

# The Berean Expositor

Acts xvii. 10, 11

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

II Tim. ii. 15

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DEAR FELLOW-BELIEVERS,

During the past two years, we rejoice to record that criticism and exclusion of our witness, has given place, in some cases to acknowledgment that the publications associated with *The Berean Expositor*, honour the Scriptures as the Word of God, are expository in the richest and fullest sense of the Word, and that our insistence on the supreme importance of viewing all Scripture dispensationally, is slowly, if reluctantly being admitted. For even the smallest indication that our many years of "Crying in the wilderness" may at last be heard and heeded we unitedly give God thanks.

The present volume contains an innovation. We refer to the issues of May 1953 and 1954, where the ordinary articles were suspended and the whole issue devoted to the claims of dispensational truth. These issues were republished as booklets and made available for wide distribution. Their titles are:

THE DISPENSATIONAL FRONTIERS. Acts xxviii. 23-31.

WHO THEN IS PAUL?

We hope to continue this mode of presenting the truth and earnestly ask every reader to co-operate with us in this missionary effort.

Both the General Secretary and the Secretary for the Publications join me in expressing our sincere thanks for all the encouragement we have received over these two years, with the hope that it may be increased as we realize that the end of the present dispensation of grace draws near.

Yours in the grace of Christ,

CHARLES H. WELCH,  
GEORGE T. FOSTER,  
LEONARD A. CANNING.

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## On The Threshold

p. 120

Under this heading as opportunity occurs, we are printing a series of short meditations, originally designed to accompany a daily reading. We have, as a matter of interest, retained the original date heading, and the reader will understand why we have entitled this series "On the Threshold", for in 1909, we commenced the series entitled "Dispensational Expositions" in *Thing to Come* and at the same time No.1, Volume I of *The Berean Expositor* was published. There is nothing very striking about this simple little series, it sought then to minister to the heart's need and that need is as great to-day if not greater.

JANUARY 1st, 1908

*"Take my yoke upon you, and learn of Me;  
for I am meek and lowly in heart"* (Matt. xi. 29).

As one looks toward the opening of another year, with the consciousness of much failure, the text above seems to give a wondrous message. *As heavy laden ones* by grace we have come to Him, and He has given us rest (28), shall we not as *saved ones*, still come to Him? We can either frame our code of regulations for another year, and miserably break them, or, as this verse teaches we may be linked to the Blessed Person of our Saviour Himself, to walk as He walked; not to learn something *about* Him, but to learn of Him. There can be no learning without the yoke. Fellowship with the Lord is far more important than scholarship, and moreover, we have a responsibility—we are to *take* the yoke. This word "take" is the same as that in Matt. xvi. 24 where it refers to *taking up the cross*, for even Christ *learned* obedience by the things He suffered (Heb. v. 8). The original word is also translated "to bear", as in John i. 29 and I Pet. ii. 24. Thanks be to God it is His yoke we are called upon to bear, and it is light, let us remember, He *bare* our sins, surely gratitude should link us to Him! The character of Christ is here wonderfully revealed, "meek and lowly in *heart*", and thus should every teacher be, see II Tim. ii. 24, 25. This is the great lesson we have to learn, and we can only hope to succeed as we are joined to Him. May it be our blessed experience for by so doing we shall find rest unto our souls.

(At the end of this year 1908, we had an interview with Dr. Bullinger which brought us into association with "The Companion Bible" and *Things to Come*, and led to the witness now known as The Berean Forward Movement. We trust, however far we have traveled since January 1908, we have traveled "with Him").

## **Emmanuel, God with us.**

### **No.1. (Being a continuation of the series entitled “In Adam”). pp. 148 - 152**

Angels appear to be separate creations, there being no marriage or giving in marriage in the spirit world, and angels fell from their high and holy position, and there is no guarantee that they will not fall again in ages to come. To make this dread occurrence impossible appears to have been solved as He alone could solve it. The heirs of glory destined to occupy a place even higher than that of angels, were not created as separate entities. They came into existence through “one man” Adam. Every child born into this world has one common father, the race is organically one for good or evil. Into this race, in the fullness of time God became incarnate, the Word was made flesh, a body was prepared for Him, and at His birth He was announced to be Emmanuel “God with us”.

To those who have taken the apostle Paul as the Divinely ordained apostle, teacher and pattern for believers of the present dispensation, it is natural and right that they should place such a text as that of I Cor. xv. 3 near the forefront of their testimony concerning the work of Christ in the great matter of salvation:

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures” (I Cor. xv. 3).

We meet with this same basic doctrine in Romans where we read:

“But God commendeth His love toward us, in that, while we were yet sinners Christ died for us” (Rom. v. 8).

The phrases “first of all” and “while we were yet sinners” fully justify the primary importance with which this aspect of the work of Christ is regarded. That which is first in the experimental order, however, is not necessarily the first in the historical order, and a moment’s reflection will reveal that, however fundamental and primary the doctrine that “Christ died for our sins” may be, much had to be done before that death on the cross could be accomplished.

These thoughts arise as a result of pondering the opening of Matthew’s Gospel, for there, at the close of the genealogy, the Saviour is given a twofold name: “Thou shalt call His name Jesus; for He shall save His people from their sins”, and, “Behold a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us” (Matt. i. 21-23). It is the fact that this child, born at Bethlehem, was “Emmanuel”, “God with us”, that made the glorious doctrine that Christ died for our sins a blessed possibility.

The moment we give expression to these thoughts, passages crowd in upon us from the epistles of Paul which show that this doctrine is by no means absent from their teaching. Before we reach Rom. v. we shall have read the first chapter, where “the

Gospel of God”, to which Paul had been separated, is distinctly declared to be “concerning His Son”, who is presented to us in His twofold nature; “according to the flesh” of the seed of David, and “according to the spirit of holiness”, the Son of God with power (Rom. i. 1-4). If the doctrine of Rom. v. 8 is primarily our *experimental* approach to the gospel, the doctrine of Emmanuel, “God with us”, is *fundamental* and *initial*. If in our experimental approach, the position of I Cor. xv. 3 be primary to the gospel, yet the close of the chapter is not reached without bringing into prominence the doctrine of Emmanuel, “God with us”, for that is incipient in the references to Christ as “the second Man”, Who is nevertheless “the Lord from heaven” (I Cor. xv. 47).

The epistle to the Galatians places great stress on the fact that “Christ hath redeemed us from the curse of the law, being made a curse for us” (Gal. iii. 13), but it also stresses the Emmanuel aspect by saying that “when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law” (Gal. iv. 4, 5). In like manner the epistle to the Hebrews sums up its doctrinal teaching in the words, “But this man after He had offered one sacrifice for sins for ever sat down on the right hand of God” (Heb. x. 12), yet the same chapter stresses the Emmanuel aspect of the truth by the words:

“Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hath Thou prepared Me” (Heb. x. 5).

Earlier in this epistle we read, “Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil” (Heb. ii. 14). Again, Matthew is not the only one to introduce the great doctrine contained in the name Emmanuel, “God with us”, in the opening page of his record, for Hebrews also opens with an emphasis upon “The Son”, “The first begotten”, Who nevertheless is “the express image of His Person” and Who, not only “made the ages” and “upholds all things by the word of His power” (Heb. i. 2, 3, 5, 6), but is addressed as “God” (i. 8), is to be worshiped by all the angels of God (i. 6) and Who as “Lord” in the beginning laid the foundation of the earth (i. 10). Here then, in Heb. i., ii. and x., we have most gloriously set before us Emmanuel, “God with us”.

When we think of the gospel of eternal life, we immediately call to mind John iii. 16, but we also remember that the “giving” of the only begotten Son is not as in that passage, limited by John to the death of the cross, for in the first chapter he writes:

“And the Word was made flesh, and dwelt among us” (i. 14).

Christ is most surely set forth as Emmanuel, “God with us”, in the opening chapter of John’s Gospel, for “the Word” Who was made flesh, was, “in the beginning, God” (i. 1). If we leave the doctrine of redemption and the gospel of grace, and turn to other phases of the Divine purpose, we shall see that this Emmanuel doctrine is ever present. Take for example the dispensational portion of Romans, chapters ix., x. and xi. There, in the forefront of chapter ix., we read Israel’s privileges, which reach their culmination and crown in the coming of Emmanuel, “God with us”,

“Of whom as concerning the flesh Christ came, Who is over all, God blessed for ever,  
Amen.”

We return to the opening chapter of Matthew’s Gospel and observe the place in the unfolding purpose that this Emmanuel doctrine there holds. The chapter falls into two sections:

The Book of the generation of Jesus Christ. A genealogy commencing with Abraham and ending with Joseph, a descendant of David, the husband of Mary (1-17).  
The birth of the Saviour and the prophetic fulfillment of Isaiah’s prophecy, that His name should be Emmanuel, God with us (18-25).

There is a reason why the N.T. opens as it does, but an acquaintance with the order of the books of the O.T. is necessary to appreciate the way in which the twofold theme of Matt. i. 1-25 corresponds both with the genealogy and with the utter need expressed in the closing book of the Hebrew canon.

The reader is aware that, while the English Version of the O.T. contains exactly the same number of books as the Hebrew canon, the grouping in each case, is not the same. In both, the five books of the law are found occupying the opening section of the Scriptures, but with the commencement of the next section, “The Prophets”, a change takes place. While the books of Samuel and of Kings find their place among “The Prophets”, the books of Chronicles are placed at the extreme end of the third section, which is headed by the Psalms. Thus, where the A.V. of the O.T. concludes with the twelve minor prophets, Hosea to Malachi, the Hebrew canon concludes with the two books of The Chronicles. Thus, upon the last page of his Scriptures, the Hebrew reader sees the dreadful words, “No remedy” (II Chron. xxxvi. 16). But the reader of the N.T. is blessedly aware that the very next page contains the record of the coming into this world of God’s one great remedy, the gift of His Son to be our Saviour. Let us see how the record of the first chapter of Matthew follows on from the closing books of the Old Testament.

Without the preparation of mind afforded by the above introductory notes, most readers, if asked where they would turn in the O.T. for the complete genealogy of Adam onward, would naturally refer to the book of Genesis. This of course is right, but no complete, unbroken, genealogy, commencing from Adam and ending with the days of Saul king of Israel, is to be found except in the opening chapters of the book of Chronicles. Thus in the opening verse we read “Adam, Sheth, Enosh”, and in I Chron. ix. 1 is found the summary:

“So all Israel were reckoned by genealogies, and behold they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.”

It was because of these transgressions that the words “no remedy” were written in the closing chapter:

“And the Lord God of their fathers sent to them by His messengers, rising up betimes and sending; because He had compassion on His people, and on His dwelling place. But they mocked the messengers of God, and despised His words, and misused the prophets, until the wrath of the Lord arose against His people, *till there was no remedy*” (II Chron. xxxvi. 15, 16).

The word translated “remedy” is the Hebrew *marpe*, which is derived from the verb *rapha*, “to heal”. It forms one of the Jehovah titles, namely “Jehovah-Ropheka”, “The Lord hath healeth thee” (Exod. xv. 26). Healing is a figure used in the Scriptures to set forth salvation from sin, and the many miracles of healing found in the Gospels and the Acts have a threefold purpose. First, the immediate healing of the body; secondly, the setting forth in type of the greater, spiritual healing of salvation; thirdly, the exhibition of signs and wonders constituting evidence that the Son of God had come. Thus the cleansing of the leper, the restoration of hearing and of speech, the giving of sight to the blind, the feeding of the hungry, and the raising of the dead, all set forth in type the great salvation that the Lord had come to give.

Upon turning the page and opening the N.T. at the first chapter, we again meet with a genealogy. For the immediate purpose of his gospel, Matthew had no need to trace the Saviour’s earthly line back as far as Adam; it was sufficient that he demonstrated that this Child, whose birth at Bethlehem meant so much to His people and to the world, was in direct descent from David and from Abraham.

It is to the companion gospel of Luke that we turn for the Saviour’s unbroken line of descent through David and Abraham to Adam. An examination of these two genealogies cannot be made here: it falls better under the series now running through *The Berean Expositor* entitled “Time and Place”.

The essential contrast between the closing book of the Old and the opening book of the New Testament may be demonstrated thus:

Old Testament failure—

Genealogy. Adam, Abraham, David to Zedekiah.

“No remedy.”

The restoration proclaimed under Cyrus King of Persia.

Yet Israel was about to become *lo ammi*, “not My people”.

New Testament Victory—

Genealogy. Adam, Abraham, David to Christ.

“Save His people from their sins.”

Restoration in the Gospel proclamation, “God with us”.

It is very evident therefore that both in the Gospels and in the Epistles the incarnation, the coming into flesh of Him Who is over all, God blessed for ever, is shown to be at the very foundation of all our hopes.

We must therefore pursue this theme in further studies together, in which we shall discover that in Practical Truth as well as in Gospel, Doctrine and Dispensation, the glory of Him Who alone could bear the name Emmanuel, irradiates all with its glorious influence.

## **No.2. Emmanuel, and the Virgin Birth.** **pp. 193 - 196**

We have seen the fundamental importance of the doctrine contained in the name of Christ "Emmanuel", and must, before proceeding to consider its bearing upon Gospel, doctrine and practice in the N.T., give some attention to the O.T. prophecy which was fulfilled in the birth of Christ.

The section of Isaiah, which gives us the prophetic name Emmanuel, covers chapters vii. to ix. 7, and in these chapters the teaching of the prophet is made to revolve around children who are given as "signs".

SHEAR-JASHUB "The remnant shall return" (vii. 3). This child accompanied Isaiah when he sought to encourage Ahaz to "Take heed and be quiet", in face of the evil counsel of Syria, Ephraim and the son of Remaliah (vii. 4-9).

Isaiah appears to have entertained extreme doubt as to Ahaz and expressed his doubt in the words "If ye will not believe, surely ye shall not be established" (vii. 9).

To encourage Ahaz yet further in resisting the enmity of these confederate kings, he is called upon to ask a sign of the Lord, whether in the depth, or in the height above. He appears, however to have made up his mind, "he had a policy of his own and was determined to pursue it. He insisted on appealing to Assyria" (G. A. Smith).

"So Ahaz sent messengers to Tiglath-pileser, King of Assyria, saying, I am thy servant and thy son; come up and save me" (II Kings xvi. 7).

Upon the King's refusal to ask a sign, the prophet replies with the second great sign of the section, the sign of the Virgin's Son.

IMMANUEL "God with us" (vii. 14). We must give this sign closer attention, but will continue and record the third of these signs together with Isaiah's own comment and prophecy.

MAHER-SHALAL-HASH-BAZ "Haste, spoil, speed, prey" (viii. 1-4) which speaks of the coming of the King of Assyria and the spoiling of Damascus and Samaria.

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

Finally, in chapter nine, we have the glorious prophecy of Emmanuel more fully stated:

“For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace” (ix. 6).

Returning to the Emmanuel sign we observe that like many another Messianic prophecy it had an immediate fulfillment in the life of the hearers, and a fuller and future fulfillment in the Person of Christ. The immediate fulfillment is clearly indicated by the words:

“Before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings” (vii. 16).

This prophecy was fulfilled within two years of its utterance, as II Kings xv. 30 and xvi. 9 will show.

The reader may feel that his faith is subjected to a strain as he reads Isa. vii., “Behold, a virgin”. Are we to believe that on two occasions God miraculously brought about a virgin birth? And if we do so believe, does not this lower the uniqueness of the birth and person of the Redeemer? The answer to this problem is found by examining the actual words employed in the Hebrew O.T. and the Greek of the N.T.

The word translated “virgin” in Isa. vii. 14 is the Hebrew word *almah*, the word translated “virgin” in Matt. i. 23 is the Greek word *parthenos*.

*Almah* occurs in the Hebrew O.T. seven times: namely in Gen. xxiv. 43; Exod. ii. 8; Psa. lxxviii. 25; Prov. xxx. 19; Song of Sol. i. 3; vi. 8; and Isa. vii. 14. This word, while it may refer to a virgin in the strictest sense of the word, only means a young woman, a maiden, a damsel. There is, however, another word which does indicate a virgin in the strictest sense of the word, and that is *bethulah*. This word occurs also in Gen. xxiv. 16, where Rebekah is said to be a “damsel, very fair to look upon, a virgin”. Isaiah knew the word, and uses it five times in his prophecy. The Hebrew *bethulim* is translated “virginity”. “The Companion Bible” therefore, rightly comments “While every *bethulah* is indeed an *almah*, yet not every *almah* is a *bethulah*”.

The word “Virgin” in the strictest sense is reserved for the great fulfillment of this prophecy at the birth of Christ, there the N.T. reads *parthenos* (Matt. i. 23). “The word may, I think, be best derived from *paratheinai*, to lay up, set apart, and so allude to the *retired* life of *virgins* in the eastern countries, and among the Greeks” (Parkhurst).

This word is narrower than the Hebrew *almah* used in the seventh chapter of Isaiah and sets the seal of truth upon the miracle of the Virgin birth. This fundamental doctrine of Redemption is not taught by a matter of fact statement, but is forced upon the mind of the reader of the N.T. by a number of converging features.

First, there is the decisive word *parthenos*, a word that was not confined to one sex, but could be used of men as well as of women, the essential point in either case being

chastity, virginity. Then, there are a number of passages that reveal the presence of a miracle, although in themselves and taken separately they may not be considered of sufficient weight to prove the point. Let us note them.

(1) *The Genealogy of Matt. i., and its one departure from the normal.*—In this genealogy the word *gennao* “begat” “was born” occurs some forty times, and follows the course of nature as in any other genealogy—“Abraham *begat* Isaac” right on through the succeeding generations until the birth of Joseph, “Jacob *begat* Joseph”. At this point however a noteworthy departure is made from the ordinary method of notification, because a noteworthy departure from the normal had now to be recorded. Had the Lord Jesus Christ come into this world as every other child has come into this world, the genealogy would have continued “Jacob *begat* Joseph, and Joseph *begat* Jesus, Who is called Christ”, and the Christ of God would have been a man, a holy man, a blessed man, a glorious man, but a man and no more. His name would still have been “Jesus”, but His name could not also have been Emmanuel, “God with us”.

The last line of this genealogy makes a definite break in the natural sequence, “Jacob *begat* Joseph the husband of Mary, of whom (*feminine*) was born (*gennao*) Jesus, Who is called Christ”.

The “begetting” ends with the birth of Joseph. Man then stands aside, and for the first time the Mother stands associated with *gennao* alone and independent of the man. Earlier in this genealogy the names of several mothers are recorded, but they never stand alone, the word *gennao* always being attached to the father who is named, as for example “Booz *begat* Obed of Ruth” (Matt. i. 5). Here therefore is evidence that the birth of Christ was miraculous.

(2) *The natural perturbation of Joseph (Matt. i. 18, 19).*—Although Mary was espoused to Joseph, they had not actually come together as man and wife, consequently when it was discovered that she was with child, Joseph as a righteous man under the law, had no option but to divorce his wife—although being a kindly man he intended to do it privately. All this is perfectly natural, and were it on record that Joseph re-acted differently our suspicions would be justified.

As the words stand in the A.V. of Matt. i. 18, however, they do not make sense. If Joseph had discovered that Mary “was with child of the Holy Ghost” his questionings would have been answered before they arose. The note in “The Companion Bible” is worth recording\*.

[\* - “Now; or, But, in contrast with those mentioned in verses 2-16. Render: ‘The begetting, then, of Jesus Christ was on this wise (for after His mother was espoused to Joseph, she was found with child) of *pneuma hagion*.’ . . . . birth = begetting. Gr, *genesis*. Occ. Only here and Luke i. 14, used of the Father.”]

(3) *The natural perturbation of Mary (Luke i. 27-37).*—In this record Mary is not only called a virgin, but acts as one. She was “troubled” at the salutation of the angel, and expostulated with the angel in reply to the announcement that she should have a son. “How shall this be, seeing I know not a man?”

In both passages, Joseph and Mary are assured that the conception of this child upon which such mighty issues would hang was of the Holy Ghost, and that the “Holy thing Which shall be born of thee shall be called the Son of God” (Luke i. 35).

The parties most concerned in this great matter, were perfectly convinced and assured. Their characters, as given in the Scriptures show that they were honest, godly folk, and we are therefore confronted with two alternatives. Either we accept the testimony of the Scriptures, and believe unreservedly in the miracle of the virgin birth, and all the consequent doctrines and blessings that flow from it, or we reject the statements of Scripture, are left with a Saviour, Who being of the fallen line of Adam, *must need a Saviour Himself*, before He could undertake the Salvation of the world. With the rejection of the testimony of the first chapter of Matthew all the subsequent teaching comes to nothing. We are left with ashes and dead sea fruit, the name Emmanuel is a mockery, and we are of all men most miserable.

This “sign” of Isa. vii. 14, was indeed “in the depth” as “in the height”, as verse eleven puts it, for what could be deeper than the Saviour’s condescension when He laid aside His glory to take upon Himself the form and fashion of a man, and become the Virgin’s Son?

We therefore rejoice that in the Person of Christ, the Virgin’s Son, we have the fullest realization of the prophetic Name “God with us”.

### **No.3. “With us” in our experiences in this world. pp. 218 - 221**

There is a world of comfort in the word “with”. Many a time when we have prayed for friends and loved ones in distress and trouble, and not knowing how to frame our petition, we have fallen back on the simple request to the Lord, “be with them”, knowing that this blessing of personal fellowship with the God of all grace, would sanctify the deepest distress and give grace to overcome in every difficulty.

We turn the page of our Bible, and from contemplating the chapter that tells us that “The begetting of Jesus Christ was on this wise” we look at the succeeding chapter that tells us of the actual birth at Bethlehem and the things that happened to the infant even in such tender years, that this child was living up to the great title “Emmanuel” or must we wait until He comes to the cross and becomes the bearer of our sin? We remember that the name Emmanuel is associated with the fulfillment of prophecy, and our eye is caught in Matt. ii. with the recurring phrase, “and it was fulfilled”, as it is associated with the birth at Bethlehem, the departure to Egypt, the massacre of the innocents, and the character and condition of Nazareth (Matt. ii. 5, 6, 15, 17, 18, 23).

Bethlehem is the “city of David” and it was meet that David’s greater Son should be born there, but we observe that lowliness, not greatness is attached to the place of Emmanuel’s birth. In Luke’s record, we find that the infant Christ is laid in a manger, because there was no room in the inn (ii. 7), and in Matthew’s account note is taken of the fact that Bethlehem is “least among the princes of Judah”. The reader may object at this point and point out that Matt. ii. 6 does not say that Bethlehem “was least”, but “art not the least”. If we consult the original passage in Micah v. 2 we shall read:

“But Thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me, that is to be ruler in Israel,”

and will find that the passage quoted in Matt. ii. 6, does not agree verbally with either the Hebrew original or the LXX translation of Micah v. 2. What we must remember here is that Matt. ii. 6 records the immediate response of the chief priests and scribes to the question put by Herod. It is apparently a quotation made off hand and from memory, which true in general, must not be used to set off the original which they failed accurately to quote. “Ephratah” is paraphrased by “in the land of Judah” and this is true. There was another Bethlehem in Zebulun (Josh. xix. 15). In all probability Herod had never heard the ancient name Ephratah, and the Scribes were justified in translating the intention of the prophet into terms understandable by the king. The alteration also of the word “thousands” to “princes” is to be explained in the same way. The word translated “thousand” also meant a family, as the LXX renders Judges vi. 15, where Gideon says “my family (lit. thousand) is poor”; or again in I Sam. x. 19 where Samuel calls upon the people to present themselves “by your thousands”, i.e. families. The scribes therefore were translating again freely for Herod’s benefit.

However, it is in the next quotation from the prophets that the blessed fullness of the idea “God with us” begins to be made manifest. Joseph is warned in a dream that Herod would seek the young child’s life and is instructed to flee to Egypt, where the King’s writ did not run, “And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, out of Egypt have I called My Son” (Matt. ii. 15). This passage is quoted from Hosea xi. 1:

“When Israel was a child, then I loved him, and called my son out of Egypt.”

Unlike the quotation of the Scribes of the prophet Micah, this is a true translation of the words of Hosea xi. 1. The problem attaching to this quotation does not reside in the citation, but in the interpretation or application of the prophet’s words to Christ. As the words stand in Hosea they are not a prophecy of the future but a statement of historical fact. Israel were in Egypt suffering under the bondage imposed by Pharaoh. The Lord looked with love upon this infant nation which He had chosen and called out of Egypt, giving them the title “Son”, saying:

“Israel is My son, even My firstborn, and I say unto thee, Let My son go” (Exod. iv. 22, 23).

It is evident both in the reference before us, and in the other allusions to Egypt made by Hosea, that Egypt is referred to as a type (Hosea ii. 15; vii. 11,16; viii. 13; ix. 3, 6; xi. 1, 5, 11; xii. 1, 9, 13; xiii. 4).

“As in the day when she came up out of the land of Egypt” (Hos. ii. 15) links Israel’s first deliverance with his future restoration.

Egypt in Scripture stands for the world in its apparent independence of God. Unlike other lands that depend upon the rain of heaven, Egypt has no rain, but is dependent upon the river Nile (Zech. xiv. 18). The Nile like every other river is fed by the rain of heaven, but it is not manifestly so in the case of Egypt and so becomes a type. Egypt, at the time of the oppression was ruled by “another king who knew not Joseph”, and who made Israel’s lives bitter with hard bondage, and eight times in Egypt called in the law “the house of bondage”. Not only was Egypt a type of the world in its oppressing and persecuting attitude, but it is also set forth as a type of false security that it offers to the vacillating faith of tried believers. Abraham, the father of the faithful felt its attraction (Gen. xii. 10), and Isaiah reprimands the tendency of Israel “to trust in the shadow of Egypt” (Isa. xxx. 3; xxxvi. 9), calling Pharaoh in whom they trusted “a broken reed”. John in the apocalypse calls the city in which the dead bodies of the two witnesses lie “The great city which spiritually is called Sodom and Egypt where our Lord was crucified” (Rev. xi. 8).

Returning to the second chapter of Matthew we observe that the passage from Hosea is not quoted when Joseph responded to the call “Arise and take the young child and his mother, and go into the land of Israel” (Matt. ii. 21), the prophet’s words are recorded upon the leaving of the land of Israel and the entry into Egypt. Why is this?

This sojourning of Israel in the land of bondage was prophesied before Israel as a nation existed. It is implied in the terms of the promise made by God to Abraham as recorded in Gen. xv.:

“And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they serve, will I judge: and afterward shall they come out with great substance . . . . in the fourth generation they shall come hither again: FOR THE INIQUITY OF THE AMORITES IS NOT YET FULL” (13-16).

Israel’s sojourn in the land of bondage was not simply for their own sakes, or for their own deeds, it was because a period had been set for the filling up of Canaanite iniquity, who in their turn shadow forth the fallen principalities and powers, satanic usurpers, who have yet to be cast out and dispossessed under the true Joshua, the great Captain of the Lord’s Host.

Every “son” finds himself in “Egypt” and his full redemption cannot be entered until the iniquity of the great spiritual Amorite is fulfilled. Into the sorrows and the straitness that such an age purpose must entail, the “Son of God” entered, so that He may be “with” every son that He came to redeem and share with every trial of life’s waiting season.

Another answer is given to the problem set by this quotation from Hosea, by the use of the Greek word *hina*, “in order that it might be fulfilled” (Matt. ii. 15). The infant Christ went down into Egypt “in order that” He might be called out of it! Badly stated thus, the

reason seems inadequate and none too serious, but stated with understanding it yields precious truth.

Why was it necessary that Christ should go down into Egypt? Why necessary that He should be called out of Egypt? The answer is in the name Emmanuel “God with us”. He came in the likeness of sinful flesh into this world of sin and shame, and in the course of His sinless pilgrimage from cradle to cross, He traversed all the roads that the weary feet of His people have walked. Tempted as we are tempted, hated, despised, misunderstood, forsaken, He knows by living sympathy and experience every step of the pathway.

When we read Matt. ii. 15 with anointed eyes, it is seen to be one facet of the glorious jewel exhibited in Heb. iv. 15, “we have not an high priest which cannot be touched with the feeling of our infirmities; but was *in all points*\* tempted as we are, yet without sin”.

[\* - See series of articles “Tempted in all points” in *The Berean Expositor*, Volume XXXIII.]

#### **No.4. “With us” in temptations. pp. 231 - 233**

A series of articles will be found in Volume XXXIII of *The Berean Expositor* devoted to the exposition of the words of Heb. iv. 15, “Tempted in all points like as we are”. The whole series can be considered as a discussion of one aspect of the glorious purpose enshrined in the title Emmanuel, God with us. It is not our intention to repeat what we have already published, but to draw the attention of the reader to the aspect of the lesson which comes before us in the fourth chapter of Matthew. Christ in sympathy with His people was “called out of Egypt”, Christ in fellowship with His people is tempted in the wilderness.

“Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil. And when He had fasted forty days and forty nights, He was afterward an hungered.”

There is a closer relationship in the typical teaching of the wilderness as set over against Egypt than at first seems apparent. He Who called His Son *out of* Egypt, called him *into* the wilderness.

“The Lord God of the Hebrews hath met with us; and now let us go, we beseech thee, three days journey into the wilderness, that we may sacrifice to the Lord our God” (Exod. iii. 18).

Many who read the word “wilderness” in the Scriptures conjure up a sandy waterless desert, but this is not the chief meaning of the word wilderness, although of course some wilderness or parts of them, may be sandy waterless wastes.

While Israel were miraculously fed by the manna during their forty years wandering in the wilderness, we read of no such miraculous provision for the flocks and herds that accompanied them, yet they lived and thrived throughout that trying period. Some wilderness were “great and terrible”, some were described as “waste howling” wilderness but the basic meaning of the word wilderness is not that of scorched arid desert, neither is the typical and spiritual meaning to be found in such a condition. The main word translated “wilderness” in the O.T. is *midbar*, which is derived from *dabar* “to lead or to drive” as cattle. Gesenius defines the word as “an uninhabitable plain country, *fit for feeding flocks*, not desert, *a pasture*”.

So we read in Joel ii. 22 “the pastures of the wilderness do spring”, as in Psa. lxxv. 12 we read “Thou crownest the year with Thy goodness; and Thy paths drop fatness. They drop upon the pastures of the wilderness”, and in Isa. xlii. 11 “let the wilderness and the cities thereof lift up their voice”.

