. We have to consider therefore in this article the key-words “life” and “live”, *zoe* and *zoa*:--

Zao, “To live” (12 occurrences).

“How shall we, that are dead to sin, *live* any longer therein?” (vi. 2).
“In that He died, He died unto sin once: but in that He *liveth*, He *liveth* unto God” (vi. 10).
“Likewise reckon ye also yourselves to be dead indeed unto sin, but *alive* unto God through Jesus Christ our Lord” (vi. 11).
“Yield ourselves unto God, as those that are *alive* from the dead” (vi. 13).
“The law hath dominion over a man as long as he *liveth*” (vii. 1).
“Woman is bound by the law to her husband as long as he *liveth*” (vii. 2).
“If, while her husband *liveth*, she be married to another man, she shall be called an adulteress” (vii. 3).
“I was *alive* without the law once: sin revived, and I died” (vii. 9).
“We are debtors, not to the flesh, to *live* after the flesh” (viii. 12).
“For if ye *live* after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall *live*” (viii. 13).

These twelve occurrences fall into three groups, as they deal with sin, law and the flesh:--

SIN.	(a) Negative. vi. 2; vi. 11. (b) Positive. vi. 10; vi. 13.
LAW.	Dominion. vii. 1, 2, 3. Death. vii. 9.
FLESH.	(a) Negative. viii. 12, 13. (b) Positive. viii. 13.

Zoe, “Life” (11 occurrences).

“They which receive abundance of grace and the gift of righteousness shall reign in *life* by One, Jesus Christ” (v. 17).

“Even so by one righteousness the free gift came upon all men unto a justification of *life*” (v. 18).

“That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal *life*, by Jesus Christ our Lord” (v. 21).

“Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of *life*” (vi. 4).

“Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting *life*” (vi. 22).

“The gift of God is eternal *life*, through Jesus Christ our Lord” (vi. 23).

“The commandment, which was ordained to *life*, I found to be unto death” (vii. 10).

“The law of the spirit of *life* in Christ Jesus, hath made me free from the law of sin and death” (viii. 2).

“The mind of the spirit is *life* and peace” (viii. 6).

“The spirit is *life* because of righteousness” (viii. 10).

“Neither death, nor *life*, shall be able to separate us” (viii. 38, 39).

The references in chapter v. deal with the question of reigning: reigning in life, and the reign of grace. The references in chapter vi. deal with walking and serving.

The reference in chapter vii. deals with the failure of the law to give life. The references in chapter viii. deal with the liberating law of the spirit of life.

Zoopoieo, “To make alive”, “To quicken” (1 reference).

“He that raised up Christ from the dead shall also *quicken* your mortal bodies by His Spirit that dwelleth in you” (Rom. viii. 11).

One feature is indelibly stamped upon these references to life, and that is, that resurrection life (alive from the dead) alone counts with God. Rom. v.-viii. deals with Adam and Christ from one angle; I Cor. xv. deals with Adam and Christ from another angle, but both angles project their lines of teaching to meet in the glorious truth of life from the dead.

At the risk of apparent repetition, and because we feel the subject to be so important, we draw attention to the way in which death and life alternate with one another in these passages. “Life” stands for resurrection life:--

“*Death* reigned reign in *life*” (v. 17).

“Sin hath reigned unto *death*, even so might grace reign unto eternal *life*” (v. 21).

“*Dead* to sin *live* any longer therein?” (vi. 2).

“Buried unto *death* walk in newness of *life*” (vi. 4).

“He *died* to sin once; He *liveth* unto God” (vi. 10).

“Reckon yourselves *dead* unto sin, but *alive* unto God” (vi. 11).

“Yield yourselves as *alive* from the *dead*” (vi. 13).

“End of those things is *death*, end everlasting *life*” (vi. 21, 22).

“Wages of sin is *death* gift of God is eternal *life*” (vi. 23).

“Bound by law so long as husband *liveth* loosed if he be *dead*” (vii. 2, 3).

“I was *alive* without the law sin revived and I *died*” (vii. 9).

“Commandment ordained to *life*, I found to be unto *death*” (vii. 10).

“Law of Spirit of *life* law of sin and *death*” (viii. 2).

“Mind of flesh is *death*, mind of spirit is *life*” (viii. 6).

“Body *dead* because of sin, spirit is *life* because of righteousness” (viii. 10).

“If ye *live* after the flesh ye shall *die* if *mortify* the deeds of the body ye shall *live*” (viii. 13).

“Neither *death*, nor *life*” (viii. 38).

The importance of this fact, and its bearing upon the doctrine of Romans, we shall see more clearly later, but this column of references itself is a standing witness.

Dr. E. W. Bullinger, in his lexicon and Concordance, says of these words:--

“*Zao*, to live (akin to *ao*, *aemi*, to breathe) to have *zoe* (life). Not ‘to be happy’, but to have life in all or any of its manifestations, from the life of God down to the lowest vegetable. Not ‘to exist’ for a thing can exist without living. To live, is to have that peculiar property communicated by God to some parts only of His creation. He originates and sustains all life by giving it out of Himself. ‘In Him we live, and move, and have our being’.”

Cremer says: “*Zoe* is only the antecedent condition or basis of *bios*.” *Bios* being the manner of life a man leads, and of course necessitating the presence of life within before it can express itself. The difference between the two words is seen in zoology and biography. We might write the zoology of any creature, but we can write the biography of man only. *Cremer* further says of *zoe* that it is “life, the kind of existence possessed by individual being, to be expanded as self-governing existence, which God *is*, and man *has* or *is said to have*, and which, on its part, is supreme over all the rest of creation.

We have now reviewed the occurrences, general teaching, arrangement and meanings of six key-words, “body”, “members”, “mind”, “spirit”, “flesh” and “life”. There are other important words, but with these six more or less defined, we may hope to see the truth of these vital chapters, under God’s blessing, with some degree of clearness. We will therefore resume our exposition in another article, and trust that the time spent upon this analysis will be more than justified, as the blessed truths of our new position in Christ shine before us in the sacred page.

**#39. The fourfold question concerning sin and law
(Rom. vi. and vii.).
pp. 222 - 226**

It will be remembered that upon reaching the end of Rom. v. we called a halt in order that some important key-words of this section (Rom. v. 12 - viii. 39) should be considered. In article #33 we looked at the use of the word "body"; in #34 we looked at the use of the word "members"; in #35 the word "mind"; in #36 the word "spirit"; in #37 the word "flesh"; in #38 the words "life", "live" and "quicken". With the light received from the study of these key-words we must now proceed, although it must be remembered that there are others, such as "sin" and "law", and these will of necessity demand careful thought during the exposition of the next three chapters.

For the moment our studies are limited to chapters vi. and vii., these forming a distinct section in that inner portion (v. 12 - viii. 39). These two chapters are occupied with a series of questions that arise out of the doctrine enunciated at the close of Rom. v., namely:--

"Moreover the law entered, that the offence might abound, but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 20, 21).

The position and nature of the law, the connection between sin and grace, the reign and dominion of sin and death, and the end—"eternal life", together with their inter-relations with sanctification, licence, bondage, and other matters of great importance, are canvassed in this set of questions and answers.

However involved the subject-matter may be, it is manifest to all who give the matter a moment's consideration, that the structure of these two chapters must hang upon the fourfold question with its fourfold "God forbid" which we find in Rom. vi. 2, 15; vii. 7 & 13, and which occupies the whole of these two chapters. Moreover, it will be seen that each question arises out of a statement of doctrine made by the apostle. We accordingly set out the structure, omitting the expansion of the larger clauses for the time being:--

Rom. v. 20 - vii. 25.

- A1 | v. 20, 21. STATEMENT.—Where sin abounded grace did much more abound.
B1 | vi. 1. QUESTION.—Shall we continue in sin that grace abound?
C1 | vi. 2. REPUDIATION.—God forbid (*me genoito*).
D1 | vi. 3-14. ANSWER.—
| The dominion of sin and death (vi. 9, 14).
| The body of sin “destroyed” (*katargeo*) (vi. 6).
| Newness of life (vi. 4).
- A2 | vi. 14. STATEMENT.—Ye are not under the law but under grace.
B2 | vi. 15. QUESTION.—Shall we sin because not under law but grace?
C2 | vi. 15. REPUDIATION.—God forbid (*me genoito*).
D2 | vi. 16 - vii. 6. ANSWER.—
| The dominion of law (vii. 1).
| The law “delivered from” (*katargeo*) (vii. 2-6).
| Newness of spirit (vii. 6).
- A3 | vii. 6. STATEMENT.—We were delivered from the law.
B3 | vii. 7. QUESTION.—Is the law sin?
C3 | vii. 7. REPUDIATION.—God forbid (*me genoito*).
D3 | vii. 7-12. ANSWER.—
| The law of God and the law of sin (vii. 7, 12).
| The conflict (vii. 8, 11).
| “I died”; “unto death”; “slew me” (vii. 9-11).
- A4 | vii. 12. STATEMENT.—The law is holy just and good.
B4 | vii. 13. QUESTION.—Was that which is good made death unto me?
C4 | vii. 13. REPUDIATION.—God forbid (*me genoito*).
D4 | vii. 13-25. ANSWER.—
| The law of God and the law of (vii. 13-23).
| The deliverance (vii. 24, 25).
| The body of this death (vii. 24).

We have retained the A.V. translation “God forbid”, but would draw attention to the fact that *me genoito* simply means: “Let it not become so.” Looking at the four great answers which constitutes the bulk of these chapters, we find that the first is occupied with the dominion of sin and of death, the second with the dominion of law, the third and fourth with the law of God and the law of sin, and the conflict and the deliverance connected with them respectively. The intention of the writer in the use of the word *katargeo* in vi. 6, where he speaks of the body of sin being “destroyed”, is illuminated by the sequel in Rom. vii. 2 and 6, where it is used of the “loosing” and “delivering” from the law. “The body of this death” (vii. 24) is prepared for by the statements: “I died”, “I found to be unto death” and “sin by it slew me” (vii. 7-12).

Quite a feature of these chapters is the appeal to knowledge, and the apostle has been led to use a variety of words in his endeavour to make the matter clear. Let us observe those used and their different shades of meaning:--

Agnoeo.

“*Know* ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?” (vi. 3).

“*Know* ye not brethren how that the law hath dominion over a man as long as he liveth?” (vii. 1).

Ginosko.

“*Knowing* this, that our old man is crucified with Christ” (vi. 6).

“I speak to them that *know* the law” (vii. 1).

“I had not *known* sin, but by the law” (vii. 7).

“For that which I do I *allow* (*know*) not” (vii. 15).

Oida.

“*Knowing* that Christ being raised from the dead dieth no more” (vi. 9).

“*Know* ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey” (vi. 16).

“I had not *known* lust, except the law had said, Thou shalt not covet” (vii. 7).

“We *know* that the law is spiritual” (vii. 14).

“I *know* that in me, that is in my flesh, dwelleth no good thing” (vii. 18).

It is extremely difficult to distinguish the differences that are resident in the two words *ginosko* and *oida*. Perhaps the difficulty will be recognized if we give the following usages:--

“Then will I profess unto them, I never *knew* (*ginosko*) you” (Matt. vii. 23).

“Verily I say unto you, I *know* (*oida*) you not” (Matt. xxv. 12).

It assists us to remember that these passages occur in the same Gospel, and therefore suggests some real distinction.

We notice that in Matt. vii. 23 the words of repudiation are followed by: “Depart from Me, ye that work iniquity”, but that no such severe statement follows the second reference (Matt. xxv. 12). Both, however, are united by the fact that in each case “the wise and the foolish” are in view, in the one *builders*, in the other *virgins*. The trouble with the foolish virgins was that they were not “ready”, on the other hand, those repudiated in chapter vii. had made great profession, but had not done the will of God. The foolish builder heard the Lord’s sayings, but did them not.

Now of the two, *ginosko* expresses the more intimate knowledge, and so fits the context. *Epignosko* is translated sometimes “acknowledge”, and this meaning well fits the usage of *ginosko* in Rom. vii. 15: “For that which I do I do not acknowledge”, and, moreover, it makes good sense with the other three references:--

“*Acknowledging* this, that our old man is crucified with Christ” (vi. 6).

“I speak to them that *acknowledge* the law” (vii. 1).

“I had not *acknowledged* sin, but by the law” (vii. 7).

Oida is less personal. It is allied to the verb “to see”, whereas *ginosko* is allied to *nous*, “the mind”. The word “perceive” can be well substituted for the five occurrences given under *oida*.

Place two passages together for comparison:--

“I had not *acknowledge* (*ginosko*) sin, but by the law” (vii. 7).

“I had not *perceived* (*oida*) lust, except the law had said, Thou shalt not covet’ (vii. 7).

Now as these two different words come together in the same verse, and deal also with the same thing, their distinctive meanings ought to reveal themselves. Most of the standard translations and commentaries recognize the difference intended by these two words, and give expression to it in different ways. All, however, point to the conclusion at which we have ourselves arrived.

Conybeare and Howson indicate the difference thus:--

“I should not have *known* what sin was.”

“I should not have *known* the sin of coveting.”

Alford gives:--

“I had not *recognized* such a thing as sin.”

“For neither had I *known* anything of concupiscence.”

Weymouth translates the passage:--

“What follows? Is the law itself a sinful thing? No, indeed; on the contrary, unless I had been taught by the law, I should have *known* nothing of sin as sin. For instance, I should not have *known* what covetousness is, if the law had not repeatedly said, Thou shalt not covet.”

We trust sufficient evidence has been brought forward to justify “acknowledge” and “perceive” as the translation of these two words in this section of Romans. Their further and fuller bearing will be manifest when the whole passage containing them is under review.

Sanctification
or
Holiness, without which no man shall see the Lord.

#3. Separation “to” as well as separation “from”.
pp. 1 - 5

We have seen in the second article of this series that the primary idea of the word “sanctification” in the Hebrew O.T. is that of *separation*. It is necessary, however, to pursue the question in the N.T. also before we can be convinced that the primary meaning of the word is necessarily a part of its doctrinal significance. Let us take for example the words of John x. 36:--

“Him Whom the Father hath sanctified and sent into the world.”

Here there can be no idea of cleansing from defilement, for the Son of God was always “holy, harmless, undefiled, separate from sinners” (Heb. vii. 26). The word here bears its primary meaning of setting apart for some special purpose, and the passage is in measure equivalent to I Pet. i. 20: “Who verily was foreordained before the overthrow of the world.”

This idea of separation from common use is seen in I Tim. iv. 4, 5:--

“For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer.”

This passage is part of a rather involved section dealing with the doctrines of demons, which forbid marriage and command “to abstain from meats which God hath created to be received with thanksgiving”. The church was being assailed by false teachers, “desiring to be teachers of the law: understanding neither what they say nor whereof they affirm” (I Tim. i. 7). The believer to-day is not under law. The ceremonial distinction between meats has been swept aside. And the Lord Himself has said: “There is nothing from without a man that, entering into him, can defile him” (Mark vii. 15). To the pure, all things are pure. Whatsoever is sold in the market it is legitimate to eat, asking no question for conscience sake. It is sanctified. This does not mean that it is made holy, or rendered free of pollution, but rather that it is “set apart” as fit and proper food.

Referring to Mark vii. 15-23, the apostle writes in his epistle to the Romans:--

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

Here we have the word “common” (“unclean”, in the A.V.) as the antithesis of “sanctification” in I Tim. iv. In both cases it is not a question of a moral quality

intrinsically belonging to the food, but rather of the acceptance of the word of God, “making all meats clean”.

The thought of separation as necessary for acceptable service, a thought which is implied in sanctification, is clearly seen in II Tim. ii. 21:--

“If a man shall therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use.”

No man can become holy by purging himself, but in separating from error and those who teach it he may become “sanctified”, set apart for acceptable service.

A passage to which the mind naturally turns in this matter of the relationship between separation and sanctification is II Cor. vi. 14 - vii. 1:--

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

A simple analysis of this passage reduces its teaching to the following outline:--

- A | vi. 14-16. Sanctification viewed negatively. “Be not.”
- B | vi. 16. Promises. As God hath said.
- C | vi. 17. Wherefore come out . . . Touch not . . . Be separate.
- B | vi. 18 - vii. 1. Promises. Said the Lord Almighty.
- C | vii. 1. Let us cleanse ourselves.
- A | vii. 1. Sanctification viewed positively. “Perfecting.”

Let us examine the terms that are used in this short passage, each one being a facet of the many-sided doctrine of sanctification as viewed in the light of separation: “unequally yoked; fellowship; communion; concord; part; agreement; come out; be separate; touch not; cleanse from filthiness”. Here are ten expressive terms all of which are gathered up in the conclusion—“perfecting holiness”. Their examination will repay us.

The unequal yoke.—It is natural to think of this figure as indicating service, and the Lord’s words in Matt. xi. 29, and those of Paul in Phil. iv. 3, fully justify this application. We think also of the prohibition in Deut. xxii. 10: “Thou shalt not plow with an ox and an ass together.” It is not, however, patent to the English reader as it would be to a Jew who knew the Levitical law, and was acquainted with the LXX (as most Jews were), that the idea of the word *heterozugeo* would also include that of marriage. For the only occurrence of the word in the LXX is found in Lev. xix. 19, where our version renders it “gender”.

The two great divisions of mankind insisted upon here at the beginning of the list are not those of rich and poor, high and low, Jew and Gentile, but of believer and unbeliever. It is vain to think of practical sanctification where believer and unbeliever become yoked together. This does not mean, of course, that no relationships can be entered into, for then as the apostle has said, “ye must needs go out of the world”. As fellow-creatures we may help all men, and transact the affairs of daily life with them, whatever their attitude to God. If this were not so, the baker, the ’bus-driver, and indeed, all who compose the social fabric of life would be debarred from intercourse with the believer unless they, too, were of like precious faith. This relationship, however, is very different from that of being “unequally yoked together”. This distinction is found in John xvii. 15:--

“I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.”

The Christian’s true position is “in the world” (John xvii. 11), but not “of it”.

Fellowship.—The word translated “fellowship” is *metochē*, the related word *metochos* being rendered “fellow” (Heb. i. 9), “partaker” (Heb. iii. 1, 14, vi. 4 and xii. 8), and “partner” (Luke v. 7). The apostle’s teaching clearly shows that any dealings between the Lord’s people and the unsaved that can be regarded as the formation of a “partnership” are not in accord with the principle of sanctification and do not lead to the full end—the perfecting of holiness.

Communion (koinonia).—The basis of this word is the idea of having something in common. It is four times translated “fellowship” in I John i. 3-7, where we find again the alternatives of “light and darkness” as in the passage before us. There can be no common ground between light and darkness; they are extreme opposites and cannot exist together.

Concord (sumphonesis).—This gives our word “symphony”, as applied to a musical composition, the word *sumphonia* being actually translated “music” in Luke xv. 25. Instead of harmony, nothing but discord will sound in the ears of the Lord if we allow the combination of which the apostle speaks, and only an uncertain sound will go forth to men.

Part (meris).—If we remember that this word is translated “partaker” in Col. i. 12, and that the almost synonymous *meros* is used in John xiii. 8, no additional comment is needed.

Agreement (sugkatathesis).—By pure etymology, this is “a putting down together with”, and by usage and association is linked with the casting of a vote by putting together in the same urn the tickets of those holding the same opinion. It will be seen that the “agreement” questioned here in II Cor. vi. 16 is a voluntary participation implying something in common. And what common ground can there be between the temple of God and idols? One is of the truth; the other, of the lie.

While the lesson conveyed by the use of these five words—“fellowship”, “communion”, “concord”, “part”, and “agreement”—is necessarily a negative one, enforcing the truth that sanctification is an entire negation of such fellowship and agreement; we must not miss the vital importance of the true fellowship.

We have already seen this in our second article, where we referred to the opening words in the teaching of Hebrews on sanctification:--

“Both He that sanctifieth and they who are sanctified are all of one” (Heb. ii. 11).

Perhaps a very homely illustration will enable the reader to grasp our meaning. Suppose that you knew an exemplary husband and father, who was accustomed every evening, as soon as the office closed, to make straight for home. What would he think if you accosted him one day and said: “Oh, Mr. -----, I am so glad to see that you are ‘separated’ from cinemas, billiards and whist drives”? The active and positive principle governing his action was his love for wife and family and all the ties of home; the other things were “not done”, they did not come into the scheme at all.