The English word retains something of the primitive idea as may be seen by examining its composition and origin. It is composed of the word “wilder”, a shortened form of “wild deer”, and our forefathers when laying out a garden often set aside one portion called a wilderness, so that it may grow in unchecked luxuriance—never that it may become a desert.

The Greek word translated “wilderness” is *eremos* which is derived from *eremoo* “to make desolate”. The word however sometimes denotes no more than *uncultivated ground* used as a *common or pasture* in distinction from *arable* and *enclosed land* (“Shaw’s Travels”, and Doddridge on Luke xv. 4).

“The wilderness of Judaea” (Matt. iii. 1) does not mean a country absolutely desert and uninhabited, but only little cultivated and thinly inhabited, as in Josh. xv. 61, 62.

We come now to the passages that provoked this inquiry. The Lord demanded of Pharaoh through Moses saying:

“The Lord God of the Hebrews hath met with us; and now let us go, we beseech thee, three days journey into the wilderness, that we may sacrifice to the Lord our God” (Exod. iii. 18).

The essence of this demand is discovered in the contrast that is intended between the sophistication of Egypt and the primitive uncivilized nature of the wilderness; Egypt famed for its “wisdom” (Acts vii. 22) which Moses had to unlearn in the “desert” or “wilderness” (Exod. iii. 1); Egypt noted for its temples, its pyramids, its sphinx, its gods; Egypt in which even the Israelites trusted sometimes rather than in the Lord, so much so that Isaiah had to say “now the Egyptians are men, and not God” (Isa. xxxi. 3); Egypt the type of the world in its apparent independence of rain from heaven (Zech. xiv. 18, 19). In contrast with Egypt, Scripture places the wilderness, a place unspoiled by the hand of man, a place where one could meet with God undisturbed by the deadening distractions of so called civilization.

It may or may not be waste and howling, it may be a place where sheep could be pastured, the essence of the type lies in the extreme contrast that exists between “the wild” and “the cultivated”, the unspoiled and natural, as over against the sophisticated and the artificial. In the wilderness man soon learns that he does not live by bread alone, but city life spreads a veneer over the curse, blunts its edge, so that man feels less dependent upon God and more likely to trust in civilization.

If we can carry with us the essential meaning of the WILderness and keep it in contrast with the high civilization of Egypt and all that Egypt typifies we shall arrive at a truer conception of the typical meaning of Israel’s wilderness experiences, than if we allow our minds to be dominated by the idea of a desert in the generally accepted sense of the word.

It was into this experience that is the portion of every redeemed child of God, that He Who was Emmanuel, entered at the beginning of His public ministry.

It is well known to every student of the Word that the order of the temptations as found in Matt. iv., differs from the order as found in Luke iv., and moreover, that there are other differences, for example, where Luke speaks of a stone and bread in the singular, Matthew uses both words in the plural.

There are three ways in which this variation in the order of the temptations may be explained:

- (1) That one or the other, and possibly both records are untrustworthy. This is the attitude of the Sceptic, and is only stated here, to be resolutely set aside.
- (2) That both records are true, and that on two occasions during the forty days trial the Devil tempted the Lord with these three temptations, adopting slightly different language and approaching Him in a different order. This is the conclusion of “The Companion Bible” and is fully worked out in Appendix 116.
- (3) There is another point of view however. Any comparison of any two Gospels will bring to light the fact that what we think of as the historical order of events was not so considered by ancient writers, but that the logical order and spiritual significance was of far great importance.

To take an extreme and entirely unconnected example. It is evident by comparing Gen. x. and xi. that the dispersal at Babel must have come before the occupations of the various lands “after his tongue”, for Gen. xi. assures us that “the whole earth was of one language, and of one speech”.

Luke is the only writer who has assured us that he undertook to “set forth in order” the happenings he records, consequently we can easily believe that what we read in Luke’s account is the actual historical sequence of events, but that Matthew, because of the kingdom aspect of his account, places the temptation concerning “the kingdoms of the world” as a climax. While, in the circumstances, it is impossible for any one to

dogmatize in such matters, no essential truth is touch whether we believe the interpretation suggested under (2) or (3).

The essential feature that emerges for us, in our consideration of the bearing of the name Emmanuel, God with us, is that though the Saviour, in the right of His Godhead could have withered Satan at a glance, or blasted him with a word, He used no other weapon in this conflict than the humblest of His followers can use at any time. Three times He is tempted, and three times He met the temptation by the words "It is written". He was indeed "with us" in this unequal strife, and revealed not His own intrinsic omnipotence but the omnipotence of the Word of God.

Adam the first man was similarly tempted, but tempted in a garden of plenty, and miserably failed. Christ Emmanuel the seed of the woman, gloriously triumphed in a wilderness.

Israel were sorely tempted in a wilderness for a period of forty years, but had an unbroken supply of manna throughout their wanderings; Christ had nothing during the forty days yet triumphed. He is "with us" in our Egyptian bondage, He is "with us" in our wilderness temptations. Blessed be God for His unspeakable gift, Emmanuel, God with us.

## **EPHESIANS.**

“To make all men see what is the dispensation of the mystery”  
(Eph. iii. 9, R.V.)

### **No.19 The Muniment Room (i. 3 - 14). The Threefold Charter of the Church.**

#### **The Work of the Son (i. 7 - 11).**

#### **Redemption.**

**pp. 1 - 5**

It is the delightful paradox of the gospel of grace, that “Redemption is so costly, that it must be free!” The freeness of our salvation must ever be uppermost in our preaching to the unsaved, and in our thanksgiving for our own gratuitous acceptance. The words “not of works”, “without money and without price”, come spontaneously to mind. The Psalmist said concerning those who trusted in their riches:

“None of them can by any means redeem his brother, nor give to God a ransom for him . . . . that he should still live for ever and not see corruption” (Psa. xlix. 7, 9).

Verse eight reads “for the redemption of their soul is precious, and it ceaseth for ever”. Dr. W. Kay renders this latter clause “and for ever unachievable”, lit. “it ceaseth for ever” or “one must cease (from that attempt) for ever” (LXX *kai ekopiasen*). The Prayer Book version reads “he must let that alone for ever”. The fact that redemption is free, without money and without price, must not blind our eyes to the equally important fact, that the Lord Jesus Christ is God’s “unspeakable gift”. To every believer comes the challenging question:

“What? know ye not . . . . that ye are not your own? For ye are bought with a price”  
(I Cor. vi. 19, 20).

To every redeemed sinner comes, with the full assurance of perfect acceptance, the consciousness of the price that was paid:

“Ye were not redeemed with corruptible things, as silver and gold . . . . but with the precious blood of Christ” (I Pet. i. 18, 19).

Redemption is the work of “The Son”, for a principle is involved that necessitates the incarnation as a prerequisite to redemption. This principle is not categorically stated in Scripture but is implicit in several passages, among which are the following:

“It is not possible that the blood of bulls and of goats should take away sins” (Heb. x. 4).

“This” as Dr. Owen says “is the last determinate resolution of the Apostle concerning the insufficiency of the law and its sacrifices for the expiation of sin”. These sacrifices had a value in that they set forth in type the one great and all sufficient sacrifice that

Christ would offer in the fullness of time. “It is possible that things may usefully represent, what it is impossible that in and by themselves they should effect” (Dr. Owen). Following on the statement that it is not possible that the blood of bulls and of goats should take away sin, we have the Saviour’s own intervention:

“A body hast Thou prepared Me . . . . we are sanctified through the offering of the body of Jesus Christ once for all” (Heb. x. 5, 10).

This testimony is not limited to the early ministry of Paul, it is given a prominent place in that epistle of the Mystery, Colossians:

“In the body of His flesh, through death to present you” (Col. i. 22).

The impossibility that is announced in Heb. x. 4 is made understandable by a reference to resurrection, which most surely includes redemption:

“For since by man came death, by man came also the resurrection of the dead” (I Cor. xv. 21).

And so, it was necessary that the Saviour be man, and have a body of flesh and blood, nothing less would avail. “Nothing less”, of a truth, but how much more than a mere man was demanded by the nature of things. Redemption is set forth in the typical teaching of the Old Testament and foremost among these types, and one that is evidently in view in Eph. i. 7, as we shall see presently, is that of “The Lamb”. The blood of lambs however come under the same restriction as that of bulls and goats, consequently, another and fuller type of the Redeemer is set forth in the Old Testament as “The Kinsman Redeemer”. This aspect of redemption will fall better into place when we arrive at the fourteenth verse, and so with the recognition that whatever type we may employ, redemption can only be the work of “The Son”, let us turn our grateful and worshiping attention to the passage before us. In the preceding article we have set out the alternation of the theme of Eph. i. 7-9 and have suggested that while redeeming grace “abounds toward us”, the reference to “prudence” belongs not to redemption but to the subsequent making known of the mystery of His will.

“In Whom.” Some commentators render these words “by Whom” and apart from the bearing and demands of the context, either translation may be the true one. But translators cannot ignore the context without loss and damage. “In Whom” must of necessity refer back to “in the Beloved” (6), and is but another link in a chain made up of the Greek preposition *en* that binds this section of Ephesians together. Let us note the recurrence of this preposition and for the sake of clearness, let us translate every reference by the one word “in”, whether that translation makes good English or not. The saints which are IN Ephesus . . . . IN Christ Jesus . . . . blessed IN all spiritual blessings IN heavenly places IN Christ, according as He hath chosen us IN Him, that we should be without blame before Him IN love, IN which He hath made us accepted IN the Beloved IN Whom we have redemption. One of the outstanding testimonies of Paul are those doctrines and blessings which come to the believer “in Christ”.

To the Gentile, “in Christ” is set over against “in Adam”, to the Jew, in addition to being like the rest of mankind in Adam, he had been baptized into Moses and the term “in Christ” had to do double duty for the Jewish believer. To canvass the New Testament and to collect and arrange the many references to “in Christ”, while being a profitable study, seem too vast an undertaking for so limited a space, that we give as a specimen “in Christ” as it is found in the epistle to the Ephesians. Even with this limitation to our field of search, we shall be surprised doubtless with both the number of passages quoted and the riches which they reveal. For the present, we will not discriminate between the various titles of the Lord, but include them all under one head, although, in Christ differs a little from in Christ Jesus, even as both differ from in the Lord, or in Jesus. Here then is the list of occurrences. The faithful in Christ Jesus. All spiritual blessings in heavenly places are in Christ. We are made accepted in the Beloved, in Whom we have redemption. All things in heaven and on earth are to be headed up in Christ, in Whom we have obtained an inheritance. Trust is in Christ, in Whom we are sealed. Faith is in the Lord Jesus, and the spirit of wisdom and revelation is granted in the acknowledgment of Him. Resurrection power associated with believing was wrought in Christ. Not only so but the believer is made to sit together in heavenly places in Christ Jesus, and in the ages to come God will show His kindness toward us in Christ Jesus. Works are excluded as a basis of salvation, we are rather His workmanship, created in Christ Jesus. The Gentiles who once were hopeless, in the flesh and in the world, are now in Christ Jesus made nigh. He abolished in His flesh the enmity, to create in Himself of the twain one new man. In Whom the building grows unto an holy temple in the Lord, in Whom we too are builded together. All this is in harmony with the promise and the purpose of God in Christ Jesus, in Whom we have boldness and access, all of which leads to glory in the church in Christ Jesus, and so to the conclusion of the doctrinal portion of this epistle. Practice is not to be thought of however in any other sphere than in Christ and Paul speaks of himself as the prisoner in the Lord, he testifies in the Lord, and reminds the reader that he had been taught as the truth is in Jesus. Even the words of forgiving grace “for Christ’s sake” can be rendered “be generous to each other as God has been generous to you in Christ”. These believers were now light in the Lord, worship is in the name of the Lord Jesus and obedience rendered to parents was rendered to such in the Lord. The warrior for Christ was made strong in the Lord and the commendation of Tychicus as a faithful minister in the Lord, rounds off these wondrous references to a wondrous sphere. It will be observed that the first reference is to those who were “faithful” in the Lord. There does not seem to be any point in giving the long string of chapter and verse, any reader of the epistle will find these passages without difficulty. Twenty-six references to this blessed sphere are recorded in the doctrinal portion, and nine in the practical, making thirty-five in all. Quite apart from the effect on the mind that the rich variety of grace that is brought to light in these references produces, such a number of passages must impress us by their very quantity.

Redemption is in Him, in Whom every promise finds its fulfillment, every blessing its enjoyment, every aspiration its realization. In Him as the one Mediator God and man meet, and in Him the conflicting parties of the Acts period find their peace.

“In Whom we have redemption.” In strong contrast with the alien position of the Gentile by nature who was in a state described as “having no hope”, these believers “have” redemption, even as they “have” access and “have” boldness. The extremely useful office which the verb “to have” fulfils as an auxiliary may obscure a little its primitive force which is that of possessing and holding. We can say “I have lost a penny” without any sense of contradiction, the auxiliary here, having lost its prime meaning, but where it is used in its original intention, to have is to hold and to possess. As John has declared when speaking of eternal life “He that HATH the Son HATH life” (I John v. 12), and it would be quite as true to say “He that hath the Son”, hath peace, or redemption or any other of the blessings that flow to us in grace as a consequence of His finished work. When this great fact becomes a reality to the believer, he will see that redemption cannot be looked upon merely as a price paid on our behalf by someone else, but that it involves either by reckoning or by some other process yet to be discovered and revealed, that there is an intimate relationship indicated by this work of redemption, it is not only “in Him” that we have it, but severed from Him it can never be enjoyed. This feature will come out more clearly presently when we are examining the references which associate the redeemed sinner “with” Christ in His death and resurrection, an aspect of redeeming love which carries us a stage further than this initial aspect set forth here in Eph. i. 7.

“Redemption.” Redemption in the Authorized Version is the translation of the Hebrew words *geullah* a redemption by a kinsman, who is the *gaal* or kinsman redeemer, or of *peduth* and *pidyom*, a word that means primarily to make a division or a difference. In the New Testament redemption is the translation of either *lutrosis* or *apolutrosis*, both of which are compounds of *luo* “to loose”. In addition the verb “to redeem” translates the Hebrew *padah* “to free”, *paraq* “to break off” and *qanah* “to acquire”, while in the New Testament we have in addition to *lutroo* and *lutrosis*, words of special import implying the paying of the price necessary to set a slave free, namely *agorazo* and *exagorazo*. The very recording of these precious terms illuminates the essential characteristics of scriptural redemption, but we are sure that no reader would be satisfied if we left the matter here. There is enough matter of solid worth in the examination of this one great term, upon which all our salvation and subsequent hopes are built, to justify the devotion of a complete article to its exposition. Rejoicing therefore in our present knowledge namely that *in Him we have* redemption, we must now address ourselves to a fuller understanding of that which is not only ours in Him, but ours by precious blood, and not only ours through precious blood, but ours in such a way that it leads to the inestimable benefit of the forgiveness of sins through matchless grace.

**No.20 The Muniment Room (i. 3 - 14).  
The Threefold Charter of the Church.**

**The Work of the Son (i. 7 - 11).**

**Redemption.**

**pp. 21 - 24**

In our last article we enumerated the basic Hebrew words used in the Old Testament and the Greek words used in the New Testament for redemption, but reserved their examination for the present study.

Taking the Old Testament first, we have the Hebrew *gaal* and its derivatives *geullah*, *peduth* and its derivatives *pidyom* and *padah*, and finally *paraq* and *qanah*; the Greek *lutroo*, and its derivatives, and *agorazo* and its compound *exagorazo*. Let us give our close attention to these terms for they speak of things which, like the love that prompted them, passeth knowledge.

*Gaal*. The earliest reference to a *goel* or a “kinsman-redeemer” (see the spelling suggested in “The Companion Bible”) is that of Job xix. 25 “I know that my Redeemer liveth” and under the operation of the law given by Moses, the necessity of such a redeemer was intensified. The land of Canaan differed from all other lands in this, that it was in a peculiar sense “The Lord’s”, and certain laws such as the observance of the Sabbath year, in which no sowing or cultivating were permitted, would of necessity call for some “release” in connexion with debts, and although the land was given to Israel as an everlasting inheritance, the human incidence of death, childless marriage, forfeiture and the pledge of bond service, all called for the interposition of the *goel*, the kinsman-redeemer, the one that had right to redeem, he who, as “the husband’s brother” could marry his brother’s childless widow and so raise up his name from the dead, that his name be not blotted out in Israel. Added to this was the office of Avenger of Blood. We have not given chapter and verse for all these details, but the reader will readily discover the proofs of these assertions for himself. We will however give a few specimen quotations to show the usage of the word *gaal*. The book of Ruth is particularly rich in its use of this Hebrew word, where it is translated “next kinsman”, “near kinsman”, “one who has the right to redeem” and “redeem” (Ruth ii. 20; iii. 9, 12, 13; iv. 4). The Jubile laws given in Lev. xxv. use this Hebrew word for the “purchase” or the “redeeming” of a house or person. The office of the Avenger of Blood is described fairly fully in Numb. xxxv. and it is this self same word that is used of the Lord Himself in every reference to the “Redeemer” in the Authorized Version of the Old Testament. This fact of itself demands a miracle, the miracle of the incarnation. For if the scriptural Redeemer be God (Isa. xliii. 14; xlv. 6; liv. 5) and at the same time a next of kin to man, then nothing less than “God manifest in the flesh” can satisfy all that is demanded. If the Lord Jesus Christ be the Redeemer, He must be both God and Man or the Scriptures will be broken and we left without a Saviour.

*Geullah* occurs eight times in Lev. xxv. translated “redemption” and “redeem”, twice in Ruth, namely in iv. 6 “my right” and iv. 7 “redeeming”, twice in Jeremiah, namely in xxxii. 7, 8 and once in Ezekiel, namely in xi. 15 where it is translated “kindred”.

The words *peduth*, *pidyom* and *padah* which are translated “redeem” have as their root meaning, separation or division. We remember the name of the land *Padan-Aram*, which in the LXX becomes *Mesopotamia* and in both languages indicates the land severed off by the two rivers, the Euphrates and the Tigris. So where the Hebrew of Isa. xxix. 22 reads *padah* “redeem” the LXX reads *aphorizo* “to separate”. It is this word which is used by the Psalmist when he said:

“None of these can by any means redeem his brother” (Psa. xlix. 7).

and in Job when we read:

“Deliver him from going down to the pit” (Job xxxiii. 24).

It is the “redemption” money of Numb iii. 49 and the “ransom” of Exod. xxi. 30. The word is used with special regard to its double significance in Exod. viii. 23:

“I will put a *division* between My people and thy people.”

Added therefore to the rich teaching already imbedded in the doctrine of the Kinsman Redeemer is this thought of the complete distinctiveness or separation that redemption implies, together with a sense of cost.

*Paraq* means primarily “to break” and passing by the ideas of kinship and separation emphasizes the mighty power that was put forth to deliver the Lord’s people from the hand of the enemy (Psa. cxxxvi. 24).

*Qanah* is only translated “redeem” once, namely in Neh. v. 8, it is rendered many times “buy” and “purchase” in connexion with the exercise of the right of redemption as in Ruth iv. 4, 5, 8 and we are reminded in the New Testament that the redeemed have been “bought with a price”.

Coming now to the New Testament we have two words to consider. *Lutroo* and its derivatives, and *agorazo* and its derivative.

*Agorazo* speaks of the market place, where buying and selling proceeded and it is used of buying fields, victuals and other every day commodities, then of that great transaction whereby we are “bought with a price” (I Cor. vi. 20) and so of those who were “redeemed” (Rev. v. 9; xiv. 3, 4). *Agorazo* is used for the purchase of slaves in the will of Attalus iii., B.C.133, and the words “bought . . . . with a price” are written on the polygonal wall of Delphi in an inscription setting forth the freeing of a slave between the years B.C.200-199 *Exagorazo* “to buy out of the market place” is found in Gal. iii. 13; iv. 5; Eph. v. 16 and Col. iv. 5. In Galatians the allusion is to the freeing of a slave upon the payment of a price, in Ephesians and Colossians, in the phrase “redeeming the

time”, the references is still to the market place, but in the sense of “forestalling”, being as keen for the Lord as those who queue up at the bargain counter.

This leaves the word *lutroo* and its derivatives. Let us trace the usage of this word from its primitive source, *luo*. This word means *to loose* as opposed to *deo* to bind, and is used of the loosing of a colt, of the string of the tongue, then by an easy transition, for the loosing of souls from the bondage of sin, for the “breaking” of a commandment, for the “breaking down” of the middle wall of partition, and for the “melting” and “dissolving” of elements with fervent heat.

*Lutron*. We now come to the means of loosing, and here the reference is entirely to the sacrificial loosing from sin, it is translated “ransom” in Matt. xx. 28 and Mark x. 45 where it is followed by the preposition *anti*, the preposition of equivalence. In I Tim. ii. 6, the preposition is incorporated with the word *lutron*, and followed by *huper* “on behalf on”. *Lutron* always means “the price paid for the liberation of those in bondage”, and is employed by the LXX as a translation of the Hebrew *gaal* in Lev. xxv. 51 and elsewhere. Matt. xx. 28 carries the typical teaching of Num. xxxv. 31 over into Christian reality. *Lutroo* literally means “to bring forward a ransom” the active being used not of him who gives, but of him who receives it, hence “to release on receipt of a ransom”. In the middle voice it means “to release by payment of a ransom, to redeem”, and in the passive “to be redeemed, ransomed” (Cremer). There are three occurrences in the N.T.:

- “He which should have redeemed Israel” (Luke xxiv. 21).
- “That He might redeem us from all iniquity” (Titus ii. 14).
- “Ye were not redeemed with corruptible things” (I Pet. i. 18).

*Lutrosis* is the consequent redemption, the act of freeing or releasing by a ransom (Luke i. 68; ii. 38; Heb. ix. 12). *Lutrotes* is of necessity the redeemer and liberator, and is referred to Moses in Acts vii. 35.

*Apolutrosis* or “releasing by ransom” (Exod. xxi. 8). It is used in Luke xxi. 28 for the national redemption already referred to in Luke i. 68; ii. 38 and in xxiv. 21, and in Heb. xi. 35 of release from suffering and persecution, the remaining eight references having a direct bearing upon redemption by sacrifice. We give the eight references here:

- “The redemption that is in Christ Jesus” (Rom. iii. 24).
- “The redemption of our body” (Rom. viii. 23).
- “Who of God is made unto us . . . . redemption” (I Cor. i. 30).
- “In Whom we have redemption” (Eph. i. 7).
- “The redemption of the purchased possession” (Eph. i. 14).
- “Sealed unto the day of redemption” (Eph. iv. 30).
- “In Whom we have redemption” (Col. i. 14).
- “For the redemption of the transgressions” (Heb. ix. 15).

Here, it will be seen that redemption in all its aspects is presented. Redemption from sin and from death, and the future redemption of the purchased possession. The two references in Eph. i. 7, 14 stand related together as the Passover in the book of Exodus, is to Kinsman Redeemer in the book of Ruth. Eph. i. 7 being the initial redemption by

blood, bringing with it forgiveness, Eph. i. 14 being the concluding redemption bringing with its entry into our inheritance in resurrection. When therefore the Apostle penned the words “in Whom we have redemption” all that we have seen and more is to be found in these most wonderful types which are intended by him in the adoption and perpetuation of this sacrificial term. This Redeemer was indeed a Kinsman-Redeemer, a ransom had been paid and a release effected. There are some who while going as far with us in this matter, hesitate to endorse in its fullness the Old Testament sacrificial system, and would indeed suggest that here, in this most spiritual of all Paul’s epistles, the grosser and lower aspects of the Old Testament ritual, right and proper though they may have been in the age when they were instituted, must be left behind as we contemplate all *spiritual* blessings as our lot and portion. This however is shattered by the fact that Paul unhesitatingly and of purpose adds the words “through His blood”, before he proceeds to the forgiveness of sins, and not only so, he repeats himself in Col. i. 14, as though he would say as he did another context “as we said before, so say I now again”. A reading of these two epistles of the Mystery, Ephesians and Colossians, will reveal that even though our blessings are “all spiritual”, even though our sphere is in “heavenly places”, even though we were chosen before the foundation of the world that we should be “holy”, our access to these blessings, our meetness for such a sphere, is provided for us, as it must be provided for any believing sinner of whatever calling or sphere, by the sacrificial offering of the Saviour. It is true not only for the Hebrews, but for the Gentiles, that “without the shedding of blood is no remission”.

There are four references to the blood of Christ in the epistles of the mystery, which we should keep before us.

- A | Eph. i. 7. Redemption through His blood—forgiveness.
- B | Eph. ii. 13. Far off ones made nigh . . . so making peace.
- A | Col. i. 14. Redemption through His blood—forgiveness.
- B | Col. i. 20. Peace made, all things reconciled.

It will be seen from these references that even though the number is small, that they cover the two great categories, namely Redemption that is FROM (Eph. i. 7; Col. i. 14), the deliverance aspect, and the Reconciliation which is TO, the subsequent access and acceptance. It is important that we do not stress the one to the exclusion or minimizing of the other. God did not lead Israel out of Egypt only to abandon them on the shores of the Red Sea, and again, God did not speak of tabernacle, priest and access, until the initial redemption from Egypt had been accomplished. It requires both the redemption *out* of and reconciliation *unto* to embrace the blessings that flow to the believer “through His blood”. The specific blessing “the forgiveness of sins” is too precious and too important to be dispatched in a few lines—let us approach this most vital and gracious provision with expectant hearts and consider it in our next article.

**No.21 The Muniment Room (i. 3 - 14).  
The Threefold Charter of the Church.**

**The Work of the Son (i. 7 - 11).**

**Forgiveness.**

**pp. 61 - 64**

We remind our readers that Eph. i. 3-14 is the charter of the church and provides the documents that relate to our high calling, inheritance, release, adoption, seal and earnest. In our last article we were occupied with the fact that Redemption is necessary and has been provided in order that all the gracious provisions of our Father's will may be enjoyed. The first result of this Redemption is given both in Ephesians and Colossians as "the forgiveness of sins", and to this most gracious theme we now address ourselves. Again, in order to realize something of the teaching of Eph. i. 7, we must include in our survey the Hebrew words that are employed in the Old Testament, the meaning of which is carried over into the Greek of the New.

*Forgiveness.* This word translates the Hebrew *selichah* (Psa. cxxx. 4) which means "a sending away", and is derived from *salach* in Psalm ciii. 3. Other words used are *kaphar* "to cover", the word which gives us the Old Testament term "atonement", *nasa* "to lift up", "to bear", "to carry". The New Testament words are *apoluo* "to loose away" (Luke vi. 37), *charizomai* "to be gracious to" (Eph. iv. 32), *aphesis* and *aphiemi* "to send or to let off or away". The word used in Eph. i. 7 is *aphesis*, "a discharge", "a setting free as of a prisoner", "the putting away as of a wife" (Exod. xviii. 2) or "the remission of a debt" (Deut. xv. 3). In the New Testament *aphesis* speaks of (1) the remission or forgiveness of sins (Matt. xxvi. 28; Heb. ix. 22; Acts xxvi. 18, &c.), and (2) deliverance, or setting at liberty of captives (Luke iv. 18). *Aphiemi* from which *aphesis* is derived, has a greater variety of renderings and usages. Perhaps the most primitive of these usages is where it is translated "cry" (Mark xv. 37) and "yield up" (Matt. xxvii. 50), the idea of sending forth being uppermost. "Put away, lay aside, leave, let go, send away" are other ways in which the word is rendered, the one great covering word being "release". *Aphesis* occurs many times in the LXX, and its usage in the twenty-fifth chapter of Leviticus gives the scriptural colouring to every one of its occurrences. The great theme of this chapter is "the Jubile". "And ye shall hallow the fiftieth year, and proclaim *liberty* throughout all the land unto all the inhabitants thereof: it shall be a jubile (LXX *a year of release*) unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family" (xxv. 10). *Aphesis* occurs fourteen times in this chapter, where it is usually equivalent to the word *Jubile* in the Authorized Version. Land might be sold as a temporary measure against need, but at the Jubile, if not redeemed before, it reverted to its original owner. An Israelite who became an hired servant might serve until the year of Jubile, but no longer, and at the year of release he returned to his family and his possessions. A Hebrew sold to a foreign resident could be redeemed at any time, but at the Jubile, under all circumstances, he had to be set free. Josephus states in his Antiquities, that "debtors are freed from their debts",

which the reader will readily associate with the clause concerning forgiveness in the “Lord’s Prayer”. The better to appreciate what this “forgiveness” of Eph. i. 7 embraces, we must acquaint ourselves with some features of the manumission of slaves that were customary during the period prior to and during Apostolic times. Manumission obviously means, literally “to send from the hand”, where the “hand” indicates the master, just as “the soul” and “the body” often indicate the slave. North, in his Plutarch speaks of the act of Valerius, who desiring to recompense the bondman Vindicius for his services “caused him not only to be manumitted by the whole grant of the people, but made him a free man of the city besides”. The force of many passages in the New Testament is blunted because the word *doulos* is mostly translated “servant”, whereas it means “a bond servant” or “slave”. The principal means of enlightening us to-day as to the nature and ritual of manumission, comes from the inscriptions at Delphi, but records are found of the Jewish practice, one dated 81A.D.:

“Among the various ways in which the manumission of a slave could take place by ancient law, we find the solemn rite and fictitious purchase of the slave by some divinity. The owner comes with the slave to the temple, sells him there to the god, and receives the purchase money from the temple treasury, the slave having previously paid it in there out of his savings. The slave is now the property of the god; not, however, a slave of the temple, but a protégé of the god. Against all the world, especially his former master, he is a completely free man; at the utmost a few pious obligations to his old master are imposed upon him.”

The form in which this manumission was recorded followed a traditional pattern of which the following is a fair sample:

“Date. Apollo the Pythian *bought* from Sosibus . . . . *for freedom* a female slave, whose name is Nicæa . . . . *with a price* . . . . the price he hath received. The purchase, however, Nicæa hath committed unto Apollo, *for freedom*” (Deissmann).

The reader will recognize the phrases “bought with a price” and “for freedom” which underlie some of the Apostle’s own teaching. When therefore we read “in Whom we have redemption through His blood, the forgiveness of sins” in Eph. i. 7, the uppermost thought is the “release” from bondage that this redemption has accomplished. Two words are employed by the Apostle in Ephesians and Colossians, which are translated “forgive” namely *aphesis*, the word found in Eph. i. 7 and *charizomai*, the word found in Eph. iv. 32, Col. ii. 13 and iii. 13. “And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you” (Eph. iv. 32). *Charizomai* is obviously derived from *charis* “grace”, and only in the New Testament does it denote that particular exhibition of grace that issues in the forgiveness of sins; in classical Greek it went no further than expressing a favour, being agreeable and pleasing, but when *charis* was endowed by the New Testament usage with the higher and richer qualities of Gospel “grace”, *charizomai* took upon it the Christian grace of forgiveness. In some passages it still retains its simple meaning of “giving” as in Luke vii. 21 and Gal. iii. 18, but the requirement of the context at times, compelled the translators to say “freely give” as in Rom. viii. 32, but in the majority of cases, the word is rendered “forgive”. It will be observed that whereas *aphesis* “forgive” in Eph. i. 7 is never used of the forgiveness extended by man to man, that *charizomai* is used of both God and man. In this dispensation of grace God alone can “set free” from sin and its consequences,

whereas, both God and the believer can and do extend grace to those who have offended. There will be a need to qualify this observation when we come to the consideration of the difference that we should make in the employment of the two words “forgiveness and pardon”. Originally both words were synonymous, for they differ only in the fact that forgiveness is derived from the Anglo Saxon *forgifan*, and pardon from the Latin *per* “for” *do* “give”, but in usage they have become slightly separated, so that in some cases “pardon” could be used where “forgiveness” would be inaccurate. Pardon is an official warrant remitting a crime, and in law it is the prerogative of the king, this pardon being absolute or conditional as the Sovereign shall please. Crabb says “*forgive* is the familiar term, *pardon* is adapted to the serious style. Individuals *forgive* each other personal offences; they *pardon* offences against law and morals”. These differences are by no means academic, they belong to the essential difference between the Gospel of the Kingdom, as seen at work in Matthew, and the Gospel of the grace of God, as seen in the ministry of Paul. Take for example the parable of the unforgiving servant. He was frankly forgiven a great debt which he owed to the king, but upon the report being made of his uncharitable conduct to a fellow servant, he was called back into the royal presence, the forgiveness was rescinded, he was cast into the prison there to remain until he should pay all that was owing. The Saviour leaves us in no doubt as to the “moral” of this parable:

“So LIKEWISE shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses” (Matt. xviii. 35).

It is this feature that makes the prayer of Matt. vi. 9-13 impossible for the dispensation of grace.

“And forgive us our debts AS WE forgive our debtors” (Matt. vi. 12).

and lest we should soften down this comparison, the Lord picked out from this prayer, this one clause which He expands along the lines of the parable of the eighteenth chapter:

“For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses” (Matt. vi. 14, 15).

This is explicit, uncompromising and final. If this kingdom principle be carried over into the dispensation of grace it will work havoc.

On one occasion, it was our privilege to hear Archibald Brown preach on the Parable of the Unforgiving Servant. Or perhaps we ought to say, he *thought* he was preaching on that subject. His theology and his conception of grace however prevented him, and we had the joy of seeing this fine preacher continually *referring to* Matt. xviii., but preaching from his own heart acquaintance with Romans and Ephesians. In Matthew we have the Royal Pardon, the pardon of a king, and in many cases, if not in all, it is conditional. In the present dispensation of grace we have Divine forgiveness, which is unconditional, can never be rescinded, and while it *should* lead all who are so freely forgiven, to extend a similar forgiveness to their fellows, this extension is by no means a condition as it was in Matt. vi. and xviii.

“God in Christ” (*ho Theos en Christo* not as in the A.V. “for Christ’s sake”) “forgave you” (*echarisato humin* not as the A.V. “hath forgiven you”) (Eph. iv. 32).

“It is the historical fact of Christ once for all putting away sin by the sacrifice of Himself, which is alluded to, so that we are not to attempt to change the meaning into a future” (“even as Thou, Lord, for Christ’s sake, hath promised to forgive us.” “Family prayers by the Bishop of London”, p.43), Alford. In Colossians the case is stated with similar precision:

“And you hath He quickened together with Him having forgiven you all trespasses” (Col. ii. 13).

Here again the aorist participle looks back to an act of God wrought once and for all in Christ. The atmosphere of the Gospel according to Matthew is that associated with a royal throne and with clemency extended by royal prerogative, whereas, in the great epistle to the Romans, upon which the present dispensation is erected, the atmosphere is that of a Court of Law, the one forgiven is not simply discharged as an act of clemency, he goes out ACQUITTED, he is JUSTIFIED, he has a **STANDING** before God in Christ, and these are priceless, fundamental and radical differences which no amount of pleading can alter, or zeal exonerate.

We remind our readers that we are in the Muniment Room of this great house, and that Paul, the Janitor is exhibiting to our wonderful eyes, the documents that pertain to our calling. We have seen the “Will of the Father”, we have now seen the “Manumission” of those of us who by nature were sold under sin, but are here released, acquitted, forgiven and free. Let us never underestimate the fact that we have been “bought with a price”.

**No.22 The Muniment Room (i. 3 - 14).  
The Threefold Charter of the Church.**

**The Work of the Son (i. 7 - 11).  
The Mystery of His Will.  
pp. 81 - 87**

Redemption and Forgiveness. We do most gladly acknowledge that these are “according to the riches of His grace” (Eph. i. 7), but verse 8, as it stands in the Authorized Version, seems to contain a contradiction:

“Wherein He hath ABOUNDED towards us in all wisdom and PRUDENCE.”

The concepts “abounding” and “prudence” do not seem to belong to the same category. The Greek word translated “abounding” is *perisseuo*, a word which by its derivation and its usage suggests prodigality, whereas the Greek word translated “prudence” *phronesis* indicates, as does the English “prudence” that which comprehends, “that discreet, apt suiting and disposing as well of actions as words in their due place, time and manner” (Peacham), and in the expenditure of money, being frugal, economical and provident. The contradiction however exists only in the English version, where the translators have joined together into one verse, what should have been kept separate. The reader should remember that punctuation and verse formation are modern and not found in the original. When we examine the verses before us and inquire concerning their theme, we observe, that it is twofold.

- (1) Redemption. This is made to abound with prodigal richness.
- (2) Instruction. This is given little by little as we are able to bear it.

We can retain the Authorized Version just as it stands, if we will but put a full stop in the middle of verse 8, thus:

“In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace wherein He hath abounded toward us. In all wisdom and prudence having made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself.”

We can now return to the term “abounding” and examine it a little closer. *Perisseuo* means “to be over and abound, to be more than enough, to exceed”. *Perissos* “exceeding abundantly” (Eph. iii. 30), “superfluous” (II Cor. ix. 1), “beyond measure” (Mark vi. 51). The word used in Eph. i. 8 occurs several times in Philippians, where it is consistently translated “abound” (Phil. i. 9, 26; iv. 12, 18). There can be no doubt therefore of the lavish overflowing grace that is manifested in the forgiveness of sins. We now come to the new yet related subject, that of making known to these emancipated ones “the mystery of His will”. Here we must pause, for the word mystery itself needs explanation and the mystery of His will must not be confused with other mysteries that are found in the same epistle.

“Wisdom” is linked with the making known of the mystery and its associations in each of its occurrences in Ephesians.

“In all wisdom and prudence, having made known unto us the mystery of His will” (Eph. i. 8, 9).

“That . . . . may give unto you a spirit of wisdom and revelation in the acknowledgment of Him” (Eph. i. 17).

“To make all men see what is the dispensation of the mystery . . . . might be known by the church, the manifold wisdom of God” (Eph. iii. 9, 10).

Philippians which deals with an entirely different aspect of truth, contains no reference either to wisdom or mystery, but Colossians which corresponds with Ephesians contain them both:

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles . . . . in all wisdom” (Col. i. 27, 28).

“To the acknowledgment of the mystery . . . . Christ, in Whom are hid all the treasures of wisdom and knowledge” (Col. ii. 2, 3).

The word mystery is practically a transliteration of the Greek *musterion*, a word derived from *mustes* one initiated into the mysteries, which in its turn comes from *muo* to close the mouth or the eyes and so initiate. Rotherham translates *musterion* “sacred secret”. This rendering removes from the mind anything “mysterious”, occult or mystical about the subject, but unfortunately while rendering one service, robs us of the history of the word and the evident reference that Paul makes to the Pagan mysteries which abounded in his day. It is an unsafe analogy to argue from the use of the word “mystery” as employed in the articles of indenture, and referring to the mysteries of a trade, for this word should really be spelled “mistry” coming as it does from the French *mestier* or *métier*, which in its turn is derived from the Latin *ministerium*. It will not do therefore to teach that there is no more “mystery” about the mysteries of the Bible than there is about trade secrets, for this approach to the subject omits the presence and influence of the Pagan mysteries, that will eventually come to a head in “the mystery of iniquity”, even as the mysteries of the Scripture come to a head in “the mystery of godliness”. Is there any one who knows all that there is to know concerning either the mystery of iniquity or the mystery of godliness? Are there not “depths of satan” and “the deep things of God”? Are there not “unspeakable words which it is not lawful for a man to utter” (II Cor. xii. 4)? And is there not in the same epistle the offering of thanks to God for His “unspeakable gift” (II Cor. ix. 15). From very early times there were in the Pagan world vast and widespread institutions known as Mysteries, celebrated for their profound secrecy, admission to which was only by initiation. The Greek, Egyptian and Persian mysteries can be traced back to a common source, namely Chaldea, and constitute one of the travesties of truth that is so characteristic of Babylonianism. Babylon is represented as bearing a golden cup, and to drink of mysterious beverages says Salverte, was indispensable on the part of all who sought initiation in these mysteries.

“*To musterion*. This is not the only term borrowed from the ancient mysteries, which St. Paul employs to describe the teaching of the Gospel. The word *teleion* (Col. i. 28 ‘perfect’) seems to be an extension of the same metaphor. In Phil. iv. 12 again we have

the verb *memuemai* (I am instructed—literally I am ‘initiated’); and in Eph. i. 13 *sphragizesthai* (‘sealed’) is perhaps an image derived from the same source. So too the Ephesians are addressed as *Paulou summustai* ‘fellow initiates of Paul’ in Ignatius’ Epistle, and the Christian teacher is thus regarded as a *hierophantes* who initiates his disciples into the rites” (Bp. Lightfoot).

It becomes very clear that no knowledge of the mysteries was obtainable apart from initiation, and this fact must be borne in mind when we approach the mysteries of Scripture. No mere instruction, or quoting of verses of scripture, nor even the most lucid presentation of Dispensational Truth will ever “convince” any one apart from the gracious enlightening that God alone can give.

“It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given . . . many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them” (Matt. xiii. 11, 17).

“Who hath ears to hear, let him hear” (Matt. xiii. 9).

The recognition of this great fact of initiation would save the believer many hours of fruitless anxiety on the part of others. The truth of the mystery is not to be made known by the organizing of campaigns, it will never be a subject of popular appeal, our attitude must be a readiness at all times to help and guide wherever we see a desire to know and follow on, being assured that none will come to see the mystery apart from the Lord’s own illuminating, we ourselves can at best be but the earthen vessels that He stoops to use in this most wondrous work. Out of the twenty-seven occurrences of the word “mystery”, the Apostle Paul uses twenty, the remaining seven being divided between the first three Gospels and the Revelation. The word mystery is found in Ephesians as follows:

### **Mystery in Ephesians.**

A | i. 9. The Mystery of His Will—which he purposed.

B | iii. 3. THE MYSTERY—pre-eminently so.

C | iii. 4. The Mystery of Christ—not made known as now.

A | iii. 9. The Dispensation of the Mystery (R.V.)—which He purposed.

B | v. 32. THE GREAT MYSTERY.

C | vi. 19. The Mystery of the Gospel—made known.

The Mystery of His Will, the passage immediately before us, is “unto” or as its goal (*eis*) a dispensation of the fullness of the seasons wherein Christ shall head up (*anakephalomai*) all things, this is in correspondence with the dispensation of the mystery which deals with the Church, the Body, and Christ the Head, concerning which the word “fullness” is used of both (Eph. i. 23; Col. ii. 9). This first occurrence of the term mystery focuses our attention, not so much on consequences and calling, but on “The Will” that is thereby being carried into effect, and so much has been built upon the conception of the “Will” of God that is harmful because erroneous that we believe every reader will approve of the departure we are making to enable them to benefit by the writings of another student of the word on this momentous question.

Under the title “Does God Will Everything”, Alexander Thomson, writing in *The Differentiator* of March—April 1950 has put the matter so succinctly and completely that we have asked permission to quote liberally from his article. The Greek word under review is *thelo* translated “will” in Rev. xxii. 17 “whosoever will”, and the noun form *thelema* Eph. i. 1 usually translated “will” and in the epistles mostly referring to the will of God. In Acts x. 10 Peter is revealed to us as being very hungry, and “would have eaten”, where the word *thelo* is employed.

“How shall we describe his natural reactions? We might do so in different ways:

Peter *desired* to taste food.

Peter *wished* to taste food.

Peter *willed* (that is, determined) to taste food.

Peter *was willing* (that is, agreeable) to taste food.

Peter *wanted* to taste food.

Peter did not need to ‘make up his mind’ regarding his needs. There was more than mere desire present with him. He was more than willing to eat. It was more than a wish that he experienced. Peter *wanted* to taste food. There can be no doubt that is the best translation. Any child in the same situation would cry, ‘I want something to eat’, and would not use the other terms. The English word WANT expresses well the need and the desire.

Let us, then, examine the Greek word *thelo*, which occurs over 200 times in the New Testament, and its noun *thelema*, which is found about 60 times. In the Authorized Version (King James) the verb is rendered 98 times by will, 70 times by would, 12 times by desire, 10 times by will, have or would have, and three times by list. The noun is rendered 62 times by will, once by desire and once by pleasure. Other versions render the verb occasionally by wish, desire, choose, and even determine. In the Concordant Version (C.V.), the noun is always rendered by will, but, strange to say, the verb is in no fewer than 120 cases rendered by want, and only in 96 cases by will or would. The definition given is, ‘form a decision, choice or purpose’. While the standard is WILL, the ‘idiomatic’ rendering is want. Now that the idiomatic meaning is *want* is very evident. I should say it is the best English equivalent. But the definition can hardly be correct. That of Webster, in his ‘Syntax and Synonyms of the Greek Testament’, seems superior. ‘Thelo’ denotes a natural impulse or desire, the ground of which is generally obvious, or for which it is unnecessary to assign a reason. Dr. Bullinger is substantially similar.

It will be seen at once that the whole question of what is God’s ‘will’ requires reconsideration when it is seen that the real idiomatic meaning of the verb is ‘want’. It is both misleading and inconsistent to render John vii. 17 by ‘If anyone should be *wanting* (*thele*) to be doing His *will* (*thelema*)’. The sense must either be, if anyone may WILL to be doing His WILL, or if anyone may WANT to do what He WANTS. Unfortunately, idiom forbids us to say, if anyone may want to be doing His want (or wants).

Here I shall ask you some very pointed questions. Can you, as a disciple of the Lord, WILL, or purpose, or determine, to be doing His will? Does your freewill extend so far? Can you WILL to follow behind the Lord? (Matt. xvi. 24). Can you WILL to save your soul? (Matt. xvi. 25). Can you WILL to enter into the life? (Matt. xix. 17). Can you WILL to be perfect? (Matt. xix. 21). Did the Canaanitish woman of Matt. xv. 28 obtain her extraordinary bold request through WILLING or WILL power? ‘O woman, great of-such-as-you the faith. Let it be done to you as you are *wanting*’.

\* \* \* \* \*

I shall cite another case which shews how we might be misled. ‘How many times do I *want* (*ethelesa*) to assemble your children . . . . and you *will* not (*ethelesate*).’ At first sight we should certainly reckon that Jerusalem determined deliberately not to be

gathered as described. Yet in each case the meaning is nothing more than 'want'. Did the Lord, many a time, merely express a wish to gather Jerusalem's children, while the inhabitants deliberately WILLED not? Or suppose that we read it thus, 'How many times do I WILL to assemble your children . . . .' (Matt. xxiii. 37). If the Lord did so WILL, did He fail? Was He frustrated?

But how could the Lord have willed to gather together these children at that time, in view of the facts He made known just about that time contained in ch.21 of Luke? In that chapter He details certain events which even now are still in the future (verses 10 & 11). Then, from verse 12 to verse 24 are many events which were to come 'before all these' things stated in verses 10 and 11. We might say, Yes, 1900 years before them at least. All the events from verse 12 to the middle of verse 24 pertain to the first century, and have been fulfilled. Then in verse 24 (middle) we have the period between the destruction of the city and the present. 'And Jerusalem will be (a City) trodden by (*hupo*, UNDER-by) Gentiles until what time may be fulfilled seasons of Gentiles'. This cuts out any hope of a Hebrew Kingdom in the first century. We cannot place the events of verses 12 to 24 anywhere but in the first century, and these events were impending, inevitably, over the Nation during the whole period of the Acts of the Apostles. Therefore the Lord never willed to gather Israel at that time. But the time is coming when He *shall will* to accomplish what He has always wanted to do. And Israel shall then both *will* and *want* to be His true children, for they shall enter upon the life of the ages.

Could we say that the Scribes and Pharisees *willed* to see a sign, or merely *wanted* to see one? (Matt. xii. 38). Mark helps us by telling us that they were seeking a sign (Mark viii. 11).

When the disciples were being tortured by a hurricane, while trying to row across the lake (John vi. 21), Jesus approached them, and according to the A.V. 'they *willingly* received Him into the ship'. The R.V. says 'they *were willing* therefore to receive Him into the boat'. These statements, however, might almost imply that the disciples were conceding something, or obliging the Lord. There was more than mere willingness. The C.V. shews the proper sense. 'They *wanted*, then, to take Him into the ship'. Perhaps they felt that with a Man on board who could walk on the lake during such a storm, they would be safe.

Both the A.V. and C.V. say that Pilate was willing to release Jesus (Luke xxiii. 20). The R.V. says he was desiring to do so. But the proper sense is that Pilate was *wanting* to release Him. Pilate, however, was overruled by the mob.

The wind bloweth where it *listeth* (John iii. 8), but did you ever know that the wind had a *will* of its own? And a will that is very erratic and fickle? But why not render literally, 'The Spirit—just where He is *wanting* (*thelei*) is blowing (for spiriting), and His voice thou art hearing'. It would be very strange if the wind had almost unlimited free-will, while human beings had next to none. Was there not a time when God's spirit blew strangely upon us, for the first time, and we heard His voice? And does He not still blow upon us daily and stir us?

We now approach the noun form (*thelema*, will), so often used of God, occurring over 60 times in the N.T. Strange to say, just as the Hebrew word *olam*, when used of God, was always rendered by a word expressive of eternity, but when used of human beings, was translated by a term expressing very limited duration, so this noun is almost invariably rendered by 'will'. No one hitherto, it would appear, has had the temerity to suggest that the real meaning is merely what God *wants*. We have been trained to regard God's will as a fiat, fixed and firm and final; something inevitable and inflexible, ineludible and ineluctable.

And there are some who would tell us that everything which happens is God's will, even things which God does not want.

Let us, then, test this doctrine, as the matter is of vast importance.

If there is but one thing in the world that is not of God, then it does not require much proof that all things are not of God.

If but one thing is not God's will, then there may be other things which are likewise.

Matthew tells us (xviii. 14), in very simple language, that 'it is not a will (e.g. something willed or wanted) in front of your Father—Him in heavens, that there may be lost one of these little ones'. Can we aver, however, that no children are ever lost? God declares that He does not *want* this to happen. Or has He willed or purposed that this shall never happen?

So far in this discussion the pregnant and profound facts set forth in most categorical language by James in ch. 1:12-15 do not appear to have been honestly face. The pernicious doctrine that everything comes out from God blasts itself against this solid rock. Because this brief passage has been more or less ignored, Scripture has been set against Scripture, with very baneful results. Passages have been made to state far more than they mean, while these verses in James have been shunned.

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Here is a question I would like to ask you. If everything is according to God's will, why should it be necessary for us to test what that will is? Paul tells us in Rom. 12:2 not to con-figure to this eon, but to transform by the renewing of the mind, so that we may test (*dokimazein*) what is the will of God—that which is good, and well-able-to-please (*euareston*) and mature. The obvious implication is that there are some things which are *not* God's will, some things which He does *not* want. Why does not Paul state here that God wants or wills also that which is evil and displeasing and immature? Here the R.V. margin reads, 'the will of God, even the thing which is good and acceptable and perfect'. Young's rendering is, 'what is the will of God—the good, and acceptable and perfect'. The following versions read similarly, Weymouth, 20th Century, Dewes, Moffatt, Goodspeed, Alford, Bloomfield, Cunningham, Challis, Godwin and Lutterworth.

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Various friends of mine have sought to pass judgment upon me for not believing those verses which appear to state that 'all things are out of God'. I have been told that 'God's word says so'. As though this was final. Some have echoed the charge that not to accept these statements *as they wish them understood*, is apostasy."

Note the words already quoted in this extract:

"No one hitherto, it would appear, has had the temerity to suggest that the real meaning is merely what God *wants*. We have been trained to regard God's will as a fiat, fixed and firm and final; something inevitable and inflexible, ineludible and ineluctable."

It is this attitude of mind that we seek to avoid. Let no one think that by thus surrendering the Calvinistic interpretation of the will of God, that he lets chaos loose in God's universe. Let us remember that just as Paul can say:

"The FOOLISHNESS of God is wiser than men; and the WEAKNESS of God is stronger than men" (I Cor. i. 25).

so we continue "the mere WISH of God is stronger than men", and His great redeeming purpose will be carried to its glorious goal, without introducing such a conception of the will of God as to make Him, of necessity the author of sin, as such a conception must lead to if carried to its logical conclusion. On the other hand the fact that we have such words as "purpose", "predestination" and "election" will effectively safeguard us from

swinging over to extremes in the matter of what the will of God really is. The word *thelema* occurs seven times in Ephesians, in six references, where God is the One Who is in view, the word is translated “will”, but in Eph. ii. 3 the same word is translated “desire”, when used of the flesh. Eph. i. 9 is not discussing the mysterious nature of the will of God, but that His will contains some items that were kept secret, not revealed until the appropriate time. It was the revealed will of God that Israel should accept their Messiah and, under the New Covenant which He would ratify, become a kingdom of Priests, and the channel of blessing to the Gentile world. Nothing can be discovered in the scriptures, outside of Paul’s epistles or the closing chapters of the Acts, to tell us what God would do if Israel, the chosen channel, should fail, or whether He had any plans made to cope with such an emergency. Satan, the arch enemy of truth must have felt that having prevented the repentance of Israel, he had effectively thwarted the Divine purpose. This is where the wisdom of God becomes so evident. He had purposely kept as a secret hidden in Himself, what He had planned, and what He would do, if Israel failed. Of course seeing that He knows the end from the beginning, we are but speaking in the manner of men, when we use these terms of conjecture or surprise. Before the overthrow of the world He had chosen from among the outcast Gentiles, those who should be called into high favour during such a period of rejection, but for His own wise purposes God had refrained from making such a fact known to Prophet or Apostle, until Paul became the Prisoner of Christ Jesus for us Gentiles. This “mystery of His will” includes all the mysteries that form a part of the revelation made known through Paul the prisoner, but the expansion of this must of necessity await the time when the other references to mystery are before us.

**No.23 The Muniment Room (i. 3 - 14).  
The Threefold Charter of the Church.**

**The Work of the Son (i. 7 - 11).  
Fullness of Times.  
pp. 101 - 105**

We devoted a good deal of our available space in the last article to the consideration of the import of the word usually translated “will”. Before going on to the next theme that awaits us, namely “The Fullness of Times”, we must note that the Mystery of His will is said to be “according to His good pleasure, which He hath purposed in Himself” (Eph. i. 9), and as these words are an extension of the conception of “His will” and the mystery that belongs to it. We must give them some attention. The preposition *kata* “according to” occurs twenty-four times in Ephesians and is found in every chapter, being distributed as follows: in the doctrinal portion (Eph. i. - iii. 13) it is found thirteen times, in the practical portion (Eph. iv.-vi.) it is found nine times, and in the great central prayer (Eph. iii. 14-21) it is found twice. The very presence of this word emphasizes the harmonious outworking of God’s purpose, it can be translated many times “in harmony with”. So, the choice before the foundation of the world, and the

predestination to sonship, is “in harmony” with the good pleasure of His will (Eph. i. 4, 5). If, as the Westminster Confession of faith declares:

“God from all eternity did, by the most wise and holy council of His own will, freely and unchangeably ordain whatsoever comes to pass,”

it is an evidence of uncertainty to say immediately “Yet so, as neither is God the author of sin . . . . nor is the liberty and contingency of second causes taken away”, for that robs the words “freely and unchangeably ordain WHATSOEVER comes to pass” of their meaning. Instead, therefore of reading into the word “will” a fixed, unalterable decree, we must see in it, His “desire” (Eph. ii. 3 *thelo*), and that this desire is in harmony with His good pleasure and His purpose, and if God’s desire is implemented by infinite wisdom, power and love, who can think of failure or frustration? Why stretch out our hand to stay the ark of God and speak of His “decrees”, absolute, unconditional and fixed as fate? This desire of God is in harmony with His good pleasure *eudokia*. This word is translated “good will” (Luke ii. 14), “desire” (Rom. x. 1), while *eudokeo* the verb, is the verb “to please”. The word translated “purpose” is *prothesis*, “something placed before” the mind or, as in Matt. xii. 4, Mark ii. 26, Luke vi. 4 and Heb. ix. 2, it is the bread that was placed before Him, called the *shew* bread. In Gal. iv. 2 *prothesmia* is the time “appointed” by a father in his will for his son, and it should be remembered that where Paul does introduce a human illustration to illuminate the character of God’s “will” he speaks after the manner of men to the Galatians concerning their own customs (iii. 15-18). So in Ephesians, we are dealing with no fatalistic decrees but the will of a Father, with the inheritance and blessing of His children in view. This mystery, will, good pleasure and purpose had a special dispensation in view.

“That in the dispensation of the fullness of times He might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in Him” (Eph. i. 10).

The Revised Version reads “unto a dispensation” which recognizes the presence of the preposition *eis*, which indicates a goal. “With a view to”, while rather a free translation, is a good indication of the meaning of *eis* here. The word “dispensation” comes into our language from the Latin, where it was used to translate the Greek *oikonomia*, which is the word found here in Eph. i. 10. It means the ordering, management, especially the ordering of events by divine providence. In theology a religious order or system conceived of as a stage in a progressive revelation, expressly adapted to a particular nation or age, as the Patriarchal, Mosaic, Christian dispensation. It also came to mean “the age” in writing of the period 1643A.D. Dickens speaks of the mysterious dispensations of Providence (“Oxford English Dictionary”). As Paul not only speaks of a dispensation of the fullness of times, but of a dispensation that had been given to him for the Gentiles (Eph. iii. 2) we cannot limit the word to a period of time, or even to the disposing of God independently and without the work of a steward, and this leads us to the kindred word *oikonomos*. In Luke xvi. will be found three occurrences of *oikonomos* rendered “steward”, three occurrences of *oikonomia* rendered “stewardship” and one occurrence of *oikonomeo* “be steward”. The apostle Paul also uses the word *oikonomos* in the same way “stewards of the mysteries of God”, “it is required in stewards that a man be found faithful”, “blameless, as the steward of God”, beside

“chamberlain of the city” and “governors” (I Cor. iv. 1, 2; Titus i. 7; Rom. xvi. 23 and Gal. iv. 2). When we examine the composition of the Greek word *oikonomia*, or *oikonomos*, we find that it is made up of *oikos* a house, and *nomos* from *nemo* “to administer”. The reader will recognize in the word “economy” the Greek word in English dress. There is therefore in view in Eph. i. 10 a stewardship which is there defined as “the fullness of times”. If we accept the Revised text we shall read at Eph. iii. 9 *oikonomia* dispensation instead of *koinomia* “fellowship”, and this reading has all the best texts in its favour.

Accordingly, Ephesians speaks of a dispensation three times:

- A dispensation or stewardship of the fullness of times (i. 10).
- The dispensation or stewardship of the grace of God (iii. 2).
- The dispensation or stewardship of the mystery (iii. 9).

In addition to this we must include the one reference in Colossians, where Paul says:

“Whereof I was made a minister according to the dispensation of God which is given to me for you” (Col. i. 25).

It is a well-known fact that Colossians supplements Ephesians, and these four passages can be taken together.

- A | A dispensation of the fullness of times,  
according to His good pleasure, which He hath purposed in Himself.
- B | The dispensation of the grace of God which is given to me to you-ward.
- A | The dispensation of the mystery . . .  
according to the eternal purpose which He purposed in Christ Jesus our Lord.
- B | The dispensation of God which is given to me for you.

If these four passages belong to the same subject, then we cannot use the term “the fullness of times” as though it looked down the ages to the day when God should be all in all, but that rather it refers to the dispensation of the mystery now obtaining. Let us examine this expression. The word translated “fullness” is the Greek word *pleroma*, the word “times” is the Greek word *kairos*. *Pleroma*, is a word of such significance that it demands a treatise to itself, and a series of studies under the heading *The Pleroma* has been prepared for *The Berean Expositor*. In Gal. iv. 4 we read of “the fullness of time” when God sent forth His Son, but here the word “time” is *chronos*. *Kairos* means “season” rather than “time”, and in Eph. ii. 12 the beggary and degradation of the Gentile “at that time” (*kairos* season) are placed in contrast with the fullness of blessing that is theirs in this present season of grace. This word can be used of the “time” of harvest (Matt. xiii. 30) which cannot refer to the time of the clock but to the season. It is used of the “time” of figs for the same reason. It is not without significance that where Luke speaks of the “times” *kairos* of the Gentiles (Luke xxi. 24), Paul speaks of the “fullness” of the Gentiles (Rom. xi. 25). The great characteristic of this dispensation of the fullness of the seasons is that then shall be gathered together in one all things in Christ. In the many passages where we read “gather together” in the New Testament the Greek word is either *episunago*, *sunago*, *sullego*, or *sunathroizo*. Eph. i. 10 uses a word

that occurs nowhere else in the New Testament except in Rom. xiii. 9 where it is translated “is briefly comprehended”. *Anakephalaioomai* is composed of *ana* “up” and the verbal form of *kephale* “head” and so does not mean “together” but “to head up”. The Revised Version has rendered the phrase “to sum up all things in Christ”. While this is nearer to the meaning, as seen in the “briefly comprehended” of Rom. xiii. 9, it has the disadvantages of failing to reveal the connexion of this passage with Eph. i. 22, 23 where “head” and “fullness” re-appear in connexion with the present dispensation and the church of the one body. It is evident therefore that “the dispensation of the fullness of the seasons” when God will “head up all things in Christ” must refer to the dispensation of which Paul was the minister, and which obtains now. “All things” here is not the universal *panta*, but the limited *ta panta* “the all things”, some entity that is under immediate review, namely the redeemed and the heavenly beings with whom their lot is cast. Only those “in Christ” are thus “headed up” but these are not limited to things on earth, things in heaven are included and this fact must be considered. We cannot stay to give an extended examination of these two terms, but one example may indicate the Scriptural intention in the use or absence of the article “the”. We know that ALL THINGS (*panta*, good and bad, all things without restriction or limitation) work together for good (no one needs an inspired revelation to inform that “good things” work together for good). Here the absence of the article is understandable (Rom. viii. 28).