So with true sanctification, “separation *from*” is but the negative and less important side; “separation *to*” is living and active. Heb. xiii. is often misquoted, stress being laid on the negative side only: “Let us go forth, therefore, without the camp bearing His reproach.” The passage rightly reads: “Let us go forth, therefore, *unto Him* without the camp bearing His reproach.” The next verse often suffers similar maltreatment, being quoted as: “For here we have no continuing city.” The true lode-stone, however, is not found in the *absence* of a city *here*, but in the *presence* of a city *there*—“but we seek one to come.”

Returning to II Cor. vi., we find there the same features. Not only do we read of “coming out”, of “being separate” and of “touching not the unclean thing”, but we read also of the temple of the living God:--

“Ye are the temple of the living God.”

“I will dwell in them.”

“I will receive you and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.”

In all this, of course, there is no intention of minimizing the absolute need for separation. What we are seeking to show is that we are to be separate from the evil *because* we are joined to the good—“separation from” something is not in itself the fulfillment of the scriptural idea of sanctification.

The conclusion expressed in II Cor. vii. 1 it will be more appropriate to consider later in this series. The thought of “perfecting holiness” is the chief corner-stone of the structure; and we have other features still to examine that are nearer to the foundation.

#4. “A figure for the time then present” (Heb. ix. 9). pp. 44 - 50

In our last article we were considering II Cor. vi. 14 - vii. 1 so far as it illuminated that particular aspect of the main subject which has in view the principle of separation “to” as well as “from”. In that passage we found the exhortation to not only “come out and be separate”, but to “touch not the unclean thing” and to “cleanse ourselves from all filthiness of the flesh and spirit”. This is a most important principle of sanctification which we will now proceed to consider.

In the epistle to the Hebrews there is employed a number of terms such as “purge”, “purify”, etc., with a consideration of which we could commence our study. The writer of Hebrews, however, turns back to the types and shadows of the law to enforce his teaching, and in consonance with this we, too, are convinced that unless the weight of the instruction given under the ceremonial law is really felt, we shall never fully appreciate the teaching of the epistles. Should the reader have seen a book entitled “Philosophy of the Plan of Salvation” by the *Revd. James B. Walker, D.D.*, he will recognize our indebtedness to this writer for some of the lines of thought here developed. Dr. Walker raises this point:--

“It was necessary, therefore, in order to promote right exercises of heart in religious worship, that the Israelites should be made acquainted with the holiness of God. The precise question then for solution is, How could the idea of God’s holiness be conveyed to the minds of the Israelites?

There was not an object in the material world which could convey to the mind the idea of God’s holiness. The idea, therefore, would have to be originated, and thrown into their mind, through the senses, by a process instituted for that express purpose. The plan to originate the idea, in order to meet the constitution of the mind, must consist of a series of comparisons.”

This series of comparisons, where one class is set apart as more clean than others, underlies much of the ceremonial law, and the time occupied in acquainting ourselves with it will be fully repaid.

Although the goal of the ceremonial typology was to reveal the holiness of God, it was necessary to begin at the outer edge, and work step by step toward the centre. This outer edge was the line of demarcation drawn between the one nation of Israel and the rest of the nations of the earth.

Israel a holy nation.

“Thus shall ye deal with them” (Israel’s enemies), “ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art a holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth” (Deut. vii. 5, 6).

“Ye shall be a peculiar treasure unto Me above all people, for (or though) all the earth is Mine. And ye shall be unto Me a kingdom of priests and an holy nation” (Exod. xix. 5, 6).

“They shall call them, The holy people” (Isa. lxiii. 12).

This is the first grand division. For the nations no approach to God was possible apart from this “kingdom of priests”. To them the Oracles of God were entrusted, and of them the Messiah was to come. Salvation was of the Jews.

The next step was to separate a portion of the earth for their special inheritance.

Palestine a holy land.

“The Lord shall inherit Judah His portion in the holy land” (Zech. ii. 12).

“The land shall not be sold for ever: for the land is Mine” (Lev. xxv. 23).

“The land of the Lord.” “My land” (Isa. xiv. 2, 25).

“My land and Mine heritage” (Jer. ii. 7).

First of all, then, we have the nation of Israel separated from all the nations of the earth, and, after that, their country equally marked off from all other lands. This, however, is but the beginning.

It is not enough for Israel to be a separate people: they are to be taught the infinite holiness of their God, and accordingly only one out of all tribes of that holy nation is chosen to engage in tabernacle or temple service. This tribe is the tribe of Levi.

The tribe of Levi separated from the nation.

“The Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto Him, and to bless His name” (Deut. x. 8).

“Behold the rod of Aaron for the house of Levi was budded” (Numb. xvii. 8).

“Thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel and the stranger that cometh nigh shall be put to death” (Numb. iii. 9, 10).

It must not be thought, however, that the holiness of God was sufficiently impressed upon this people by the segregation of Levi. Levi itself was to learn, and learn by a terrible lesson, that there was a circle smaller than themselves, into which they must no more penetrate than might a stranger penetrate into theirs.

Aaron and his sons separated from Levi for priesthood.

“The Lord said unto Aaron, Thou and thy sons and thy father’s house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation. Therefore thou and thy sons with thee shall keep your priest’s office for everything of the altar, and within the veil” (Numb. xviii. 1-7).

“Hear I pray you, ye sons of Levi: seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation and seek ye the priesthood also?” (Numb. xvi. 8-10).

“No stranger which is not of the seed of Aaron (shall) come near to offer incense before the Lord: that he be not as Korah and as his company” (Numb. xvi. 40).

It will be observed that although the whole tribe of Levi had been separated by God from the rest of Israel, the further distinctive office of priest was so far removed from them that it was a matter of death to step over the appointed boundary.

But there is drawn yet one more line of demarcation in order that mortal man shall be sufficiently impressed with the awful holiness of the God he was called upon to serve.

Aaron, as high priest, was separated from his sons, the priests.

“There was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread: which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all the priests went always into the first tabernacle, accomplishing the service of God. But 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. 1-7).

As we face these scriptures, the extraordinary emphasis upon the character of man’s approach to God begins to be felt, yet, thus far, but one feature has been taken into account, the separation of a nation, a tribe, a family, and, lastly, an individual for the office of the high priesthood.

But we have not yet given any place to the repeated offerings, washings, and ceremonial preparation that accompanied the process of approach. This we must now do, or our survey would be but half finished, and its full effect lost upon us.

We return, therefore, to the outermost edge, the separation of the entire nation. How was it done? There are at least two phases, the one being the elective purpose of God, exercising His sovereign choice, the other the redemptive purpose of God, taking cognizance of the sinful character of all nations, not excluding the chosen nation, Israel, and, therefore, impressing them, in particular, at the outset with the fact that God’s choice of them was, notwithstanding, associated with an intolerance of sin among them in any shape or form. We will not quote the promise made to Abraham, as recorded in Gen. xii. and elsewhere, but, instead, take up the witness of the Scriptures at the time when the people are about to emerge as the elect and separated people of God.

Israel, as a nation, were separated by the shedding of blood.

“This month shall be unto you the beginning of monthstake a lamb the whole assembly of the congregation of Israel shall kill it in the evening” (Exod. xii. 1-6).

“What one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself” (II Sam. vii. 23).

Israel, as a nation, were also separated by baptism.

“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).

“The pillar of the cloud went from before their face and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these and Moses stretched out his hand over the sea and the children of Israel went into the midst of the sea upon the dry ground” (Exod. xiv. 19-21).

Israel were moreover separated by miraculous interposition.

“Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there have been any such thing as this great thing is, or hath been heard like it? hath God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?” (Deut. iv. 32-34).

Israel were still further separated by the blood of the Covenant.

“When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people saying, This is the blood of the covenant which God hath enjoined unto you” (Heb. ix. 19, 20).

Here at the outer edge we meet with a whole series of separating and cleansing processes such as one might have felt were sufficient to give the whole nation access to God. But not so, they are but the beginning of the cleansing process. There follows the separation of the tribe of Levi from the rest of Israel, and that “not without blood”.

The Levites were taken in place of the firstborn son of each family.

“All the firstborn of man among thy children shalt thou redeem the Lord slew all the firstborn in the land of Egypt therefore all the firstborn of my children I redeem” (Exod. xiii. 13-15).

“And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn” (Numb. iii. 12).

The Levites were then sanctified by atonement and washings.

“Thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites, and Aaron shall offer the Levites before the Lord and the Levites shall lay their hands upon the heads of the bullocks; and thou shalt offer one for a sin offering and one for a burnt offering, unto the Lord, to make an atonement for the Levites thus shalt thou separate the Levites. And the Levites were purified, and they washed their clothes” (Numb. viii. 10-14 and 21).

In spite, however, of the savour of these God-appointed offerings and cleansings, we have already seen that the intrusion even of the privileged Levite into the priest's office involved death.

Time and space, however, fail to permit of the pursuit of this theme in detail. We can but summarise the remainder, trusting that the reader will not fail to get for himself the impression that an actual reading of the entire record gives.

The priest were separated from the Levites to their distinctive office by distinctive garments "for glory and for beauty", by anointing, by sacrifice, by unleavened bread, and by the sanctifying of the ear, hand and foot with blood and oil. Aaron, as high priest, was moreover separately consecrated and robed for his distinctive work. Again, Exod. xxviii. and xxix. must be carefully read if the reader is to get the details. Here at long last is the one man set apart by all these concentric cleansings. But even he must wash his flesh, must never omit the blood for his own sins, must have the protecting cloud of incense, "that he die not", and, in order further to impress upon him and the people the holiness of the Lord he served, this separated high priest was permitted to enter within the veil but once every year.

Our consideration of holiness, as exhibited in these ceremonials, however, is not yet complete. What of the sprinkling and cleansing of altars and vessels? What of the washing of sacrificial animals, already certified "without blemish"? What of the laws concerning clean and unclean meats, and the elaborate ceremonial attached to the cleansing of the leper?

"The camp was purified, the people were purified; everything was purified and re-purified, and each process of the ordinances was designed to reflect purity upon the others until finally that idea of purity formed in the mind and rendered intense by the convergence of so many rays, was by comparison referred to the idea of God, thus they learned in the sentiment of Scripture that God was of too *pure* eyes to look upon iniquity" (*Philosophy of the Plan of Salvation*).

If we again took up the question of the land of Israel, we should find that, while the whole land is called the Holy Land, there is yet in that land one place more holy than the rest, the holy city Jerusalem, "My holy mountain". And so the lesson is impressed from every side. Sufficient, however, has been set forth to enable us to appreciate in some degree that glorious sanctification which is ours through the blood of Christ, that not only makes us near, but gives us "boldness of access", yea, "seats us together" in His Presence.

It is no wonder that they sang on the bank of the Red Sea:--

"Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?" (Exod. xv. 11).

**#5. “Sanctify them through Thy truth” (John xvii. 17).
pp. 88 - 92**

The Gospel according to John falls into two great divisions: i.-xii., and xiii.-xxi. There are naturally sub-divisions, but for our present purpose they can be ignored. Both of these sections refer to “His own”, and to the Lord’s relationship with the Father before His coming to the earth, and to both His own and His disciples’ relationship with the world:--

“In the beginning was the Word, and the Word was with God, and the Word was God” (John i. 1).

“When Jesus knew that His hour was come that He should depart out of this world unto the Father and that He was come from God and went to God” (John xiii. 1-3).

“He came unto His own, and His own received Him not” (John i. 11).

“Having loved His own which were in the world, He loved them unto the end” (John xiii. 1).

From chapter i.-xii. the great fact insisted upon is that Christ is the Sent One, but from xiii. to xxi. the Sent One speaks in view of a work finished and His return to the glory with the Father. The words of Heb. iii. 1 could be well taken as a summary of this double aspect of John’s Gospel:--

“Consider the Apostle (the Sent One) and High Priest (the One Who went within the veil, ‘heaven itself’) of our profession” (Heb. iii. 1).

The section from John i.-xii. we may sum up as the Lord’s intent, that He came to give *life*.

It is our immediate concern to discover the intention of the second half of the Gospel, but let us first sort out some of the material. The Lord was soon to depart out of this world (xiii. 1), whereas His own were in the world (xiii. 1). In a little while the world should see Him no more (xiv. 19). But He would not leave His disciples comfortless: He would, through the ministry of the Holy Spirit, manifest Himself unto them as He could not manifest Himself unto the world, sending them the Spirit of truth which the world could not receive, and leaving them a peace given not as the world gives (xiv. 16-27). The disciples’ relationship to the world was to be the same as that of their Lord. Soon, He told them, the prince of this world would come and have nothing in Him (xiv. 30), and in xiv. 18, 19 He speaks of a similar attitude towards His disciples also:--

“If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.”

It is evident that these disciples were in, yet not of, this world. In xvi. 28 the Lord brings together in one verse the two aspects of John’s Gospel, saying: “I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.”

He then gives them further light upon the attitude of the world to themselves, saying, "In the world ye shall have tribulation", but adds "Be of good cheer; I have overcome the world" (xvi. 33).

The great High-Priestly prayer of John xvii. is a direct outcome of this statement. It opens with: "These words spake Jesus", and then, upon the basis of that finished work which He had been sent to accomplish, He prays for "His own that were in the world". He refers to them as "the men which Thou gavest Me out of the world" (6). He prays for them, not for the world (9). Again the fact is faced: "And now I am no more in the world, but these are in the world, and I come to Thee" (11). And the Saviour prays to the Father to keep them through His own name that they may be one. Because He had given them the Word of God, the world had hated them, "because they are not of the world, even as I am not of the world" (14). Here, the glorious truth of Heb. ii. 11 breaks through—the Sanctifier and the sanctified are "all of one", a unity so marvelous that John xvii. 21-23 exhausts the resources of language to describe its glory.

A very important item is the prayer of verses 15 and 16:--

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world even as I am not of the world."

The reference to sanctification is now made in the words: "Sanctify them through Thy truth: Thy word is truth" (17). The Lord had given them the "Word" and the "Words" (8 & 14), and that Word, being truth, would sanctify and keep through all the evil that was in the world.

This survey will have prepared us to see the symbolic fact of John xiii., the washing of the disciples' feet, as a part of a whole. Let us now note some of the features that are common to John xiii. and xvii.:--

- (1) In both, there is the fact that the Lord came from, and went to, the One that sent Him (xiii. 1, 3; xvii. 8, 12, 13).
- (2) In both, the betrayal by Judas Iscariot is commented upon, and "no part" with Christ is seen to be his (xiii. 2, 8, 10, 11; xvii. 12).
- (3) In both, the imminent betrayal is associated with the glorifying of the Father and the Son (xiii. 31, 32; xvii. 1, 5).
- (4) In both, the sanctifying of the believer from contact with the world is supermost. In chapter xiii. it is set forth in the language of symbol: in xvii. in the language of simple fact. In other words, the washing of the disciples' feet, and the prayer, "Sanctify them through Thy truth", are complimentary. Midway between stand the words: "Now ye are clean through the word which I have spoken unto you" (xv. 3).

In full consciousness of His High-Priestly work the Saviour, "knowing that He was come from God, and went to God took a towel and girded Himself and began to wash the disciples' feet" (xiii. 3-5).

In an astonished silence one after another was thus lovingly treated. Peter, however, could not keep back the thoughts that doubtless were rushing through the minds of all.

“Peter saith unto Him, Lord, dost Thou wash my feet? Thou shalt never wash my feet” (xiii. 6, 8).

It has been pointed out in *The Companion Bible* that the double negative here employed by Peter is too strong for human nature, and that wherever it was used by a human being, the speaker never fulfilled his word. Peter used it three times, viz., Matt. xvi. 22, xxvi. 35, and John xiii. 8.

The Lord’s reply to Peter overwhelmed that impetuous soul with dismay, and led him to go to the other extreme. “If I wash thee not, thou hast no part with Me” (xiii. 8). In effect Peter replies, “*No part with Thee!* O my Lord, rather than that, I will submit to anything”, for he says: “Lord, not my feet only, but also my hands and my head” (xiii. 9).

The Lord’s gentle answer to this outburst contains the pith and marrow of the doctrine of sanctification we are here seeking to expound. It will be necessary to depart from the A.V. a little in order to give the emphasis that the Lord intended:--

“He that HATH BEEN BATHED needeth not save to WASH HIS FEET, but is CLEAN EVERY WHIT” (xiii. 10).

Let us take the two statements separately:--

- (1) He that hath been bathed is clean every whit.
- (2) He needs no further cleansing than the washing of his feet.

There is a designed contrast between the bathing and the washing. The one has been accomplished once and for all, and covers the whole person. The other is a continuous process of cleansing that part which becomes soiled through contact with the road while walking through the wilderness of this world. The *initial* sanctification looks back to that one offering, never to be repeated. The *continuous* cleansing is the daily ministry of the Word of God, applying, in all its wide and wondrous power, that gracious work on our behalf.

Be it noted that Judas was present at this washing; nevertheless he was not clean, neither had he any part with Christ. Washing by the water of the Word will never make one fit for glory: it is only of power when one is already saved and sanctified by the blood of Christ. It is surely as fundamental as the atonement itself that “no man can by any means redeem his brother”. Yet regarding this foot-washing the Lord says: “If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet” (xiii. 14). Our initial salvation is not by example, but by expiation, but this washing of the feet is an example: “I have given you an example, that ye should do as I have done to you” (xiii. 15). Here is a ministry of love open to all who serve Him.

Does the contemplation of our high calling make us proud or boastful? Should it not rather be accompanied with “all lowliness and meekness”? In full consciousness that He was about to “go to God”, the Lord laid aside His garments and stooped to perform the

lowliest office of an eastern house. “Moab is my washpot—over Edom have I cast out my shoe”, cried the exultant and victorious David, designating the most menial offices for his vanquished enemies. “He took a towel and girded Himself” is the lowly action of David’s greater Son.

The washing of the feet is the symbol of that which is expressed in literal terms all through chapters xiii.-xvii., where, as cited above, we read of the believer’s relations with this evil world. The Saviour loved His own in the beginning. He loved them to the end. He not only died for them, but He lives for them. He not only sanctifies them once for all by His one offering, but He sanctifies them daily by the washing of the water of the Word. Every Bible study, therefore, should be conducted in the sanctuary. Its precious teaching should be received as a ministry from the ascended Lord. As the Holy Spirit takes of the things of Christ and shows them unto us, we are sanctified by the Spirit, but we are also sanctified by the truth, for He is the Spirit of truth, and never works apart from the Word. And inasmuch as the testimony of the Spirit through the Word is to direct us back to Calvary and up to the throne of grace, we may take the words of I John i. 7 as but another facet of the same blessed message:--

“If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.”

#6. Fellowship, sin and cleansing. pp. 128 - 131

Our last article led us to I John i. 7, and in the present article we shall seek from this passage further light upon the question of sanctification.

In the first place we must remember that the epistle to the Colossians makes it clear that the sphere of our acceptance is “in the light”, and that “in His sight” we shall be presented holy, unblameable and unreprouvable (Col. i. 12 and 22). This blessed and wonderful result of the death of Christ and the grace of God does not, however, mean that it is unnecessary for the apostle, in the same chapter, to warn and teach, so that he may present every man perfect in Christ Jesus (Col. i. 28). Position is one thing; a walk that is worthy of it is another.

Turning to I John i. 7, we must first of all realize that the passage deals with “walk”. If we realize this we shall have no difficulty about the thought of a daily cleansing.

John, early in the epistle, reveals his message:--

“This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all” (I John i. 5).

This revelation of the essential nature of God makes it imperative that sin shall be dealt with wherever and whenever it appears. The epistle is not treating of life; that is the theme of John's Gospel. It is addressed, rather, to those who have known the Lord from the beginning, who have overcome the wicked one, and whose sins are forgiven for His Name's sake (I John ii. 12-14). It is not a question, therefore, of life, but of light, of love and of fellowship:--

“And these things write we unto you, that your joy may be full” (I John i. 4).

Turning to I John i. 7, we observe that it is part of a statement extending to ii. 1, characterized by the repeated use of the word, “If”:

“If we say that we have fellowship.”
“If we walk in the light.”
“If we say that we have no sin.”
“If we confess our sins.”
“If we say that we have not sinned.”
“If any man sin.”

There is an alternation here of “saying” and “doing”, “If we say” being contrasted with “If we walk” and “If we confess”.