“He that spared not His own Son, but delivered Him up for us all, how shall He not with him also freely give us ALL THINGS.” (Here the original reads *ta panta*, some specific “all things” that can be freely given us with Christ as Redeemer) (viii. 32).

The sphere of the church of the mystery is in those heavenly places, where Christ sits at the right hand of God, than which, no place of honour can be higher. This company are potentially “seated together” there now, in anticipation of the day when they shall be manifested with Him in Glory (Col. iii. 1-4; Eph. ii. 6). Christ is not only revealed to be the Head of this church (Eph. i. 22, 23), but at the same time and during the same dispensation, He is revealed to be equally the Head of all principality and power (Col. ii. 10), and whether we adopt the translation of Eph. iii. 15 given by the A.V. “of Whom the whole family in heaven and earth is named”, or whether we believe we should read with the R.V. “every family”, this “heading up” of things in heaven and earth in Christ is an actual blessed present fact, an anticipation of the day that is coming, when all things in whatever sphere they be shall be ranged under Christ in blessed unity. The anticipatory character of the present dispensation is seen in the words of Col. iii. 11 “Christ is all and in all”—a present glory foreshadowing the greater glory when the end is attained and “God” shall be all in all (I Cor. xv. 28). Both Eph. i. 22, 23 and I Cor. xv. 27, 28 flow out of the special interpretation of Psalm viii. which is peculiar to Paul’s epistles (see also Heb. ii. 8 as an evidential proof that Paul wrote that epistle).

All that we have seen in this study of Eph. i. 10 is a preparation for the concluding clauses of this section, “The Work of the Son”, which speaks of an inheritance. We have not only been saved “from” we have been saved “to”, and among those things that are the goal and consequence of our redemption is an inheritance. This association of bondage, redemption and inheritance moreover, is not peculiar to the dispensation of the mystery.

Other callings follow the same pattern, as indeed does the purpose of the ages. For example, the book of Job falls into three parts:

- (1) Job, perfect but untried.
- (2) Job, tried and not perfect in the experimental sense.
- (3) Job, restored, tried and perfected.

Again, the promise made to Abraham in Gen. xv. falls into the same pattern:

- (1) Unconditional covenant. Deep sleep (12).
- (2) Interval of bondage. They shall serve them (13).
- (3) Covenant fulfilled. They shall come hither again (16).

So, Eph. i. 3-14 exhibits a similar movement:

- (1) Unconditional will. Chosen, predestinated (4, 5).
- (2) Interval of bondage. Redemption, release (7).
- (3) Will accomplished. Inheritance sealed (11-14).

In our next article we must consider the inheritance of the eleventh verse.

**No.24 The Muniment Room (i. 3 - 14).  
The Threefold Charter of the Church.  
The Work of the Son (i. 7 - 11).  
The Inheritance.  
pp. 121 - 125**

The Authorized Version renders Eph. i. 11 “In Whom also we have obtained an inheritance”, where the Revised Version reads: “In Whom also we were made an inheritance.” There is a considerable difference, between the idea of “obtaining” an inheritance, and of “being made” an inheritance. In the one the inheritance becomes ours, in the other we ourselves become an inheritance. Cunnington translated the verse “in Whom also we were made God’s portion”. Rotherham reads “we were taken as an inheritance” and Moffatt “we have had our inheritance allotted to us”. The Authorized Version and Moffatt point in one direction, the others point in the opposite direction, and in such changes as inheritance to portion, and to something allotted.

The word inheritance, *kleronomia*, is composed of *kleros*, a lot, and *nemo*, to administer. *Kleros* is derived from *klao* to break (Matt. xxvi. 26) and so came to mean a small stone, piece of wood, or earth, that was thrown into a vessel, or which was shaken out of the vessel in the casting of lots.

The casting of lots during the O.T. times and at the beginning of the New was the Divinely appointed means of discovering the Lord's will. Two Hebrew words are employed in the Old Testament, namely *goral*, which occurs seventy-seven times and always translated "lot", and *chebel*, which occurs sixty times, and is translated "lot" thrice, a figurative use of the word which primarily meant "a cord, a line, a rope", and then a coast, a country, a portion or a region so measured off. In the New Testament we have *kleros* occurring thirteen times, being translated "lots" or "lot" eight times, "inheritance" and "heritage" once each, and "part" twice". Here again, the pebble, by a figure of speech becomes the portion which the falling of the pebble indicated. *Langchano* occurs four times, twice it is translated "obtain", once "be one's lot", and once "cast lots". From Esther iii. 7 and ix. 24 we learn that the Persians also used the lot which they called "pur", and apparently continued casting the lot from day to day until they discovered the day propitious to their desire, which turned out to be the 13th of the 12th month, Adar.

The first use of the lot according to the Scriptures, was for ascertaining which of the two goats on the day of atonement, was for the Lord, and which for the scapegoat (Lev. xvi. 8, 9, 10). The seven occurrences in Numbers and the twenty-six in Joshua relate to the apportionment of the land of Canaan among the twelve tribes. We find the lot used in apportioning special service in Neh. x. 34 and xi. 1, and after that, the casting of lots is used in the Psalms, Proverbs and the Prophets in secondary and figurative senses. One passage from the Psalms calls for attention:

"The Lord is the portion of mine inheritance and of my cup: Thou (emphatic) maintainest my lot. The lines are fallen unto me in pleasant places; Yea, I have a goodly heritage" (Psa. xvi. 5, 6).

The subject matter is distributed thus:

A | Inheritance.  
B | Lot.  
B | Line.  
A | Heritage.

A similar combination of lot and line is found in Isa. xxxiv. 17:

"And He hath cast the lot for them, and His hand hath divided it unto them by line."

And yet another in verse eleven where we read of "the line of confusion, and the stones of emptiness", an inheritance of wrath, not of blessing. A passage in Micah that bears upon the quotation of Psalm xvi., given above, reads:

"He hath changed the portion of my people: how hath He removed it from me: turning away He hath divided our fields. Therefore thou shalt have none that shalt cast a cord by lot in the congregation of the Lord" (Micah ii. 4, 5).

To understand the Psalmist's reference to the lot and the line, we must go back to his times, to a village where the inhabitants are gathered in a house for a most important decision. Surrounding the village was a tract of land which belonged to the village and

not to any individual owner. Now, as the parable of the Sower indicates, some of this land may be good, some bad and some indifferent, and instead of this land, good, bad and indifferent being the possession of some person for all time, it was divided, once a year, by lot to whom each portion of this communal land should fall. Very often a little child, too young to be influenced by bias, would be selected and he would put his hand into the vase or receptacle and draw out the different lots. Whether the translators of the Authorized Version consciously chose the word "maintain" because it is derived from *main* "a hand" and *teneo* "to hold", we do not know, but the Hebrew word so translated means to uphold as with the hand (Isa. xli. 10) or to stay up the hand (Exod. xvii. 12). We believe the following extract from the book "Pictured Palestine", by the Rev. James Neil, M.A., will be of service here.

"The tenure by which these open fields are held is exceedingly interesting and evidently ancient. The land is not, as with us, in individual holding. The village house, the enclosed garden, vineyard, orchard, olive or fig yard, and even fruit trees, such as the olive growing on unenclosed land, may be held, as with us, individually, or, as lawyers say, in severalty. But broad acres are crown-lands, *ard amiriyeh*, and the whole village as occupiers have only the *muzara'a*, or right of cultivation, held by them all in common (*musha'a*). But they possess this right in perpetuity, and are virtually joint free-holders in common of all the land belonging to their village community. The cultivation each year begins with ploughing, about the middle of November, as soon as the first heavy winter rain, the Hebrew *geshem*, has come to saturate and soften the soil. Before this, all the men of the village who possess oxen meet in a general assembly in the *saha*, or 'guest-house', which answers to our public hall; for all of these, one as much as another, except slaves, have the joint right of tillage and pasturage over all the lands of the community, in proportion to the number of their cattle.

The course of procedure is then as follows: the *Khateeb*, or Mohammedan religious teacher, who is also the scribe, recorder, and accountant of the place, presides at this gathering. He first writes down the names of all who desire to plough, and against each man's name enters the number of ploughs that he intends to work. The farmers now form themselves into several equal groups, generally making up ten ploughs in a group, each of which chooses one of their number to represent them. If there are forty men who desire to farm, making up amongst them sixty ploughs, they will divide themselves into six parties of ten ploughs each, represented by six chiefs. The whole of the land is then parceled out into six equal parts, one for each group of farmers, by the six elected chiefs. The land being in most instances of various qualities, some very good, some much poorer, and some comparatively bad, has to be chosen from different and often distant parts to form each of the six several parcels. Although there are no hedges, ditches, or walls, the tillage is all divided into portions somewhat answering to our fields, marked off from one another by rough natural boundaries, each bearing a name, such as 'the field of the partridge', 'the field of the mother of mice', &c. It would seem to have been the same in ancient times for we read of 'the fuller's field' and 'the potter's field', the latter called afterwards, on account of its purchase with the thirty pieces of silver given to Judas as the price of Messiah's betrayal, by the tragic name of 'the bloody field', Aceldama (Acts i. 19).

The six representatives, having parceled out the land, now cast lots for its distribution. Each of them give some object to the presiding *Khateeb*, such as a stone or a piece of wood, and he puts them into a bag. The *Khateeb* then asks to whom one of the six parcels of ground which he names is to belong, and a little boy, chosen to draw out the

objects from the bag, puts in his hand, and the ground in question is adjudged to the party represented by the chief who gave the stone or other object which the child brings out. A very young child is generally chosen for this purpose, in order that there may be no collusion. When the six divisions are thus allotted, they are again subdivided, in the case of each party, amongst the ten ploughs in a similar way. For this purpose each field of each parcel is divided into ten equal strips, which are now generally, on the mountains, measured out roughly with an ox-goad, about eight feet long. On the plains they use for this purpose a rope about twice the length of the ox-goad, made of goat's hair, about half an inch thick, called *hhabaleh*, evidently the Hebrew *hhevel*, 'rope', or 'measuring line'. Each of these strips is called a *mares*, from Arabic *meeras*, 'inheritance' or 'allotted portion' (or, as some say, from *maras*, 'cable', a collective plural from *marasah*, 'rope'). The fields are taken separately, and the ten *mawaress*, or strips, are apportioned amongst the ten ploughs by lot. The owner of two ploughs, for instance, would get one-fifth of each field in his sixth division of the land, and the owner of one plough one-tenth. A man with two weak oxen who can only plough half a day is set down at half a plough, and gets one-twentieth of each field; and another who can only plough for a quarter of a day received one-fortieth. Each farmer then pays the proportion of the land-tax due on the strips of land allotted to him."

Instead, therefore of questioning the use of the word "lot" to indicate our inheritance, it would be difficult with such a background to avoid it.

So far we have considered our attention on the word *kleronomia*, we must now consider the evidence that is forthcoming to justify one or other of the divergent translations namely, the inheritance which we have obtained or have had allotted us in Him, or, as the Revised Version, Cunnington and Rotherham would have it "we were made God's portion". When we turn to the original of Eph. i. 11, we find no word exactly equivalent to "obtain" and observe that we meet here, for the first and only occasion, the word *kleroomai*, which is explained in Dr. Bullinger's Lexicon as being in the middle voice, and meaning "to acquire by lot, to obtain, to possess", but leaves the question still unsolved, as to *who* it is that obtains. We have on other occasions expressed our conviction, that many a doubtful passage in the New Testament can be rendered with certainty by referring to a parallel use in the LXX. One such passage is I Sam. xiv. 41, where in answer to the casting of lots between Saul and Jonathan, "Jonathan was taken". The Greek *kleroomai* here is the translation of the Hebrew *lakad* "to take" in what is called the *niphal* or passive voice, "be taken", not actively "to take". There are six occasions apart from I Sam. xiv. 41 and 42 where this word is used for being taken by lot.

"The tribe of Judah *was taken* . . . . and Zabdi *was taken* . . . . and Achan . . . . *was taken*" (Josh. vii. 16, 17, 18).

"The tribe of Benjamin *was taken* . . . . the family of Matri *was taken*, and Saul the son of Kish *was taken*" (I Sam. x. 20, 21).

It seems impossible to resist this evidence. Eph. i. 11 teaches us NOT that we *have obtained* an inheritance, but that we *have been taken* by God for HIS inheritance! Of this rendering Alford says: "This seems to me the only rendering by which philology and the context are alike satisfied."

We have already gained information by referring to the history of Israel, let us turn again and this time see what that typical people tell us concerning the conception now set forth namely, that instead of reading in Eph. i. 11 that *we* have *obtained* an inheritance, we learn with amazement that *we* have been *taken* for an inheritance, by the Lord Himself.

“And the Lord spake unto Aaron, Thou shalt have NO INHERITANCE in their land, neither shalt thou have ANY PART among them: I am thy part and thine inheritance among the children of Israel” (Numb. xviii. 20).

This is blessing contrary to nature indeed. The man that God would honour the *most*, is to have, apparently, the *least*, but only apparently. The tribes of Israel may possess a portion of the land, but Aaron finds his part and his inheritance in the Lord Himself. This is not on all fours with Eph. i. 11 but it is an approach.

- (1) All Israel have a portion of the land for their inheritance.
- (2) Aaron finds his portion and his inheritance in the Lord.
- (3) The Ephesian believer is taken one stage further, the Lord finds His portion in the members of the Church of the One Body.

This, too, finds its counterpart in Israel:

“The Lord’s portion is His people: Jacob is the lot of His inheritance” (Deut. xxxii. 9).

We must not, however, make the mistake of insisting so much upon this aspect as to deny that Israel did have an inheritance, truth out of proportion oft becomes a lie. In Deut. iv. 20 Moses reminds Israel that they were taken to be unto the Lord, a people of inheritance, but in verse twenty-one he refers to the good land which the Lord had given them for an inheritance. Both statements are necessary for the presentation of “Truth”. Both Israel and the Church are reminded by these passages that unless they are the Lord’s portion, all other portions will be a mockery. That unless they find their inheritance in the Lord, mere possessions will become vanity.

“All things are yours”, said the Apostle, “whether Paul or Apollos, or Cephas, or the world, or life or death, or things present, or things to come, all are yours: and ye are Christ’s and Christ’s is God’s” (I Cor. iii. 22, 23).

**No.25 The Muniment Room (i. 3 - 14).  
The Threefold Charter of the Church.**

**“The Prior-hope” (i. 12).  
pp. 141 - 143**

The inheritance, which formed the theme of our last study, is linked with the blessing pronounced in verse five by the repetition of the word “predestinated”.

- A | Predestinated to the adoption of sons, i.e. constituting such “heirs”.
- B | According to His good pleasure.
- A | Predestinated to the inheritance described in verse 11.
- B | According to the purpose of Him Who worketh all things  
after the counsel of His own will.

This brings us to the end of the second great section of Eph. i. 3-14, namely that which deals with the Work of the Son, and calls forth the refrain that we met in verse seven and will meet again in verse fourteen “to the praise of His glory”. We now enter the third section of this great charter of the Church which we have called “The witness of the Spirit”.

In the first section, “The Will of the Father”, we have *Choice*.

In the second section, “The Work of the Son”, we have *Deliverance*.

In the third section, “The Witness of the Spirit”, we have *Sealing*.

Each section is ultimately concerned with inheritance. The Will of the Father settles who are to be His heirs, this is implied in the word adoption. The Work of the Son sets those thus chosen free from the bondage of sin and death and fits them for their inheritance. The Witness of the Spirit operates during the period that elapses from the first act of faith unto the redemption of the purchased possession, and seals them for this inheritance.

The word “trust” to-day stands for reliance, confidence, credit, and only in a very secondary sense is it used for “hope”. This can be realized if we were to interpose the word “hope” into a “trust deed” or the office of a “trustee”. Trust is connected with the old word *trow*, to hold true. The word trust is used in the Authorized Version, to translate two Greek words, *peitho* “to persuade” and *elpizo* “to hope”. In Rom. xv. 12 and 13 we have verb and noun of the latter coming together, where we read “In Him shall the Gentiles *trust*, now the God of *hope*”. While the verb *elpizo* is translated more times by “to trust” than “to hope”, the noun *elpis* is translated fifty-three times “hope” and once “faith”. This exception is Heb. x. 23, “the profession of our faith”, which the Revised Version renders “the confession of our hope”. While we cannot entirely dispense with “trust” as a translation of *elpizo* by reason of the fact that the believer has every ground for confidence that God will perform His promises, it does seem that where noun and verb come together, or where the blessed hope of our calling is in view, the word “trust”

should be exchanged for the less ambiguous word “hope”. The word that is used in Eph. i. 12 is a compound, *proelpizo*, the *pro* being translated in the Authorized Version “first”, but although *pro* occurs forty-eight times in the New Testament it is never so translated in the Authorized Version elsewhere. “The Companion Bible” sums up the meanings of *pro*, in Appendix 104/xiv. thus:

“*Pro* governs only one case (the Genitive) and denote the position as being *in sight*, or *before* one, in *place* (e.g. Luke vii. 27; ix. 52; James v. 9), *time* (e.g. Matt. v. 12; John xvii. 24; Acts xxi. 38), or *superiority* (e.g. James v. 12; I Pet. iv. 8).

Just as the preposition *pro* indicates of place, time and dignity so is it when used in combination with other words. When used as a prefix to the Greek verbs *ago* “to lead”, *erchomai* “to come”, and *poreuomai* “to go”, it is translated “to go before”. When prefixed to *lego* “to speak”, *grapho* “to write”, or *epangellomai* “to promise”, it is rendered “in time past”, “aforetime” and “afore”. These refer either to priority of place or of time. The third usage is that of priority in position, dignity or advantage. *Proerchomai* “better” (Rom. iii. 9), *Proegeomai* and *prokrima* “prefer” in two senses (Rom. xii. 10; I Tim. v. 21); *prokopto*, *prokope* “profit” and “wax” (Gal. i. 14; I Tim. iv. 15; II Tim. iii. 13).

We cannot quite eliminate the third sense, of dignity, from such passages as John i. 15, 27 and 30, which say “He was before me”, for each passage use the word “preferred”, and in one, John the Baptist expands this meaning by saying “Whose shoe’s latchet I am not worthy to unloose”, which has nothing to do with time. The same may be said of Col. i. 17, 18 for the words “before all things”, “beginning” and “firstborn”, refer not only to time, but especially to dignity “that in all things He might have the pre-eminence”. To tell the members of the One Body, believers during the dispensation of the mystery, the period when Israel’s hope is deferred, that “we hoped-before” and mean by that, the hope of the believer during the Acts, is manifestly without point. Right up to the dispensational boundary of Acts xxviii., the “hope of Israel” was uppermost (Acts xxviii. 20), so to tell the Ephesians that the Apostle or his fellow believers, hoped before the Ephesians did, is to tell them nothing relevant to the object with which Ephesians was written. If we believe that the “we” of Eph. i. 13 refers to one company, namely the Jewish believer, and the “ye” refers to the Gentiles, are we going to take the argument to its logical conclusion, and say that the words “Blessed US”, “Chosen US”, “WE have redemption”, “WE have obtained” in the preceding verses are also exclusive to the Jewish believer? We believe that the meaning of the Apostle can only be discerned if we perceive that the word *pro* is used to indicate priority of position or dignity.

The word “predestinate” is used twice in this great charter of the church, and enables us to see that the wondrous acceptance in the Beloved, is echoed by this condition of being in a state of “prior” hope, thus:

## **Ephesians i. 5, 6 and 11, 12**

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

We believe that the Apostle uses this word *proelipzo* to speak of the exceeding high calling of this church of the mystery. The word “also”, too, needs care in interpretation. Some read Eph. i. 13 as though it means “We (i.e. the Jews) first trusted, and now ye (i.e. the Gentiles) also”. We believe that the word “also” belongs to the fact of “sealing” and that there is a parenthesis in the middle of verse thirteen. “In Whom also you (. . . .) were sealed.” The Apostle often slips an explanatory clause into an argument as though he would say “I take it for granted that . . . .” An illustration that lies to hand is in verse eighteen. He was not praying that the eyes of their understanding MAY BE enlightened, he says in effect, “taking it for granted that the eyes of your understanding have been enlightened”.

These highly favoured believers were “also sealed”. We must therefore devote the next article to the meaning of the “seal” and the related terms “earnest” and “Holy Spirit of promise”.

### **No.26 The Muniment Room (i. 3 - 14). The Threefold Charter of the Church. The Witness of the Spirit (i. 12 - 14). Seal and Earnest. pp. 185 - 188**

The Ephesian believers were “sealed”. What does this mean? The Word translated “to be sealed” or “to set a seal” is the Greek word *sphragizo*, and a seal is *sphragis*, which words represent the Hebrew *chotham*. Seals were employed to safeguard letters or treasures, to guarantee legal evidences, deeds, &c., to give authority to shut and seal the doors of a prison.

- “So she wrote letters in Ahab’s name, and sealed them with this seal” (I Kings xxi. 8).  
“I subscribed the evidence, and sealed it” (Jer. xxxii. 10).  
“The King sealed it (the den) with his own signet” (Dan. vi. 17).

are samples of its use. The word *sphragis* “seal” comes sixteen times in the New Testament and *sphragizo* twenty-five times.

We will not attempt to examine every reference, but we are particularly concerned with the subject of Eph. i. 13 which is connected with the witness of the Spirit. There is a passage written before Acts xxviii., which by its very additions is illuminating, we refer to II Cor. i. 22:

“Who hath sealed us, and given the earnest of the Spirit in our hearts.”

At first, unless like true Bereans we consider the context, we may assume that inasmuch as both II Cor. i. 22 and Eph. i. 13 speak of both seal and earnest, that it is all one and the same whether the epistle thus quoted is on one side of Acts xxviii. or the other. A closer examination, however, will reveal an essential dispensational difference.

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

The word “stablish” is the Greek *bebaino* which is used in I Cor. i. and Heb. ii. with particular reference to the confirming nature of miraculous gifts.

“Which at first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the holy spirit, according to His own will” (Heb. ii. 3, 4).

“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. 5-7).

Paul practically said, therefore, in II Cor. i. 21 “Now He which confirmeth us (by the endowment of miraculous gifts) with you . . . . is God”. Associated with this confirmation is “anointing”. *Chrio* “to anoint” gives the title “Christ”, The Anointed. This anointing, says John in his first epistle, made it unnecessary that any man should teach those who received it, for “the same anointing teacheth you of all things” (I John ii. 27). No member of the One Body has such an anointing, but where there were miraculous gifts, there would also be found this anointing. In I Cor. xii., which deals with supernatural gifts in the church, the Apostle uses the somewhat strange expression “so also is Christ” (xii. 12). Now a reading of the context will make it impossible to read this of our Lord. Valpy says of the word “Christ” here:

“The word *Christos* is frequently used by Paul as a trope, denoting sometimes the Christian spirit and temper, as when he says *until Christ be formed in you* (Gal. iv. 19); sometimes the Christian doctrine as, *But ye have not so learned Christ* (Eph. iv. 20), and in this place the Christian church.”

All that we need add to Valpy in this place is, “that church as endued with supernatural gifts”. The “stablishing” and the “anointing” belong to the calling that lies on the side of Acts xxviii. that commences with Pentecost, Ephesians has the seal and the earnest just the same, but the supernatural gifts are conspicuous by their absence. The seal is “with that holy spirit of promise”. The construction of this phrase in the original is somewhat peculiar. It is:

To / *pneumati* / *tes* / *epagglia* / *to hagio*.  
 With the | spirit | of the | promise | with the holy.

While there are many instances in the N.T. where the presence of the article “the” with the words translated Holy Spirit, indicates the Person, the Giver, and the absence of the article with “Holy Spirit” indicates His gift; there is no mechanical rule possible, for the article can be added or omitted for a number of reasons. This passage is a case in point. Most readers know the valuable contribution to the subject of Dr. Bullinger in his book “S or s, Spirit of spirit”, and in Appendix 101 of “The Companion Bible” the findings of this work are summarized. *Pneuma hagian* without the article is never used of The Holy Spirit, the Giver, but only and always of His gift. It is not so universally true however to say, that where the article “the” is added to Holy Spirit, or two articles are employed as “The” Spirit, “the” holy, that the reference is only and always of the Giver, Eph. i. 13 being a case in point. The note in “The Companion Bible” reading:

“Although both articles occur (see App. 101 ii.14) yet it is clear from the ‘earnest’ (verse 14) it is the *gift*, and not the *Giver*.”

The bulk of commentators read this verse as though it spoke of the Holy Spirit Himself which had been promised, and refer back to Luke xxiv. 49, Acts i. 4 and ii. 33. The Holy Spirit promised by the Father, and fulfilled at Pentecost is not in view in Eph. i. 13. Here is not the Spirit that was promised, but the spirit that confirmed something that had been promised. The Apostle himself suggests the true meaning of the phrase here, by going on to speak of this “spirit” with which we are sealed as the “earnest”. There is waiting for us, in our own tongue a term that well expresses the intention of the Apostle. It is the “promissory note”. This is a written promise to pay a given sum of money to a certain person on a specified date. The stamp duty is *ad valorem*, that is according to the value of the subject matter. This use of the word “spirit” as a pledge or earnest does not occur here for the first time. We meet it in Rom. viii. and there are accompanying features in that chapter that illuminate Eph. i. 13 while not speaking of it. In Rom. viii. 15 and 16 we read of “the spirit of adoption”, and that this spirit bears witness with our spirit. The structure of Rom. viii. 15-17 is as follows:

**Rom. viii. 15 - 17.**

A | SONS. | a | Ye have received.  
                   b | The sonship spirit.  
                   a | We cry.  
                   b | Abba, Father.  
 B | SPIRIT ITSELF bears witness with our spirit.  
 A | HEIRS. | a | We are the children of God.  
                   b | And if children.  
                   b | Then heirs.  
                   a | Heirs of God.

This section denominated “the spirit of adoption” is balanced in the structure of the chapter by verses 22-28 “Waiting for the Adoption”. Rom. viii. 15 speaks of the spirit

of adoption, enjoyed now in this life, Rom. viii. 23 speaks of the literal, future adoption “the redemption of the body” for which the believer waits and which cannot be enjoyed apart from resurrection. What is called “the spirit of adoption” in verse 15, is called “the firstfruits” of the spirit in verse 23. Now the firstfruits was a pledge of the yet future harvest, so Paul, who wrote Rom. viii., could link the spirit of the promise the Holy One, with the earnest of a future inheritance. Not only is there in both passages the “adoption”, there is “predestination” and “hope”.

Let us turn then to the earnest and see what we can learn. The word so translated is *arrhabon*, a word exactly the same as the Hebrew of Gen. xxxviii. 17 except, of course the characters used are Hebrew instead of Greek. This word seems to have passed from the Phoenicians in their trading, to the Greeks, and thence to the Romans, (Latin *arrha*, *arrhobo*). Our English “earnest” is a descendant of this Hebrew word. The terminal “t” is an addition, and like many other additions it may have grown out of the idea that the word meant that one was in earnest when promising, and this form of speculation is a cause of many etymological pitfalls. In Middle English, the word was spelt *ernes*, and sometimes *earles*, whence comes the early English equivalent “earlespenny”, a term not unknown in some parts of Scotland to-day. The English word was derived from the Old French *arrhes*.

Blackstone in his commentary says of the earnest:

“If any part of the price is paid down, if it be but a penny, or any portion of the goods delivered by way of *earnest*, the property of the goods is absolutely bound by it . . . .”

*Erabon*, the Hebrew word which appears in Greek form in Eph. i. 14 occurs three times in Gen. xxxviii. and is translated “pledge”. The simpler word *Arab* occurs twenty-two times, and is translated “surety”, “pledge”, “mortgage”, “engage”, “undertake”, “mingle”, “meddle” and “sweet”. Note although for certain reasons one word begins in English with E, and the other with A, both represent the one Hebrew letter *Ayin*. It may not be at first obvious how this word can have such a variety of meanings. The root meaning of the word is “to mix, or mingle” as in Ezra ix. 2, and in Lev. xiii. in nine verses, it is translated “the woof”, a word meaning the threads that cross “the warp”, the threads running the long way of the fabric. In all its varied renderings, the one idea of “intermingling” is present. Take the word “surety”. Judah realized the serious implications of suretyship saying:

“For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide INSTEAD OF the lad” (Gen. xlv. 32, 33).

The surety is so intermingled with the one for whom he becomes pledge as to be practically inseparable. All these features enter into the thought of the “earnest” in Eph. i. 14. Whether the pledge be a penny or a pound it is equally binding. Whether the earnest include the confirmation of supernatural gifts, including even the raising of the dead, or whether it be but the possession of that faith which is the substance of things hoped for, whether it be the “manifestation of the spirit” or whether the witness of the spirit be so simple, so quiet, so unobtrusive as to exclude all apparent “evidence”, one

thing abides *the earnest has been given*, and those who have been thus sealed have received the pledge of the God of truth, Whose promises in every dispensation find their Yea and their Amen in Christ.

The remainder of the record of Eph. i. 14 “the redemption of the purchased possession” demands a separate study.