Because God is light, it is impossible to walk with Him and to walk in darkness. But it must not be assumed from this fact that those who do walk with God “have no sin” or have not sinned”, for the apostle makes it clear that any who claim such exemption deceive themselves, and the truth is not in them and, worse still, they make God a liar. It follows, therefore, that those who do walk in the light in fellowship with God are those who have sinned and who know that they have sin. This may seem at first to raise an insuperable difficulty, but when the great foundation of all acceptance comes into view—“the blood of Christ”—the difficulty vanishes. This is so important to our subject and so vital to our peace, that we must seek all grace and wisdom in understanding its bearing upon our walk and fellowship with God.

“The blood of Jesus Christ His Son.”

While we can never eliminate faith in our relationship with the great atonement of Christ, it is well to realize that in this passage the blood of Jesus Christ stands as the actual objective cause, once for all, of our justification, sanctification, access and peace. We could never walk in the light with God were it not for that precious blood once shed.

Turning to verse 9, we shall see that a distinction is made between “forgiveness of sins” and “cleansing from all unrighteousness”. This is further amplified in ii. 1:--

“If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous.”

Just as we distinguished righteousness from sanctification, so we should distinguish cleansing from forgiving. He Who justified also sanctified. Our very walking in the light will reveal sin and sins unseen and unknown before, but instead of being turned away

from that holy place by them, we have the assurance that full provision has been made for this very uncleanness. And we learn to our joy (I John i. 4) that not only have we *been sanctified* once and for all in the offering of Christ, that not only may we look forward to the day when we *shall be* presented holy, but that it is gloriously true that in the continuing present “the blood of Jesus Christ His Son *is cleansing* us from all sin”. The symbolic washing of John xiii., with the Lord’s differentiation between the one bathing that renders the believer “clean every whit”, and the daily cleansing of the feet that contact with the world and our present imperfect condition render necessary, helps us to appreciate the teaching of I John i. 7.

Not only is the walk in view, but fellowship: “We have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” So, in the Gospel, the Lord had said: “If I wash thee not, thou hast *no part with Me*” (John xiii. 8). If we wait until we “have no sin” before we “walk in the light”, we shall never in this life know fellowship with God. We are invited to walk in the light with the assurance that daily cleansing is provided.

Grace is so far beyond our ordinary thoughts that there is always the likelihood, as the apostle Paul knew only too well, that some will say, “Shall we continue in sin that grace may abound?” So in I John i. 7. There is no minimizing of sin, but rather detestation of it. Even the redeemed, who are so at one with the Lord that a description of their unity seems to exhaust the resources of language (John xvii.), even they must realize that sin is so deep-dyed, so part of our very nature, that even those who walk in the light and have fellowship with God cannot dispense with the continual cleansing of His precious blood. So, in I John ii. 1, the apostle checks any false conclusions that may have been forming in the minds of some by saying:--

“My little children, these things write I unto you, *in order that you may not sin*. And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous.”

The word here translated “Advocate” is *paraclete*, which in John’s Gospel is translated “Comforter”. If we read I John ii. 1 in the light of Heb. vii. 25, we shall see that the high-priestly intercession is in view here rather than the pleading of an advocate in a court of law. Cleansing has no place in a court of law; it pertains to the temple, to access, worship, and fellowship.

There is an O.T. passage which should be read with I John i. 7 because it illuminates other facets of the truth regarding the important question of sin, confession and cleansing and the presence of the Lord. It hardly seems fitting, however, to attempt to crowd its message in at the end of an article, and we therefore reserve comment upon this passage for our next paper.

#7. Confession, cleansing, commission. pp. 166 - 170

Our meditations upon I John i. 7, and the relation between sin and the light of God's presence, will be enlarged and confirmed if we turn to the sixth chapter of Isaiah. Much is said in the prophecy of Isaiah concerning uncleanness, but the crisis in the prophet's experience seems to have come when the light of the Lord's presence revealed to him sources of defilement in himself which before had been unknown. Isaiah had rightly testified that the nation of Israel had become like a leprous man. The disease was so grave as to appear beyond remedy:--

“Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it: but wounds and bruises and putrifying sores” (Isa. i. 5, 6).

In the succeeding verses Isaiah continues his burning denunciation, and likens the nation to Sodom and Gomorrah (i. 10). His exhortation begins with the words: “Wash you and make you clean”, and points to the only remedy, a cleansing sacrifice that washes as white as snow (i. 16-18). Further denunciations follow. The city is likened to a harlot, and to silver that has become dross—and so through many a chapter.

The special point we wish to make will be more readily seen if we notice one feature of chapter v. Six consecutive woes are there pronounced by the prophet upon the people—“Woe unto them”, “Woe unto them”, in verses 8, 11, 18, 20, 21 and 22. But the seventh woe is personal—“Woe is *me*” (Isa. vi. 5). Drawing near to the Lord and catching a glimpse of the seraphims veiling their faces and crying, “Holy, holy, holy”, the prophet who had seen the uncleanness of the people now sees himself. He who had once said “Woe unto *them*” is now to say, “Woe is *me*”:--

“Then said I, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts” (Isa. vi. 5).

There was but one means of cleansing. Water could not wash away the uncleanness; the seraphim applied to Isaiah's lips a live coal from off the altar of sacrifice, and the sin was purged.

Let us give a little closer attention to this chapter in Isaiah's spiritual experience. The structure of the section is necessary for a full exposition, but such detailed examination must be deferred. Three focal points in the structure are formed by the words of the prophet, “Then said I”, in verses 5, 8 & 11, and they will conveniently divide up the subject-matter for us. His first explanation is:--

“Then said I, Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts” (Isa. vi. 5).

What has the prophet experienced in the opening verses of this chapter that leads him to make this great confession? Let him speak again: “For mine eyes have seen the King, the Lord of hosts.” Who is this King, and what is there about Him to cause such a self-revelation of uncleanness? In the first place this King is a direct contrast to king Uzziah, in the year of whose death the vision was seen. King Uzziah died a leper:--

“And the Lord smote the king so that he was a leper unto the day of his death, and dwelt in a several (separate) house’ (II Kings xv. 5).

Here, then, is Isaiah witnessing to a leprous people (Isa. i. 5, 6), with a leprous king living apart because of his uncleanness. In vivid contrast is placed “The King” sitting in the temple, whose holiness is such that even heavenly seraphims use four wings to cover face and feet while they cry, “Holy, holy, holy”. Suddenly, in that holy presence, Isaiah realized his oneness with that poor leper king and that polluted nation. “Woe, is *me*, for I am undone.”

We are not told that the anger of the Lord waxed hot against Isaiah for daring to enter His holy presence. We are not told that one of the mighty seraphims flew towards him to exclude him. No, Isaiah is “in the light” (I John i. 7), and if that light reveals sin, as the sunbeam reveals the floating mote, it needs but to be confessed to be cleansed away. Let us not miss this lesson, for it comes also in the epistle of John. We do not read, “If we ask for forgiveness”, but, “If we confess” (I John i. 9). In the practical outworking of grace, it would be a moral disaster to cleanse away recognized yet unconfessed sin. So here, Isaiah does not attempt to mitigate; he confesses at once—“I am a man of unclean lips.” He adds, moreover, “I dwell in the midst of a people of unclean lips”—an O.T. way of confessing “sin” and “sins” (I John i. 8 and 10), confessing identification with a fallen humanity, as well as personal complicity with its evil.

Let us notice for our joy (I John i. 4) that cleansing is immediate: “The blood of Jesus Christ His Son is cleansing us from all sin” (I John i. 7):--

“Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips: and thine iniquity is taken away, and thy sin purged” (Isa. vi. 6, 7).

Nothing but the blood of Jesus Christ cleanses in I John i. 7, and nothing but the live coal from the altar purges in Isa. vi. 6, 7. John calls the evil by its true name of “sin”, and the seraphim does not excuse or modify it—it is “iniquity” and “sin”. Isaiah is now ready for service.

The prophet’s experience is later to be the experience of all Israel when they “look” upon Him Whom they had pierced, for a reference to Zech. xii. and xiii. will show that this look (xii. 10) accompanied by confession (xii. 10-14) is to be but the prelude to the opening of a fountain for sin and uncleanness (xiii. 1).

Isaiah's experience here anticipates the fifty-third chapter of his prophecy, and a comparison of Isa. i. with liii. will shew what was symbolized by the live coal from off the altar. The description of Israel, given in Isa. i. 4-6, is that of a leper. With this in mind read again Isa. liii.:--

“He hath no form nor comeliness no beauty He is despised and rejected of men and we hid as it were our faces from Him” (Isa. liii. 2, 3).

Spurrell's version reads here: “As from one with covered lip we turned our faces from Him”, and gives as a footnote: “Here seems to be an allusion to the leper, who was commanded to cover the upper lip.” That glorious King, before Whose holiness Isaiah felt leprous, was the Lord Jesus Christ—“These things said Isaiah, when he saw His glory, and spake of Him” (John xii. 41)—The holy One became as a leper that we, the leprous, might be made clean.

In Isa. liii. 4 we read that Israel esteemed Him “stricken, smitten of God, and afflicted”. The word “smitten” is translated “stricken” in Isa. i. 5: “Why should ye be *stricken* any more?” Israel could never be saved or sanctified by anything that they could endure or suffer; it became necessary for the Lord to lay upon Him, His holy One, the iniquity of us all.

Israel were full of wounds and bruises. The word “bruises” in Isa. i. 6 is the word “stripes” in Isa. liii. 5: “And with His *stripes* we are healed.” Nothing short of this could heal the disease of sin. Mollifying ointment or bandages are of no avail. Isa. i. 5 speaks of “the whole head” being “sick”. The word reappears as “grief” in Isa. liii. 3, 4: “Acquainted with *grief* surely He hath borne our *griefs*, and carried our sorrows.”

It is interesting to notice that Matthew's reference to the fulfillment of this prophecy occurs almost immediately after the account of the miraculous healing of a leper, of the healing of a man sick of the palsy, and of a woman sick of a fever (Matt. viii.)—all of them types of sin, and of Israel's condition. It is not without significance that the first miracle specifically mentioned in Matthew is the cleansing of a leper.

Isaiah is now given a dreadful message. With a chastened heart he bows before the Lord Who sends him. He does not look up to the Lord and say, Yes, Lord, I will scorch them with my indignation, and with my utterance of “Woe unto them”, as hitherto. No, the unspoken language of “Then said I, Lord, how long?” (vi. 11) would be more like this:--

Lord, I will go, sad as the errand may be, but the experience I have just passed through, the revelation I have had of myself and of Thy grace, must for ever temper my words and my attitude. Wrath must come. Judgment must fall. I will speak, and not withhold, but, Lord, how long? For mercy rejoiceth against judgment.

Can we not dare to say, that if ever Isaiah drew near to the heart of the Lord and pleased Him, it was at this time?

If we once learn Isaiah's lesson, and in that holy presence realize the utter collapse of all creature effort, and the impossibility of human attainment, if we are once touched with the reality of which the live coal is but a symbol, we shall indeed walk with God, but we shall also walk with all lowliness, considering ourselves lest we also

Those who are helped by the sequence of words will find in the three like-sounding expressions, "Woe", "Lo" and "Go" the true scriptural sequence of confession, cleansing, and commission.

#8. "Holiness" is "Wholeness". pp. 209 - 212

By comparing the statements of I Tim. iv. with II Tim. iii., iv. we discover that the Spirit of God has most accurately foreshadowed the twofold nature of error that is seen on every hand to-day. Those who depart from the truth may be divided into two classes:--

- (1) Those who have a form of godliness, but who deny the power. Those who turn away their ears from the truth and are turned unto fables (II Tim. iii., iv.).
- (2) Those who are deceived, and who pursue a false system of holiness (I Tim. iv.).

It is of the second company and their particular stumbling-block that we desire to speak. It is very often the most earnest souls who are swept into this error, by their very desire after sanctification, and it is with a view to helping such, and also of "warning every man and teaching every man in all wisdom, that every man may be presented perfect", that we take up this aspect. The particular feature of I Tim. iv. to which we draw attention is the outcome of "seducing spirits and the doctrines of demons":--

"Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (I Tim. iv. 3).

This approaches the error that was spoiling the Colossians:--

"Touch not; taste not; handle not; which all are to perish with the using: after the commandments and doctrines of men. Which things have indeed a shew of wisdom in will worship and humility, and neglecting of the body; not in any honour to the satisfying of the flesh" (Col. ii. 21-23).

The conception of holiness that assists this doctrine of demons is that which associates it with asceticism, austerity, neglect of the body; with the hermit, the recluse, the Anchorite. This is a distortion, and is entirely opposed to the scriptural conception of holiness. Because all men are sinners, and the flesh incapable of producing holiness, there must needs be the cross, with its mortification; there must needs be the buffeting of the body, and the denial of self. This, however, is not the essential characteristic of true

holiness. God is holy. He needs no self-denial, no buffeting, no mortification. Holiness, rather, is the very self-expression of God.

The Church of the Mystery was chosen before there was any mention of sin, that it should be holy (Eph. i. 4). Before the age-times it had received a holy calling (II Tim. i. 9). True, it can never be presented “holy and unblameable and unreprouvable” in the sight of God apart from the offering of the body of Christ (Col. i. 22): true, the church must be cleansed by the washing of the water by the Word, and by that offering of the Son of God Who loved the church and gave Himself for it, before it can be presented “holy and without blemish” (Eph. v. 26, 27). Sin and holiness are so opposed, that death and burial must take place before the latter is secured. Yet, holiness does not consist in death, crucifixion, burial, neglect, mortification; these have to do with the flesh and with sin that would prevent holiness.

We return, therefore, to the question as to what is holiness? In the earlier articles of this series we considered something of the underlying meaning of the Hebrew word *qadesh* (“sanctify”), and upon this and kindred teaching much of our doctrine on the subject is built. At the moment, however, we find the point of argument in the English word “holy”. It is equivalent to the Middle English, *hool*, “whole”, with the suffix “y”, and therefore closely allied to *whole*. “Health” also and “to heal” are closely allied with holiness, the Anglo-Saxon *hal* being a common ancestor of “heal”, “whole” and “holy”.

The very last thing that holiness implies is neglect, loss, austerity. While certainly it is better to enter into life maimed, than to be cast into Gehenna with all one’s limbs, nevertheless, holiness cannot be expressed by any set of terms that indicate a maiming or crippling, such being contrary to the root idea.

Now this is equally true of the teaching of Scripture. Holiness indicates the *normal*, not the abnormal. Holiness is fully attained when the believer stands in the resurrection likeness of his Lord. Holiness goes with completeness and perfection. Holiness is the full expression in perfect balance and harmony of the whole being; anything less fails of the “wholeness” that is resident in “holiness”.

There are quite a number of terms used to describe salvation and its issues that contain this feature. We will draw attention to one particular before closing, and that is the association of the words: “Holy and without blemish”:-

“According as He hath chosen us in Him before the foundation of the world, that we should be holy and *without blame* before Him in love” (Eph. i. 4).

“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*” (Eph. v. 27).

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

“The precious blood of Christ, as of a lamb *without blemish* and without spot” (I Pet. i. 19).

“Who through the eternal Spirit offered Himself *without spot* to God” (Heb. ix. 14).

“Unto Him Who is able to keep you from falling, and to present you *faultless* before the presence of His glory” (Jude 24).

“In their mouth was found no lie, for they are *without fault* before the throne of God”
(Rev. xiv. 5).

The Greek word “without blemish” is *amomos*, the privative *a* and the word *mos*. This Greek word is evidently closely allied with the Hebrew *mum*, which occurs in Lev. xxi. 17, 18, 21; xxii. 20, 21; Numb xix. 2 and II Sam. xiv. 25. These passages deal with physical perfection, and throw light upon the scriptural idea inherent in holiness. Look at the physical qualifications of the priesthood.

“Whatsoever man he be that hath a blemish, he shall not approach; a blind man, or a lame, or he that hath a flat nose, or anything superfluous. Or a man that is brokenfooted, or brokenhanded, or crookbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken. No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire”
(Lev. xxi. 17-21).

We must, of course, remember that this physical perfection was typical of things moral and spiritual, and we rejoice to-day to know that the blind and the lame, and the crookbackt and the dwarf may render acceptable service unto the Lord. Nevertheless, we must recognize that such are used in spite of such blemishes, and not otherwise. We cannot conceive of an angel of heaven being flat-nosed, lame, scabbed or ugly—and perfect holiness is unreached until body, soul and spirit alike attain to their full and complete expression—in other words, holiness and the resurrection likeness to the Lord are practically synonymous.

The demands of God are no less stringent when we come to the offering than when we consider the priest. Lev. xxii. 20-25 contains another list of blemishes that disqualify a sheep, ox or goat from being accepted. The verses should be read. They summed up in the words:--

“It shall be PERFECT to be accepted: there shall be no blemish therein” (Lev. xxii. 21).

Here “perfect” (Hebrew *tamin*) means something “whole or complete”, and suggests that further light upon the inherent meaning of holiness will be found in the study of the scriptural use of the term “perfect”.

Mere physical perfection, of course, is not holiness, nor can ever approach it, the case of Absalom in II Sam. xiv. 25 being sufficient to show this. All that we intend by these references is that the reader should be made aware of the figure called to mind in the words, “Holy and without blemish”, remembering that even in Ephesians we have the expression “spot, wrinkle, or any such thing”. While beauty may not be holy, true holiness will always be beautiful, and the more we realize that holiness means the complete and the perfect, and not the neglected, the stunted, and the dwarfed, the more we “grow”, “are strong”, and approximate to the image of Christ, the nearer shall we approach to that holiness without which none shall see the Lord.

Seven precious things.

#1. The seven items found in I & II Peter. pp. 219, 220

The epistles of Peter are addressed to the “dispersion”, a term indicating the “twelve tribes scattered abroad”, and there are many statements in these epistles that are true only of Israel. For example, there is no scriptural warrant for any Gentile believers to take to themselves the title: “A royal priesthood and an holy nation.” When however we are clear regarding this elementary canon of interpretation, we shall find many passages in those scriptures not addressed to the Church of the One Body which nevertheless contain much that is of help, comfort and blessing to the members of that Church. For example, the callings and hopes of the two companies respectively addressed in the epistles of Peter and in the epistle to the Ephesians are very distinct, yet the redemption of both I Pet i. 18, 19 and of Eph. i. 7 are one and the same. It is not our purpose in these articles to deal with dispensational or controversial themes, but rather to seek to bring out that wherein the wearied saint may find rest and encouragement.

In the epistles of Peter we find seven precious things—a perfect number of precious things, seven jewels of great price. The seven references are as follows:--

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

“Ye were not redeemed with corruptible things, as silver and gold but with the *precious* blood of Christ, as of a lamb without blemish and without spot” (I Pet. i. 18, 19).

“A living stone, disallowed indeed of men, but chosen of God, and *precious*” (I Pet. ii. 4).

“Behold I lay in Sion a chief stone, elect, *precious*: and he that believeth on Him shall not be confounded” (I Pet. ii. 6).

“Unto you therefore which believe He is *precious*” (I Pet. ii. 7).

“To them that have obtained like *precious* faith with us” (II Pet. i. 1).

“Exceeding great and *precious* promises” (II Pet. i. 4).

The word of God is likened to an ornament in such passages in Proverbs as the following:--

“For they shall be an ornament of grace unto thy head, and chains about thy neck” (Prov. i. 9).

“She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee” (Prov. iv. 9).

“As an ear-ring of gold, and an ornament of fine gold; so is a wise reprover upon an obedient ear” (Prov. xxv. 12).

These seven precious things of Peter form an ornament of grace set with seven precious stones.

The first jewel in the series is more precious than gold, and it is not so much faith itself that is in view as its trial and its proving. This jewel may well be a crystal, the crystallized tears of those who have suffered for their faith.

The second jewel is indeed one in which suffering predominates: it is “the precious blood of Christ.” This jewel also is infinitely above such corruptible things as silver and gold.

The next two references are to the living stone of God’s election and of man’s reprobation, teaching us that “preciousness” depends largely upon the point of view—God’s or man’s.

The fifth jewel in this ornament of grace is the Lord Himself: “He is precious” in Himself, but His preciousness is apparent only to the believer. Others see no beauty in Him that they should desire Him.

The sixth jewel speaks of faith itself—“like precious faith”. Faith therefore can be “common” because shared or possessed by many, and yet precious, unlike so many precious things that are esteemed in the world largely because of their rarity.

The last jewel of the series refers to the great and precious promises of God.

This string of gems is as much our possession as it is that of the dispersion who believe, and we trust that our meditation together upon these precious things may indeed augment for us all the joy of faith.

A review, and sign of the times.

The “blessed hope” of Science.

p. 40

Extract from *News and Chronicle* of 2nd November, 1931.

“When the earth dies.

Life after death was the theme of the All Saints’ Day sermon at the Chapel Royal, St. Jame’s, by the bishop of Birmingham (Dr. Barnes) yesterday.

‘So long as the earth was deemed central and unique in the cosmos, with man specially created to place upon it, by the direct action of God some six thousand years ago’, he said, ‘the fact of a future life is not only credible but natural. But with our recent enlargements of knowledge doubts and difficulties have become many’.

On this earth life would flicker out when the solar heat passed away, but in some other realm, he was forced to assume, all that was of value in his personality would endure.”

Date of Exodus.

p. 80

From *The News Chronicle* of January, 1932.

“Princess who found the infant Moses.”

“The tombs of the Kings of Jericho found by Professor John Garstang, director of the Marston Archaeological Expedition, contain pottery and Egyptian scarabs which will definitely settle the date of the Exodus, and will help to place beyond dispute the chronology of the Old Testament.

Sir Charles Marston, who has received a report of the discovery, said yesterday:

‘One tomb is dated as of the joint reign of Hatasu and Thotmes III, and this is of exceptional interest in fixing the date of the Exodus. Hatasu was the most masterful princess in Egyptian history, and it is extremely probable that it was she who discovered the baby Moses among the bulrushes. The Bible dates coincide’.”

The walls of Jericho.

p. 120

From the “Daily Telegraph” of 4th April, 1932.

“How the walls of Jericho fell to the trumpets of JOSHUA has been discovered, Sir CHARLES MARSTON tells us, by the last excavations. Earlier and rather conjectural skepticism had instructed us that the narrative in the Old Testament was rhetoric and metaphor. ‘The wall fell down flat’, one orthodox modern commentary interprets, ‘is merely literary hyperbole’. But Professor GARSTANG’s excavations show that the wall did actually fall down, and fell outwards in the manner most convenient for a besieging force to enter the city. The cause of the collapse was indeed not the march of the Hebrew host, or its trumpet peals, but an earthquake.

If this is confirmed, the picturesque Biblical narrative will be closer to the fact than the corrections of critical scholarship. The general accuracy of the tribal traditions on which the early books of the Old Testament are based is indeed to be expected, and the process of interpreting it by subtracting all that does not seem sufficiently probable to a twentieth-century mind is not likely to be invariably valid.”

“This God is our God.”

#1. The being of God.

“I am” (Exod. iii. 14): “He is” (Heb. xi. 6).

pp. 151 - 154

While it must ever be the aim of any Christian ministry to preserve a balance of truth, it is not possible for any one human witness so to present the truth that there shall not, at times, be given the impression of undue emphasis upon some one particular doctrine. In fact, the circumstances associated with a witness may call for insistence upon some one feature to the practical exclusion of much else that is profitable. We could enumerate quite a number of useful organs that give voice to some one particular doctrine or group of doctrines—one stand for the inspirations of Scripture, another for the exposition of prophecy, a third for the purity of Protestantism; and we might continue the list at considerable length.

The Berean Expositor is primarily a witness for the truth of the mystery, and that being so, the prison epistles of the apostle Paul, and related themes, must always hold the first place. It is, however, our desire, as indeed it has been our practice from the first Volume, to give as full a presentation of truth as our space will permit, and a glance at our indices is a sufficient rejoinder to the unjust charge that four epistles constitute our Bible.

Underlying the whole revelation of Scripture, the obvious or hidden reason for all doctrine, and the goal of all prophecy, is the knowledge of God Himself. At bottom, sin is an ignoring or an ignorance of God, a denial of God, a substitution of something else for Him. If we meditate upon the purpose of redemption, the basis of righteousness or sanctification, the glory of heaven, the blessedness of hope, we shall be led at length to see that the knowledge of God Himself and love to Him lie close to the heart of them all, and that every line of truth in Scripture converges upon the statement: “That God may be all in all.” We propose, therefore, to prosecute a series of studies that shall enable us to repeat, with meaning, the words of the Psalmist: “This God is our God” (Psa. xlvi. 14).

Into the metaphysical side of such a study, we do not propose to enter, except that we draw attention to the importance of estimating the magnitude of the subject, and, correspondingly, our own limitations. If a finite creature could, in the full sense of the word, really “know” God, then God would cease to be “infinite”, and not the God of Scripture. All knowledge of God, however received, whether through the dim light of nature, the brighter light of Scripture, or in the Person of Christ, must be relative and conditioned. We cannot know God at all unless He reveals Himself, and unless in that revelation He condescends to our low estate, and speaks in human terms. So far as the nature and attributes of God are concerned, we must remember that the whole of language is symbolic, and that in every utterance concerning Himself, the revelation is limited by the necessity of using human forms of thought. Perhaps some reader may, at this point, object that we are wasting time in speaking of metaphysics at all—if the

Scripture reveals all that we can apprehend of the infinite and eternal God, surely this is sufficient for our needs, and the metaphysics may well be left alone. With the attitude of our critic we are in complete agreement; and if we were never tempted to pursue lines of teaching beyond scriptural limits, nothing more need be said. But the question is an important one, because whole systems of theology are built up upon what it is conceived God *will* do, or *should* do, or even *must* do. Such arguments assume a knowledge of God that lies outside the scope of revelation.

We may remind ourselves of the question of Zophar, the Naamathite:--

“Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?” (Job xi. 7).

The answer to both questions must be negative. We cannot find out God by searching. We are shut up to revelation, and know nothing, absolutely nothing, apart from that source; and what we do know, however penetrating our perceptions or large our faith, will never “find out the Almighty unto perfection”—we shall still only “know in part”. Yet we must by no means allow these limitations to damp our enthusiasm or quench our eagerness, for Scripture itself urges us to pray that we may get to know something that in reality transcends our knowledge—the love of Christ (Eph. iii. 19). Such a statement involves neither contradiction, nor impossibility.

At the threshold of our study, we have to face the fact that the Scriptures do not set out to prove the existence of God. This fact is assumed in the opening verse of Genesis, and in every mention of God to the last chapter of Revelation. Human logic and the human mind are inadequate to deal with this problem, and if we attempt it within the limits of human philosophy, we may soon find ourselves driven to atheism. Within the limits of our own experience, and the universal experience that underlies all human knowledge and thought, it is true that that which never had a beginning cannot now exist. But if we attempt to apply this kind of reasoning to the question of the existence of God, where will it lead us?

Again, it is only too true in our experience, that no person can be in two or more distinct places at the same time—yet this is manifestly untrue of God.

The metaphysician must ever feel that the God he seeks is infinitely beyond him. All human knowledge is inadequate. God is invisible to our physical senses; He cannot be pictured or imagined. And our knowledge of Him must be indirect. Even Scripture, or the manifestation of God in Christ, involves a translation of the ineffable into the lower terms of the human.

“The world by wisdom knew not God” (I Cor. i. 21). The works of creation testify of their Maker, but their testimony is limited. “That which *may be known* of God is manifest” (Rom. i. 19), but that which may be known of God by the works of His hands is small when compared with the revelation of His Word. Instead, therefore, of attempting the impossible, “he that cometh to God *must believe that He is*” (Heb. xi. 6). “That He is” lies outside the scope of revelation to discuss or prove. “What He is” is its

theme, but it is what He is as related to creation and to man, not what He is absolutely in His Own Person—that we do not know, neither can we understand.

Let us take an example of the condescension everywhere visible in the self-revelation of God to man. Moses, speaking of his mission to the children of Israel, asks the question:--

“When I say the God of your fathers hath sent me unto you; and they shall say to me, What is His name? What shall I say unto them? And God said unto Moses, I AM THAT I AM say I AM hath sent me” (Exod. iii. 13, 14).

The idea of a perpetual present, a condition in which there is neither past nor future, may not be the meaning that should be attached to these words—this will be discussed later in the series but, whatever the true translation may be, the words convey ideas that are as much beyond the grasp of the greatest of philosophers as they were beyond the grasp of the lowest Egyptian bondmen. Consequently the Lord adds to His answer to Moses, saying:--

“Thou shalt say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: *THIS is My name for the age*; and this is My memorial unto all generations” (Exod. iii. 15).

Here the absolute “I AM” condescends to human limitations, and reveals Himself as “The Lord God”, associated with a people—“your fathers”, and with a time—“for the age” and “unto all generations”. This revelation of God comes within our limited apprehension, but we must remember that it is relative, and not absolute.

In the N.T. we meet with a similar thought: “Before Abraham was I AM” (John viii. 58). This statement is not grammatical; it has no parallel in human experience, and no justification in human logic. It is a glimpse of truth beyond our ken. And, as in Exod. iii. the absolute “I AM” limits Himself to the terms of time and place, so in John’s Gospel, the absolute “I AM” of John viii. 58 is expressed, “for us men and for our salvation”, in such relative terms as “I am the Door”, “I am the Light” and “I am the Way”. Christ, the Image of the invisible God, makes God known in these wonderful ways, and it will be our delight to study, in this series, the revelation of God, as made known through the written and the living Word.

It must never be forgotten that God Himself is entirely removed from the realm of time—to Him not only is a thousand years but as a day, but a day is as a thousand years. It is absolutely impossible for the human mind to operate in a realm where there is neither time nor space, and we thankfully recognize every title of God from Genesis to Revelation as a Self-limitation bringing God Himself into relationship with His creatures. When the Lord Jesus took upon Himself flesh and blood, it was but another step in that condescension of God that has made us great (Psa. xviii. 35).

“This God is our God.”

#2. “God is Spirit” (John iv. 24). pp. 194 - 198

In the previous paper we did little more than face the immensity of our quest, and its relation to our limited powers of comprehension, and the fundamental revelation that God “is” (Heb. xi. 6). We now proceed to learn what He is. Perhaps no humanly-framed definition has ever surpassed the words of the Westminster Confession:--

Q. *What is God?*

A. *God is Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, goodness and truth.*

The answer has the merit of a true definition in that it states what God is—“a Spirit”—before proceeding to describe His attributes—that He is “infinite, eternal, unchangeable”. This is the sequence which we must always observe. If, for example, we begin with the statement that God is almighty, we provide no adequate definition, for it immediately raises further questions: Is He an almighty force or is He is personal God? Is He human or super-human? Such questions are answered by the opening words of the definition—“God is a Spirit”. With this knowledge as a basis, the attributes of God become intelligible.

We do not propose to follow the Westminster Confession further, but to follow the doctrine of the apostle John, who has stated in at least three places what God is:--

As to Essence.	God is SPIRIT (John iv. 24).
As to Manifestation.	God is LIGHT (I John i. 5).
	God is LOVE (I John iv. 8).

The revelation given in John iv. tells us that “God is Spirit”, but, inasmuch as there are both good and evil spirits, we need the expansion which the epistle provides. The statement that “God is Spirit” differs from the other statement by the absence of the verb “to be” and by the order of the words: *Pneuma ho Theos*, literally—“Spirit the God”. This is an example of one of the commonest figures of speech—or the placing of a word out of its usual order in a sentence for the sake of emphasis. The name for this figure is *hyperbaton*; *hyper*, meaning “over” and *baton*, from *banein*—“to step”. Modern English is almost devoid of inflections, and while this makes the learning of the language less formidable, it also makes it imperative that words in a sentence be kept in their true order. In a language as rich in inflections and case endings as the Greek, the subject of a sentence can be moved from one end to the other without risk of ambiguity. For the sake of any to whom these things may be unfamiliar, we give a few examples of this figure:--

Rom. v. 8.	“But God commendeth His love toward us.”
Order in original:	“But commends His love to us God.”
I Tim. iii. 16.	“Great is the mystery of godliness.”
Order in original:	“Great is, of godliness, the mystery.”
John i. 1.	“And the Word was God.”
Order in original:	“And God was the Word.”

In each case the transposed word receives added emphasis by the use of the figure. To express this emphasis in English, we may translate: "God is *Spirit*." It is not our intention in these articles to speak of the Trinity in the Godhead. We have dealt elsewhere with the subject of the deity of Christ, and we take the present opportunity of declaring our belief in the personal character of the Holy Spirit. What we are seeking here, however, is the teaching of Scripture concerning God, whether known to us as Father, Son or Holy Spirit.

We find in the Scriptures that the revelation of God as Spirit applies to the Father, the Son, and the Holy Spirit Himself. John iv. 24 speaks of the Father. The word *pneuma* is used of Christ in I Cor. vi. 17, xv. 45 & II Cor. iii. 17, 18. And the same word is used for the Holy Spirit. Both angels and demons are spoken of as spirits (Acts viii. 29, Heb. i. 7, 14 and Mark vii. 25). The new nature also is spirit (John iii. 6 and Rom. viii. 4, 9) and the resurrection body is spiritual (I Cor. xv. 44). The word *pneuma* expresses invisible characteristics and feelings (See Matt. xxvi. 41). Scripture insists upon the distinction between spirit and flesh, as of two separate kingdoms.

In the gospel that reveals to us that God is Spirit (John iv. 24), we find stressed the thought of invisibility, which is an important characteristic of the spiritual:--

"Ye have neither heard His voice at any time, nor seen His shape" (John v. 37).

"Not that any man hath seen the Father, save He which is of God; he hath seen the Father" (John vi. 46).

"No man hath seen God at any time; the only begotten Son (or as the Critical Texts read—'God only begotten') which is in the bosom of the Father, He hath declared Him" (John i. 18).

The same truth is revealed in many Scriptures:--

"The invisible things of Him from the creation of the world are clearly seen" (Rom. i. 20).

"Who is the Image of the invisible God" (Col. i. 15).

"The King eternal, immortal, invisible, the only wise God" (I Tim. i. 17).

"Who only hath immortality, dwelling in the light which no man can approach unto: Whom no man hath seen, nor can see" (I Tim. vi. 16).

The distinction between spirit and flesh is maintained in Scripture, whether the word "spirit" is used of God Himself or of others:--

"The spirit indeed is willing, but the flesh is weak" (Matt. xxvi. 41).

"A spirit hath not flesh and bones" (Luke xxiv. 39).

"That which hath been begotten of the Spirit, is spirit, and that which hath been begotten of the flesh is flesh" (John iii. 6).

"It is the spirit that quickeneth; the flesh profiteth nothing" (John vi. 63).

"Who walk not after the flesh but after the spirit" (Rom. viii. 4).

"Their horses are flesh, and not spirit" (Isa. xxxi. 3).

The passages we have given are sufficient for our present purpose; the reader will discover many more. The revelation of John iv. 24 renders it imperative that in our

conception of God we should rigorously exclude all the limitations of size, shape, time and space, which are essential to the world of flesh and blood. We cannot discover God by searching or reasoning, because we have no knowledge of the conditions of spirit life upon which to base our arguments. We depend entirely upon revelation. What God has told us of Himself, we may know; what He has left unrecorded is entirely beyond us, and the attempt to supplement divine revelation by human philosophy will be disastrous.

As we have already pointed out, it cannot be denied that no one person can be in two distinct places at the same time. This is universally true in the realm of flesh and blood, but it clearly becomes untrue when carried over into the realm of the spirit, for Scripture makes it plain that God is omnipresent. We should be careful, therefore, not to reason in the things of God with the limited logic of human experience. The tendency to do this, however, is almost universal among theologians:--

“If God be a God of love, then”
“If God be almighty, then”

But in every case where the bounds of revelation are overstepped, and the light of philosophy substituted for the lamp of revealed truth, the argument leads its followers into mischievous error.

Perhaps, before concluding, something should be said concerning the many passages of Scripture that ascribe to God the organs and the feelings of a man. To the invisible God are ascribed hands, arms, eyes, ears, nostrils, mouth and feet. To God, Who is not a man that He should repent, is ascribed a whole range of human feelings—repentance, sorrow, joy, jealousy, zeal and pity. We read of His instituting enquiries as though He would learn, of remembering, of forgetting, of being reminded, of laughing, and of hissing. Many things connected with *place* are attributed to God—Scripture speaks of Him as sitting on a throne and dwelling in a sanctuary. Circumstances associated with time, with battle, with building, with inheriting, with writing and with raiment, are all attributed to God. Not only so, but God is represented by irrational creatures—the lion, the lamb and the dove; roaring and bellowing also are attributed to Him, and wings and feathers. The reader will remember many further instances, from which it becomes clear that we are dealing here with the figure of speech known as *anthropopathy*, *anthropomorphism*, or *condescension*. If God be Spirit, then unless He condescends to be interpreted to man in human terms, He will for ever remain unrevealed and unknown.

An illustration may perhaps be drawn from the well-known properties of “wireless” waves. Through every room in every house in the kingdom, wireless waves are beating, yet the occupants are entirely oblivious of their presence, and unmoved by their message. The human ear responds to the sound waves of the air, but needs the mediation of the wireless receiving-set to translate the etherial waves, of which it is quite unconscious, into the lower earthly waves which it can detect. In everyday language, we may say that we have a lecturer speaking “over the wireless”, but in reality we have only heard wireless waves interpreted into sound waves. In the same way, the Bible speaks of God’s face, voice and hands, but these terms are only the interpretation of unseen spiritual equivalents that have no counterpart in human experience. Apart from this

condescending interpretation the spiritual realities behind the interpretation would remain for ever unknown. What the written Word has done by figures of speech, the Lord Jesus has done in Person. He Himself is the Word. He, as the Word, became flesh, and revealed the invisible Father, and, as He sat weary upon the well, knew more fully than we can appreciate the gulf that exists between God, Who is Spirit, and His creatures, who are flesh and blood. The Lord Who spoke to Philip revealed the only way whereby God, Who is Spirit, can ever be known:--

“Philip saith unto Him, Lord, show us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father: and how sayest thou then, Show us the Father? Believeest thou not that I am in the Father, and the Father in Me?” (John xiv. 8-10).

“*God is Spirit.*” “*This God is our God.*”

#3. Light and love (I John i. 5 and iv. 8). pp. 227 - 231

If God, Who is Spirit, is to be known to men, it becomes a necessity that He shall reveal Himself in terms that come within the limits of their understanding. This is not only true of man by nature, but is equally true of the believer, who, though “spiritual”, has a capacity which is finite, whereas God is infinite. We move, therefore, from Heb. xi. 6 with its statement, “God is”, and from John iv. 24 with its definition, “God is Spirit”, to a twofold manifestation revealed in the first epistle of John: God is *light* and God is *love*. The relation between these passages and that of John iv. 24 may be demonstrated thus:--

God is SPIRIT (John iv. 24).	{	/	LIGHT (I John i. 5).
			and
			\ LOVE (I John iv. 8).

We believe that we are right in saying of John iv. 24 that it is a definition, whereas I John i. 5 and iv. 8 are not definitions, but manifestations. God is not “light” in the same sense that He is “Spirit”. We understand the former to mean that God is like light, and that light as we know it represents God, Who is beyond our ken.

The verb “to be” (“is”, “am”, “are”) is often used in metaphor. For example, “The field *is* the world” means, “The field *represents* the world”. “The seven stars *are* the angels of the seven churches” obviously means that the seven stars *represents* the seven angels. So, in the wonderful words of John x. 9, “I am the door”, or of John vi. 35, “I am the bread of life”, and in many other passages we recognize the presence of this figure of speech.

All that true science ascertains about light speaks of God; it is a symbol of Himself impresses one with the vital power of light. We are only just beginning to realize the creative energy of light, and the reason why it must of necessity stand first in the record of Gen. i. So with the great fountain of light, the sun, how many and varied are the ways in which the sun sets forth in natural symbols the invisible God.

All that the study of the Scriptures reveals concerning the use of the word and symbol “light” in the inspired record contributes to our understanding of what God is. And this is also true of “love”. These are the two main words concerned in the manifesting to men of the real character of that God, Who is Spirit, infinite and eternal. If we turn to the first epistle of John, we shall find that the words “light” and “love” are used in connection with God’s relationship with the believer:--

“This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin” (I John i. 5-7).

The Scriptures constantly insist upon the incompatibility of light and darkness, and as this thought is prominent in the important revelation concerning God Himself which we have quoted above, no pains should be spared to make this distinction clear:--

“God is *light*.”—The positive statement.

“And in Him is *no darkness* at all.”—The negative statement.