**No.27 The Muniment Room (i. 3 - 14).  
The Threefold Charter of the Church.**

**The Witness of the Spirit (i. 12 - 14).  
The Kinsman-Redeemer.  
pp. 205 - 212**

The seal and earnest are related to hope, promise and inheritance in Eph. i. 12-14 or as it is summed up at the close “until the redemption of the purchased possession”. The preposition *eis* is only translated “until” once and “till” once, and although these are noted in Young’s Analytical Concordance under till, neither until nor till are included in the Index at the back. While it is necessarily true that the earnest is “until” the day of redemption, the idea in Eph. i. 12-14 is that it is given “with a view to” or “unto” that day. However we translated *eis*, the idea of a goal must never be absent. Predestination is said to be “unto the adoption”, in the same way the earnest is unto the redemption of the inheritance. What is meant by the expression “the redemption of the purchased possession”? Redemption in its initial stage is blessedly past, “In Whom we have redemption through His blood” (i. 7). This initial redemption is set forth in the type of the Passover Lamb. Here deliverance FROM bondage is the uppermost thought. Redemption however is also UNTO something, He Who led Israel *out* of Egypt, led them ultimately *into* the land of Promise. The figure that stands out prominently in the O.T. as the great type of this second aspect of Redemption is “The Kinsman-Redeemer” and the book that sets this great type forth most blessedly is the book of Ruth. Before therefore we deal with the actual term “the redemption of the purchased possession” let us become acquainted with the general teaching of the book of Ruth. The Book of Ruth fulfils several purposes.

- (1) It reveals that even during the dark days of the Judges, there were some who lived their simple lives in the fear of the Lord.
- (2) The example of utter faithfulness presented by the story of Ruth the Moabitess, stands out in bold relief against the dark background of the times, and gives encouragement to us in our own day of darkness and apostasy.
- (3) The book supplies an important link in the genealogy of Christ as the Son of David.

- (4) The introduction into that genealogy of a Moabitess illuminates the character of the God of all grace, prefiguring the acceptance of the Gentile, and indicating something of the gracious work of the Saviour.
- (5) But perhaps more important than all is the light this book throws upon that most important typical figure, the Kinsman-Redeemer.

If we turn to the first chapter of Ephesians, we find there a twofold presentation of redemption:

- (1) REDEMPTION FROM BONDAGE.—“In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace” (i. 7).
- (2) REDEMPTION OF A POSSESSION.—“Which is the earnest of our inheritance, until the redemption of the purchased possession” (i. 14).

In the first passage the word *aphesis* (“forgiveness”) is used, meaning “setting free from bondage” (see Luke iv. 18). In the second passage, sin and bondage are not in view. The figure is an “earnest” *now*, in view of a “possession” *then*; and as the possession had been forfeited, redemption is essential. It is this second aspect of redemption that finds so beautiful an illustration in the Book of Ruth, and makes its study so profitable.

The central and longest portions of the book revolve round the figure of Boaz as the Kinsman-Redeemer (*gaal*). The word *gaal* and its derivatives, which are variously translated “redeem”, “right”, “right to redeem” and “kinsman”, occur no less than twenty times in these central chapters.

The simplest analysis of the book seems to be as follows. The first chapter puts us in possession of the circumstances that involved the forfeiture of the inheritance, while the closing verses of the fourth chapter reveal its redemption.

- |   |  |            |                         |  |
|---|--|------------|-------------------------|--|
| A |  | i. 1-22.   | Sons dead.              |  |
|   |  |            | No more sons possible.  |  |
|   |  |            | Inheritance suspended.  |  |
|   |  | B          |                         | ii. 1-23. Kindness to living and dead.             |
|   |  | B          |                         | iii. 1 - iv. 13. Name of dead not cut <i>off</i> . |
|   |  |            |                         | \ Kinsman-Redeemer.                                |
| A |  | iv. 14-22. | Better than seven sons. |  |
|   |  |            | Genealogy to David.     |  |
|   |  |            | Inheritance redeemed.   |  |

After the death of Elimelech, the two sons married two women of Moab, and lived together for ten years. In both cases the marriages were childless, and at the death of the two sons, three widows were faced with a serious problem. Elimelech’s inheritance which passed on to Mahlon and Chilion was temporarily suspended owing to the fact that no child had been born to either of them. This gives point to the otherwise rather strange reference that Naomi makes to the idea of the two widows waiting until she, Naomi, might re-marry and have further sons—a far-fetched argument to our ears, but not so

when read in the light of the law of Moses, to which we must make reference later. We do not give here the full outline of this first chapter, but give the outline of i. 8-18.

### **Ruth i. 8 - 18.**

A | i. 8-18. |  
d1 | Ye dealt kindly with me.  
e1 | “Rest” in house of husband.  
e1 | “Tarry” for husband.  
d1 | The Lord against me.  
f | Orpah. Kissed.  
Ruth. Clave.  
d2 | She has gone back.  
e2 | Her people. Her gods.  
d2 | Intreat me not to leave.  
e2 | Thy people. Thy God.

In those days the lot of an unmarried woman was such that marriage with almost anyone, however irksome, was preferable. Naomi speaks of Orpah and Ruth “finding rest” (*menuchah*) in the house of a husband. The same word is repeated in Ruth iii. 1, “Shall I not seek rest for thee?” This figure, too, is prophetic; for in Isaiah we find marriage terms employed to describe the glory of that future day when Israel shall be restored. In Isa. lxii. we read that Israel shall be called *Hephzi-bah*, “My delight is in her”, and the land *Beulah*, “Married” (4). Again, in Isa. xxxii.:

“And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places (*menuchah*)” (18).

The contrast between Orpah and Ruth is most marked. Orpah “kissed” her mother-in-law; but Ruth “clave” to her. Orpah went back to “her people” and to “her gods”, but Ruth chooses Naomi’s “people” and Naomi’s “God”. The beauty of the words of Ruth as recorded in verses 16 and 17 will move the heart so long as the world endures. They are comparable with the lowly act of love which the Saviour said should be remembered wheresoever the gospel was preached (Matt. xxvi. 13).

“Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go, and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me and more also, if ought but death part thee and me” (Ruth i. 16, 17).

And so these two took the long road back to Bethlehem, and arrived there at the beginning of the barley harvest. There are no accidents in God’s providence. His hand guided; His heart planned; Boaz, all unwittingly, was awaiting his appointed time and work.

We are now ready to take up the great story of the Kinsman-Redeemer as it is unfolded in the central section of this beautiful little book. May the faithfulness of Ruth

be an inspiration to each of us in these days when so many seem to do “that which is right in the sight of their own eyes”.

The central sections of the Book of Ruth are mainly concerned with the Kinsman-Redeemer. It is evident, therefore, that before we can rightly appreciate the narrative of Ruth ii.-iv., we must be well acquainted with the teaching concerning this important office.

Chapter two opens with the statement: “And Naomi had a kinsman of her husband”, and this note is repeated with variations throughout the section. In verse 3 we read that Ruth’s “hap was to light on a part of the field belonging unto Boaz, who was of *the kindred of Elimelech*”.

In verse 20, when Ruth returns to her mother-in-law with her gleanings, we find that Naomi links up the thought of kindness to the dead, with that of nearness of kin:

“Blessed be he of the Lord, Who hath not left off His kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen” (Ruth ii. 20).

There are four words used in connexion with Boaz and his kinship with Naomi, which may be set out as follows:

- (1) He was a “kinsman” of Elimelech (Ruth ii. 1). Here the word translated “kinsman” is *moda*, derived from *yada*, “to know”. The word implies very intimate knowledge, as the usage of Gen. iv. 1 indicates, and is used in Isa. liii.: “By His *knowledge* shall My righteous servant justify many” (11). When we realize the relationship between this word and the “Kinsman” and “Kinsman-Redeemer” we begin to see a fuller reason for its use in Isa. liii., and a deeper meaning in many of the N.T. references to “knowledge”.
- (2) We also read that Boaz was of the “kindred” of Elimelech (Ruth ii. 3). Here the word translated “kindred” is *mishpachah*, from the root *shapach*, “to join” or “associate”. *Mishpachah* is translated “after their kinds” (Gen. viii. 19), “after their families” (Gen. x. 5), and is the word “family” in Ruth ii. 1. Ruth uses the word twice in ii. 13 in reference to herself as a “handmaid”. Once again profound doctrine is resident in these facts. To be redeemed one must be of the same “family” or “kind” as the redeemer. It was a necessity, therefore, that the Lord from heaven should become man and that the Word should be made flesh.
- (3) In Ruth ii. 20 Naomi says of Boaz: “The man is near of kin to us.” Here the word translated “near of kin” is *qarob*. Readers who depend upon Young’s Analytical Concordance should note that this reference is omitted both under “near” and “near of kin”. The verb *qarab*, “to come near”, is used in the same intimate sense as the verb “to know” (see Gen. xx. 4) and once again the instructed reader will appreciate the fuller meaning behind the N.T. references to drawing near, both on the part of the Saviour Himself, and of those whom He had redeemed.
- (4) This is perhaps the most important reference and is found in Ruth ii. 20 “. . . . one of our next kinsmen”. Here the margin informs us that the passage may be translated: “One that hath right to redeem.” The word here is *Goel*\*, or “Kinsman-Redeemer”.

[\* - In the Concordance, *Goel* will be found under *Gaal*, “to redeem”.]

The “Kinsman-Redeemer” played an important part in the Hebrew economy and is referred to in Lev. xxv., where we find the first statement of the law concerning the redemption of land. Under the law of Moses it was not possible for a man to sell the land that formed part of his true possession “in perpetuity”. In every transaction with regard to the sale of land, it was compulsory to “grant a redemption” (Lev. xxv. 23, 24). If a man had “sold away” any part of his possession, on account of poverty, his “next of kin” had the right to redeem it. A special provision was made for the safeguarding of the inheritance to the rightful family, which is set out at length in Deut. xxv. 5-10:

“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 brother shall take her to him to wife, and perform the duty of an husband’s brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his brother’s wife, then let his brother’s wife go up to the gate unto the elders, and say, My husband’s brother refuseth to raise up unto his brother a name in Israel; he will not perform the duty of my husband’s brother. Then the elders of his city shall call him, and speak unto him: and if he stand it, and say, I like not to take her: then shall his brother’s wife come unto him in the presence of the elders, and loose his shoe from his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother’s house. And his name shall be called in Israel, The house of him that hath his shoe loosed.”

This law was certainly in the minds of Naomi, Ruth and Boaz, and its recognition makes the reading of Ruth ii.-iv. vivid and plain. Before turning to Ruth, however, we must mention the other aspect of the Kinsman-Redeemer’s work—that of the “avenger of blood”. The word *Goel* or *Gaal* is translated “avenger” or “revenger” in thirteen passages, and we are told in Numb. xxxv. that cities of refuge were provided so that a man could get a hearing and a trial in the event of having slain another without premeditation. This aspect of the Kinsman’s duty does not, however, come into the story of Ruth.

With the information we have gathered, both as to the various words used for kinship and the law concerning the kinsman and his brother’s widow, let us return now to Ruth and read the story again in the light of these facts. First of all let us see the structure of the passage.

### Ruth iii. 1 - iv. 13.

- A | iii. 1-9. | a | c | Shall I not find rest for thee?  
                  d | Is not Boaz of our kindred?  
          b | e | When Boaz finishes eating and drinking.  
                  f | Mark the place where he shall lie.  
                  g | Uncover his feet.  
                  h | Lay thee down.  
                  i | He will tell thee what to do.  
                  i | All that thou sayest I will do.  
          e | When Boaz had eaten and drunk.  
                  f | He went to lie down.  
                  g | Uncovered his feet.  
                  h | Laid down.  
          a | c | Who art thou?  
          b |                                    j | I am Ruth, thine handmaid.  
                  k | Spread thy skirt over.  
                  j | Thou art a near kinsman.
- B | iii. 10-13. Boaz explains about the nearer kinsman. Promises to redeem.  
C | iii. 14-18. Ruth assured.  
B | iv. 1-6. Boaz advertises the other kinsman. Fulfil his promise to redeem.  
A | iv. 7-13. The inheritance secured. Ruth becomes wife to Boaz.

We have not felt justified in setting out the whole of the passage in detail. We have given the sections, and set out the first one as an example, so that the reader should find little difficulty in completing the structure if it deemed necessary.

Naomi's words in chapter iii. find a parallel in Ruth i. 9:

“The Lord grant you that ye may find rest, each of you in the house of her husband”  
(Ruth i. 9).  
“My daughter, shall I not seek rest for thee, that it may be well with thee?” (Ruth iii. 1).

No longer has Naomi to speak of a possible husband and future sons (Ruth i. 12, 13) for now she can say: “Is not Boaz of our kindred?” (Ruth iii. 2).

It was the custom at threshing time for the owner to remain all night on the threshing-floor, until the harvest was safely garnered. Naomi knew this and instructed Ruth how to act. Judged by modern standards of morality Ruth would probably be condemned, but Boaz bears testimony that “all the city of my people dost know that thou art a virtuous woman” (Ruth iii. 11).

When Ruth said: “Spread thy skirt over thine handmaid for thou art a near kinsman” (or, one who has the right to redeem) (Ruth iii. 9), Boaz knew that she was asking him not only to redeem the land that had been lost, but also to marry her and save the name of the dead husband from being blotted out. Boaz is touched by the fact that Ruth had not followed after young men, but had let her choice fall upon one who was apparently many years her senior.

Boaz was not Ruth's brother-in-law and was, therefore, under no compulsion in the matter, for the law of Deut. xxv. is concerned with the "husband's brother" and the case of "brethren dwelling together" (5, 6). By removing to Moab Elimelech had made impossible the second of these conditions, and Boaz, though of the kindred of Elimelech, was not the deceased husband's brother.

We find this practice of marrying the brother's widow in operation before the giving of the law (*see* Gen. xxxviii. 8), and we have records of its existence in Athens, in Persia, in Tartary and Circassia, and among the Druses. Niebuhr writes:

"It does indeed happen among the Mahometans that a man marries his brother's widow, but she has no right to compel him so to do."

Boaz was obliged, in fairness, to defer complying with Ruth's request, for, said he: "It is true that I am thy near kinsman, howbeit there is a kinsman nearer than I" (Ruth iii. 12). However, Boaz probably guessed that the marrying of the Moabitess would be a stumbling-block in the other kinsman's way, and promises to perform the office of the kinsman himself, should the nearer kinsman fail.

It is interesting to note that, while Ruth's virtue could not apparently be called in question, and neither she nor Boaz had any cause for shame, they did not in any way flaunt their innocence, but sought rather to preserve their good name from the smallest suspicion of evil:

"Let it not be known that a woman came into the floor" (Ruth iii. 14).

Naomi's immediate question: "Who art thou, my daughter?" (Ruth iii. 16) does not mean that she was unable to distinguish Ruth owing to the early hour of the day, but rather expresses her intense desire to know what had transpired (compare Judges xviii. 8). In Ruth ii. 19 Naomi had inquired where Ruth had gleaned, and when she was shown the ephah of barley she immediately perceived that the Lord's hand was in it. So here, when she sees the six measures of barley, she expresses her confidence that Boaz will not rest until the matter is settled.

In Ruth iii. 15 the A.V. reads: "And she went unto the city." This, however, is incorrect, the true rendering being: "And *he* went into the city." Boaz meant to lose no time in bringing the matter to a head. Sitting down in the gate, where all public transactions were carried out, he hails the other kinsman and, in the presence of the ten men that had been secured to make the transaction legal, he says to him:

"Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's. And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee: and I am after thee. And he said, I will redeem it. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance."

While the nearer kinsman was quite willing to redeem the parcel of land, he was not willing to marry the Moabitess and he therefore relinquishes his right. Boaz and the other kinsman then follow a custom that was even then ancient in Israel, whenever redeeming and changing were to be confirmed:

“A man plucked off his shoe and gave it to his neighbour: and this was a testimony in Israel” (Ruth iv. 7).

To place one’s shoe upon anything was a symbol of possession. To take off one’s shoe and pass it to another was a symbol of transference. The spreading of the skirt already alluded to was another symbol of transferred authority. Even to this day, it is the custom to associate old boots with weddings, and although this is now simply a piece of harmless fun, the custom has its origin in these distant times.

It would seem that the nearer kinsman who failed probably sets forth the failure of man to redeem either himself or his brother, and that the transference to Boaz is an indication that Christ alone is strong enough to undertake the task.

We next read that Boaz calls upon the elders and the people to witness that he has bought all that was Elimelech’s, Chilion’s and Mahlon’s, of the hand of Naomi, and further, that he has purchased Ruth the Moabitess, the wife of Mahlon, to be his wife, and that he intends to play the Kinsman-Redeemer’s part and to “raise up the name of the dead upon his inheritance, that the name of the dead be not cut off”. In reply, the people not only declare themselves witnesses, but also express their pleasure by adding words of blessing. There is pointed meaning in the reference they make to “Pharez whom Tamar bare unto Judah”, for in Gen. xxxviii. we have the story of one who, by refusing to do the kinsman’s part, not only involved himself in death, but his brother’s widow in immorality. Boaz, it is implied, represents the reverse of all this.

We now reach the conclusion of the book:

*B* | iv. 14-17. |  
    *a* | The women.  
        *b* | Blessed be the Lord . . . . a kinsman to thee.  
        *c* | Name famous in Israel.  
        *d* | Nourisher.  
        *d* | Nurse.  
    *a* | The women.  
        *b* | A son born to Naomi.  
        *c* | Name Obed (Jesse, David).  
*A* | iv. 18-22. | *e* | The generations of Pharez.  
                    Pharez begat . . . . David.

Not only is Ruth, the Moabitess, graciously brought under the wing of the God of Israel, and her temporal needs satisfied by the love and wealth of Boaz the Strong, but a link is also made in the chain that binds Adam to Christ, and Ruth finds an honourable

place not, only in the line of David, but in the genealogy of David's greater Son (Matt. i. 5).

When we remember that the Scriptural Redeemer must be a kinsman and an Israelite, and also that the Redeemer of Israel is set forth as Israel's Lord and God (cf. Isa. xli. 14; xliii. 14; xliv. 6, 24, &c.) we are confronted with a problem which can only be solved in the light of the person of Christ as "God manifest in the flesh".

We must defer examination of Eph. i. 14 to the next article, but we believe the extreme importance of the subject more than justifies this long digression.

**No.28 The Muniment Room (i. 3 - 14).  
The Threefold Charter of the Church.  
The Witness of the Spirit (i. 12 - 14).  
The Purchased Possession.  
pp. 225 - 228**

With the background provided by the Old Testament type of the Kinsman Redeemer, we can approach the exposition of the words "the redemption of the purchased possession" with a fuller sense of its importance, and with a better sense of equipment for the task. We must not forget, however, that the Ephesians would, like the Galatians, be more familiar with the Greek and Roman law and custom regarding the adoption, the selection and legal installment of the heir, and the actual moment of taking possession. This too, if known to the reader, will intensify the meaning of Eph. i. 14 and so we give a brief review of the custom—not of adoption in its initial stages, but in its final phases.

So far as the ceremony of adoption was concerned, the difference between the transferring of a son into slavery, and his becoming a member of the family was very slight. In the one case the adopter said: "I claim this man as my slave"; in the other, "I claim this man as my son". The *form* was almost the same; it was the *spirit* that differed.

If the adopter died and the adopted son claimed the inheritance, the latter had to testify to the fact that he was the adopted heir. Furthermore:

"The law required corroborative evidence. One of the seven witnesses is called. 'I was present', he says at the ceremony. 'It was I who held the scales and struck them with the ingot of brass. It was an adoption. I heard the words of the vindication, and I say this person was claimed by the deceased, not as a slave but as a son'." (W. E. Ball).

Bearing all these facts in mind, can we not feel something of the thrill with which the Roman Christian would read the words:

“Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God, and if children, then heirs” (Rom. viii. 15-17).

It is not so much the Holy Spirit addressing Himself here to the human spirit in confirmation, but rather the joint witness of the Holy Spirit and the spirit of the believer to the same blessed fact.

Closely associated with the law of adoption was that of the Roman will. The Prætorian will was put into writing, and fastened with the seals of seven witnesses (cf. Rev. v. and vi.). There is probably a reference to this type of will in Eph. i. 13, 14:

“In Whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory.”

W. E. Ball translates the latter part of the passage: “Until the ransoming accomplished by the act of taking possession (of the inheritance).”

“When a slave was appointed heir, although expressly emancipated by the will which gave him the inheritance, his freedom commenced not upon the making of the will, nor even immediately upon the death of the testator, but from the moment when he took certain legal steps, which were described as ‘entering upon the inheritance’. This is ‘the ransoming accomplished by the act of taking possession’. In the last words of the passage ‘to the praise of His glory’ there is an allusion to a well-known Roman custom. The emancipated slaves who attended the funeral of their emancipator were the praise of his glory. Testamentary emancipation was so fashionable a form of posthumous ostentation, the desire to be followed to the grave by a crowd of freedmen wearing the ‘cap of liberty’ was so strong, that very shortly before the time when St. Paul wrote, the legislature had expressly limited the number of slaves that an owner might manumit by will” (W. E. Ball).

This Roman custom helps us to see the link that there is between Rom. viii. and Eph. i. 13, 14, as well as with the book of Ruth.

“The purchased possession.” Had the Apostle simply intended that the seal and the earnest guaranteed the entry into the promised inheritance at last, it would have been easy to have said so, this somewhat strange expression challenges us, and demands fuller inquiry.

*Peripoiēsis*, the word translated “purchased possession” in the A.V., and “God’s own possession” in the R.V., occurs five times, thus:

The redemption of the *purchased possession* (Eph. i. 14).  
To *obtain* salvation (I Thess. v. 9).  
To the *obtaining* of the glory (II Thess. ii. 14).  
To the *saving* of the soul (Heb. x. 39).  
A *peculiar* people (I Pet. ii. 9).

to which we should add the two occurrences of the verb (Acts xx. 28; I Tim. iii. 13), both of which are translated “purchase”. We have already found that light was to be

obtained by studying the teaching of the O.T. concerning the Kinsman-Redeemer. Let us consider those passages where the LXX employs this word, *peripoiesis*.

*Peripoiesis* the noun occurs in II Chron. xiv. 13; Hag. ii. 9 and Mal. iii. 17 and translates two Hebrew words. *Peripoieo* the verb occurs over twenty-five times, and translates eleven Hebrew words, and in addition the word *peripoieo* is found in the Apocrypha three times.

Let us first consider the three references to *peripoiesis*. II Chron. xiv. 13 tells us of the Ethiopians who were “overthrown, that they could not *recover* themselves”; the Hebrew word so translated here being *michyah* a reviving, quickening or preserving of life. Hag. ii. 9, “In this house will I give peace of soul *for a possession*”, for which there does not appear to be any Hebrew equivalent. The translators appear to have felt that the word “peace” needed to be extended and cover the period that ensued.

Mal. iii. 17 “When I make up My jewels”. Here the Hebrew word is *segullah* a word of rich content and application. *Segullah* is the word used by the Lord in Exod. xix. 5 where He says of Israel, “Ye shall be a *peculiar treasure* unto Me”. So in Deut. vii. 6; xiv. 2 and xxvi. 18, where it is rendered “special” and “peculiar”. In these four occurrences the LXX use *periousios*, which is employed by Paul in Titus ii. 14 “a peculiar people”, both Greek words, *periousios* “beyond the ordinary”, and *peripoiesis* “an acquisition”, being used in the LXX to translates the word *segullah*. In I Chron. xxix. 3 David refers to his “own proper good” where *segullah* is translated by *peripoieo*. Psalm cxxxv. 4 uses *segullah*, “Israel for His peculiar treasure” and Eccles. ii. 8 uses it for “the peculiar treasures of kings”. In no one instance is Israel promised that they shall inherit a peculiar treasure, they are told that they will be taken by the Lord for His peculiar treasure, a special people unto HIMSELF. This brings us back to the meaning we discovered in Eph. i. 11 where, instead of “obtaining” an inheritance, the glory of this calling is that this people are “taken” for an inheritance by the Lord. A peculiar treasure indeed! While these references to Israel illustrate, they do not exhaust the meaning of the Apostle here. The Emphatic Diaglott translation gets very near to the heart of the matter by reading: “a redemption of the purchase” which, strange though it may sound, brings up into the mind the idea that a pledge, an earnest, a deposit has been paid, and in God’s good time, the complete amount will be put down. The first aspect of redemption was paid in blood and offered in weakness, the second will be with power. One phase of this second aspect of redemption is set forth in Rev. v. and vi., where the Lion of the tribe of Judah opens the seven sealed book. The redemption of the purchase, so far as the Mystery is concerned is not described, the only added word that is written elsewhere is in Ephesians:

“Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption” (iv. 30).

the day of redemption being comparable to Rom. viii. 23 “the adoption, to wit the redemption of the body”. It does not seem reasonable to speak of “grieving” a miraculous gift, or a spiritual endowment, one can only grieve a person. The two passages must be read together. The Holy Spirit, Who can be grieved, seals the believer

with “holy spirit of promise” the pledge or earnest of the glorious reality. Once more the section ends with a note of praise.

The Apostle has now given us some idea of the priceless treasures that are contained in this “Muniment Room”. Here to our wonderful gaze he showed us “the will” of our Father, revealing His most sacred secret, a will and a choice made and purposed “before the overthrow of the world”. Here we learn that the blessings allotted to us are “every blessing that is spiritual”, and to be enjoyed in the super-heavens *en tois epouraniois*, where Christ sits at the right hand of God. Here we see the documents that appoint us heirs and firstborns, we are, as verse six has declared, “highly favoured in the Beloved”. If this gracious will of the Father calls forth our praise, what shall we say when we review afresh the documents that set forth the grounds of our enfranchisement. We were bondslaves, but we have been redeemed, released and forgiven with a grace that overflows. In this revelation of favour, there is made known “the secret of His will” which shows that this church thus chosen and redeemed is a foreshadowing of the day when in the fullest sense, the Saviour shall head up all things in Himself, in Whom we find our blessed part, being honoured as was Aaron, not so much in being allocated an inheritance but of being taken to be the Lord’s portion, His “peculiar possession”, unto which the Holy Spirit has sealed us, and given us an earnest, in full assurance that the redemption of the purchase shall be effectually completed. The phrase “in Whom” links these three sections of our charter together, carrying each stage on as an outcome of the other.

IN WHOM we have redemption, i.e. in the Beloved of the Father’s will.

IN WHOM we also were taken to be an inheritance,  
i.e. in Him Who is our Redeemer, and Head.

IN WHOM ye also were sealed with the holy spirit of promise,  
i.e. in Him, the Redeemer and the Beloved.

“In Whom” each time refers to Christ. The Father’s will and the Spirit’s witness focuses our adoring gaze on the Sacrifice for sin so freely offered that we may be set free to enjoy “all spiritual blessings in heavenly places”, we who by nature were so far off as to be hopeless, Christless and Godless.

Can we wonder that we pass from the Muniment Room under the guidance of the Apostle, into the Chapel of Acknowledgment, which section, Eph. i. 15-20 now awaits our worshipping attention.

## **Fundamentals of Dispensational Truth. (Second Series).**

### **No.45. GALATIANS.**

#### **The Scope and Structure of the Epistle. pp. 5 - 8**

For the prime purpose of these studies, it does not really matter very much what particular tribe of human race were the ancestors of those known as the Galatians, for all nations of the earth are of one blood, all have sinned, and all alike need salvation, and that by grace; but the British reader may be interested in the conclusion found in Lightfoot's discursus on the subject:

“There is every reason then for believing that the Galatian settlers were genuine Celts, and of the two main subdivisions into which philologists have divided the Celtic race, they seem rather to have belonged to the Cymric, of which the Welsh are the living representatives. Thus in the age when St. Paul preached, a native of Galatia spoke a language essentially the same with that which was current in the southern part of Britain.”

For those who desire fuller information, dealing with notes on language, historical references and other arguments, Lightfoot, Alford and particularly Ramsey should be consulted.

Whether the Galatians were Celts or not does not matter so much to us at the distance, what is more important is that they being sinners saved by grace were evidently influenced by Judaistic teachers and were in danger of bartering their liberty for a dismal bondage, and to save them from this living death, and to ensure that “the truth of the gospel” should “continue right through” (*diameno* Gal. ii. 5), this epistle to the Galatians was written.

In the Volume “The Apostle of the Reconciliation” (page 111), a tentative structure was offered, showing the main divisions. For the purpose of that volume this structure was sufficient. We are now about to make a more thorough examination of the epistle and a structure that conforms more fully with the correspondences of the theme is demanded. We set out such a structure below, but it must be remembered that no attempt has been made in this initial presentation to show in strictly-structural form the sub-divisions of A or B sections. These will be exhibited later, as the subject matter under consideration may then demand.

## GALATIANS.

- A1 | i. 1 - ii. 14. The Apostle's authority. "Though an angel from heaven."  
FAITH *v.* WORKS. |  
a | Jerusalem. Bondage.  
b | Circumcision not compelled.  
c | Persecution for gospel.
- B1 | ii. 15 - iv. 12. CROSS *v.* LAW. |  
d | I am crucified with Christ.  
e | Not I but Christ.  
f | Redeemed from curse.  
g | Covenant and adoption.
- A2 | iv. 13 - vi. 10. The Apostle's infirmity. "As an angel of God."  
SPIRIT *v.* FLESH. |  
a | Jerusalem. Free.  
b | Circumcision availeth nothing.  
c | Persecution for the cross.
- B2 | vi. 11 - vi. 16. CROSS *v.* WORLD. |  
d | I am crucified to the world.  
e | Not circumcision but new creature.  
f | Peace.  
g | Israel of God.
- A3 | vi. 17, 18. The Apostle's marks in his body.  
GRACE and SPIRIT. Bondage and signature (see II Thess. iii. 17).

Before commencing the exposition of the epistle let us acquaint ourselves with the lines of teaching summarized under the captions printed in capitals here given. We do not set out every reference, but give a fair sample of the way these subjects are treated.

FAITH *v.* WORKS. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ, and not by the works of the law; for by the works of the law shall no flesh be justified" (ii. 16).

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (iii. 2).

"He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" (iii. 5).

SPIRIT *v.* FLESH. "Having begun in the Spirit, are ye now made perfect by the flesh?" (iii. 3).

"He that was born after the flesh persecuted him that was born after the Spirit" (iv. 29).

"Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (v. 16).

"The flesh lusteth against the Spirit, and the Spirit against the flesh" (v. 17).

CROSS *v.* LAW AND WORLD. "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ" (ii. 19, 20).

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (vi. 14).

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree" (iii. 13).

When we compare the epistle to the Galatians with the second epistle to the Corinthians, we discover that much of the conflict that had been fought in Galatia was repeated in slightly modified form in Corinth. For example, the strange reference to the apostles at Jerusalem “these who seemed to be somewhat” of Gal. ii. 6, finds an echo in the reference to “the extra-super apostles” of II Cor. xi. 5. The preaching of “another gospel” in Galatia (Gal. i. 6-9); has its counterpart in the preaching of “another Jesus”, “another spirit” and “another gospel” of II Cor. xi. 4. In both epistles reference is made to “false brethren” (Gal. ii. 4 and II Cor. xi. 26); and the comparison of Gal. ii. 8, “He Who wrought effectually in Peter . . . . the same was mighty in me”, is repeated in another form in the words of II Cor. xi. 5, “for I suppose I was not a whit behind the very chiefest apostles”. If to the Galatians Paul spoke of “the marks of the Lord Jesus” which he bore in his body (vi. 17), to the Corinthians these “marks” are given in fuller detail. Five times was he given the “forty stripes save one” of the synagogue scourging, thrice was he “beaten with rods”, once he was “stoned”, thrice “shipwrecked” (II Cor. xi. 24, 25). He repeats the figure of “devouring” one another (Gal. v. 15; II Cor. xi. 20), as also the argument of Gal. iii. 3 “having begun in the Spirit, are ye now made perfect by the flesh”, “That as He had begun, so He would also perfect in you the same grace” (II Cor. viii. 6) and finally, in both epistles there is the triumphant reference to the “new creature” (Gal. vi. 15; II Cor. v. 17). Parallels can be found between other of the early epistles and that of the Galatians, but these will fall into their place better when those other epistles are before us.

When we read in the Acts of Peter’s hesitancy to go to the Gentile Cornelius, and of the opposition manifested by the church when they heard that “the Gentiles had also received the word of God”, and when we read that the circumcision party did not hesitate to contend with Peter saying “Thou wentest in to men uncircumcised, and didst eat with them” (Acts xi. 3) then we are somewhat prepared for the challenge that Paul’s apostleship and gospel received, and for the elements of strife that permeate these early epistles. Jealousy for the law of Moses, for the rite and privileges of circumcision, marched side by side with a belief in the gospel, but in many cases, alas, the pure grace of the gospel was so adulterated with legal and ceremonial additions, that the apostle had to speak of it as “another gospel” or the preaching as the preaching of “another Jesus”.

The presence of these features makes the epistle to the Galatians of great importance to all who love the truth and who would be made both wise as to the nature of the opposition and equipped to meet it adequately and spiritually. Here in this epistle we have laid bare the devices of the opposition and the example of this foremost champion of the faith in meeting them. The foe is still the same, the truth is still the same, the call is still the same. May these and future studies be used by the God of all grace to enlighten the eyes and equip the minds of all who in this our day and generation have been chosen to be “good soldiers of Jesus Christ”.

**No.46. GALATIANS.**  
**The Threefold argument of Gal. i. 1 - 24**  
**with a special examination of the term “apostle”.**  
**pp. 25 - 28**

We have considered the epistles of Paul as a whole, and have seen that there are fourteen epistles that are from this apostle's pen. We have seen that they form two groups of seven epistles each, ranged on either side of Acts xxviii. 28. We have examined the evidences for the Pauline authorship of the epistle to the Hebrews, and found it to be abundant and satisfying. We have considered the latest archaeological findings and their bearing upon the date of the epistle to the Galatians and have found that there is now no valid reason for refusing this epistle prior place in the chronological order of the epistles of Paul, and we now address ourselves to the happy though arduous task of following the mind of the Spirit, through the words of Paul as they were written in his burning zeal to preserve “the truth of the gospel” for all time, and save those whose steadfastness in the faith was his own joy and crown.

As we commence this epistle and read on through chapters one and two we cannot help but be struck with the insistence with which the apostle emphasizes his own apostolic authority and message, and when we remember that this epistle was his effort, under God to stop the rot that had set in and which threatened the very life of the church and the saving power of the gospel, then it becomes evident that a recognition of Paul's authorship and independent ministry lies very near the heart of truth, and cannot be dismissed as being of secondary importance. “The LORD's message” IS associated very intimately with “the LORD's messenger” (Hag. i. 13). If Paul was in deed and in truth God's messenger to the Gentiles, then the enemy of truth would most surely endeavour to undermine his authority, and if he had been entrusted with a special message of grace to the Gentiles, then we might expect that one of the enemy's attacks would be made upon the gospel either by denial, by misrepresentation or by substitution. Tools for this sad work would never be lacking while a sectarian spirit was far more natural than an humble recognition of the basic unity of the redeemed, and the power of tradition would prevent many of those who were really saved from breaking clean away from the “weak and beggarly elements” that had but led them deeper into bondage.

The challenge therefore having sounded, the apostle as the chosen vessel to bear the name of the Lord before the Gentiles, takes up the gage, and enters the arena. His opening words are a threefold response to this challenge of his enemies, and all his blessed teaching stands for naught if this threefold response cannot be maintained and justified. What are his three points therefore?

- (1) He asserts his absolute apostleship, in entire independence of man or men.
- (2) He testifies to the unique character of his gospel, which was not taught by man, but which he received by revelation.



two are translated “messenger”, the remaining six references are found in the epistles of Peter, Jude and the Book of the Revelation.

McLean in His “Apostolic Commission” has given a very clear delineation of the Apostolic Office, which we summarize here:

- (1) (a) They must have been eye and ear witnesses (John xv. 27).
- (b) This is laid down as essential in the case of the successor of Judas (Acts i. 21, 22).
- (c) Paul is no exception (I Cor. xv. 8; ix. 1; Acts xxii. 14, 15).
- (2) (a) They must have been immediately called and chosen by Christ Himself.
- (b) This was true of the twelve (Luke vi. 13; Gal. i. 1), Matthias himself not excepted.
- (3) (a) Infallible inspiration was essential to the office (John xvi. 13; I Cor. ii. 10; Gal. i. 11, 12).
- (4) (a) The power to work miracles was associated with the apostolic commission (Acts ii. 43; I Cor. xii. 8-11). “Truly”, says Paul, “the signs of an apostle were wrought among you in all patience, in signs and wonders, and mighty deeds” (II Cor. xii. 12). “God bare them witness” (Heb. ii. 4).
- (5) (a) Their commission was not local, it was not confined to any particular visible church, like that of ordinary pastors, but like Paul himself “they had the care of all the churches”.
- (b) They had power to settle the faith and order of the church, to determine all controversies (Acts xvi. 4), and to exercise the rod of discipline upon all offenders, whether pastors or flock (I Cor. v. 3-6; II Cor. x. 8; xiii. 10).

To such high office the apostle Paul lays claim in the opening words of the Galatian epistle, and his added statement “not of men, neither by man” seems to refer to the fact that among the Jews it was a custom “to call those who carry circular letters from their rulers by the name apostles” (C<sup>E</sup>cumenius).

Paul asserts that his apostleship was unlike that which was known among the Jews, who derived their authority from the Chief Priests and from the Sanhedrin. Who, Paul seems to ask, can give to me “letters of commendation”? (II Cor. iii. 1), the only “letters of commendation” possible in his case were those who believed, “Ye are our epistle written in our hearts, known and read of all men” (II Cor. iii. 2).

In this opening chapter of Galatians the apostle refers to his previous zeal as a persecutor of the faith, and it is not improbable that when he said “Paul an apostle, not of men, neither of man” he not only repudiated all human mediation in connection with his great office in the church, but he may also have glanced back to that other apostleship (using the word as the Jews employed it) indicated in the Acts.

“(Saul) desired letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem” (Acts ix. 2).

What the apostle thought about the office can be gathered from his epistles. He styles himself “a called apostle, separated unto the gospel of God” (Rom. i. 1), and his apostleship was to “obedience to the faith among all nations” (Rom. i. 5). While he was called and commissioned during the period when the Jew was still “first” he realized his apostleship was distinctly toward the Gentile (Rom. xi. 13) and on two occasions he makes a very solemn declaration concerning this apostleship.

“I am ordained a preacher, and an apostle (I speak the truth in Christ, and lie not); a teacher of the Gentiles in faith and verity” (I Tim. ii. 7).

“Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles” (II Tim. i. 11).

In the estimate of Paul, the office of an apostle took first rank.

“First apostles, secondarily prophets, thirdly teachers” (I Cor. xii. 28).

and in connection with his own commission, as distinct from the call of the “twelve” his apostleship was directly given by the “Ascended” Christ (Eph. iv. 8-11). Such was the man, and such his office, and such “his gage of battle to the incompetence of traditional authority—his trumpet note of defiance to all Pharisees of Christianity” (Farrar).

We must return to the opening sentence of this epistle in our next article, but we can now do so with at least a more accurate conception of what the claim to be an apostle, embraced.

## **No.47. GALATIANS.**

### **“The Lord’s Messenger” and “The Lord’s Message” (Hag. i. 13). pp. 65 - 68**

Having seen the scope of chapter one, and the meaning and importance of the word “apostle”, we can now turn our attention to the way in which the apostle opens his epistle.

Sir William Ramsay in his “Historical Commentary of the Epistle to the Galatians” says:

“In any judicious system of interpretation, great stress must be laid on the introductory address of this epistle. It should be compared with the address prefixed to the Epistle to the Romans, a letter which presents marked analogies in sentiment and topics. In each case Paul puts in his introduction the marrow of the whole letter. He says at first in a few words what he is going to say at length in the body of the letter, to repeat over and over, to emphasize from various points of view, and to drive home into the minds of his correspondents.”

Lightfoot commences his commentary with the words:

“1-5. The two threads which run though this epistle—the defence of the apostle’s own authority, and the maintenance of the doctrine of grace—are knotted together in the opening salutation. By expanding his official title into a statement of his direct

commission from God (verse 1), St. Paul meets the *personal* attack of his opponents; by dwelling on the work of redemption in connexion with the name of Christ (verse 4), he protests against their *doctrinal* errors.”

We have seen that the key words of the structure are the threefold repetition of the expressions “not, neither, but” as applied to the three great aspects of Paul’s commission, and his independence in each department. (1) Independent Apostleship; (2) Independent Revelation of the Gospel; (3) Independence of all human authority. “Not of men, neither by man” *ouk ap’ anthropon oude di’ anthropon*.

“There are indeed few points more characteristic of the apostle’s style than his varied but accurate use of prepositions, especially of two or more in the same or in immediately contiguous clauses (e.g. *eis . . . . epi*, Rom. iii. 22; *ex . . . . dia . . . . eis*, xi. 36) for the purpose of more precise definition or limitation” (Ellicott).

No two prepositions are synonymous, although at times the difference intended by their use may be difficult to express. Perhaps an illustration of the apostle’s usage will be the best means of showing the shade of meaning attaching to interchanged prepositions. “God is one Who will justify the circumcision BY faith, and the uncircumcision BY MEANS OF (the same) faith” (Rom. iii. 30). Here *ek* is used in the first reference to faith, and *dia* in the second. The former indicates the source of justification and the latter its means. So in Gal. i. 1 Paul was neither originally commissioned *apo* from men, nor was he commissioned *dia* through the intervention of any man. In the first clause Paul distinguishes his calling from that of “false apostles” who certainly did not receive their commission from God the fountain head; in the second he shows that his apostleship is on a level with the twelve.

Not only does the apostle vary the prepositions, *apo . . . . dia*, he speaks of “men” and “man”, he maintained that his apostleship was not a commission from “man in the concrete” nor from “man in the abstract” i.e. flesh and blood including a self appointment arising from his inclinations. Later in this chapter he uses “flesh and blood” and those which were “apostles” before him in much the same alternative senses, as “men” and “man” here. Truth however cannot rest upon negatives. It may be necessary for us to know that Paul’s apostleship did not arise out of any commission given him by the Sanhedrin, or that it did not originate in his own heart and upbringing, but we must pass to the positive and discover from what source this great commission sprang. This is what the apostle does:

“Paul an apostle NOT from men, NEITHER BY (the instrumentality of) man, BUT BY Jesus Christ, and God our Father, Who raised Him from the dead.”

It will be observed that whereas we have “men” and “man” put as alternatives, with their respective prepositions “of” and “by”, no such discrimination is made between “Jesus Christ and God the Father” which are both governed by the one preposition *dia*. Whether it be the doctrine which He taught, the miracles which He wrought or the appointments which He made, whatever the Lord Jesus Christ taught or did was regarded not as the expression or doing of His own will, but the will of Him that sent Him. If Paul

was appointed an apostle of Jesus Christ, then he must also be one by the appointment of the Father, beyond which there can be no other or higher authority.

This appointment took place on the road to Damascus (Acts ix. 3) and the personal appearing of the Saviour to him enabled Paul to claim fullest apostolic recognition, saying "Have not I seen Jesus Christ our Lord?" (I Cor. ix. 1).

Nor is this all, he must convince the Galatians beyond the possibility of doubt, that he was not one whit behind the chiefest of the apostles, and so he not only refers his apostleship to "Jesus Christ and God the Father", but adds "Who raised Him from the dead". This added clause, largely explains the omission of the preposition before "God the Father", as Gwynne remarks, this is "no ordinary adjunct, nor casually introduced, but a participial clause artistically arranged, to reflect light upon the antecedent context", namely the joint names of Jesus Christ and God the Father, the introduction of the resurrection "being virtually the investiture of Him with supreme dignity and unlimited authority".

Thus it was that Paul entered the arena, and took up the challenge. His primary object was to save the church from the Judaisers, and to do this he had to make very clear the radical difference between an attempt to justify self by the works of the law, and the justification which was by grace through faith; but this gospel was so closely related to Paul's commission, that it became incumbent upon him to vindicate his apostleship to the utmost, setting aside the twelve, setting aside his own selfish desires, setting aside all association with men and man, and linking his calling and commission not only by the Lord Jesus, as the Twelve *could*, but to the Risen Christ, as the twelve *could not* (for the twelve were appointed during the earthly life of Christ [see Matt. x.]), but Paul was the first of the apostles to be appointed by the Ascended Christ (see Eph. iv.).

One of the characteristics of Paul's writing is the backward and forward sway of thought and feeling. Zealous, keen beyond the average, he makes a bold unmitigated claim—then conscious that a misinterpretation may wound a believer, he swings back and humbles himself to the dust.

Does he tell the Philippians how glad he is that their care of him has flourished again after a break, he immediately adds "but ye lacked opportunity". Fearing lest his reference to their former fellowship should lend itself to misconstruction he adds "Not that I speak in respect of want" and asserts the most uncompromising independence. This however might appear ungrateful, and lest he should appear to undervalue the Philippian fellowship, he swings back again with the words "Notwithstanding ye have well done, that ye did communicate with my affliction" (Phil. iv. 10-14).

So here in Galatians. Nothing could be more uncompromising, more independent, more entirely severed from human intervention or approbation than the opening challenge of the first verse of Galatians and nothing could be so characteristically Pauline than the swing back to human co-operation with which he opens verse two.

"And all the brethren which are with me."

Just as he brings forward “five hundred brethren” as additional witnesses to the Resurrection of the Lord in I Cor. xv. 6, so these brethren are associated with him in this great stand for the truth, and the vindication of his claims.

Macknight brings this passage forward as one of the evidences that Paul wrote the epistle from Antioch.

“From as the only view with which any of the brethren could join the apostle in writing to the Galatians, was to attest the facts which he advanced in the first and second chapters for proving his apostleship, the brethren who joined him in writing it must have been such as knew the truth of these facts.”

Brethren of Corinth, or Ephesus, or Rome would only be able to attest what the apostle himself had told them, but the brethren at Antioch would have had opportunity of obtaining first hand evidence of these things. In chapter two Paul refers to an incident which took place at Antioch, an incident that put Peter in a very bad light, and it was necessary that some such confirmation should have accompanied this stirring letter, lest the edge be taken off the arguments by doubts as to their truth and reality.

If Paul’s word is to be accredited at all, and if the confirmation of “all the brethren” that associated themselves with his attitude and witness, is not to be set aside, then in the clearest possible light we must set the apostle of the Gentiles, accepting his unique and distinctive office as a gift of the ascended Christ, and realizing as we do so, that an apostle implies a message, and an apostle so represents the Lord Who sent him, that the words reveal how exceedingly serious the attitude of those must be who look upon the glorious revelation of Divine Truth found in Paul’s epistles, as but Paul’s “opinion”.

“Verily, verily, I say unto you, He that receiveth whomsoever I send (*exapostello*) receiveth Me; and he that receiveth Me receiveth Him that sent (*exapostello*) Me” (John xiii. 20).

## No.48. GALATIANS.

### With a special note on the testimony of the papyri. pp. 92 - 94

This epistle is address “unto the churches of Galatia” (Gal. i. 2) and its study will throw light upon the constitution and calling of the church, and indicate the essential difference that exists between the church as it existed before Acts xxviii., and the church as it came into being after that dispensational boundary is crossed.

Not only is it not the observed custom of the apostle thus to address an epistle, the omission of any commendation is most marked. This however cannot be felt unless the introductions to the epistles are actually before us. It would occupy much precious space to quote each introduction in full, we must content ourselves with the barest summary.

“Unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ . . . . we give thanks . . . . for you all” (I Thess. i. 1, 2; II Thess. i. 1-3).

“Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours . . . I thank my God always on your behalf” (I Cor. i. 1-4).

“Unto the church of God which is at Corinth, with all the saints which are in all Achaia . . . . blessed be God . . . . Who comforteth us” (II Cor. i. 1-4).

“To all that be at Rome, beloved of God, called to be saints . . . . first, I thank my God . . . . that your faith is spoken of throughout the whole world” (Rom. i. 7, 8).

“To the saints which are at Ephesus, and to the faithful in Christ Jesus” (Eph. i. 1).

“To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons” (Phil. i. 1).

“To the saints and faithful brethren in Christ Jesus which are at Colosse . . . . we give thanks” (Col. i. 2, 3).

It will be observed that there is a transition from “churches” in a locality to “the church of God”, from “the church of the Thessalonians which is in God the Father”, to “all at Rome, beloved of God, called to be saints”. The epistle of the Mystery do not use the word “church” in the opening address, reserving that word for higher meaning that it assumes in the present dispensation. For this transition no individual believer or separate *ekklesia* could be held responsible, it but marked the onward movement of the Truth, but the most marked omission in Galatians of any word of commendation or thanks on their behalf calls for explanation, and that explanation must be either that Paul failed in his customary courtesy, or that the Galatian church was in such grave doctrinal and practical danger, that no such commendation could be given, but instead the most drastic measures must be taken, involving rigorous action, respecting no man’s person, whether that of the pillars at Jerusalem or the false teachers in Galatia. A burning zeal sweeps aside all convention, and the churches of Galatia were given a most salutary shock as the apostle plunged unceremoniously into his fight of faith.

While the apostle found no grounds for thanksgiving as he view the wrecking of his labour and the assault upon the truth of the gospel that brought forth this epistle, he did not, and could not, withhold the most earnest desires for their well being, consequently,

whereas the customary commendation is absent, the benediction is present in all its fullness, unreserved and free as the gospel he preached, and for which he suffered.

“Grace be to you and peace from God the Father, and from our Lord Jesus Christ”  
(Gal. i. 3).

It is the habit of many commentators to go into the meaning and doctrinal significance of the words “grace” and “peace” used in the salutation, but while we are sure that these words are never used by the apostle lightly or without intention, they constitute not so much a piece of doctrine to be studied, as an heartfelt wish to be immediately appropriated. They give atmosphere to the remainder of the epistle, and to loiter on the threshold of the epistle itself, to examine this introductory blessing word for word is to misunderstand its place and intention. Therefore, instead of dealing with the wording of this salutation, let us use it as an introduction to the larger question that has received so much light in modern times from the papyri discovered in the sands of Egypt. In view of the discovery of this papyrus, Lightfoot’s words have become classical, he wrote:

“If we could only recover letters that ordinary people wrote to each other without any thought of being literary, we should have the greatest possible help for the understanding of the language of the N.T. generally.”

That help we now possess, as Professor Milligan has said:

“An Egyptian papyrus letter and a N.T. epistle may be widely separated alike by nationality and habitat of their writers and by their own inherent characteristics and aims, but both are written in substantially the same Greek.”

To this may be added that the form in which the epistles are written, their opening salutation, their thanksgiving and commendation, their conclusion and benediction, are seen to be in accordance with the accepted model of the times. Individual expressions moreover, found in Paul’s epistles, find their echo in the papyrus letters. For example:

“Comfort, therefore one another” (2nd cent.).  
“Henceforth” used as an introduction to concluding injunctions (2nd cent.).  
“Serapion, with all at his house, salutes you” (1st cent.).  
“Parousia” for personal presence (Phil. 2:12 and 3rd cent.).  
“To be refreshed” as in 2Tim. 1:16 (3rd cent.).

“A casual review of the private correspondence in the papyri reveals the fact that the letters of the period followed a regular and established order and were shaped in a well-defined way . . . . as a rule, the customary epistolary formulae turn on the following: (a) thanksgiving for good news and expressions of good wishes; (b) prayers for welfare of body and soul and also for worldly prosperity.”

“The generous proportion of personal greetings in a private letter is quite in keeping with its essential character as a fresh and intimate communication between absent friends.”

“A list of personal greetings closing the communication is a markedly common feature in papyri private correspondence” (Meecham, “Light from Ancient Letters”).

The postscript is by no means a modern invention, and examples are found in the papyri of a postscript added by another hand after the signature has been appended. The

brief note by Tertius in Rom. xvi. 22 and the postscript coming after the signature in I Cor. xvi. 21 and Col. iv. 18 are good examples.

It may come as a surprise to some readers to learn that it was a common practice in the days of Paul, for writers to dictate their letters and literary efforts to amanuenses who would take it down in shorthand. Here are the terms of apprenticeship dated 155A.D.

“Panechotes . . . . to Apollonius, writer of shorthand, greeting. I have placed with you my slave Chærammon to be taught the signs which your son Dionysius knows, for a period of two years . . . . at the salary agreed upon between us, 120 silver drachmæ . . . . of which sum you have received the first installment amounting to forty drachmæ, and you will receive the second installment when the boy has learned the whole system, and the third you will receive at the end of the period when the boy writes fluently in every respect and reads faultlessly.”

Many of our readers who have experience of shorthand writers will appreciate the last phrase “and reads faultlessly”.

There is every reason to believe that Tertius wrote the epistle to the Romans in shorthand at the dictation of Paul.

The epistle to the Galatians provides an example of where the author, to impress one special point upon his readers, takes the pen out of the hand of the trained scribe, and with more cumbrous letters writes the final sentence (Gal. vi. 11-18).

One of the most pathetic of these ancient papyrus letters is the following:

“Irene to Tacunophria and Philo, good cheer! I was much grieved and wept over the beloved one, as I wept for Didymus, and everything that was fitting I did, and all who were with me. But truly there is nothing any one can do in the face of such things. Do you therefore comfort one another. Good-bye.”

Poor Irene. She grieved and wept. She did what was fitting—but what a blank she faces! “But truly there is nothing any one can do.” How different is the language of Paul in I Thess. iv. 14-18, he could write “Wherefore, comfort one another *with these words*”, for he spoke of the Risen Saviour.

The epistles of Paul are neither valued by us because of the form in which they are cast, nor for any novelty of style or approach. They are of perennial blessedness because of their Divine authority, and by reason of the sacred character of their subject matter.

It is a salutary lesson for all, that these holy letters were written with the same instruments and in the same way as were those that were secular and transient, and we are sure that had Paul lived in our time, he would have used to the full the advantages that accrue from the modern printing press and postal service. Let us not close without a moment’s grateful remembrances of those faithful helpers, like Tertius whose names though unknown to us to-day are in the book of life and known to the Lord we both serve.

## **No.49. GALATIANS.**

### **The unique character of the introduction to this epistle. pp. 105 - 108**

The salutation of verse three, leads on to the augmenting reference to the sacrifice of Christ, with which the introduction to the epistle closes:

“Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father: To Whom be glory for ever and ever. Amen” (Gal. i. 4, 5).

If the salutation, wishing “grace” and “peace” be something which the other epistles of Paul would lead us to expect in this place, the words that follow, and which are quoted above, are so unusual that their addition must have some most intimate bearing upon the purpose of the epistle. If the reader will consult the opening words of the epistles of Paul, it will be discovered that the salutation concludes with the wish for “grace” and “peace” and that epistle proper immediately follows. We are therefore obliged to ask why the apostle adopted such a different approach here? The answer that satisfies the question as to the strangeness of the challenging word of the first verse satisfies this question also. The Galatians were being carried away from the basic facts of salvation by grace to a system of legal works and ceremonial religion. This is diametrically opposed to the great central fact of the Gospel that “Christ died for our sins according to the Scriptures”. To this sacrificial death the apostle returns again and again in the course of his argument. See how it forms the climax to his personal testimony of the second chapter, “I am crucified with Christ” (ii. 20) shatters the whole fabric of legalism that the Judaistic party had been erecting. “O foolish Galatians” the apostle cries—Why? because “placarded” before their eyes (as the word “evidently” literally means) “Jesus Christ hath been evidently set forth crucified” among them (iii. 1). How then could they think of being made perfect by the flesh?

Do they lean toward the possibility of accomplishing a righteousness in their own works of the law, it is met, exposed and rendered impossible by the fact that “Christ hath redeemed us from the curse of the law” by hanging on a tree (iii. 13). So on to the personal appeal with which the epistle ends, “God forbid that I should glory, save in the cross of our Lord Jesus” (vi. 14). The same impassioned love for truth which made Paul use such language of the apostles as is recorded in Gal. ii. 6, which made it necessary to speak of Peter’s defection and Barnabas’ fall; which justified the use of the epithet “foolish” and the charge of being “bewitched” (iii. 1); which classed the withdrawal from free grace to legal observances as all one and the same with Paganism (iv. 8-11); and that could contemplate anathematizing an angel (i. 8), or “the cutting off” of those that trouble the church (v. 12); and which moved him to make the lengthy and personal appeal with his “own hand” at the close of the epistle, this same impassioned love for the truth would not hesitate to sweep aside convention and to introduce in the very salutation

of the epistle a reference to that Sacrifice for sin, which was being emptied of meaning by the false teaching combated by this epistle.

The apostle stresses the fact that the Saviour “gave” Himself *tou dontos heauton*, and this participial clause “serves at the very outset to specify the active principle of the error of the Galatians” (Ellicott). This use of *didomi* places in strong contrast the negative of iii. 21, “If there had been *a law given* which could have given life, verily righteousness should have been by the law”, and the intense personal note of ii. 20, 21 is incipient in these words of i. 4:

“I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me . . . . If righteousness come by the law, then Christ is dead in vain” (ii. 20, 21).

Christ gave Himself “for our sins”. The Received Text reads *huper*, but the balance of authority is in favour of *peri* as the true reading here. While it cannot be said that *huper* and *peri* are never interchangeable by the writers of the New Testament generally speaking, *peri* will be found used with “things”, as for instance sins, while *huper* will be used of persons. The two prepositions are found in I Pet. iii. 18 Christ suffered “for sins” *peri* the Just “for the unjust” *huper*, and illustrate this distinction. *Peri* means “around” and so “concerning”. It encircles the object in view.

The dignity of the Person and the unique character of His work forbid the idea that Christ could die for our sins, and yet, weak and beggarly elements, rites and observances, all of them the works of the flesh, could have part or lot in this gracious work of redemption. The apostle had made it very clear when he opened his ministry in Galatia that “Through this man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses” (Acts xiii. 38, 39).

The apostle however, does not stay at the statement that Christ “gave Himself for our sins” he proceeds to show its application in a special particular:

“That He might deliver us from this present evil world, according to the will of God and our Father” (Gal. i. 4).

Just as we discover that there is an intimate connexion between the reference to the Sacrifice for sins in this salutation and the purpose of the epistle, so most surely must there be an adequate reason for this extension. No difficulty exists in the insistence on “deliverance” for emancipation is the key thought of the epistle’s doctrine, but the question persists, “Why go on to speak about this present evil age? How does *that* bear upon the theme and motive of Galatians?” Ordinarily “the present evil age” would mean much the same as “this present world”, literally “the age of this world” (Eph. ii. 2) and simply “this world” (Rom. xii. 2), and placed in opposition to “that world” (Luke xx. 35) and “the world to come” (Heb. vi. 5). But there is no evident or sufficient justification for obtruding this teaching in the salutation of an epistle; there must be something in the words used that would strike with intended force, those who were in the position that

these Galatian Christians found themselves. In his commentary upon this passage Locke says:

“Christ’s taking them out of the present world may, without any violence to the words, be understood to signify his setting them free from the Mosaical constitution.”

*Poneros* “evil” sometimes means defective or imperfect as for example “If thine eye be evil” (Matt. vi. 23). So the law was described as “weak through the flesh” (Rom. viii. 3), as making nothing “perfect” (Heb. vii. 19) and as a system that could be “blamed” (Heb. viii. 7). In the epistle to the Galatians itself it is likened to weak and beggarly elements (iv. 9), and was “added because of transgressions till the Seed should come” (iii. 19). In this light we must read the strange words of Ezek. xx. 25 “I gave them statutes which were not good”. To the Jewish believer in Galatia the apostle’s words would be vivid and incontrovertible. There is the fact to be faced that this epistle is addressed not to converted Jews only, but to converted Gentiles, and however much it may be conceded, that the Jew reading these words, would have sensed their application and import, it still remains to be shown how a Gentile could thus be conceived of understanding them. When, however, we realize that Paul has not hesitated to bracket together as it were legalism and ceremonial rites whether Mosaic or Pagan in origin, when they stand opposed to the free grace of the Gospel the difficulty is partly removed.

Later in his argument the apostle refers to the condition under which his hearers had lived “in bondage under the elements of the world” (Gal. iv. 3), and in his concluding testimony he does not speak so much as dying to the law or to sin, but being “crucified unto the world” (vi. 14). It will be seen by comparing ii. 19, 20 with vi. 14, that in the one place Paul claims to have been “crucified with Christ” and so become “dead to the law” and in the other place, to have been crucified with Christ and so become crucified to the world. In both instances there is a new life as a sequel “the life I now live in the flesh I live by the faith of the Son of God” and “for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature”.

Lightfoot says “*Aion* ‘age’ in the Scripture, very ordinarily is ‘the Jewish age’. In which sense, circumcision, the Passover, and other Mosaic rites are said to be *eis aiona* ‘for an age’.”

We may sum up this argument concerning the present evil age with a quotation from Sadler’s commentary:

“The evil world of St. Paul is twofold. It was the Jewish evil world, with its self-righteousness, its legalism, its utterly Godless and immoral traditions, forming a character of intense worldliness and deep seated alienation from God, and the Gentile evil world with its lasciviousness, lusts, and abominable idolatries.”

Christ has come to deliver from both systems, and for a Gentile who had professed to believe in Christ, to come out of the evil world of Gentile Paganism and to turn to the equally evil world of Judaistic formalism was such a lapse that the apostle could only say of such “ye are fallen from grace”, “Christ is become of no effect”.