We will arrange the testimony of Scripture under these two heads, so that it may be clearly seen:--

Light.	Darkness.
“The Father of lights, “Called into His marvelous light “Ye are all the children of the light. “The inheritance of the saints in light . . . “Now are ye light in the Lord. “What communion hath light And what concord hath Christ “God, Who commanded the light to shine “Let us put on the armour of light. “Light is come into the world “The light shineth	with Whom is no variableness neither shadow of turning” (James i. 17). out of darkness” (I Pet. ii. 9). We are not of the night nor of darkness” (I Thess. v. 5). Delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son” (Col. i. 12, 13). Ye were sometimes darkness” (Eph. v. 8). with darkness? with Belial?” (II Cor. vi. 14, 15). out of darkness” (II Cor. iv. 6). Let us cast off the works of darkness” (Rom. xiii. 12). Man loved darkness rather than light because their deeds were evil” (John iii. 19). in darkness, and the darkness comprehended it not” (John i. 5).

It is evident from these citations that a clear distinction between light and darkness is maintained in the New Testament. Peter, James, John and Paul are unanimous.

We have but to open the book of Genesis to find this distinction apparent upon the very threshold of truth:--

“And God divided the *light* from the *darkness*” (Gen. i. 4).

Where darkness is attributed to God, as it is sometimes in the O.T., it is either in the nature of a judgment from His hand, or a description of the veiled character of the O.T. revelation of Himself before the coming of Christ. One or two Scriptures are, however, likely to present difficulties if wrested from their context. For instance, Psa. cxxxix. 12 may be brought forward:--

“The *darkness* and the *light* are both alike to thee.”

If, however, the context is consulted, it will be seen that this passage has nothing to do with the statement that God is light, and that in Him is no darkness at all. The God Who knew David’s downsitting and uprising, and understood his very thoughts afar off, could not be baffled by the shade of night. This is the teaching of the passage, and it in nowise conflicts with the citations previously given:--

“If I say, Surely the darkness shall cover me: even the night shall be light about me, Yea, the darkness hideth not from Thee” (Psa. cxxxix. 2, 11, 12).

Another passage, which is sometimes distorted, is Isa. xlv. 7:--

“I form the *light*, and create *darkness*:
I make *peace*, and create *evil*.”

“Evil” is a word that includes the ideas both of moral evil and of evil in the sense of judgment or calamity. If moral evil or sin were intended here, the antithesis would be “good”. But in the passage the antithesis is clearly “peace”: it does not read, “I make *good*, and create evil”, but “I make *peace*, and create evil”. Just as in Gen. i. 2 the darkness that came upon the earth was a calamity inflicted by God in judgment, so is it here, and in the parallel passage of Amos iii. 6.

Let us be thankful that “God is light, and in Him is no darkness at all”. Scripture teaches that light and darkness are incompatible, so that we cannot walk with God and have fellowship with darkness at the same time. The authority of darkness, and the unfruitful works of darkness pertain to the kingdom of Satan, and are “not of God”. Let us not put out our hand to stay the ark of God. He is Sovereign, and will overcome when He is Judge not by the weight of sheer omnipotence, but by the greater weight of perfect holiness.

“God is *light*”; yes, but if that were all, not one of us would see salvation. But He is also revealed as “love”, and this discovers a way whereby sin may be righteously dealt with, “light” may remain unclouded, and yet the sinner be reconciled, forgiven and accepted. The revelation that “God is *love*” is immediately brought to bear upon the

relative side of truth. It is not stated merely as an abstraction; we are taken at once to love in action:--

“God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins No man hath seen God at any time If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?” (I John iv. 7-21).

Just as we know light only by its manifestations, so we know love only by that in which “was manifested the love of God”. The fact that God is both “light” and “love” accounts for the plan of redemption. Light working by itself would have meant condemnation to us all (John iii. 19, 20), but love devised a way whereby the holiness and righteousness of God should be upheld, and yet the sinner be justified and accepted. The very nature of God demands the cross as the only solution; light necessitates judgment, but love provides the ransom.

With these two broad channels of manifestation in some measure understood, we shall be able to trace more clearly the attributes of God revealed in the Scriptures. Before doing so, however, we must see how this double manifestation was anticipated in the Old Testament names of God, and how the completion is reached in the Person of Christ as God manifest in the flesh.

Light and Love—“This God is our God.”

The volume of the Book.

#13. The Septuagint. The age of the Alexandrian Version. pp. 33 - 37

In our earlier articles which dealt with the transmission of the sacred text of the Old Testament, we drew attention to the fact that, owing to the practice which obtained among the Jews of destroying their Hebrew scrolls as soon as they began to show signs of wear, the most ancient Hebrew scroll known dates from a time not much earlier than the days of William the Conqueror. This fact may seem, at first, to introduce an element of uncertainty into the text, and we therefore hasten to quote the words of J. Paterson Smyth, LL.B., B.D. (Primate Hebrew Prizeman, etc.):--

“In all the Hebrew Manuscripts that have ever been examined, the text is almost word for word the same.”

Apart, however, from this agreement of text, for which we must thank God Who has watched over His Word, we have a version that goes back to the second or third century B.C., and therefore comes with all the dignity of age and with the tests of time, as a witness to the text of the Hebrew scrolls as they existed in that early period. This version is commonly called the Septuagint (or the LXX)—a title that strictly belongs to the translation of the Pentateuch only, but which has in common parlance been extended to include the Greek translation of the whole Old Testament. This version has important features that commend it to every lover of the truth:--

1. It is the most valuable witness that we possess as to the canon and actual material of the Hebrew Scriptures.
2. It is quoted by the Lord and by His apostles as the Scriptures, and is actually quoted more frequently than the Hebrew Scriptures themselves. This we must see for ourselves later.
3. Almost every word used in the N.T. in doctrine or practice, is found in the Septuagint also. Consequently the latter provides a check upon any extravagant exegesis, which would be foreign to the plain and settled theological meaning which the word considered has possessed for many years.

The reader of *The Berean Expositor* will have noticed that whenever any uncertainty has been felt concerning existing interpretation, the Editor has generally applied the principle of consulting the Septuagint.

A glance at the comprehensive indices to Volumes I-XX will show (under heading No. vi.) a list of 112 references to the LXX and to its particular bearing upon the meaning of N.T. terminology. We do not pretend to write this series for advanced scholars, but we believe that the average reader of the Word will realize enough of the importance of this ancient version, to welcome some sidelights upon its origin, composition and usage. Accordingly, we hope to devote a series of articles to an examination of the Septuagint.

As may be supposed, with a volume of such remote antiquity, a considerable amount of legend has become intermingled with historic fact regarding its origin. Until the time of Alexander the Great, the people of Israel had very little intercourse with the western world, but after his conquests the word *diaspora* (the “dispersion” of James i. 1 and I Pet. i. 1) became a “technical Greek term for Jewish communities in foreign lands, whether planted there by forcible deportation, or by their own free agency”.*

Whether or not the statement of Josephus concerning the meeting of Alexander and the High Priest be true, it is known that Alexander’s policy was favourable to the Jews. And, although he built the city in Egypt that bears his name with the intention that it should be essentially Greek, he nevertheless included in his plans a section for Jewish colonists, and, moreover, gave them the rights of full citizenship.

The following edict, recorded by Josephus (Ant. xix. v. 2) establishes this fact beyond dispute:--

“Tiberius Claudius Caesar Augustus Germanicus, High Priest, and Tribune of the people ordains thus:

“Since I am assured that the Jews of Alexandria, called Alexandrians, have been joint-inhabitants in the earlier times with the Alexandrians, and have obtained from their Kings equal privileges with them, as is evident by the public records that are in their possession, and the edicts themselves: and after that Alexandria had been subjected to our empire by Augustus, their rights and privileges have been preserved by those presidents not forced to transgress the ancient rules of their own country’s religion I will, therefore, that the nation of the Jews be not deprived of their rights and privileges on account of the madness of Caius, but that those rights and privileges, which they formerly enjoyed, be preserved to them, and that they may continue in their own customs.”

Not only did synagogues spring up in Alexandria, but the Jews were permitted “to convert a disused Egyptian temple at Leontopolis into a replica of the temple at Jerusalem”.

However loyal such Jewish colonists may have been to Jerusalem and the service of the Lord, the very nature of the case would make it necessary that they should speak Greek, the ordinary language of their city. In Palestine, since the Babylonian captivity, Hebrew had given place to Aramaic as the language of common intercourse, and it soon became imperative that the “dispersion” should have the ancient Scriptures translated into the Greek tongue. It is evident, however, that the Greek spoken in Egypt by Jewish settlers would not be “classical”—in fact the Greek spoken by those who were not Jews was itself already a mixture, incorporating words and modes from Macedonia and Asia Minor. Added to these deviations from classical Greek would be the idiom and the colouring of the Hebrew Scriptures still remembered, though imperfectly. This is, in fact, the kind of Greek in which the Septuagint was written. Our space is too limited to give the letter of Aristeas, or the statements of Aristobolus, Philo and Josephus—accounts in which the marvellous is mingled with matters of fact, and in which romance is based upon historical foundations. We can only summarize the principal facts here, but this summary will be sufficient for the general reader:--

[NOTE * - Where a sentence is quoted in this series, without further acknowledgement, it is to be understood that the writings of the late Henry Barclay Swete, D.D. are referred to.]

1. The translation of the law was made in the time of Philadelphus.
2. It was undertaken at the desire of the King and for the royal library.
3. The translators and the Hebrew rolls which they used were brought from Jerusalem.
4. Their translation, when completed, was welcomed both by Jews and Greeks.

Philadelphus accumulated books, and built a second library to receive the overflow from the library which was already established at the palace. He was catholic in outlook, welcoming a Buddhist mission from the Ganges, and patronizing other literary efforts outside the circle of the Egyptian religion. There is, moreover, evidence that the book of Genesis was translated into Greek early in his reign, for it is quoted by Demetrius in his treatise *Peri ton en te Ioudaia Basileia* (Demetrius is assigned to the reign of the fourth Ptolemy).

There is some reason to suspect the statement that the LXX was the official royal version, for it contains many words that indicate the common people; but that it was produced by a people strongly under the influence of Egypt is manifest by the choice of words having Egyptian origin. To quote the words of Prof. Mahaffy:--

“In the vocabulary of the papyri (recently discovered in the sands of Egypt) we find a closer likeness to the Greek of the LXX than to any other book I could name.”

The evidence of the papyri concerning the language both of the LXX and of the N.T. is a subject demanding a series to itself, and this we hope to give later.

We mentioned earlier that, while the title Septuagint is used to-day of the whole Greek version, it strictly belongs to the five books of Moses only. This fact was pointed out by Jerome, who had considerable intercourse with Jewish Rabbis. About a hundred years after the commencement of the Septuagint version of the Law of Moses, the writer of the prologue to the Apocryphal book, Sirach, alludes to a translation that included not only the Law, but the Prophets and the Hagiographa:--

“For the same things uttered in Hebrew, when translated into another tongue, have not the same force in them: and not only the present work, but the Law itself and the Prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was King, etc., etc.”

This quotation is sufficient to establish the fact that by the thirty-eighth year of Euergetes, the Alexandrian Jews had, in addition to the LXX translation of the Law, a translation of the Prophets also, and “the rest of the books”. We assume, as the writer was a Palestinian Jew, that he referred to the complete canon of the Old Testament, known to us now as “The Law, the Prophets and the Psalms”.

References to the Greek Chronicles and to the Greek Book of Psalms are found in the Book of the Maccabees; Aristeeas (not the writer whom we have already mentioned) quotes the book of Job according to the LXX; and the Greek Book of Esther has a footnote stating that it was brought into Egypt in the fourth year of “Ptolemy and

Cleopatra". Added to this evidence we have the fact that the LXX is quoted very frequently in the N.T.—so that it is conclusively proved that it was already an authorized version before the beginning of the Christian era.

Enough has been said in an article which does not attempt to be technical, to prove the venerable antiquity and authority of this version of the O.T. Scriptures. We must pursue the subject further in our next paper.

#14. The Septuagint. The Versions of Aquila, Theodotion and Symmachus. pp. 72 - 74

In our previous article we traced the growth of the Septuagint up to the Christian era, and saw that it was intended primarily for the Alexandrian Jews. Soon, however, it began to assume a position of the highest authority, and was revered almost as much as the inspired original. Philo, a Jew and a native of Egypt, used the LXX in his allegorical expositions of the Law; and Bochart, Bauer and others have shown that Josephus also, a Palestinian Jew, used it extensively. This version, as the quotations from it shew, was in constant use in Palestine during the Lord's life on earth, and the "Fathers" of the Church, Chrysostom, Theodoret, Athanasius and Basil, had no Old Testament other than the LXX version.

Until the commencement of the first century after the birth of Christ, the Jewish synagogue recognized the authority of the LXX, but, when the Christians began to quote it in favour of Christian doctrine, there came about a revulsion of feeling and the version was decried. To discredit it effectively, the Jews instituted a fast on the eighth of Thebet (December) to execrate the memory of its inception, and this was followed by the expunging of several passages from the version in a further attempt to vitiate its witness.

From this time the Rabbis banned the LXX as the "Christian's Bible", and compared the "accursed day when the seventy elders wrote the Law in Greek for the King" with the day "when Israel made for itself the golden calf". Circumstances, however, were such that a Greek version of the Scriptures was absolutely necessary for the Jews, most of whom knew no Hebrew. The problem was solved by a certain Aquila of Pontus, a Gentile employed at Jerusalem during the reign of Hadrian (A.D.117-138). While at Jerusalem, he was "converted" under the ministry of the Christians who had returned from Pella. Being reprimanded, however, for retaining the pagan teaching of astrology, and refusing to abandon it, he was excommunicated, and in anger joined himself to the Jews, became circumcised, and developed into a zealous defender of Rabbinical teaching. He became the pupil of Rabbi Akiba, and, after learning Hebrew, turned his attention to the production of a new Greek version that could be used by Hellenistic Jews. His version was acclaimed by the Jews, his teachers in their congratulations using the words of Psa. xlv. 2—"Thou art fairer than the children of men."

While it was perhaps natural that the Christians should view the work of Aquila with distrust, those who were acquainted with the Hebrew recognized in Aquila's version a very faithful adherence to the original. He was "a slave to the letter", and consequently his version is often not only bad but unintelligible Greek. Origen and Jerome both testify to Aquila's scrupulous fidelity to the Hebrew original.

It is difficult to illustrate the lengths to which Aquila went in his endeavour to give an accurate version, without resorting to a number of grammatical examples. We mention a few of these here.

He uses the Greek preposition *sun* (together with) to represent the Hebrew *eth*, as a sign of the accusative. Also, he never translates the Hebrew name Jehovah into the Greek *Kurios*, as do the LXX and the N.T., but always uses the ancient Hebrew characters for the sacred name. Further, he attempts to translate particles that "defy translation" and, where a Hebrew word has a complex meaning, he often gives two Greek words to represent it. While all this makes the version extremely difficult to read from the Hellenistic point of view, the reader will see that, as *Dr. Taylor* has said, his "high standard of exactitude and rigid consistency give his translation, with all its imperfections, unique worth for the critic".

About the same time as that of Aquila, another Greek version of the Scriptures appeared, the work of a certain Theodotion, who, according to Jerome, was an Ebionite. His attitude to the Alexandrian version would not be the same as that of Aquila. The character of his version is such that it holds a middle place between the servile closeness of Aquila, and the freedom of Symmachus, a translator whom we have yet to consider. Instead of producing an entirely independent translation, as did Aquila, Theodotion seems to have undertaken a revision of the existing Septuagint; wherever he attempts, however, an independent translation of the Hebrew he betrays lack of knowledge. Nevertheless his translation of Daniel was so superior to that of the LXX version, that it took its place in the Christian Churches, and figures in our present-day copies.

Symmachus, whose name has been mentioned above, is said to have been an Ebionite like Theodotion. His exact date is a matter of conjecture, although we know that his version was known to Origen in A.D.228. Jerome says of Symmachus that he endeavoured to express the *sense* of the Hebrew rather than give a verbal rendering, as did Aquila. We have, therefore, in these three important versions:--

- (1) A translation characterized by its *verbal* accuracy.
- (2) A translation which, largely, was a *revision* of the Alexandrian.
- (3) A translation which aimed at giving the *sense* of the Hebrew in Greek dress.

These three versions, together with the Alexandrian LXX, all dating from many centuries earlier than any known Hebrew manuscript, are of priceless value both in their bearing upon disputed readings, and in their illumination of the meaning and usage of N.T. words, especially of doctrinal terms.

For all these guides and helps granted by God, or overruled by His providence, let us be thankful and, where we can, let us not omit to use them for the opening up of His own inspired truth.

**#15. The Septuagint.
The Hexapla of Origen.
With a note of the versions of Hesychius and Lucian.
pp. 113 - 115**

In the two preceding articles we have sought to indicate the keen interest that was taken both by Jew and Christian in the Greek translation of the O.T. Scriptures. The use of these versions in synagogue, church and home would naturally lead to a multiplication of copies, and also, as naturally, to a multiplication of copyists' errors. These errors were partly through the inability of some scribes to distinguish between the actual text and the marginal notes that were added. The same century that saw the versions of Aquila, Theodotion and Symmachus come to light, saw also the fruit of the work of the man whose unremitting labours still stand as his abiding monument. We speak of Origen.

When Origen was seventeen years of age his father suffered martyrdom for the faith, and at eighteen Origen is found at the head of the catechetical school of Alexandria. Desiring a thorough acquaintance with the O.T. Scriptures, he applied himself to the study of Hebrew. Those of us who have any acquaintance with the study of languages know something of their demands upon time and thought, but when we realize that for about fourteen years Origen's studies were carried on under the cloud of persecution, we cannot but be thankful for the grace of God that sustained him in his great work. In the course of his studies he was continually faced with the problem of dealing with conflicting versions and alternative readings. It was obviously impossible for him to produce a new translation, but what he did undertake was the collation of the Greek text then in use with the original Hebrew, and with the other Greek translations that had been put forward. This colossal task occupied twenty-eight years of his life. His method was somewhat on the following lines.

Having collected his manuscripts, he arranged a series of columns, in the first of which he placed the Hebrew, and in the second he transliterated the Hebrews into corresponding Greek letters. Then, side by side with this, he placed the translation of Aquila, as being nearer to the Hebrew original than the versions of Symmachus, the LXX and Theodotion. The illustration below will give some idea of what Origen's great work looked like, but it must not be taken as anything more than an illustration.

**- - - I l l u s t r a t i o n - - -
(BE-XXII.114).**

In addition to the above, three anonymous versions were also collated and three more columns added, and a minor edition known as the Tetrapla, in which the first two columns were omitted, was also compiled.

The transliteration of the Hebrew words serves to show how the Hebrew was pronounced in Origen's day, as well as to reveal the actual text then in use. Origen found that he must invent some system of notation that would account for the omissions, additions and inversions discovered in the LXX as compared with the standard Hebrew text. His system was as follows:--

- (1) Where a passage occurred in the LXX which was not found in the Hebrew, he marked it with an obelus following a metobelus, a sign something like a mallet.
- (2) Where a passage found in the Hebrew was wanting in the LXX and supplied by himself from the other Greek versions, he used an asterisk (*) following a metobelus and initial letter of Aquila, Theodotion or Symmachus added.
- (3) The obelus and the asterisk were used together when the order of the Greek was at fault.

There are other signs and combinations of signs used by Origen, the meaning of which is somewhat obscure.

The tremendous size of this work is hardly conceivable to-day. It was at least five times the bulk of the Vatican MS, and occupied some 6,500 pages, all written by hand. The Hexapla as a whole being too formidable to be copied, it occurred to Pamphilus and his friend Eusebius to issue separately the fifth column, the revised LXX version. This version was in circulation during the 4th century. It appears that someone named Antonimus compared the copy with the original, while the corrections were begun by Pamphilus, when in prison, and completed, after his martyrdom, by Eusebius. While this work was undertaken in all good faith, the result of their labours was "to create a recension of the LXX which was a mischievous mixture of the Alexandrian version with the versions of Aquila and Theodotion". In the course of time, the symbols used by Origen were either misplaced, omitted, or otherwise so changed, that by the time of Jerome it was no longer possible to distinguish between the work of the translators and the correction of Origen. The copies made by Pamphilus and Eusebius were mainly for the use of readers in Palestine.

At the same time that they were prosecuting their labours, an Egyptian Bishop, name Hesychius, began a correction of the common Egyptian text. Hesychius, like Pamphilus, turned his prison into a study, and used the days of captivity to the glory of God.