The apostle, after this most unique addition to the salutation of an epistle, declares this deliverance to be “according to the will of God and our Father, to Whom be glory for ever and ever, Amen”. There is, in these concluding words, yet one more item that is unique. The “will of God” is mentioned many times as the originating cause of mercy and grace but this is the only occasion when the words “and our Father” are added. Does not the apostle intentionally stress the Fatherhood of God because of the emphasis he is to place upon “the time appointed by the Father” “the adoption of sons” and the right to say “Abba, Father” in Ga. iv.?

If the exordium of this epistle contain such evidence of intense feeling and concern, we shall not be surprised to discover that the epistle itself is full of this burning zeal and evangelical fervour, and it should be our prayer, that not only may we hold fast to the Gospel therein displayed, and to the freedom therein so bravely championed, but that we too may catch something of the spirit of this man of God, and in our day and generation be prepared not only to “stand” but to “withstand” so that the “truth of the gospel may continued right through (*diameno*)”.

**No.50. GALATIANS.**  
**No “Other” Gospel (i. 6 - 10).**  
**pp. 126 - 129**

The introduction of this epistle, with its strange challenge, is followed immediately and abruptly with the equally strange and challenging words “I marvel”. No intervening words of praise or commendation soften the plunge, the apostle by his very manner revealing the intensity of his feelings in this great matter. The truth of the Gospel was at stake (Gal. ii. 5, 14), and the whole of chapter one pivots on the gospel and its preaching. In the short section before us (Gal. i. 6-10) the word translated “gospel” and its derivatives, occur six times: “another gospel” *euangelion* (6); “the gospel of Christ” *euangelion* (7); “preach any other gospel” *euangelizo* (8 twice and 9); and “an angel from heaven” *angelos* (8).

“I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel” (6).

We may marvel when we see some exhibition of great faith, as did the Saviour (Matt. viii. 10), or as did the disciples when they saw the Lord’s command of the elements (27). The word is used to express wonder and astonishment at anything extraordinary, whether at a miracle (Matt. ix. 8, 33), a profound speech (xxii. 22) or at an unprecedented occurrence (Mark v. 20).

This act of marveling may be the accompaniment or outcome of unbelief (Mark vi. 6); fear (Luke viii. 25); or joy (Luke xxiv. 41). Paul was not, evidently, given to “marveling”, for out of forty-six occurrences of the word in the New Testament, Paul is

responsible for three only, and of these three, once only is the word used of Paul himself, and that in the passage before us.

At Antioch in Galatia he had used the word of the unbelieving Jews—“Behold ye despisers, and *wonder*, and perish” (Acts xiii. 41), and now, to his astonishment he sees the believing company at the same place, following rapidly the same disastrous course.

The apostle’s astonishment was not only that the Galatians had been “removed”, but that the removal had been so rapid. The translation of *tacheos* by “so soon” or “quickly” seems to demand some datum line from which to reckon it. Some commentators say “so soon after conversion”, others “so soon after the apostle’s visit”, yet others, “so soon after the advent of the false teachers”. Bloomfield’s translation is probably nearer to the apostle’s intention, for he, together with a few ancient and modern commentators, understand the word to mean “hastily”, “precipitately”, “inconsiderately”, and Paul is seen marveling, as it were, at a spiritual landslide.

The main structure of this section is simple:

- A | 6. The defection “moved away” (*metatithemi*).
- B | 6. The grace of Christ.
- C | 6, 7. The “other” gospel (*heteros*).
- A | 7. The perversion “turned away” (*metastrepho*).
- B | 7. The gospel of Christ.
- C | 8-10. The “different” gospel (*par ho*).

The members C and C allow of an expansion, thus:

- C | 6, 7. The “other” gospel (*heteros*).
  - a | Not another (*allos*).
  - b | Some that trouble you.
- \* \* \* \* \*
- C | 8-10. The “different” gospel (*par ho*).
  - a | We, or an angel.
  - b | Preached (*past*).
  - c | We preached (*we*).
  - d | Let him be *anathema*.
- a | If anyone.
- b | Preachers (*present*).
- c | Ye received (*Ye*).
- d | Let him be *anathema*.
- a | Do I *obey* God?
- b | Do I seek to *please* men?
- b | If I yet *pleased* men.
- a | I should not be *servant* of Christ.

The word translated “removed” in verse 6, is *metatithemi*. It has the force of “transference”, “translation”, or “to carry over” (Acts vii. 16; Heb. xi. 5). It was this sudden transfer of allegiance, without defence, without an appeal to the apostle for help; this sudden capitulation that caused the apostle’s astonishment, and called forth this burning epistle.

The words “Him that called you” are almost universally ascribed to God the Father, but there are indications in this epistle that in this case the apostle refers to himself as the minister by whom they had believed. He charges them with “changing over from him that called them”, not so much with apostasy from God Himself, but from the pure gospel as preached by himself, to the garbled mixture as preached by the Judaizers. He speaks of such as “troublers”, refers plainly to them in Gal. iv. 12-17 and in Gal. v. 8, and the fact that he devotes practically two whole chapters to defend his apostleship and ministry lends weight to the suggestion.

Whether Jerome’s thought that in *metatithemi* “removed” there is a mental pun on *Galatae*, the Hebrew *galal* meaning “to roll” or “be removed”, is perhaps beyond our present knowledge to judge.

The seriousness of this “removal” or transfer, was not merely that it was a piece of personal disloyalty, it was the removal from the true gospel to that which was a gospel but in name.

“Unto another gospel which is not another” (Gal. i. 6, 7).

This phrase calls for examination, and we might as well couple with it the words “any other gospel” of verses 8 and 9, words which we have rendered in the structure by the phrase “different gospel”.

In verses 6 and 7 two different words are rendered “another”; *heteros*, “another of another sort or kind”, and *allos*, “another of the same or similar kind”.

This passage has given considerable trouble to commentators, and the reader may profit by considering some of the most noteworthy suggestions that have been put forward.

Alford adopts the note of Meyer:

“The preaching *eis heteron euangelion* was paradoxical expression, there being in reality, *but one gospel*. Paul appeared by it to admit the existence of *many gospels*, and he therefore now explains himself more accurately, how he wishes to be understood.”

Lightfoot comments:

“Only in this sense is it another gospel, in that it is an attempt to pervert the one true gospel.”

Ellicott sees the connexion with “troublers”, saying:

“which is not another (a second) gospel, except (only in this sense, that) there are some that trouble you, *i.e.* the Judaists bring you another gospel, but it is really no GOSPEL at all.”

Wordsworth uses this connexion too and would have it read:

“Which is not a second Gospel, unless, forsooth, those persons who are troubling you, and whose will it is to prevent the Gospel of Christ are somebody”, a thought brought over from Galatians 2 where the apostle speaks of those who seem “to be somewhat” (Gal. 2:6).

Conybeare and Howson approach nearer to the intention of the apostle (as we understand him), “for a new glad tidings which is nothing else but the device of certain men who are troubling you”.

If we take as the antecedent of the pronoun “which” the whole of verse 6, we may render the passage as follows:

“which thing (*viz.* that ye are so quickly changing from him that called you, &c., &c.) is nothing else, save that there are some who trouble you.”

This gives the words *ei me* their proper signification, and throws the blame not so much on those who had been duped, as upon those who had duped them (see Gal. iii. 1; v. 8-10, 12; vi. 12, 13).

The fact that Paul calls these false preachers “troublers” is an interesting link with Acts xv., even as we found the word “marvel” a definite link with Acts xiii.

“Forasmuch as *we* have heard, that certain which went out from us *have troubled* you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment” (Acts xv. 24).

Just as the Council at Jerusalem said these “troublers” *subverted* the souls of the believers, so Paul said that these “troublers” *perverted* the gospel.

*Metastrepho* primarily means to “turn”, “alter”, “change”, and the perversion of the gospel arises out of the awful nature of its contents. It is so unique, so divine, that to tamper with it must be fatal. In order to compel the Galatians to perceive the serious nature of this preaching of a “different” gospel Paul uses a figure of speech known as *hyperbolic hypothesis*, a figure whose name implies both exaggeration and moral impossibility and only permissible when an extreme example is called for.

Here the “different” gospel is expressed by the words *par ho* “beside which”. The gospel of God can brook neither rival or equal.

To Gentiles brought up as we have been with no spiritual history, the pronouncing of a possible *anathema* upon an angel from heaven may sound surprising but not blasphemous, but for one who was a Hebrew of the Hebrews, and who had been an

exceeding zealot for Israelite tradition, the veneration of angels would be deeply ingrained thereby making this extreme case the more incisive. Nothing could be more certain than Paul's clear conception of the Gospel he preached, and nothing could move him to abate one iota of its blessed provision. The apostle's adversaries had not hesitated to dub him both a time server and a man pleaser (I Cor. ix. 10-23; x. 24); he had proscribed circumcision, yet had practiced it (Acts xvi. 3).

"Now then", the apostle seems to say, "does this language startle you? Is this the language of a *time server*? Will you persist in defaming me by saying I simply seek to conciliate men? If that had been my desire I should not be suffering for faithful adherence to the gospel of Christ".

The word "yet" *eti* verse 10 should be read in the light of Gal. vi. 17, where Paul closes his epistle on the same note with which he began. "Henceforth let no man question my authority." "Persuade" *peitho* usually suggests subordination, and is sometimes translated "obey". In chapter two we see the apostle yielding subjection "not for an hour". He disposes of the idea that he sought to please men.

Having triumphantly disposed of the first charge, that he most certainly was not attempting to ingratiate himself with men who were his superiors in the apostolic office, or to please those who were his hearers, he turns to the next great subject of dispute, namely, the Gospel itself which he preached, and the authority he had received. These two related subjects follow in due order, and must occupy our attention in succeeding articles. Let us not lightly put aside this record of a valiant single-handed fight in which immortal odds were at stake, and the whole subject of salvation by grace through faith in the very melting pot, without putting up a twofold prayer, first a word of thanksgiving for the man of God who "fought a good fight and kept the faith" and, secondly, a prayer for ourselves that we too in our day and generation may quit ourselves like men and be strong in the faith.

**No.51. GALATIANS.**  
**The Gospel received (i. 11 - 14).**  
**pp. 143 - 147**

Having taken up the challenge regarding his apostleship, it of necessity involved the gospel he preached, for an apostle without a message would remain a mere cypher and would not be worthy of debate. Again, he uses the negations “not . . . neither . . . but” declaring that the gospel which he preached was not “according to man” *kata anthropon* (see Gal. iii. 15), neither was it received from man, nor taught by man, but received by revelation of Jesus Christ. The apostle having made this new and sweeping claim to independence, proceeded at once to justify it. But here he was met with a difficulty. How can anyone prove to anyone else that which is exclusively personal? Paul might claim with all the earnestness and solemnity of his being that the gospel he preached, was revealed to him by Christ, but it must for ever remain a purely personal, unsupported assertion. The only thing he can do is to appeal to circumstances that are knowable, show the moral impossibility of things being otherwise, and demonstrate that the whole manner of his life and upbringing was completely opposed to the thought that he, Saul the Pharisee, should have evolved from his own heart and mind the gospel of free grace to the Gentiles.

The structure of this short passage is as follows:

A		13.		a		My conversation,
				b		In time past,
				c		<i>The Jews' religion.</i>
B		13.		d		<i>Beyond measure.</i>
				e		Persecution of Church of God.
A		14.		c		<i>The Jews' religion.</i>
				a		My equals,
				b		In my nation.
B		14.		d		<i>More exceedingly.</i>
				e		Zealot for traditions of fathers.

Two items are thrown into relief by this correspondence. “The Jews’ religion” and the excessiveness of Paul’s zeal expressed negatively in persecuting the church and positively in maintaining the traditions of his fathers. Let us consider the bearing of this argument upon the question of Paul’s independence of human intervention in respect to the gospel which he preached.

“Conversation.” The Latin origin of this word means “to live with” or “keep company with” others, and only in a secondary sense did it bear the meaning of “talking together”. The Greek word is a compound of *strepho* “to turn”, which has already met us in Gal. i. 7 in the word *metastrepho* “to pervert”. *Diastrepho* is translated “perverse” and “pervert” , and the English reader will not fail to perceive in each rendering of these

words the stem *ver* is retained in English. So in the word *anastrophe* the translation retains the same stem “conVERsation” a “turn”. *Anastrepho*, the verb, is translated literally “overthrow” as in John ii. 15 or “return” as in Acts v. 22; and also in its secondary sense “to abide”, “to behave”, “to live” and to “have one’s conversation” (Matt. xvii. 22; I Tim. iii. 15; Heb. xiii. 18 and Eph. ii. 3). When therefore Paul spoke of his “conversation in time past in the Jew’s religion” he meant his whole course and manner of life, and he was but adopting a form of argument which is repeated several times in the New Testament record. Let us acquaint ourselves with this mode of reasoning so characteristic of the apostle.

(1) *In his defence before the multitude.*

“I am verily a man which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city (Jerusalem) at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders” (Acts xxii. 3-7).

(2) *In his defence before Agrippa.*

“My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee . . . . I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem . . . . I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities” (Acts xxvi. 4-11).

(3) *In his confession when writing to Timothy.*

“I thank Christ Jesus our Lord, Who hath enabled me, for that He counted me faithful putting me into the Ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief” (I Tim. i. 12).

Is this the sort of man that one would expect to evolve from his own heart and mind a gospel of grace to the Gentile sinner? A man who was a Pharisee, a Jew, a Zealot, a traditionalist, a blasphemer, and a persecutor? If so, then all argument is at an end. There is no room for cause and effect in the estimate of human action, all psychology is emptied of meaning, all the influence of environment and birth set at nought. One has only to become acquainted with Judaistic teaching and upbringing to know that nothing short of a miracle can account for the conversion of this Pharisaic persecutor into the lowly apostle of abounding grace, and nothing short of a miracle is recorded in Acts nine.

One especially Pauline characteristic finds its place in this passage of first Galatians, the twofold superlative “beyond measure”, “more exceedingly”. It will be observed in the “most straitest sect” of Act xxvi. 5 and in the “less than the least” of Eph. iii. 8. Among other consequences of his superlative zeal, Paul says that he “persecuted the Church of God and wasted it” (Gal. i. 13). There can be no two thoughts about the meaning of the added words “and wasted it”. *Portheo* occurs three times in the New Testament and in each case refers to the action of Paul.

“Is not this he that *destroyed* them which called on this name in Jerusalem?”  
(Acts ix. 21).

“I persecuted the church of God, and *wasted* it” (Gal. i. 13).

“They had heard only, that he which persecuted us in times past now preacheth the faith which once he *destroyed*” (Gal. i. 23).

The reason we have examined this word first, and not the word persecute will become evident as we proceed.

The word translated “persecute” is *dioko*, a word in common use both in the apostle’s day and at the time of the translation of the Greek O.T. Like all words that are in constant use, it takes upon itself secondary meanings, but a consultation of the LXX of the Pentateuch leaves us in no doubt as to its primary significance.

“He pursued after him seven days” (Gen. xxxi. 23).

“The enemy said, I will pursue, I will overtake” (Exod. xv. 9).

“Ye shall chase your enemies . . . . chase an hundred . . . . put ten thousand to flight” (Lev. xxvi. 7, 8).

“Ye shall flee when none pursueth you” (Lev. xxvi. 17).

“The sound of a shaken leaf shall chase them . . . . they shall fall when none pursueth” (Lev. xxvi. 36).

“That which is altogether just shalt thou follow” (Deut. xvi. 20).

“Lest the avenger of the blood pursue the slayer” (Deut. xix. 6).

“Them that hate thee, which persecuted thee” (Deut. xxx. 7).

“How should one chase a thousand” (Deut. xxxii. 30).

The only occurrence in the Pentateuch of the use of this word in a secondary sense is that of Deut. xvi. 20, but this cannot be pressed as the Alexandrian version reads *phulasso* “to keep”. There can be no doubt that the mistaken idea of “pursuing” as one would “a calling” or with good intention is foreign to the usage of the word. The meaning read into the words of Judges viii. 4 “faint yet pursuing”, and kept alive by a popular hymn is altogether false.

Coming to the New Testament the six occurrences of *dioko* in Matthew are all translated “persecute” and *can mean* nothing else. Of the two references in Luke, one, Luke xvii. 23 is employed in a secondary sense. In John, the three references are translated “persecute” and can mean nothing else. Nine times does the word *dioko* occur in the Acts, and in each case the only translation is “persecute”. In the Epistles, the word is more often used in its secondary sense as in Romans, where it is translated three times “follow”, once “given to” and once “persecute”. In I Corinthians it is twice rendered “persecute” and once “follow after”. In II Corinthians it occurs but once, and in this reference it is translated “persecute”. In the epistle to the Galatians there are five occurrences of *dioko* all of which are translated “persecute”. In Philippians it occurs three times, once translated “persecute”, once “followed after” and once “press toward”. In I Thess. v. 15; I Tim. vi. 11; II Tim. ii. 22; Heb. xii. 14; and I Pet. iii. 11 it is used in the secondary sense, and in II Tim. iii. 12 and Rev. xii. 13 it is again “persecute”. There are therefore thirty-one passages where the word is translated either “persecute” or “suffer persecution”, and thirteen where the translation is “follow” or a similar word.

The reference to Paul's persecution of the church are as follows:

- “Saul, Saul, why persecutest thou Me?” (Acts ix. 4; xxii. 7; xxvi. 14).
- “I am Jesus, Whom thou persecutest” (Acts ix. 5; xxii. 8; xxvi. 15).
- “I persecuted this way unto the death” (Acts xxii. 4).
- “I persecuted them even unto strange cities” (Acts xxvi. 11).
- “I persecuted the church of God” (I Cor. xv. 9).
- “Beyond measure I persecuted the church of God, and wasted it” (Gal. i. 13).
- “Concerning zeal, persecuting the church” (Phil. iii. 6).

Here is a consistent use of this word, and unless one had some private reasons, it would never occur to the mind that in Phil. iii. 6 the apostle, without warning, without conforming to the obligation laid upon all writers to notify his reader should he suddenly depart from accepted usage, that Paul here intends us to understand that he was “following after” the church, with the intention if possible to being accepted as a member! We almost feel obliged to apologize to our readers for what must appear slight recognition of their intelligence, but as this interpretation has been put upon the passage, and has been circulated among those who love and honour the Scriptures, we have felt it incumbent upon us to call attention to it. There would be just as much truth in a contention that as the word “conversation” can sometimes mean nothing more than “speech with another” that all Paul meant in Gal. i. 13 was his manner of “speech”—a proposition that could not be maintained in the light of the passages cited from Acts xxii. and xxvi.

In Philippians the apostle prefaced the persecution of the church with a list of his *Judaistic credentials*, even as he does in Gal. i. 11-14, and apparently for the same reason. He says in the one passage “concerning zeal, persecuting the church”. If we ask “concerning zeal for what?” we are not left without guidance. The answer is “zeal for the traditions of the fathers”, and such a zeal though it may and has led to persecution, could never lead to an ardent following of a position entirely opposed to these traditions and with a view to acceptance. The whole of the passage quoted in Phil. iii. 4-6 is descriptive of Saul of Tarsus, *before his conversion* on the road to Damascus. It was “touching the law” that he was a Pharisee. It was “touching the righteousness which is in the law”, that he was blameless, a statement diametrically opposed to his apostolic doctrine, and belonging only to his unconverted Pharisaic condition.

The word *diogmos* is translated in each of its ten occurrences by the one word “persecution” and *dioktes* is the word Paul uses of himself when he styled himself “a blasphemer, and a *persecutor*, and injurious” (I Tim. i. 13).

In the two passages in Galatians one where the Authorized Version reads “the Jews’ religion” the word is *Ioudaismos* “Judaism”, and includes the whole Jewish manner of life. “I forged ahead” he says (*prokopto* “profit”) above many mine equals. To be entrusted, though a young man, by the Sanhedrin as he had been, was a signal honour, and the more these things are appreciated, the more abundantly it becomes manifest that the gospel which Paul preached was not after man, it was not received from man, it was not taught him by man, but it was given to him by revelation.

We shall have opportunity to consider this claim to revelation when dealing with Gal. i. 16. Meanwhile let us rejoice that we are counted worthy to inherit so glorious a message, and pray that we may be in our small degree as faithful to the trust as was Paul the apostle of Jesus Christ.

**No.52. GALATIANS.**  
**Paul's Independent Authority (i. 15 - 24).**  
**pp. 189 - 193**

Paul has now asserted in unmistakable terms his independent Apostleship and Gospel, and his assertions have been supported by very strong proof derived from the manner of his upbringing and the moral impossibility that from such soil there should grow, without Divine intervention, such a plant as the Gospel of the Grace of God proved to be. The apostle might have left the matter there, and proceeded forthwith to the great theme of his epistle, but he knew the kind of antagonists these Judaizing preachers were, and how any unexplained association that he may have had with the apostles at Jerusalem could easily be distorted into a tacit acknowledgment of his indebtedness to that body. He therefore uses the words "not . . . neither . . . but" once more, and shows his complete independence of all human authority especially the authority vested in the apostles at Jerusalem.

We shall find him therefore meticulously going over the ground he traversed after his conversion on the road to Damascus, how he resolved "immediately" that this was a case for a clean cut with "flesh and blood", how he avoided both "Jerusalem" and those who were "apostles" before him, but that on the contrary he went away from all human contacts into "Arabia", and returned to Damascus.

Three years elapsed before he paid a friendly visit to Jerusalem "to see Peter", but even on that occasion he declared on oath that he saw no other apostle save James the Lord's brother. After that visit he traversed the regions of Syria and Cilicia, but was personally unknown to the churches of Judæa. All they knew of him and his activities were to the effect that the Persecutor had now turned Preacher, and they had glorified God in Him and on this account.

**Galatians i. 15 - 24.**

- A | a | 15, 16. "In me." His Son revealed. *En emoi.*
- b | 16. "Preach Him." *Euangelizomai.*
- c | 16. "I conferred not with flesh and blood."
- B | d | 17. "Neither went . . . but I went" *apelthon.*
- e | 17. "Returned again unto Damascus."
- d | 18-20. "I went up . . . I lie not" *anelthon.*
- e | 21. "Afterwards I came into . . . Syria, Cilicia."
- A | c | 22. "Unknown by face."
- b | 23. "Preacheth the faith . . . he destroyed." *Euangelizetai.*
- a | 24. "In me." God glorified. *En emoi.*

The structure of the section is simple, and throws into correspondence these items, approaching the central theme by three steps, and completing the argument by another three steps, leaving the “neither . . . but” and the geographical items to form the centre of the argument.

“But when it pleased God, Who separated me from my mother’s womb, and called me by His grace, to reveal His Son in me.”

The simple sentence deals with the good pleasure of the Lord to reveal his Son in Paul, but so overwhelming was the consciousness of the Divine hand in all his affairs, even when he knew not the Lord, that the apostle has to put in a parenthetical note. Let us look at the parenthesis first.

“Separated.” Apart from three references in the Gospels, the use of *aphorizo* “to separate” is confined to the Acts or Epistles of Paul. This word is composed of *apo* “away from” and *horizo* “to define or set bounds”. The English reader will recognize the origin of the word “horizon”. We cannot here go into the many subdivisions of this word, sufficient for the moment is it to say that another word of great moment in Paul’s ministry is closely related to *aphorizo*, and that is the word translated “predestinate” *proorizo* “to mark off beforehand”. Just as in Romans, the term “calling” follows “predestination”, so here “calling” to service, follows “separation”. God may not have been known to us during the early years of our unregenerate days. We may have done many things the very reverse of His will and contrary to His Word, yet who among us but cannot look back to those early days and be conscious that there was a hedging, a guiding, a leading which we unconsciously obeyed or which we followed sometimes against our own inclinations. In spite of prevalent evil and in full recognition of human free choice, God has not and never will abdicate His throne.

As a “Hebrew of the Hebrews” Paul would have imbibed from infancy the doctrine of separation as it pertained to Israel and the Priesthood, for no Israelite could forget the peculiar calling of the nation to which he belonged. He would moreover, as a Preacher, remember—even when overwhelmed with his own unworthiness—the language of Jer. i. 5-10 and its close parallel with his own calling as an apostle to the nations, and still further, as a “Pharisee of the Pharisees”, he could not miss the *paronomasia*\* of the words *aphorizo* and *Pharisee*, for both words have the common meaning “separated” though derived from entirely different roots.

[\* - A figure of speech where words of similar sound are brought together, a figure found several times in Paul’s epistles.]

This national separation, this separation in pride and contempt, however, was included in those things which Paul had counted as dung, as he now rejoices in a higher and holier separation.

- (1) He had been “separated” by the Will of God before time began “chosen in Him before the foundation of the world . . . . predestinated” *proorizo*.

- (2) He had been “separated” from his birth by God Who knows the end from the beginning, and had decided both his parentage and birthplace which included not only the privileges of the Hebrew race, but that of the city of Tarsus and of Roman citizenship.
- (3) He had been “separated” on the road to Damascus, when the Lord revealed to Ananias that Paul was a “chosen vessel”.
- (4) He was “separated” unto the Gospel of God, as he declared in Rom. i. 1.
- (5) He had been “separated” by the Holy Ghost as recorded in Acts xiii.

When these facts are superadded to the items already brought forward, the apostle’s claim to entire independence of man or men is distinctly furthered, and amounts to a moral necessity.

Paul not only draws attention to his “separation”, he follows it immediately with the assertion, that the gospel which he preached was his “by revelation”, “to reveal His Son in me” (Gal. i. 16). He has already put this “revelation” over against all possible modes of instruction, declaring that he had received the gospel “by revelation” (Gal. i. 12). There it was “the revelation of Jesus Christ”, which by the antithesis of the former clause, means “a revelation from Jesus Christ” as the One Who occupied the place of a teacher. In this second reference, the Revealer is God, and the subject matter is “His Son”. To Paul the gospel of God unto which he had been separated, was “concerning His Son” (Rom. i. 1-4). When Paul preached the Gospel he preached Christ. In Romans the gospel is referred to as “The Gospel of God” because God is its author (i. 1). It is the Gospel of His Son (i. 9), because, as the Son of God, Christ was declared to be such with power (i. 4), and it is called the Gospel of Christ, because it is the power of God unto salvation (i. 16). This gospel revealed in such a manner and entrusted with such grace, the apostle claimed as his own, calling it “my gospel” (xvi. 25).

One of the reasons that helped Paul to the decision that he would not confer with the apostles at Jerusalem, seems to be found in the words of Gal. i. 16: “That I might preach Him among the heathen, or Gentiles.” The peculiar nature of this ministry was so new and unprecedented that Peter even, was called upon to give an account of himself after preaching *once* to the Gentiles (Acts xi. 1-4), making it clear to Paul that he could expect little or no help from Jerusalem and the twelve. The other reason was that he had come through a crisis, lifelong convictions had been shattered, pride had been humbled.

“He was a stricken deer, and was impelled as by a strong instinct to leave the herd. In solitude a man may trace to their hidden source the fatal errors of the past; he may pray for light from heaven—he may want the healing of his deep wounds by the same tender hand that in mercy had inflicted them” (Farrar, “Life and Work of St. Paul”).

Like Moses, and even like the Lord Himself, retirement into the wilderness was a necessity.

Lightfoot says: “A veil of thick darkness hangs over St. Paul’s visit to Arabia . . . . It is a mysterious pause, a moment of suspense in the apostle’s history, a breathless calm which ushers in the tumultuous storm of his active missionary life.”

Justin Martyr, argues, “that Damascus belongs and did belong to Arabia, though now it has been assigned to Syrophoenicia”, and so it is just possible that Paul retired to some spot in the immediate neighbourhood of Damascus. Yet, seeing that “Arabia” is mentioned in the allegory of Gal. iv.:

“For this Agar is Mount Sinai in *Arabia*, and answereth to Jerusalem which now is, and is in bondage with her children” (25),

it seems almost a necessity that the Arabia to which Paul withdrew should be the Arabia of Sinai and bondage too.

Elijah, as Paul would well know, had been forced to withdraw into the region of Horeb the Mount of God, there to learn a needful lesson, and when the lesson was learned, to receive the command:

“Go, return on thy way to the wilderness of Damascus” (I Kings xix. 15),

even as of Paul it is written “I went into Arabia, and returned gain unto Damascus” (Gal. i. 17).

There at the seat of the old covenant which gendered to bondage, Paul learned the wonder of the gospel of liberty which had been entrusted to him, and like Elijah, he listened to the “still small voice” and returned equipped for the fight of faith which occupied the remainder of his pilgrim days. Three years were allowed to elapse between this experience in Arabia, and his acquaintance with Peter.

“Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days” (Gal. i. 18).

*Historeo* means “to see or visit a person in order to make his acquaintance” (Dr. E. W. Bullinger, “Critical Lexicon”). From this Greek word our own word “history” is derived. While Paul owed his Gospel and Commission to no man, it was the most natural thing in the world that he should desire to make the acquaintance of one who not only was a prominent fellow apostle, but one whose rich experiences and personal associations with the Lord would make such an acquaintance valuable beyond estimation. We are sure that Paul would follow with a full heart, the earthly footsteps of the Son of God as conducted over the ground by such a fellow disciple as Peter. Yet this could not and did not add one iota either to his gospel or his authority.

So near to the heart of things was this independence of the apostle that more than once we find him approaching the solemnity of an oath as he asserts it:

“Now the things which I write unto you, behold, before God, I lie not” (Gal. i. 20).

“I am ordained a preacher, and an apostle (I speak the truth in Christ, and lie not); a teacher of the Gentiles in faith and verity” (I Tim. ii. 7).

The persecutor had become the preacher, but no human instrumentality had been permitted, lest the opposition to such a ministry as had been entrusted to him should have

found a handle wherewith to rob him of his commission and us of the gospel of free grace, and so the chapter ends with the simple yet full words:

“And they glorified God in me.”

**No.53. GALATIANS.**  
**“Not for an hour.” Paul in the Arena (ii. 1 - 14).**  
**pp. 213 - 218**

After the very thorough defence which the apostle has put up in the first chapter, one might have reasonably expected that he would have proceeded forthwith to the exposition of the great doctrine which was at stake, namely “Justification by Faith”. This, however, does not come into prominence until we reach Gal. ii. 15, and a further series of historic happenings that have the independence of Paul and his gospel as their central theme are brought before us. From other epistles we know how foreign it was to Paul’s spiritual nature to appear to boast, and how reluctant he was to say anything derogatory to the character of another servant of the Lord. Yet in the section now before us, he shows quite plainly that the church to-day owes, humanly speaking, the full gospel of grace to his lone stand against the prevailing views of many in authority, and not only so, but he shows as in marked contrast with his own loyal stand, the defection of Peter and Barnabas and a company of Jewish believers who were associated with Peter. If we seek a word to justify such an exposure and such a record, we shall find it in the one word “gospel”. If it had been a matter of defending his own personal honour, Paul would have suffered in silence; but silent he could not be when the very “truth of the gospel” was at stake.