While this work was being prosecuted in Egypt, one further version was made at Antioch. This was the work of the martyr Lucian, who had as co-worker a Hebrew scholar named Dorotheus. Lucian's version is known as the *koiné*, the "common" version. He suffered martyrdom under Maximin in A.D.311 or 312. Dr. Hort, speaking of the N.T. section of this work, says:--

“The qualities which the authors of the Syrian text seem to have most desired to impress on it are lucidity and completeness both in matter and in diction the Syrian text is conspicuously a full text.”

As time went on, these labours of many Christian scholars, while they had their distinctive spheres of influence, gradually merged, so that to-day what is called “The Septuagint” has a substratum of the original Alexandrian version with a fusion of the attempts of Aquila, Theodotion, Symmachus, Hesychius, Lucian and the labours of Origen.

We cannot contemplate the work of these men, many of whom sealed their testimony with their blood, without feeling somewhat ashamed of ourselves and of our generation for the lack of interest, ignorance, and apathy exhibited towards the sacred oracles. We trust that every reader of this series will feel impelled to a personal study of the Word afresh, using all these helps that have come down to us from the past, and which were produced in an atmosphere not far removed from that with which we lovingly associate the great prison ministry of the apostle Paul.

#16. The Septuagint.---The manuscripts. pp. 155 - 159

We have traced the story of the LXX down to the labours of Origen and the editions of Eusebius of Caesarea, Lucian of Antioch, and Hesychius of Egypt. After the appearance of these editions it seems that the LXX underwent no further serious revision, and so far as these articles are concerned, we have no need to trace its history further.

We must now look at the Greek version as it has reached us to-day, considering the form in which it is represented, and the question as to how far we may reasonably expect to get back to the original version.

Perhaps at this point we should make it quite clear that all the translating, re-translating, editing and comparing that we are considering has nothing to do with the text of the inspired originals of the O.T. However faulty the present Greek version may be, the Hebrew has providentially been shielded from interference. Origen did not alter a word of the Hebrew which was before him; he altered the LXX to correspond with it. This note may perhaps reassure any who, through not distinguishing between the Hebrew originals and the Alexandrian translation, may have felt somewhat disturbed.

The edition of the LXX published by Holmes and Parsons in 1850, 1860 & 1869, and, under the editorship of Dr. Nestle, in 1880 & 1887, gives a complete list of the MSS which were used in making the edition. The nature of these articles precludes anything like elaboration of this list, which contains altogether 311 codices. Twenty-two of these written in uncials, while the rest are in cursive hands.

It may be of help to some of our readers if before proceeding further we give the meaning of several terms that are continually used in the studying of the ancient manuscripts:--

UNCIAL.—The word means “an inch long”, and is used to indicate those manuscripts that are written mainly in capital letters. Uncials generally indicate a great age than cursives.

CURSIVE.—The word means “flowing” or “current”. It is used of handwriting that is in a flowing or continuous style, as distinct from the uncial type.

CODEX.—The word means a “manuscripts volume”. Its plural form is “codices”.

VERSION.—The word means a “translation”.

EDITOR.—In this subject, the title “Editor” is used to indicate the various men who have from time to time collated the different manuscripts. Such names as Lachmann, Tischendorf, Tregelles are familiar.

COLLATE.—To “collate” means to “compare critically”

REDACTEUR.—One that collates and arranges. His results are referred to as “The Redaction of”

LACUNA.—The word means a “pit” or “hollow”. In manuscripts it indicates a gap in the writing either through age, tears, holes or missing pages.

PALIMPSEST.—A parchment that has been written upon twice, the first writing having been partially washed out or erased.

RECENSION.—A critical review of a text. A text established by critical revision.

APPARATUS CRITICUS.—This expression includes all the documents containing the text considered, with perhaps a list of such documents, the whole forming the material for the use of the critic in arriving at the original text under review.

CATENA.—This is a commentary compiled from early writers.

PALEOGRAPHY.—The study of the handwriting of ancient documents.

Uncial manuscripts are indicated by capital letters, and cursives, so far as the LXX is concerned, by numbers. The following notes will give some idea of a few of the most important manuscripts:--

“**A.**” CODEX ALEXANDRINUS (British Museum, London). Covers bear the arms of Charles I. Presented to James I by Cyril Lucan, Patriarch of Alexandria and of Constantinople. While it is usually reckoned to date from the first half of the seventh century, it must be remembered that “the dating of early Greek uncials on vellum is still very doubtful for want of materials to judge from, and it is possible that the tradition mentioned above (that it was written by Thecla shortly after the council of Nicea, A.D.325) is truer than is generally supposed” (*F. G. Kenyon, M.A.*). It originally contained the whole Bible, but it has now several lacunae. It consists of four volumes, the first three containing the O.T. in 639 leaves. “The text has been corrected throughout by several different hands, the first being nearly, or quite, contemporary with the original scribe” (*F. G. Kenyon*).

- “B.”** CODEX VATICANUS (Vatican Library). This manuscripts is considered to be the most ancient and most valuable of all. Dean Burgon and others are of a contrary opinion, but this will be discussed later. It was written in the fourth century and is nearly complete. There are 617 pages devoted to the O.T., but the first 31 leaves are lost, the book beginning at Gen. xlvi. 28. There are also other lacunae.
- “ALEPH.”** CODEX SINAITICUS (Leipzig and Leningrad). The story of the romantic discovery of this manuscript we have told in an earlier article. We must be content here with more prosaic details. The manuscript was written in the fourth century. The parts of the O.T. and Apocrypha now in existence are Gen. xxiii., xxiv.; Numb. v., vi., vii.; I Chron. ix. 27 - xix. 17; II Esdras (i.e. Ezra) ix. 9 to the end; Neh.; Esther; Tobit; Judith; I Macc., IV Macc.; Isaiah; Jeremiah; Lam. i. 1 - ii. 20; Joel; Obadiah; Jonah; Nahum to Malachi; Psalms; Proverbs; Eccles.; Song of Sol.; Wisdom; Ecclesiasticus and Job. Four different hands are discernible in the writing, and Tischendorf tabulated the work of five different correctors.
- “C.”** CODEX EPHRAEMI (National Library, Paris). The folio consists of 209 leaves, of which 64 contain portions of the O.T. It contains parts of Job, Proverbs, Eccles., Wisdom, Ecclesiasticus and Song of Sol. It dates from the fifth century.
 “The copy of the Greek Bible of which these fragments have survived unfortunately fell, during the middle ages, into the hands of a scribe in want of writing material this once noble MS was written in single columns from 40 to 46 lines in length.”
- “N.”** CODEX BASILIANO-VATICANUS (Vatican Library).
- “V.”** CODEX VENETUS (St. Mark’s Library, Venice). These two much-mutilated volumes are now considered as part of one whole. The Venice MS contains 164 leaves, the Vatican 132.
- “D.”** CODEX COTTONIANUS (British Museum, London). “One of the most lamentable sights in the Manuscript Department of the British Museum is that of the charred remains of many manuscripts of the greatest value which were burned in the fire among Sir R. Cotton’s books in 1731” (*F. G. Kenyon*).
 “The existing remains at the British Museum, though collected with scrupulous care, consist only of 150 mutilated fragments.”
 We have, however, the means of ascertaining the text of this codex, as it was collated by Patrick Young, by Ussher, by Gale, and by Crusius and Grabe. Grabe’s collation is preserved in the Bodleian Library, Oxford, and was published by Dr. Owen.
- “E.”** CODEX BODLEIANUS (Bodleian Library, Oxford). This manuscript dates from the eighth to the tenth century. It is of the book of Genesis only, and there are a few lacunae owing to mutilation of the manuscript.
- “F.”** CODEX AMBROSIANUS (Ambrosia Library, Milan). Written in the fifth century on the finest and whitest of vellum. It contains punctuation marks, accent and breathings—a feature which makes it unique among ancient uncials. It contains parts of the O.T. from Genesis to Joshua, and fragments of Isaiah and Malachi. “Its evidence is valuable, and where A and B differ it generally agrees with A” (*F. G. Kenyon*).

The above are given as specimens of the material which the Editor of the text of the Greek Bible has to use. We have neither time nor space for further details, and for our present purpose we do not need more information on this subject.

Passing from the ancient manuscripts that are at our disposal, we will conclude this survey by referring to some of the outstanding printed editions of more recent times.

The first printed edition of the LXX was produced in Spain under the direction of Cardinal Ximenes from 1502 to 1517. It is known as the Complutensian Polyglott, and presents the O.T. in three columns:--

- (1) The Hebrew text with the Targum of Onkelos.
- (2) The Latin Vulgate.
- (3) The Septuagint, with an interlinear Latin Version.

Eight months after the printing of the Polyglott, Andreas Asolanus issued a complete Greek Bible, now known as the Aldine edition. And in 1587 there was published at Rome, under Sixtus V, the third great edition of the Greek O.T. known as the Sixtine. This is based mainly upon the Codex Vaticanus B, although it has been estimated that it differs from Codex B in over 4,000 places. The Preface shows that the publishers had resolved to give as pure a text as could be found.

In the eighteenth century, an edition based upon the Codex Alexandrinus was published by J. E. Grabe. Like the Sixtine, it is mainly based upon one important Codex.

These four great editions of the Septuagint, however, did no more than supply the text either of a single manuscript or of a related group. In 1788 Robert Holmes began his colossal work, in which "the Roman Text (i.e., that of Sixtus) is reprinted without variation, but in the critical notes are given the various readings of no less than 325 manuscripts" (*F. G. Kenyon*). Holmes died in 1805 and was succeeded in 1807 by James Parsons:--

"The work is an almost unequalled monument of industry and learning, and will perhaps never be superseded as a storehouse of materials; but it left abundant room for investigations conducted on other lines and among other materials, which were not accessible to Homes and his associates" (*F. G. Kenyon*).

Tischendorf issued a text of the Septuagint in 1850—a revised Sixtine edition. Field edited the rest of the Hexapla in 1875. Paul de Lagarde commenced an edition of the Greek O.T., and a beginning was made by the appearance of the first half of the text of the Lucianic recension in 1883. He died, however, in 1891 with the work unfinished.

In 1883 the Syndics of the Cambridge University Press issued a notice that they had undertaken "an edition of the Septuagint and Apocrypha with an ample *apparatus criticus* intended to provide material for a critical determination of the text". The plan originated with Dr. Scrivener, but was actually undertaken by Dr. Swete. This edition

represents the latest testimony to the state of the text, but even with this valuable work in our possession much remains to be done. The editions of Eusebius, Lucian and Hesychius need to be disengaged so that it may be possible to see what the LXX was like at the end of the third century. Then we need to go further back still to the text which the translators had before them, and finally to discover what light the original text of the LXX can throw upon the Hebrew text from which it was translated.

We trust that this attempt to place before the reader something of the task that has been shouldered by men of God, to provide, as far as possible, means to arrive at the actual inspired text, will stimulate us all to more earnest effort to search the sacred pages, knowing that therein we have the truth.

#17. The Septuagint.--- **Classification of O.T. quotations in the New.** **pp. 189 - 192**

One of the most interesting and perhaps, to us, the most vital reason for the study of the LXX, is the way in which it is quoted in the N.T., and the way its doctrinal vocabulary must influence the interpretation of N.T. teaching. Before we can appreciate the extent of the influence of the LXX it will be necessary to supply the reader with a list of quotations found in the N.T., so that they can be examined to see whether they agree or disagree with the LXX version or the Massoretic Hebrew, or are independent translations. We shall be helped, moreover, if we distinguish between

- (1) Direct quotations which are introduced by the words: "That it might be fulfilled"; "It is written", and the like, or where the context makes it evident that a quotation is intended, and
- (2) Allusions to the O.T. which can hardly be classified as definite quotations.

Men of God have at different times laboured in this field, and the result of their labours is found in different forms. "*The New Testament Quotations*" by Henry Gough are an example of thorough-going work. His system is to give the original Hebrew, the LXX version and the Greek of the Received text of the N.T., together with the A.V. in English. In his preface Gough says:--

"Large as this collection is, it must not for a moment be supposed that it comprehends all the verbal similarities to the Old Testament, and especially to the Septuagint version of it, which the New Testament contains. In truth (quoting Grinfield) 'the version of the LXX is not to be regarded merely as the first most important of all versions of the O.T., whether ancient or modern, but as constituting a great historical fact or epoch in the plan of the Christian dispensation'. The whole New Testament is founded upon it: most, if not all, of the doctrinal terms of the gospel are derived from it: and had not such a translation been published and received a proper time before our Saviour's advent, the composition of the New Testament in Greek would, humanly speaking, have been impossible."

Thomas Hartwell Horne, B.D., in his valuable “*Introduction to the critical study and knowledge of the Holy Scriptures*” has devoted a large section of Volume II to the analysis of Old Testament quotations in the New. His classification is as follows:--

- i. Quotations exactly agreeing with the Hebrew.
- ii. Those nearly agreeing with the Hebrew.
- iii. Quotations agreeing with the Hebrew in sense, but not in words.
- iv. Such as give the general sense.
- v. Quotations which are taken from several passages of Scripture.
- vi. Quotations differing from the Hebrew, but agreeing with the Septuagint.
- vii. Quotations in which there is reason to suspect a different reading in the Hebrew, or that the apostles understood the words in a sense different from that expressed in our Lexicons.
- viii. Passages where the Hebrew seems corrupted.
- ix. Passages which are not properly citations, but mere references or allusions.

Examples from each of these headings we hope to give later.

E. W. Grinfield, M.A., in alluding to Hartwell Horne’s classification of quotations given above, remarks:--

“It is necessary to observe, however, that in the first list of ‘Quotations exactly agreeing with the Hebrew’, all agree *verbatim* with the LXX except 6 (there are about 70 quotations in this list); and that in his second table of ‘Quotations nearly agreeing with the Hebrew’, many exactly agree with the LXX, and all very nearly; whilst in his third list, ‘Quotations agreeing with the Hebrew in sense, but not in *words*’, many exactly agree with the LXX, and the rest very nearly. In his seventh list of ‘Quotations in which there is reason to suspect a different reading, etc.’, some agree exactly, and all very nearly, with the LXX.”

It will be seen that a great many more quotations of the LXX must be credited to that version than Hartwell Horne’s list would at first lead one to suppose.

This question of the quotation of the O.T. by the New, and the classification of such quotations, has exercised the minds and thoughts of many, but we have not met a more thorough and careful work on the subject than that of David McCalman Turpie, M.A., which is entitled: “*The Old Testament in the New*”, which was published by Williams and Norton in 1868. Quoting from his preface:--

“It will be found that there can be no more than five great classes, to one or the other of which all the quotations will be referable. These five classes are the following:--

- Class A would contain those which *agree* with the Original Hebrew Text, when the latter has been *correctly* rendered in the Septuagint.
- Class B would contain those which *agree* with the Original Hebrew Text, when the latter has *not* been *correctly* rendered in the Septuagint.
- Class C would contain those which *differ* from the Original Hebrew Text, when the latter has been *correctly* rendered in the Septuagint.
- Class D would contain those which *differ* from the Original Hebrew Text, but *agree* with the Septuagint, which of course would vary from its original.

Class E would contain those which *differ* from both the Hebrew and the Septuagint, which also would be themselves at variance, the latter *not correctly* rendering the former.”

Some of these findings will, of necessity, need modification as fuller investigation brings us nearer to the true text of the Septuagint, but his classification remains as a guide to all who may follow up the good work. For greater clearness, these five classes were further subdivided as follows:--

Class A was divided into two parts: As., containing those passages wherein the *same* arrangement of words is followed in the New Testament and the Septuagint. Hence the added letter “s” for “*same*”. Ad., wherein the word occur in a slightly *different* order. Hence the added letter “d” for “*different*”. Under As. Turpie lists 47 (2 queried texts). Under Ads. he lists 4 occurrences.

Class B is subdivided as Bs. where the Septuagint has been partly followed, and Bd. where this is not the case. Bs. has 6 references, and Bd. 4. The reader may at first feel that all this subdivision is unnecessary, but the moment one has the responsibility of coming to a decision concerning the important matter of either a true reading or a consistent translation, it is of the highest importance that every feature should be most carefully “rightly divided”. Should any reader feel somewhat alarmed by the mass of detail, let him be the more thankful for those men of God who have given so many hours to this most wearying of labours, for the benefit of the church at large. We will not pursue the subdivision given by Turpie beyond Class C, lest we overtax the reader’s patience; the setting out of this Class will be sufficient guide for the actual analysis of the quotations that we hope to give, at least in sample, in a future article.

Class C is subjected to a more elaborate subdivision than A or B. First we have three large divisions—Ci., Cii. And Ciii.:--

- Ci. indicates differences in *words*.
- Cii. indicates differences in *clauses*.
- Ciii. indicates differences in *both words and clauses*.

Now the first of these (differences in words) may be the result of either:--

- A difference in the *rendering*, indicated by Ci. r;
- A difference by *omission*, indicated by Ci. o;
- A difference by *addition*, indicated by Ci. a;

and inasmuch as some references are combinations of these differences, Turpie patiently tabulated them under Ci. ro; Ci. ra; Ci. oa; and Ci. rao.

The second of these (Cii. “Differences in clauses”) were tabulated in respect to the position, as either (1) *introductory*, (2) *intermediate* or (3) *final*. Accordingly we find Cii.ro; Cii.ra; Cii.2.o, and even such a designation as Cii.I.o.2.o.3a, which, set out in actual definition, indicates a passage which differs from the original Hebrew

text, even though the Hebrew has been correctly translated in the Septuagint, the differences having to do with the omission of the introductory and intermediate clauses, and an addition to the final clause.

Class Ciii. has but two subdivisions, namely, Ciii.a2a and Ciii.o.a.

Further than this we will not take the reader, but will endeavour to illustrate this analytical process in our next article.

#18. The Septuagint.--- **Some examples of classification quotations.** **pp. 231 - 237**

In our last article we indicated some of the ways in which the quotation of the O.T. in the New had been classified. In the present we supplement that note by a series of examples. The classification we follow is that of Turpie, partly explained in the preceding article.

Class A.s.

In this class the quotation agrees with the Hebrew, when the latter has been correctly translated by the Septuagint, and where the same arrangement of words is followed in the N.T. as is found in the LXX. Matt. xxi. 16 quotes Psa. viii. 3. The N.T. and the LXX appear to give a slightly different rendering. N.T. and LXX read: "Out of the mouth of babes and sucklings thou hast *perfected praise*." The O.T. Hebrew reads: "Out of the mouth of babes and sucklings hast thou *ordained strength*." This at first sight seems to give a different reading, but an examination of the two Hebrew words reveals that the verb means to *set, place or lay* the foundation of anything (*see* Isa. xxviii. 16), and as the laying of a foundation is preparatory to the raising of a building, it is generalized into *prepare*, which is the meaning of the Greek word *katartizo*.

The Hebrew noun indicates *might or power* (Job xii. 16), then *splendour or majesty* (Hab. iii. 4), then by an easy transition, or more technically by the figure of speech known as the *metonymy of the subject*, this *splendour* calls forth the corresponding *praise*. This is a good example of the fullness that is resident in the Hebrew, and a check upon too hasty an assumption that we know all that any one particular passage is intended to teach by a first or second reading.

Class A.d.

In this class the quotation agrees with the Hebrew, when the latter is correctly translated by the LXX, but where the arrangement of the words occur in a slightly different order. Acts xxiii. 5 quotes Exod. xxii. 28. N.T. and LXX read: "Thou shalt

not speak evil of the ruler of thy people.” The O.T. Hebrew reads: “Nor curse the ruler of thy people.” The slight difference between the N.T. and the LXX is in the order of the words: “speak evil”, which in the LXX is “evil speak”.

Class B.

In this class the quotation agrees with the Hebrew, when it has not been correctly rendered in the Septuagint. B.s. indicates that the Septuagint may have been partly followed, and B.d. where it has not been followed at all.

Class B.s.

Luke xxii. 37 quotes Isa. liii. 12:--

“And He was numbered with (*meta*) the transgressors” (N.T.).
“And He was numbered among (*en*) the transgressors” (LXX).
“And He was numbered with (*eth*) the transgressors” (Heb.).

The N.T. “with” is a closer rendering of the Hebrew *eth* than the LXX “among”, and *meta* agrees more with the idea that the Lord was not actually a transgressor than does the LXX *en*, “among”.

Class B.d.

Matt. ii. 15 quotes Hos. xi. 1, and the three passages exhibit the following differences:--

“Out of Egypt have I called (*ekalesa*) my son” (*ton huion mou*) (N.T.).
“And (*kai*) out of Egypt did I call (*metakalesa*) his children” (*ta tekna autou*) (LXX).
“And (*vav*) called my son out of Egypt” (Heb.).

The Heb. text is not only supported by the N.T. quotations, but it is confirmed by the versions of Aquila (*ton huion mou*), and of Theodotion and Symmachus (*huios mou*).

Class C.

This class has thirteen sub-divisions, but to save space we will not repeat all that has been said of them here: the reader should consult the preceding article for particulars.

Ci.r.—I Pet. ii. 24 quotes Isa. liii. 5:--

“By *Whose* stripes ye were healed” (N.T.).
“By *His* stripes we were healed” (LXX).
“And by *His stripe* (there is) healing for us” (Heb.).

Ci.o.—Rom. x. 5 quotes Lev. xviii. 5:--

“That the man which doeth these things shall live in them” (N.T.).
“Which if a man do, he shall live in them” (LXX and Heb.).

Ci.r.o.—Luke xix. 46 quotes Isa. lvi. 7:--

“My house is the house of prayer” (N.T.).

“For My house shall be called a house of prayer for all nations” (*ethnesin*) (LXX).

“For my house shall be called a house of prayer for all people” (*amim*) (Heb.).

Ci.a.—John xiii. 18 quotes Psa. xli. 9 (LXX), Psa. xli. 10 (Heb.):--

“He that eateth bread with me hath lifted up his heel against me” (N.T.).

“He that eateth my loaves magnified his heel against me” (LXX).

“He that did eat my bread magnified his heel against me” (Heb.).

Ci.r.a.—John vi. 31 quotes Psa. lxxvii. 24 (LXX), Psa. lxxviii. 24 (Heb.):--

“He gave them bread from heaven to eat” (N.T.).

“And He gave them bread of heaven” (LXX).

“And He gave them the corn of heaven” (Heb.).

Ci.o.a.—Rom. xi. 3 quotes I Kings xix. 14 (LXX), I Kings xix. 14 (Heb.):--

“Lord, they have killed Thy prophets, and digged down Thine altars: and I am left alone, and they seek my life” (N.T.).

“And they have thrown down Thy altars, and slain Thy prophets with the sword, and I am left very lonely, and they seek my life to take it away” (LXX).

“They have thrown down Thy altars, and slain Thy prophets with the sword, and I, even I only, am left, and they seek my life to take it away” (Heb.).

Ci.r.a.o.—I Cor. xv. 25 quotes Psa. cix. 1 (LXX), Psa. cx. 1 (Heb.):--

“Till he hath put all enemies under his feet” (N.T.).

“Until I put thine enemies the stool of thy feet” (LXX).

“Until I put thine enemies thy footstool” (Heb.).

Cii.r.o.—Heb. xii. 20 quotes Exod. xix. 12, 13:--

“And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart” (N.T.).

“Everyone that toucheth the mountain shall surely die for it shall be stoned with stones, or thrust through with a dart; whether it be beast, or whether it be man, it shall not live” (LXX).

“Whosoever toucheth the mount shall be surely put to death but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live” (Heb.).

Cii.r.a.—II Cor. vi. 17 quotes Isa. lii. 11, 12:--

“Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you” (N.T.).

“Come out from thence, and touch not the unclean thing; come ye out from the midst of her; for the Lord shall go first before you” (LXX).

“Go ye out from thence, touch not the unclean thing; go ye out from the midst of her; for the Lord shall go before you” (Heb.).

Cii.2.o.—Rom. vii. 7 quotes Exod. xx. 17:--

“Thou shalt not covet” (N.T.).

“Thou shalt not covet thy neighbour’s wife,” etc. (LXX).

“Thou shalt not covet thy neighbour’s house,” etc. (Heb.).

Cii.I.o.2.o.3a—Matt. xxii. 24 quotes Deut. xxv. 5:--

“If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother” (N.T.).

“And if brethren dwell together, and one of them should die, and should not have seed, the wife of the dead shall not marry without, to a man not related; her husband’s brother shall take her to himself for wife, and dwell with her” (LXX).

“If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband’s (or next kinsman) shall take her to himself for wife, and perform the duty of a husband’s brother to her” (Heb.).

Ciii.a.2a.—Acts ii. 17-21 quotes Joel ii. 28-32.

We refrain from giving the three quotations owing to their length, and our limited space. The reader is asked to make the comparison under this heading for himself. He will observe “afterward” and “after these things” becoming, in the N.T., “in the last days” and several changes may be noticed.

Ciii.o.a—Acts xiii. 22 quotes Psa. lxxxviii. 21 and I Kings xiii. 14 (LXX), Psa. lxxxix. 21 and I Sam. xiii. 14 (Heb.):--

“I have found David, the son of Jesse, a man after mine own heart, which shall fulfil all my will” (N.T.).

“I have found David my servant. The Lord will seek for Himself a man after His own heart” (LXX).

“I have found David my servant. The Lord hath sought him a man after His own heart” (Heb.).

At this point we must fain say with the apostle in Heb. xi. 32: “And what shall I more say? for the time would fail me” to give examples of the remaining classes. We conclude, however, with an extract from an article in the *Quarterly journal of Prophecy* of October, 1849. (*see table/chart on next page*).

The study of the Greek of the New Testament, and the influence that the language of the LXX has had upon its phraseology and the fixing of its great doctrinal terms lies outside the scope of this series, which deals with the more general history of “The volume of the Book”. Under another heading, we hope to give this important aspect of truth a careful study, but a great deal of time will be necessary in the preparation of such a series. In this present series, we shall pursue the course already indicated, namely, that of following up the various phenomena connected with the transmission of the Sacred Text, and all matters of general interest pertaining to it.

Quotations by our Lord from the Old Testament.	
Matt. iv. 4; Luke iv. 4.	Verbatim with the Septuagint.
Matt. iv. 6 (By Satan).	Taken from the Septuagint.
Matt. iv. 7.	Verbatim with the Septuagint.
Matt. iv. 10.	Taken from the Septuagint.
Matt. ix. 13; *xii. 7	Verbatim with the Septuagint.
Matt. xi. 10; \	Differs from both Hebrew and Septuagint.
Mark i. 2; }	
Luke vii. 27. /	
Matt. xiii. 14, 15; \	Taken from the Septuagint.
Mark iv. 12; }	
Luke viii. 10 /	
Matt. xv. 8, 9.	Differs from the Hebrew; agrees with the Septuagint.
Matt. xix. 5.	Taken from the Septuagint.
Matt. xix. 18, 19.	Verbatim with the Septuagint.
Matt. xix. 19; xxii. 39.	Verbatim with the Septuagint.
Matt. xxi. 13; \	Agrees both with Hebrew and Septuagint. <i>Bloomfield</i> on Mark; <i>Govett</i> on Isa. lvi. 7.
Mark xi. 17; }	
Luke xix. 46. /	
Matt. xxi. 16.	Verbatim with the Septuagint.
Matt. xxii. 42; \	Verbatim with the Septuagint.
Mark xii. 10; }	
Luke xx. 17. /	
Matt. xxii. 32; \	Verbatim with the Septuagint.
Mark xii. 26; }	
Luke xx. 37. /	
Matt. xxii. 37; \	Agrees with Septuagint in sense, not in words; nearly agrees with the Hebrew.
Mark xii. 30; }	
Luke x. 27. /	
Matt. xxii. 44; \	Verbatim with the Septuagint.
Mark xii. 36; }	
Luke xx. 42. /	
Matt. xxvi. 31.	Verbatim with the Septuagint.
Matt. xxvii. 46 (in Hebrew).	Differs from the Septuagint; agrees with the Hebrew.
Luke iv. 18, 19.	Taken from the Septuagint.
Luke xxii. 37.	Agrees in sense, not in words, with the Septuagint. Exact with the Hebrew.

[NOTE * - But Moses Stuart says, this is a direct translation from the Hebrew.]

“With all thy getting, get understanding” (Prov. iv. 7).

#1. What constitutes a valid argument?

pp. 37 - 40

It is a blessed fact that salvation does not depend upon reasoning and disputation, and that one need be neither a philosopher nor a logician to perceive the purpose of the ages. Perhaps no writer of Scripture so emphasizes the utter failure of the natural mind to understand the truth as Paul, yet, advocate as he was for the supremacy of faith, and opponent as he was of “doubtful disputations” and of “vain deceitful philosophy”, no writer is so argumentative, and no writer appeals so much to the mind quickened to appreciate true reasoning.

“Faith cometh by hearing, and hearing by the Word of God” (Rom. x. 17).

Yet, to borrow the argument of verse 14:--

“How shall they hear, who do not understand, and how can faith come, if the truth presented be not realized?”

To the Ethiopian, Philip said:--

“Understandest thou what thou readest?” (Acts viii. 30).

To the Pharisees, the Lord said:--

“Why do ye not understand My speech? even because ye cannot hear My word? (John viii. 43).

Solomon said:--

“Knowledge is easy unto him that hath understanding” (Prov. xiv. 6).

While mere reasoning may be a mark of infidelity, faith is never unreasonable, nor does it discredit reason. In one of the most spiritual passages in Romans the apostle speaks of “reasonable” (*logikos*) service (Rom. xii. 1). We read of Paul “reasoning” (*dialegomai*), “opening” (*dianoigo*), and “alleging” (*paratithemi*) out of the Scriptures concerning Christ, and his epistles abound with such signs of argument as the frequent use of the words “for”, “wherefore”, “for this cause”, and the like. While no soul will ever miss salvation because of inability to appreciate a syllogism, the teacher of truth may nevertheless sometimes err and lead his hearers astray if he has no true understanding of what constitutes valid argument.

There is indeed room for a book that will do for Logic in the Scriptures, what *Dr. Bullinger's* “Figures of Speech used in the Bible” did for figurative language in the Scriptures. To attempt such a work is beyond our present powers, but though these notes

be somewhat fragmentary and the range limited, they may be of service in quickening the reader's interest in this important matter.

Ability correctly to answer the question, What constitutes a valid argument? will confer a double blessing, viz., it will provide us with the means whereby we shall be able to appreciate more clearly the divine arguments of the Scriptures, and it will enable us to appraise the truth and detect the errors and fallacies in the arguments presented in the teaching of others.

Upon the ground of the all-sufficiency of faith, some object to the attempt to analyze the processes of correct thinking, while others refuse an analysis of logical processes upon the ground that common sense is sufficient. Archbishop Whately says:--

“The generality have a strong predilection in favour of common sense, except in those points in which they, respectively, possess the knowledge of a system of rules: but in these points they deride anyone who trusts unaided common sense. A sailor, *e.g.*, will perhaps despise the ‘pretensions’ of medical men, and prefer treating a disease by ‘common sense’; but he would ridicule the proposal of navigating a ship by common sense, without regard to the maxims of nautical art.”

Logic is the name given to the science of reasoning. It displays the principles on which argument is conducted, and tabulates certain rules which are derived from these principles, so that we shall be guided into the truth, and guarded from error.

The objection to logic as being unserviceable in the *discovery* of truth may hold good in the realm of natural science, but it is not valid in the realm of scriptural revelation. In that realm we do not set out to discover truth by processes of reasoning, but, on the contrary, believe that in the Scriptures we already possess a complete revelation, and that we can and should use every legitimate means to arrive at the right understanding of that revelation, and to test all that professes to be an exposition of its teaching.

Another superficial objection to logic is that in the hands of the unscrupulous the very processes of true reasoning can apparently be made to lead to false conclusions. But this is no fault of logic: in such a case, clearly, error has crept into one or both of the premises, and the process is no more an objection to the true place of logic than the fact that certain calculations based on the assumption that nineteen, and not twenty, shillings made a pound, had produced a false answer, would be an objection to arithmetic. Changing the figure, we must first of all secure a correct translation, then, granted that our terms are unambiguous, and our premises true, the conclusion is as inevitable as is the conclusion of an arithmetical sum.

Neither in the Scriptures, nor in conversation, are arguments always stated at full length, but it is safe to say that every valid argument may be expressed in that form known since the days of Aristotle as the *syllogism*. The term “argument” is used popularly in a somewhat wider sense than is intended in logic, but strictly speaking every argument consists of two parts, viz., that which is proved, and the means whereby it is

proved. That which is proved is called the “conclusion”, and the means whereby it is so proved the “premises”. Here is a simple example of a syllogism:--

All tyrants deserve death Caesar was a tyrant Therefore he deserved death.

We are not at the moment concerned with the morals of the matter before us, but with the process of reasoning and its inevitable conclusions. There is no possible way of avoiding the conclusion, “Therefore he deserved death”, except by questioning and disproving some feature of the premises. Either it is not true that all tyrants deserve death, or it is true. Either it is true that Caesar was a tyrant, or it is not true. But if these premises be conceded, then the conclusion is valid and unassailable.

One great value of the syllogism is the way in which it forces revision of the premises or steps that lead to an erroneous conclusion. For example, there is nothing apparently wrong with the following *process* of reasoning, yet the conclusion is so obviously untrue that it compels a search for error in the premises that might otherwise have escaped us:--

White is a colour Black is a colour Therefore black is white.

When we realized that much that passes for scriptural doctrine will not stand the test of the syllogism, we may look more kindly upon its application, and allow some place for an explanation of its use.

Without allowing the subject to occupy undue space, we hope from time to time to give a few notes upon the importance of correct reasoning and valid argument. This we hope will prove to be of service in the elucidation of the truth of the Scriptures, and at the same time provide some means of testing the doctrines propounded by teachers and writers in these days of seducing spirits and doctrines of demons.

[NOTE.—As this series of articles is somewhat outside the bounds of actual exposition and teaching, and deals with the raw material, and the processes, rather than with the finished article, and as we wish our pages to be helpful to all our readers, we have prepared six articles only under this heading, and shall be guided as to their continuance by the correspondence we receive. If you desire their continuance, please say so on a postcard addressed to the Editor.]

#2. Names: their place and importance. pp. 74 - 78

If man be created in the image of God, and if man be placed over the work of His hands, we should expect that he would possess a nature above that of the brute creation: in other words, that he would be a rational being. This we know to be the case: whereas animals act merely under the power of instinct, man acts under the influence of reason. The first recorded act of man is found in Gen. ii. 19:--

“And whatsoever Adam called every living creature, that was the name thereof.”

Those who deny the inspiration of Scripture, and look upon Genesis as a collection of myths and legends, have to account for the scientific accuracy of its most incidental details. What is it that we find in the forefront of any text book on logic? The necessity of names:--

“If we attempt to analyze the import of propositions we find forced upon us, as a subject of previous consideration, the import of name” (J.S.M.*).

Thus Adam is exhibited in Gen. ii. acting as a rational being, giving names to all the lower creation that passed before him as a necessary first step to fuller and clearer understanding.

Hobbes, in his *Computation of Logic*, says:--

“A name is a word taken at pleasure to serve for a mark which may raise in our mind a thought like to some thought we had before, and which being pronounced to others, may be to them a sign of what thought the speaker had before in his mind.”

This is the simplest definition of a name. Names may stand for more than this; in Scripture, for instance, names are often prophetic, but in the simplest analysis names are marks, and it is of the utmost importance that when two or more people converse, they should agree that certain marks or names stand for certain ideas or things, otherwise confusion must follow. And here the accuracy of the history of Babel is seen. As soon as certain groups of men began to call ideas and things by names different from those employed by other groups, confusion followed, and “they left off to build”.

When God would mark a crisis in the life of the Patriarch, he changed his name from Abram to Abraham.

[NOTE * - In this series the initials J.S.M. stand for John Stuart Mill, and all paragraphs in quotation marks without name or initial must be understood as quotations from this author’s book, entitled *A System of Logic*.]

Names must be distinguished the one from the other according to their significations, of which there are the following classifications:--

- (1) GENERAL and SINGULAR names.
- (2) CONCRETE and ABSTRACT names.
- (3) CONNOTATIVE and NON-CONNOTATIVE names.
- (4) POSITIVE and NEGATIVE names.
- (5) RELATIVE and ABSOLUTE names.
- (6) UNIVOCAL and EQUIVOCAL names.

“All names are names of something, real or imaginary; but all things have not names appropriated to them individually.”

While persons, remarkable places and events have their distinguishing or singular names, there is a multitude of common objects or ideas to which we give a general name. For example, “book” is a general name; but if I wish to designate a particular book I must either put together several names, as “This book”, or “This red book”, etc., or use a singular name as “The Bible”, “The Berean Expositor”, etc.

“A general name is familiarly defined, a name which is capable of being truly affirmed, in the same sense, of each of an indefinite number of things. An individual or singular name is a name which is only capable of being truly affirmed, in the same sense, of one thing.”

“*In the same sense.*”—How needful it is before we attempt to teach the truth of God’s Word that we discover the “sense” of its words, names or ideas, and then adhere closely to it. What havoc has been caused by a failure to define beforehand, and to adhere afterwards, to such terms as “divine”, “sin”, “faith”, “all”, etc.

The second division of names is into those which are concrete and those which are abstract:--

“A concrete name is a name that stands for a thing: an abstract name is a name which stands for an attribute of a thing.”

Thus “Scripture” is concrete, while “holy”, being an attribute, is abstract. We will not spend time over this obvious division of names, particularly as the next one demands more care and attention, viz., connotative and non-connotative names:--

“The word ‘connote’ comes from *notare*, ‘to mark’; *connotare* ‘to mark along with; to mark one thing with or in addition to another’.”

“A connotative term is one which denotes a subject and implies an attribute. Thus John, or London, or England, are names which signify a subject only. Whiteness, length, virtue, signify an attribute only. None of these names, therefore, is connotative. But, white, long, virtuous, are connotative, for they denote a subject and imply an attribute.”

Concrete and general names are connotative. Take for instance the word “man”. It may denote the Editor of this magazine, the reader, or a number of individuals that form a definite class:--

“It is applied to them because they possess, and to signify that they possess, certain attributes. These seem to be corporeity, animal life, rationality, and a certain external form which for distinction we call the human. Every existing thing which possessed all these attributes, would be called a man.”

There is a great deal more to be learned regarding this division of names that perhaps will be better appreciated when we can apply ourselves to the Scriptures, and as we are not attempting to teach logic, we pass on to the remaining subdivision.

The fourth division of names is into those which are positive and those which are negative. It must be remembered that some names which are positive in form are negative in reality, and *vice versa*. The word “unpleasant” is negative in *form*, but positive in meaning, for it signifies positive painfulness. The word “idle” is positive in *form*, but negative in meaning. We must be careful to distinguish negative names from positive names. True negatives are expressed by the word “not”. A privative name supposes the one-time possession of an attribute now lost. For example, the word “blind” is not a negative of “seeing”, for it suggests that, by reason of his class, the sufferer whom the word describes did have, or should have, the faculty of sight.

Relative and absolute names are the next division. Such names as “father” and “son” are relative, not absolute. Much of the evil teaching that denies the deity of Christ is due to failure to realize that the titles “Father” and “Son” are relative. As a father a man is only as old as his eldest child, although as a man he may be thirty years older. This is true wherever applied, if true at all, and God Himself could not bear the name of “Father” until He had a Son. Men continually attempt to disprove the deity of Christ by emphasizing the subordinate relations of Son to Father, but such reasoning is false:--

“A name is relative, when, being the name of one thing, its signification cannot be explained but by mentioning another.”

God is self-existent, and, in His essence and absoluteness, independent of creation or time. It will be discovered that all we know of God is relative, and our reasoning must, accordingly, be governed by this limitation. As in the case of the titles “Father” and “Son”, so “Jehovah”, “Elohim”, “Shaddai” are all relative, and do not comprehend absolute deity, of which we know nothing.

The last division of names is that of univocal and equivocal:--

“A name is univocal, or applied univocally, with respect to all things of which it can be predicated in the same sense; it is equivocal, or applied equivocally, as respects those things of which it is predicated in different senses.”

“*File*”, meaning a steel instrument, and ‘*file*’, meaning a line of soldiers, have no more title to be considered one word, because written alike, than ‘*grease*’ and ‘*Greece*’ have, because pronounced alike. They are one sound, appropriated to form two different words.”

Some of our readers will be aware that while the fact of the existence of “two seeds” is maintained as a scriptural doctrine, it is fatal to the doctrine of universal reconciliation, whatever differences there may be as to what constitutes these “seeds”. It is, therefore, clear that the advocates of universal reconciliation must offer some explanation to account for the “Giants”, the “Rephaim”, and other like beings mentioned in Scripture.

This has now been done, and the process comes under the heading of equivocal names. Because the Hebrew word *Rephaim* contains the same root letters as the Hebrew word for “Healer”, a whole nation, together with its pedigree, is blotted out. According to this teaching the “Giants” cease to exist, they are but “healers”. If the reader will imagine some person of foreign extraction endeavouring to reason about the name “Ham”, and thereby disposing of a whole section of the human race because that same “word” has, in spelling, an equivocal affinity with “bacon”, he will be able to appreciate this treatment of the subject at its true value!

Sometimes a word is used metaphorically, “as when we speak of a *brilliant* light, and a *brilliant* achievement”:-

“One of the commonest forms of fallacious reasoning arising from ambiguity is that of arguing from a metaphorical expression as if it were literal.”

One of the most awful examples of this false reasoning is, of course, the use made by the Church of Rome of the Saviour’s words, “This is My body”: the metaphor is taken as being a literal statement.

We trust enough has been said to cause the reader to exercise care in the use of doctrinal terms, and those who have the time and inclination would be well repaid if they collected lists of terms from the Scriptures for each of the divisions suggested in this article.

#3. The constitution of an assertion. pp. 116, 117

In our last article we sought to show the importance that attaches to the correct naming of objects and ideas; and we now extend our study to consider the nature of an assertion:--

“Logic is the theory of proof, but proof supposes something proveable, which must be a proposition or assertion; since nothing but a proposition can be an object of belief, or therefore of proof. A proposition is discourse which affirms or denies something of some other thing. This is one step: there must, it seems, be two things concerned in every act of belief.”

The reader may perhaps appreciate this statement better after considering an example. Suppose, for instance, we have the word “scripture” or “sin” or “sacrifice”. The word, standing alone, does not assert or deny anything; but if I say, “Scripture is true” or “Scripture is false” or even “Scripture exists”, I have made a proposition which is capable of proof, faith or rejection.

“There must, it seems, be two things concerned in every act of belief. But what are these things? They can be no other than those signified by the two names, which being joined together by a copula (is or are) constitute the proposition. If, therefore, we knew what all names signify, we should know everything which, in the existing state of human knowledge, is capable either of being made a subject of affirmation or denial.”

To the student of Scripture these are weighty words. We have a revelation from God, and we entertain no doubts concerning the truth and accuracy of every part of its teaching. What an incentive, then, to study that Word and to arrive at a scriptural definition of every item of truth which it contains. Then, with no errors in our premises, our understanding of the truth of God would be clear and convincing.

A name is something concerning which something can be predicated, for example: “stone is heavy”; “snow is white.” A moment’s thought, however, will bring to mind many “names” that are not, like “stone”, or “snow”, concrete, so that some “right division” of the large family of names will be of value.

Aristotle divided all existing things into “categories”—a word which is used many times in the N.T. in the sense of “accusation”:--

“Where are thine *accusers* (*kategoros*)?” (John viii. 10).

“What *accusation* (*kategoria*) bring ye?” (John xviii. 29).

“There is one that *accuseth* (*kategoreo*) you?” (John v. 45).

Every “name”, then, can be “accused” of something. When we say, “The man walked” or “The man is tall”, we, in logic, “accuse” that man of a certain action, just as, in another sense, we accuse him when we say, “The man is a murderer”. Aristotle’s

Categories or Classes of Being, into which the subjects of a proposition may be divided, are: Substance, Quantity, Quality, Relation, Space, Time, Situation, Having, or Manner of, Being, Action, Passion.

These divisions have been modified from time to time. Kant arranged them as follows:--

QUANTITY including unity, plurality, and totality.

QUALITY including reality, affirmation or negation, and limitation.

RELATION including substance and accident, cause and effect, active and passive.

MODALITY including possibility, existence, necessity and contingency.

Another very common subdivision of names or “predicables” is fivefold: Differentia, Property, Accident, Genus and Species. We do not propose to go minutely into the details of these divisions; they will be more carefully examined later. We are only concerned here with the classification of names, because of their connection with the construction of propositions, which is the subject of our next study.

#4. The import of propositions. pp. 149 - 151

Having seen that correct names are at the very root of all right thinking, we now proceed to consider the question of propositions. A proposition is “a sentence indicative”—something asserted, affirmed or denied. It will be seen that it differs from a question or a command, and that all that is necessary for its formation is a predicate and a subject.

The relation between the predicate and subject is indicated in several ways. It is sometimes indicated by inflection, as when we say, “Fire burns”, but more generally, by the words “is” or “is not”—a use of the verb “to be” which must not be confused with that conveying the idea of “existence”:

“A proposition being a portion of discourse in which something is affirmed or denied of some other thing, the first division of propositions is into affirmative and negative.”

For example, “God is Spirit” is an affirmative proposition; while “God is not man” is a negative one.

Propositions, considered merely as sentences, are divided into two classes—categorical and hypothetical. The categorical class simply asserts that the predicate does, or does not, apply to the subject, e.g.:

“The world had an intelligent Maker.”

“Man is not capable of raising himself unassisted from the savage to the civilized state.”

The hypothetical class makes an assertion under a *condition*, or with an *alternative*, for instance:--

“If the world is not the work of chance, it must have had an intelligent maker.”

“Either mankind are capable of rising into civilization unassisted, or the first beginnings of civilization must have come from above.” (Archbishop Whately).

Another method of classifying propositions is the following:--

UNIVERSAL.—“*All men* are mortal.”

PARTICULAR.—“*Some men* are mortal.”

INDEFINITE.—“*Man* is mortal.”

SINGULAR.—“*Julius Caesar* is mortal.”

The signs of a universal proposition are the words “all”, “no” and “every”. The word “some” indicates the particular, and a proper name indicates the singular. The absence of these signs characterizes the indefinite proposition:--

“What is the immediate object of belief in a proposition? What is the matter of fact signified by it? What is it to which, when I assert the proposition, I give my assent, and call upon others to give theirs?”

One of the clearest and most consecutive thinkers whom this country or the world has produced, I mean Hobbes, has given the following answer to this question. In every proposition (says he) what is signified is the belief of the speaker that the predicate is a name of the same thing of which the subject is a name; and if it really is so, the proposition is true. Thus the proposition, All men are living beings (he would say) is true, because *living being* is the name of everything of which *man* is a name. All men are six feet high, is not true, because *six feet high* is not a name of everything of which *man* is a name.”

Propositions, however, are not always set out as formally as logic requires. Usually they take the form of “propositions considered as sentences”, as indicated at the top of this page. These are compound: the first one cited includes a series of assertions and inferences from the presence of the “world” of design and its association with intelligence. Consequently Hobbes’ rule will only apply when all sentences are reduced to their simplest forms, as indicated in the four classifications that follow.

Another way of expressing it, is that a proposition consists in referring something to a class. Thus, “Man is mortal”, according to this view of it, asserts that the class, “man”, is included in the class “mortal”. Matters of fact fall under five heads, and every proposition makes an assertion or denial corresponding to one of these five divisions: Existence, Co-existence, Sequence, Causation and Resemblance:--

“This fivefold division is an exhaustive classification of matters of fact: of all things that can be believed, or tendered for belief: of all questions that can be propounded, and all answers that can be returned to them.”

“An attribute, therefore, is necessarily either an existence, a co-existence, a causation, a sequence or a resemblance.”

It is not our intention to occupy much space, at one time, in the consideration of these side-lights on the truth, and we will, therefore, reserve for our next article the examination of what are termed the “five predicables”.

#5. Classification. **pp. 193, 194**

We have already seen the close association between propositions and names, and we now call attention to the classification of these names:--

“As soon as we employ a name to connote attributes, the things, be they more or fewer, which happen to possess those attributes, are constituted *ipso facto* a class.”

The reader will recognize the term “Dispensational Truth” as a familiar example of this:--

“This portion of the theory of general language is the subject of what is termed the doctrine of the Predicables: a set of distinctions handed down from Aristotle. The predicables are a fivefold division of general names, not grounded as usual on a difference in their meaning, that is, in the attribute which they connote, but on a difference in the kind of class which they denote. We may predicate of a thing five different varieties of class name:--

A genus of the thing, a species, a differentia, a proprium, and an accident.”

The above are relative terms, for what may on one occasion be a genus may on another be a species. For example, the word “animal” is a *genus* with respect to the words “man” or “John”, but a *species* with respect to the class of substance or of being. In logic, the terms *genus* and *species* are used in a more restricted sense than that in which they have been used and popularized in natural science:--

“It was requisite that genus and species should be of the essence of the subject. *Animal* was of the essence of man; *biped* was not. And in every classification they (the logicians) considered some one class as the lowest species. Man, for instance, was a lowest species. Any further divisions into which the class might be capable of being broken down, as man into white, black, and red man, or into priest and layman, they did not admit to be species.”

Every predicable expresses either:--

- (1) The whole essence of its subject, called in logic the species.
- (2) Part of its essence called the genus, and difference, or
- (3) Something joined to its essence, called the property and accident.

Species and genus correspond to the question “What?”—e.g., “What is Caesar?”
Answer: “A man”; “What is a man?” *Answer*: “An animal.” The same term may belong to any of the five divisions given above according to its usage. For example, the term “red” is a *genus* in relation to “pink” and “scarlet”, but a *differentia* when

combined in the phrase, “a red rose”. It is a *property* when used of the blood, but an *accident* when used of a roof.

Further, there are different modes of classification according to circumstances:--

“Thus it suits a farmer’s purpose to class his cattle with his ploughs, carts, and other possessions under the name ‘stock’. The naturalist, suitably to his purpose, classes them all as ‘quadrupeds’, which term would include wolves, deer, etc., which to the farmer would be a most improper classification. The commissary, again, would class them with corn, cheese, fish, etc., as ‘provisions’; that which is most essential in one view, being subordinate in another” (Archbishop Whately).

It will readily be seen that a great deal of controversy could have been avoided if those who participated had classified their terms clearly. This leads us to the question of definitions, with which we will deal in our next article.

Words in Season.

#14. pp. 159, 160

“Yet in the church I had rather speak five words with my understanding, so as to instruct others, than ten thousand words in an (unknown) tongue” (I Cor. xiv. 18).

The exercise of the ministry of teaching draws upon all the gifts and graces of the Spirit. Not only must there be in the first instance an “aptness” (II Tim. ii. 2), but such graces as “patience”, “gentleness”, and “meekness” must be continually manifested in face of opposition (ii. 24, 25). Moreover, not only must the doctrine be true, but there should be a close relationship manifested between the doctrine and the manner of life (iii. 10). All these requirements were abundantly fulfilled by the apostle Paul.

Apart from these more personal and spiritual accompaniments, we have some very practical exhortations for the teacher in the epistles and example of Paul. One of these we have placed at the heading of this article. Before any preaching or teaching can be of service to him that hears, it must be *understood*. The apostle placed five words spoken with understanding, so that others could receive instruction, against the thousand words in a tongue unintelligible to the hearer, though they be spoken under the influence of the Spirit.

“With all thy getting, get understanding” says the Scripture in Prov. iv. 7. While, however, the words of the wise urge us to get understanding, they also utter balancing warnings against a spirit of fleshly independence that forgets the spiritual side of the matter, such as,

“Trust in the Lord with all thine heart; and lean not unto thine own understanding”
(Prov. iii. 5).

Coming to the practical side of our subject, we turn to the example of Nehemiah. There is a passage in Nehemiah that should be pondered by every teacher and preacher—pondered and prayed over until it becomes a reflection of the teacher’s own practice:--

“So they read in the book of the law of God DISTINCTLY, and gave the SENSE, and caused them to UNDERSTAND the reading” (Neh. viii. 8).

The word “distinctly” is used on two occasions in the law, and in both passages there is manifested the necessity for clear cut and incisive statement:--

“And they put him in ward that the mind of the Lord might be SHEWED to them”
(Lev. xxiv. 12).

“And they put him in ward, because it was not DECLARED what should be done to him” (Numb. xv. 34).

In both these passages Moses is seen to be uncertain how to act until a special command was given by the Lord. This emphasizes the idea of the reading of the law

distinctly, giving it point and precision. The usage of the word in Prov. xxiii. 32 will help to emphasize this lesson for the teacher:--

“It biteth like a serpent, and STINGETH like an adder.”

There must be some “sting”, some distinct “point”, about teaching if it is to be effective.

(To be continued).

#14. (Concluded). pp. 179, 180

“Yet in the church I had rather speak five words with my understanding, so as to instruct others, than ten thousand words in an (unknown) tongue” (I Cor. xiv. 18).

In Neh. viii. 8 the Talmud understands the word “distinctly” to mean “gave a distinct reading”, i.e., that they gave a Chaldee paraphrase as well as reading the Hebrew original. In any case the meaning of the subject was *made clear*.

While dealing with this feature it may not be amiss to remark that there is another sense of the word in which the reading should be “distinct”. Speakers should remember that unless words are finished off, listeners at a little distance will miss many of them. Their words will sound “woolly” and have no “sting”. Let the reader who is interested read aloud the following sentence: “He sang his song with the greatest tenderness.” Probably the untrained speaker will fail to read correctly. “His song” will become “Hisong”, “with the” will become “withe”, and greatest tenderness” will be lost in “greatestenderness”. It is a duty, both to the hearer and to the Lord Who sends us, that no one should fail to “hear distinctly” through slipshod reading or speaking on our part.

The next item of importance in Neh. viii. 8 is: “They gave the *sense*.” This word is variously translated “discretion”, “knowledge”, “policy”, “prudence”, “understanding”, “wisdom”, “wise”, and has the idea of discernment, of careful weighing of things that differ. No teacher should stand up before men, and attempt to use a passage of Scripture as a basis for either doctrine or exhortation, who has not been at some pains to ascertain the viewpoint of the passage. The A.V. contains all that is necessary for the enlightenment of the seeking sinner and for the guidance of the believer who does not undertake instruction, but the responsibility that attaches to teaching others and of influencing their belief and practice should compel all who handle the Word of God to see to it that they have ascertained the “sense”, and this must involve some kind of comparative study of the words actually used by God and not only those found in translations.

It is possible that in the passage in Neh. viii. 8, “gave the sense” has reference to giving particular heed to the division of the passage into sentences. Those acquainted

with the elaborate Massoretic system of pointing will realize how far this has been carried in our present Hebrew text. Even in reading the English version it is essential that we “give the sense” intended by the translators. For instance, the words of Rom. vi. 17 can be made to mean the exact opposite of the true sense, unless stress is rightly placed: “But God be thanked, that ye were the servants of sin.” So also Luke xxiv. 25: “O fools, and slow of heart to believe all that the prophets have spoken”, can be misread as though the Lord called His disciples fools for believing all that the prophets had spoken.

The sense of Heb. vi. 1 is most certainly not found in the A.V., for what sane person would believe that the apostle actually taught the believer to “leave the first principles of the doctrine of Christ?” The truth of the passage is found in the margin in verse 12.

If these two exercises are prayerfully attempted, namely:--

- (1) Read and speak “distinctly”, giving “point” to the message, both by clear enunciation, and clear appreciation of the meaning; and
- (2) Giving the sense, both by correct punctuation and emphasis, and also by ascertaining the actual meaning of the words by their usage in other passages, then, the third point of the passage in Nehemiah will be secured.

“They caused them to *understand* the reading.”—Without understanding, the hearer cannot receive edification (I Cor. xiv. 17). Without understanding, the reading of the Word may degenerate into a mere fetish. Read *distinctly*, give the *sense*, and so use tools appropriate to a workman who desires to produce work of which he need not be ashamed—work to the glory of God and to the blessing of His people.

#15. pp. 217 - 219

“As a wise master-builder, I have laid the foundations” (I Cor. iii. 10).

We have seen the necessity in teaching that there should be “distinctness” and “sense”. We would now direct attention to another feature.

The *wise* architect lays a foundation; the *unwise* hurries on with the super-structure only to see his work collapse. There can be no doubt as to the great foundation for all true doctrine and practice:--

“For other foundation can no man lay than that is laid, which is Jesus Christ” (I Cor. iii. 11).

Following the example of Paul, the teacher and the preacher will see to it that Christ in His Person and work is ever foremost. The gospel of God is concerning His Son (Rom. i. 1-4), and to “preach Christ” one has to distinguish between the gospel of the kingdom, the gospel of the grace of God, the gospel of peace, and the gospel of glory. The wise master-builder will give prominence to the work of Christ. He will display the

wonders of redemption, of reconciliation, of the Passover and of propitiation. The epistles to the Romans and to the Hebrews will early have a place in his expository teaching.

Vitally connected with the great foundation of Christ is the doctrine of the inspiration and authority of the Scriptures which makes us wise unto salvation through faith in Christ. It is impossible to preach Christ faithfully and fully without accepting, as He did, the whole of the O.T. Scriptures as the Word of God that cannot be broken, speaking from first to last of Himself.

While, however, the laying of a foundation is of first importance, we must take account of a further scripture if we wish to understand the whole truth of the matter before us:--

“Not laying *again* the foundation” (Heb. vi. 1).

While “fundamental truth” is a prime necessity, it is only of value if we build upon it. This may perhaps be better appreciated if we give a simple illustration.

A man wishing to have a house built would feel very fortunate in securing a builder who stressed the importance of “having a good foundation”. We may suppose that at some little time from the commencement of the work the prospective owner would visit the site. Perhaps he would be a little disappointed at not seeing any walls standing, but would chide himself for over-anxiety and agree that “a good foundation was worth while”. But, if weeks lengthened into months, and nothing more were done than the laying of this most excellent foundation, he would rightly consider that a foundation, however, good and solid, was a waste of good material unless a building was erected upon it.

So far as the individual is concerned, this is also true of “fundamental truth”. The foundation has been laid so that a building may go up. We need both I Cor. iii. and Heb. vi. to give us the complete truth. The wise master-builder lays a foundation, but he does not proceed to lay it *again*.

No one is fit to be a teacher who has not gone further than the elements, though the elements are, of course, necessary:--

“For when for the time ye ought to be teachers, ye have need that one teach you AGAIN what are the elements of the beginning of the oracles of God” (Heb. vi. 1).

Teaching should be constructive, and the twofold figure of growth and building should be constantly before the mind—“rooted” as a tree, and “grounded” as a building. Unless a tree grows and produces fruit it “cumbereth the ground”. Unless the great foundation be used for a building that shall stand the test of fire, it has been wasted.

Be *distinct* in your teaching; remember the word “sting” and let your teaching be with point.

Give the *sense* so that the word spoken shall minister to the edifying of the hearer.

See to it that the great foundation be *well laid*, but remember also to lead your hearers on “unto perfection”, “not laying *again* the foundation.”

**#16. “I have fed you with milk, and not with meat”
(I Cor. iii. 2).
pp. 226, 227**

While it is necessary to heed the words: “not laying again the foundation”, the principle involved in the passage quoted at the head of this article is also of great importance. The spirit manifested in John xvi. 12 must ever be with the teacher:--

“I have many things to say unto you, but ye cannot bear them now.”

The full passage of I Cor. iii. 2 is very similar:--

“I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.”

It was because of this that the apostle said that he:--

“Determined not to know anything among you, save Jesus Christ, and Him crucified howbeit we speak wisdom among them that are perfect” (I Cor. ii. 2, 6).

When the Corinthians objected to the withholding of the more advanced truth, the apostle replied:--

“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God” (I Cor. iv. 1).

A steward must be faithful, and if in the faithful exercise of his commission as a dispenser of the truth some should attempt to judge him adversely, such judgment will be considered “a very small thing” as compared with the judgment of the Lord (I Cor. iv. 3, 4).

To continue the use of “milk” unduly, however, is a sign of retrogression (Heb. v. 12, 13): those who seek to go on unto perfection need something more. Peter says:--

“As newborn babes, desire the sincere milk of the word, that ye may GROW thereby” (I Pet. ii. 2).

Here we see that milk is quite right for “newborn babes”, being taken with the object that growth may result. It is either a species of false humility, or a very sad confession of failure, for a child of God of some years’ standing to say: “I am but a babe.”

Therefore while all ministry must adjust itself to the capacity of the hearer, there should ever be that onward and upward urge that builds upon the foundation, grows by the milk of the word, and leads on to the perfect man.