The structure of Gal. ii. 1-14 is so lucid, so transparent and so clearly puts the apostle’s argument before the eye, that we shall be doing a disservice to the truth by holding it back from the reader another moment.

**Galatians ii. 1 - 14.**

- A | 1, 2. | a | PAUL goes to Jerusalem for the faith.
  - b | BARNABAS stands fast with him.
- B | 3-5. | c | Titus a Greek not *compelled*.
  - d | Paul’s stand for THE TRUTH OF THE GOSPEL.
- C | 6-10. | e | *Seemed* to be somewhat.
  - f | Nothing added to me.
    - g | Gospel to Circumcision.—PETER.
    - g | Gospel to Uncircumcision.—PAUL.
  - e | *Seemed* to be pillars.
  - f | Only . . . remember the poor.
- A | 11-13. | a | PETER comes to Antioch, faith overthrow.
  - b | BARNABAS carried away.
- B | 14. | d | Peter’s walk against THE TRUTH OF THE GOSPEL.
  - c | Gentiles *compelled* to Judaize.

It was the fatal shadow of “another gospel” (Gal. i. 6) that stirred Paul to the depths and demanded his utmost in countering its dreadful blight. It was the perversion “of the Gospel of Christ” (i. 7), not merely the ingratitude of the Galatians, that set his heart aflame. It was the “truth” of the gospel not some marginal or debateable borderland of doctrine or practice that called him into the arena, as the champion of Christian liberty.

Gal. ii. opens with the visit to Jerusalem and with a date attached, “fourteen years after”. Already, in chapter one, a series of time notes have been given. The starting point is Gal. i. 15 “when”, and the occasion is the apostle’s conversion. This is the great outstanding period of his life, over and over again, both in the Acts and in his epistles, the apostle shows how vividly that momentous occurrence on the road to Damascus was impressed on heart and memory.

We start our reckoning therefore with his conversion. In verse 16 we have the next note of time, “immediately”, which refers to the retirement into Arabia and in verse 17 “again”, which records the return to Damascus. “Three years after” we have the first visit of the apostle to Jerusalem, and the “fifteen-day” visit to Peter (i. 18-19) “afterwards” the work and abiding in Syria and Cilicia (i. 21-24), and so to Gal. ii. 1 “fourteen years after”.

“Here the numbers derive their effect on the reader’s mind from their greatness; and if he had been able to use the number 17 (i.e. by adding together the “three” years of Gal.1:18, and the “fourteen” years of Gal.2:1), he would inevitably (according to my conception of his nature) have taken the expression which enabled him to use the larger number” (Prof. Ramsay).

The fourteen years dates from the apostle’s conversion and if we can translate, as has been suggested, II Cor. xii. 2 “a man who had been fourteen years in Christ” (cf. Rom. xvi. 7), then Paul had received the “revelations” spoken of in II Cor. xii. at the same time that he had gone up to Jerusalem “by revelation” as recorded in Gal. ii. 1. Indeed there is a marked parallel between the two epistles that should be noted, each stressing his apostleship, gospel and authority.

<b>GALATIANS</b>	<b>II CORINTHIANS</b>
“Seemed to be somewhat” (ii. 6).	“The ‘extra super’ apostles” (xi. 5).
“Another gospel” (i. 6, 9).	“If he that cometh preached another Jesus . . . another spirit . . . or another gospel” (xi. 4).
“False brethren” (ii. 4).	“False brethren” (xi. 26).
“He Who wrought effectually in Peter . . . the same was mighty in me” (ii. 8).	“For I suppose I was not a whit behind the very chiefest apostles” (xi. 5).
“I am afraid of you, lest I have bestowed upon you labour in vain . . . I desire to be present with you now, and to change my voice; for I stand in doubt of you” (iv. 11-20).	“For I fear, lest, when I come I shall not find you such as I would” (xii. 20).

“I have confidence in you through the Lord that ye will be none otherwise minded” (v. 10).	“I rejoice therefore that I have confidence in you in all things” (vii. 16)
“From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus” (vi. 17).	“Forty stripes save one, five times: thrice beaten with rods: once stoned: thrice shipwrecked . . .” (xi. 24, 25).
“Behold, before God I lie not” (i. 20).	“The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not” (xi. 31).
“If ye bite and devour one another, take heed that ye be not consumed one of another” (v. 15).	“If a man devour you”; “Backbitings, whisperings, swellings, tumults” (xi. 20; xii. 20).
“As we said before, so say I now again, if any man preach . . .” (i. 9).	“I told you before, and foretell you, as if I were present the second time” (xiii. 2).
“Having begun in the Spirit, are ye now made perfect by the flesh” (iii. 3).	“That as he had begun, so he would also perfect in you the same grace also” (viii. 6).
“For in Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature” (vi. 15).	“Therefore if any man be in Christ, he is a new creature” (v. 17).

The words “with Barnabas” of Gal. ii. 1 have a bearing upon the date of this visit to Jerusalem. It was evidently necessary for the apostle to explain Titus “a Greek”, and to explain Peter, James and John as “pillars” but Barnabas needs no explanation. Barnabas had been “separated” together with Paul to preach the gospel to the Galatians (Acts xiii., xiv.) and is evidently included in the plural pronoun “we”, when referring to the preaching of the gospel (Gal. i. 8). At the close of Acts xv. Barnabas parts company with Paul and we have no record that he ever accompanied Paul on a missionary journey again. It seems certain therefore that the conference at Jerusalem described in Acts xv. could not be the one referred to in Gal. ii., but rather the contention that led up to the conference, and to the writing of the epistle. The “decrees” formulated at the Council are never mentioned in the epistle. This omission is important. He would have been obliged in all honesty to have referred to them had they already been written (*see* Acts xv. 25, 26; xvi. 4, 5), and to have quoted them would have silenced the Judaizers in Galatia and made the epistle to the Galatians as we now have it, unnecessary. We can have no doubt but that the apostle used the strongest arguments that were at the time available. Altogether there are five recorded visits of the apostle to Jerusalem, the one before us in Gal. ii. 1 being the second. The visits are as follows:

### PAUL’S VISITS TO JERUSALEM.

FIRST VISIT (3 years)	Acts ix. 26-30 Gal. i. 17-21	Compare “Cæsarea and “Tarsus” with “Syria and Cilicia”.
SECOND VISIT (14 years)	Acts xi. 29, 30 (see also xii. 25), Gal. ii. 1	Before the first missionary journey to Galatia.
THIRD VISIT	Acts xv. 2-4	After the first missionary journey to Galatia.
FOURTH VISIT	Acts xviii. 21, 22	To keep the Feast.
FIFTH VISIT	Acts xxi. 15 - xxiii. 30	Taken prisoner.

“And took Titus with me also” (Gal. ii. 1). The parallel wording that we find in the Acts, concerning the call of Timothy, and this record of Gal. ii., to the taking of Titus, is suggestive of close proximity of date.

<b>GALATIANS ii.</b>	<b>ACTS xvi.</b>
With me.	With him.
Greek.	Greek (mother a Jewess).
Not circumcised.	Circumcised.
Because of false brethren ( <i>dia</i> ).	Because of the Jews ( <i>dia</i> ).
Nothing added at Jerusalem.	Decrees from Jerusalem.
Ministry to Gentiles.	Ministry to Gentiles.

The taking of Titus was something of a test. The Judaizers had intimidated the Galatian converts, quoting chapter and verse, as many of their successors do to-day—but failing rightly to divide the scriptures quoted. They urged the necessity for circumcision to make salvation secure, and had such a view been entertained by the leaders at Jerusalem, Titus, a Greek, would not have been accepted as he was. Yet said Paul:

“But neither Titus, who was with me, being a Greek, was compelled to be circumcised” (Gal. ii. 3).

The use of this word “compel” which the structure throws into prominence show how sadly Peter failed at this point. “Why *compellest* thou the Gentiles to Judaize?” said Paul (Gal. ii. 14). Peter’s action was not only contrary to the gospel Paul had preached, but to his own interpretation of its liberties (ii. 12) and the attitude adopted finally at Jerusalem (Acts xv. 24).

Upon what a knife edge, sometimes mighty issues are balanced.

“To whom we gave place by subjection, NO, NOT FOR AN HOUR; that the truth of the gospel might continue (right through *dia meno*) with you” (Gal. ii. 5).

The possibilities are too horrible to contemplate—but what might not have happened had Paul yielded that vital “hour”? We rejoice to know that God is over all, and works His will both in heaven and earth—yet we also do well to remind ourselves that there is such a thing as responsibility, that one lone man with God did count, that truth has been rescued from oblivion by men and women of as little account as he that writes or they who read these present words of exposition. The result of this interview at Jerusalem settled for all time the rightful place of Paul and his gospel. Those who “seemed to be somewhat” could not intimidate one of such singleness of eye as Paul, they saw and admitted even to the giving of the right hand of fellowship, that there was as full and complete authority for Paul’s gospel and apostleship to the Gentile, as there was for Peter’s apostleship and gospel to the circumcision.

“In conference they added nothing to me . . . . only that we should remember the poor” (Gal. ii. 6-10).

I will admit, says the apostle in effect, that I did not come away from the visit to Jerusalem quite as I went, something was laid upon me by the apostles there—it was not a confirmation of my apostleship—for that they were compelled to recognize (*that I*) stood on parallel grounds with that of Peter, it was not that they attempted the slightest modification of the gospel I preached, Titus being a living witness, they did place upon me one obligation which I was only too ready to shoulder, they said—listen carefully now for the mighty edict, they said, “Remember the poor!” If, said Paul, you can make anything out of that to militate against my independence you are welcome to it.

When men criticize our message to-day we have in Gal. i. and ii. an impregnable position. They say of us sometimes that we are wrong to differentiate between the gospel of the kingdom and the gospel of Peter and James, and the gospel of the grace of God entrusted to Paul.

We need waste no time in *arguing*, we have a faultless and unassailable *argument* in these two chapters. Whether the gospel of the kingdom, is or is not the same as that preached by Paul, whether the gospel as preached by Peter, James and John is or is not the same as the gospel of the grace of God, let others attempt to decide—for us it is settled. Though an angel from heaven, let alone a preacher of the kingdom, should preach any other gospel than that which was preached by Paul, and found in his epistles “let him be anathema”. If men to-day would impose upon us the message delivered by Peter, let them read for themselves that Peter endorsed the *distinctive* gospel of the uncircumcision entrusted to Paul. In this matter we can safely and happily echo the apostle’s closing words:

“From henceforth let no man trouble me” (Gal. vi. 17),

not because we can exhibit the scars of conflict as that man of God could, but because the matter is settled and closed for every believer in these two opening chapters of Paul’s epistles.

**No.54. GALATIANS.**  
**The Cross v. Law (ii. 15 - iv. 12) The Structure.**  
**pp. 229, 230**

We have now considered the double affirmation of the apostle, as found in Gal. i. - ii. 14. The first affirmation being the threefold use of “not . . . neither . . . but” in Gal. i., whereby the apostle set forth his independent apostleship, gospel and commission. The second affirmation is set out in Gal. ii. 1-14, where the apostle proves by reference to Peter, James and John that this threefold independence was acknowledged by the apostles at Jerusalem. The remainder of Gal. ii. 15-21 is a record of Paul’s personal affirmation regarding the truth of the Gospel.

On page six will be found the structure of the epistle as a whole, and Gal. ii. 15-iv. 12 is set out under the title “CROSS v. LAW”, which finds a corresponding member in Gal. vi. 11-16 “CROSS v. WORLD”.

The section, Gal. ii. 15 - iv. 12 is a lengthy one, and its teaching is condensed yet full. To attempt a meticulous display of the structure would defeat our object both by its length and its prolixity, for we have learned that a structure that exceeds one page of print is too unwieldy for general use.

We have therefore indicated the great steps that the argument takes, and in one instance, to avoid much sub-division, we have allowed a telescoping of parts in chapter iii. 15-21, which however can be rectified when these parts are set out in fuller detail later. The structure opens and closes with a threefold argument, using the words “by nature” first of the Jews, and then of the so-called heathen gods. Peter’s defection, “building again the things which he destroyed”, is seen to be the same in spirit as the “turning back again to the weak and beggarly element” by the Galatians. The problematical exhortation of Gal. iv. 12, “Be as I am; for I am as ye are”, becomes luminous in the light of the corresponding member “I am dead to the law”. For the rest of the structure the words put into prominence, indicate the trend of the argument. *Atheteo* comes twice “I do not *frustrate* the grace of God” (Gal. ii. 21); and “no man *disannulleth*” (Gal. iii. 15). In two passages the Scriptures are personified.

“The scripture, foreseeing . . . . preached before” (iii. 8) and “The scripture hath concluded all under sin” (iii. 22). Twice the apostle uses the word *exagorazo* “to redeem”, once for the redemption from under the curse of the law, that the blessing of Abraham may be received, and the second time redemption from the servile position of being “under” the law, “under” tutors and governors, “under” the elements of the world, in order that the blessing of adoption might be realized (iii. 13, 14; iv. 1-5).

The reader is asked to give something more than a cursory glance to this structure; it is an attempt to exhibit the hidden handiwork of God, and its presence in such a personal epistle, is surely evidence of the inspiration of God that turns Paul’s personal witness into Holy Scripture.

**GALATIANS ii. 15 - iv. 14.**

- A | ii. 15-20. | a | *Phusis*. “By nature.” Jews.  
                   b | Build again things destroyed. *Palin*.  
                   c | Personal. “I am dead to the Law.”
- B | ii. 21 - iii. 7. | d | *Atheteo*. Frustrate.  
                           e | *Ei gar*. For if righteousness come by Law.
- C | iii. 8-12. | f | The SCRIPTURE preached beforehand.  
                   g | Justification by faith. *Ek pisteos*.  
                   h | *Hupo*. Under a curse.
- D | iii. 13-20. | i | *Exagorazo*. Redeemed. Heirs.  
                           j | Covenant prior to Law.
- B | iii. 15-21. | d | *Atheteo*. Disannul.  
                   e | *Ei gar*. For if law could give life.
- C | iii. 22, 23. | f | The SCRIPTURE concluded.  
                   g | Promise by faith. *Ek pisteos*.  
                   h | *Hupo*. Under sin. Under Law.
- D | iii. 24 - iv. 7. | j | Schoolmaster before Christ.  
                           i | *Exagorazo*. Redeemed. Adoption.
- A | iv. 8-12. | a | *Phusis*. “By nature” gods.  
                   b | Turn again to elements. *Palin*.  
                   c | Personal. “Be as I am.”

The opening member of this section (ii. 15-20), is the account of Paul’s personal testimony which he made when withstanding Peter, a testimony which he made “before them all” (Gal. ii. 14). In it he challenges all who had made a profession of faith, and entered into the free grace of the gospel. In it he defines his terms, and is so careful that justification by faith should be understood as “not by works of law” but by “faith of Jesus Christ”, that verse sixteen upon its first reading seems to contain a great deal of repetition. He condemns both Peter’s defection and withdrawal at Antioch and denies by implication that during his gospel witness he himself had ever “built again the things which he destroyed”. Then with characteristic directness he leaves all lesser argument, and meets all objectors with the one glorious fact, that Salvation is not merely a change of opinion, it is a matter of death and newness of life. So far as Paul was concerned the law was dead to him, and he to the law. The crucifixion of Christ, explained later in iii. 13, to have accomplished redemption from the curse of the law, was his one all-sufficient answer “I have been crucified with Christ”. What place can legal works, ceremonial rites, holy days and other observances of the flesh have with one so cut off, so completely buried, so gloriously translated? We feel it will be unwise to add to this article a further structure, and so, commending this analysis to all readers, we prepare to take up the apostle’s defence (ii. 15-20) in our next article.

## **In Adam.**

### **No.1. The Problem Stated.**

**pp. 14 - 17**

In a series of articles entitled “The Seed” we have attempted to show that from the beginning, and against all the opposition of the enemy, God has pursued His great purpose, a purpose which, while it comprehends more, must comprehend at least the election, preservation and ultimate glory of a chosen “seed”. While the demonstration of this aspect of the mighty purpose of the ages clarifies some erstwhile difficult passages, it reveals further and deeper problems, and while it will never be given to anyone on this side of glory “to know even as he is known” we do nevertheless believe that Scripture has been given *to reveal* the mind of God, even though the nature of the subject revealed, and the limitations of those addressed, render many a passage difficult of apprehension, as though seen “in a glass darkly”.

We now approach this purpose from another, yet related, angle and throw the subject before us in the form of a question. “Why was the church, which was chosen IN CHRIST before the foundation of the world not created spiritual and placed immediately into its heavenly inheritance? Why was it necessary for every member to enter into life IN ADAM?”

The problem can be visualized thus:

#### THE PURPOSE

- A | In Christ.
- B | Spiritual blessings.
- C | Heavenly places.
- D | Far above all principality.

#### THE PROCESS

- A | In Adam.
- B | Not spiritual but natural.
- C | Of the Earth, earthy.
- D | Lower than the angels.

We have purposely limited our enquiry to a select company, the Church of the One Body. If we extend our enquiry to comprehend the number that do not appear to have been the subjects of Divine grace at all, the problem becomes so vast and the issues so great, that there is every likelihood that we should fail to accomplish anything satisfactory. While readily admitting this vast outer ring, it will simplify the present quest, if we concentrate on the known few, rather than the unknown many. The company we have before us therefore is the Church of the Mystery. They are a unique company

both in regard to the parenthetical nature of the dispensation under which they have been called, and the sphere and character of their blessings. These are particularly related to one feature, with which we are concerned at the moment, the period of their election by God.

“According as He hath chosen us in Him before the foundation of the world” (Eph. i. 4).

The word “according” links the distinctive sphere of blessing “in heavenly places” with the distinctive period “before the foundation of the world”. For our present purpose we assume that the reader already accepts the translation “before the overthrow of the world”—those to whom such a rendering is either new or objectionable are referred to article No.10 of the series on Ephesians, in *The Berean Expositor* Volume XXXVI, p.61.

At the moment we assume that no reader has any difficulty in believing that heavenly places is the destined sphere of blessing for this company, and that they were chosen before Gen. i. 2. The difficulty arises out of the fact that even though this company were thus chosen *in Christ* they come into conscious existence *in Adam*, and it is with the hope that the reason for this will be evinced that the present series is undertaken.

The chronology of the Bible commences, not with “the beginning” but with the creation of Adam. Yet Adam appeared on the earth less than six thousand years ago (see series entitled “Time and Place”). The period that intervened between the choice of the church and the creation of Adam cannot be computed. We cannot speak of the enormous length of time that intervenes in thousands or even millions of years, we must speak of geological ages. One has but to consider the formation of the coal seams, the building up of a chalk cliff, the evidence of igneous and sedimentary rocks, the provision of oil, and the record of fossils, to realize that the period is so immense as to pass beyond the bounds of human comprehension. If God chose the members of the church and destined them for a super-heavenly inheritance IN CHRIST, why did he wait all these ages and bring them into existence IN ADAM? (who was not “spiritual”—I Cor. xv. 46-50). Why did He not create the church at the time of its election, or place these elect members straight away in possession of their inheritance? There must be a reason, what is it? Before we can proceed, we must divest the subject of one feature that if unremoved will clog the issue. The words “in Adam” are so related to sin and death, that we may forget that these are *added* complications that have come in after the creation of man, and that the words “in Adam” primarily refer to man as the head of the race, and as he left the hand of his Maker. This we must establish before we can go further.

Man was made in the image and in the likeness of God. This does not mean that the physical appearance of Adam had any relation to the appearance of God, for God is spirit, and is invisible. The “image” seen by Nebuchadnezzar in a dream symbolized the whole course of Gentile dominion, but neither Nebuchadnezzar, Daniel nor the reader believes the Gentile dominion is “like” an image in appearance. Adam set forth as a “shadow” (Hebrew *tselem*) the glory of his Creator. Adam was “a figure of Him that was to come” (Rom. v. 14). Man was “made upright” (Eccles. vii. 29), he subsequently “sought out many inventions” but these we leave for the moment. Man was made at the beginning

“a living soul”, was “of the earth, earthy”, was “not spiritual”, and possessing a nature of “flesh and blood” could not, even when unfallen, “inherit the kingdom of God” (I Cor. xv.). Moreover, Adam unfallen was but a type. The true Adam was Christ.

“The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural: and afterwards that which is spiritual. The first man is of the earth earthy: the second man is the Lord from heaven . . . . now this I say brethren, that flesh and blood cannot inherit the kingdom of God” (I Cor. xv. 45-50).

We purposely refrain therefore from including in the present exhibition of our problem the *added* conditions of sin and death that are also involved. These will come later. We have big enough problem before us without added complications.

Before man was created there was an order of spirit beings, of varied ranks, Angels, Principalities and Powers, some of whom, when the foundations of the earth were laid “sang together” and “shouted for joy” (Job xxxviii. 7). It was therefore not outside the realm of possibility for God to have created another company of spiritual beings, and placed them directly and without further ado “in heavenly places”. Should it be objected that God did not choose angels for this high honour, we reply, that is true, and we do not suggest that the church could be or should be but another order of angels. What we do ask is why, seeing that they were chosen to “spiritual” blessings in “heavenly” places, were they nevertheless brought into being as “natural” and “earthy” creatures? What purposes did the long wait and the entry of Adam serve? For the answer to this and the statement of further allied problems, we must await the unfolding of the Scriptures in the succeeding articles of this series.

## **No.2. “Strangers in a land not theirs.”**

**pp. 28 - 31**

We have expressed in a few words a part of the problem that the words “in Adam” introduce, and we now look to the Scriptures to provide an answer, if the provision of an answer should be in conformity with the will of God. If, on the other hand, the reason why the church having been chosen in Christ before the overthrow of the world must come into conscious existence in Adam, only to be “changed” or “translated” later should be a secret which God does not intend to explain, then we shall abide by this decision, resting satisfied in the adequacy of Divine wisdom and the sovereignty of the Divine will.

In this article we are leaving the question of Adam and the church, for the smaller yet concentric question of Abraham and Israel. In many things, the story of Israel portrays the wider story of man; and where we may not be able to grasp unaided the great sweep of the purpose of the ages, we may be able to learn by type and symbol, what the record of Israel sets forth in the Scriptures. We come therefore to Abraham, and the promise to him of a seed and a land, and we shall discover that here, as with the church, the line

taken is not a straight one, not the shortest way, in fact the Lord says that even though the way which He led Israel was “a right way” (Psa. cvii. 7) it was nevertheless “roundabout” (Exod. xiii. 18). We can be sure before we examine the matter further, that however “roundabout” the pathway of the Divine purpose, we know that it will be “right”. Just as the church was unconditionally chosen in Christ, so Israel were unconditionally chosen in Abraham. One has but to read Rom. ix.-xi. to realize that the purpose of election deals with those “not yet born, neither having done any good or evil”, so that the two callings stand parallel at the beginning. Gen. xii. contains the unconditional promise of a land and a seed:

“Unto thy seed will I give this land” (Gen. xii. 7).

Let us pause for a moment to get this question of seed and land associated. The “seed” at the time of promise was future, the land was *already in existence and already inhabited*.

“And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land” (Gen. xii. 6).

It is following this statement that we read of the promise of seed and land to Abraham. When the promise of a seed and land was more specifically promised, Abraham asked of the Lord:

“Whereby shall I know that I shall inherit it?” (Gen. xv. 8).

The answer given is so full of light upon the problem before us, that we must spare no pains to understand it. Coming straight to the heart of the matter, before examining the accompanying details, the great problem before us, finds an echo. Abraham asks for some assurance concerning the seed and the land. The answer is “Thy seed shall be a STRANGER in a land NOT THIERS” (Gen. xv. 13). Strange assurance! strange answer! Abraham enquires about a land promised to him and his seed, and God speaks of this seed being strangers in a land *not* theirs. Further, the chosen seed are to be in servitude, and the people of the land “not theirs” shall afflict them, the whole length of the period dating from the vision granted to Abraham in Gen. xii. was to be four hundred years. Then, when that term was reached, this same chosen seed should “come hither again” (Gen. xv. 16). Here then is a parallel with the church chosen in Christ yet found in Adam. Instead of God saying to Abraham “I have given you this land, stake out your claim, build up a family, and as the chosen seed come into life, they too can settle straight away in this land of promise, never to suffer, never to know alienation or distress”, the chosen seed, *for no sin or misdeeds of their own*, are born IN EGYPT and then after a sojourn characterized by “bitterness” and “burdens” are brought back to the self same land in which Abraham received the promise! A ray of light, however, is found in Gen. xv., even though its very illumination reveals further and deeper problems. There was a reason for the long delay, there was a sin that awaited a reckoning, even though that sin was another’s and not the sin of Israel.

“But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full” (Gen. xv. 16).

The emphasis on the number four is evidently intentional. “Four hundred years”, “Fourth generation”, and both were literally fulfilled. In Exod. xii. 40, 41 at the coming out of Egypt, we read:

“Now the sojourning of the children of Israel, who dwelt in Egypt was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.”

The reader, who is conscious of the apparent discrepancy between the “four hundred years” of Gen. xv. and the “four hundred and thirty years” of the present passage, will also be aware that the record appears to be a fulfillment, by reason of the words “the self same day”. The LXX version and the Samaritan version insert the words “and in the land of Canaan”, reading:

“The sojourn of the children of Israel who sojourned in Egypt and in the land of Canaan was 430 years,”

which interpretation was accepted by Stephen (Acts vii. 6) and by the apostle Paul (Gal. iii. 17). Thus we get 30 years to the weaning of Isaac, when he became “heir” and Ishmael was cast out. Then 185 years unto the going down of Jacob to Egypt, followed by the 215 years affliction, deliverance and the giving of the law, making 430 years all told. This question is incidental to our main enquiry, a fuller examination will be found in the series entitled “Time and Place”. This still leaves the insistence on the number “four” untouched.

The iniquity that was the cause of this interval of four hundred years was the iniquity of the Amorite. The Amorite was a tribe descendant from Canaan, the fourth son of Ham, and they, together with other Canaanitish peoples, were in possession of the promised land. Both Sihon and Og were kings of the Amorites, which link the Amorites with the giants whose stature so terrified the children of Israel. Jacob appears to have anticipated the ultimate triumph of his seed, for he bequeathed to Joseph one portion above his brethren, which he had taken out of the hand of the Amorite with the sword and bow (Gen. xlviii. 22). The word “portion” is the Hebrew *shechem* translated in the LXX Sychar, and referred to in John iv. 5:

“Then cometh He to a city of Samaria which is called Sychar, near to the parcel of ground that Jacob gave his son Joseph.”

This was a pledge or earnest of the ultimate possession of the whole land, parallel to the earnest and pledge given the church until the redemption of the purchased possession (Eph. i. 13, 14). Whether this parcel of land is the same that Abraham and Jacob had bought in Shechem (Gen. xxiii. 17, 18; xxxiii. 18, 19) we cannot now be sure. The type remains however, and for our present enquiry it is enough. The chief feature of interest to us is that it was “taken out of the hand of the Amorite”, a token and forecast of the day when there shall be no more Canaanite in the land. For us, this passage has deep significance by reason of the fact that the Canaanite is an O.T. type of those spiritual wickednesses that antagonize the Church of the Mystery, and apparently dispute their

right to access to “heavenly places” even as Og king of Bashan and Sihon the Amorite disputed the right of Israel.

Summary judgment is not the character of God’s dealings until the time of the end. He waits. The expression “not yet full” suggests that there is a line beyond which iniquity, be it that of angel, devil or man cannot pass, and moreover, that until a certain bound is reached, God will wait and His people may have to wait too. The light we receive from this passage in Gen. xv. illuminates the wider problem of the ages, and for the sake of the truth, we will attempt to summarize it as follows:

Abraham in this connexion stands in relation to Israel, as Christ stands to His Church. To both Abraham and Christ as heads of these two companies, a promise is made which is unconditional and for the fulfillment of which God Himself stands pledged. The call of Abraham cannot be disassociated from the presence of the Canaanite and the land of promise, even as the choice of the church in Christ cannot be disassociated from the fact that the heavenly places in which their lot is cast, were at the time of God’s choice, either still occupied, or only just evacuated by the spiritual “Amorite”, the principalities and powers who fell and who are under the headship of the prince of the power of the air. The descent of Israel into Egypt only to be delivered and to return to the same place in which the promise was confirmed to Abraham, is parallel with the descent of the chosen members of the church in Adam, who must eventually be delivered and translated before they can inherit the promise made before the overthrow of the world. Just as Israel were debarred from their inheritance for four hundred years, because the iniquity of the Amorite was not yet full, so the church has been debarred its inheritance for a much longer period because the iniquity of the spiritual Amorite is not yet full.

We have yet to discover whether there may be other and richer reasons for this position “in Adam” before the day of glory, and in addition we must take into account the added complication brought about by the fact that Adam was not only by nature “natural” and “earthy” but in addition involved his seed in both sin and death. These features however we reserve for another article.

**No.3. A re-translation of the words “Upon Muth-labben”,  
as a preface to the study of Psa. viii. and Heb. ii.  
pp. 68 - 71**

The present article will be found in *The Berean Expositor* for May, 1951 (under the title “The Secrets of the Son”) (*be-xxxvi Secrets of the Son*), as at that time there seemed little hope that the present series could be published for several years to come. The subject is of great importance, and its inclusion as an integral part of this series seems necessary both for the completion of these studies and that new readers may have the benefit of the translation there given. We are sure that our readers will not look upon this as a piece of “vain repetition”.

We have seen that the purpose of the ages as it pertains both to the church of the mystery, and to the people of Israel, follows a similar pattern. Both make a strange descent from which both must be delivered and transferred before the goal can be reached. While such a correspondence encourages us in our search, it does not answer the question “why?” Why should it have been necessary for those destined to inherit *heavenly* places, to come into life through him who is described as “earthly”? Why should it have been necessary, for those destined to enjoy all *spiritual* blessings, to come into life through him who was “natural” and not “spiritual”? If “flesh and blood” CANNOT inherit the kingdom of God, why were the heirs of glory ever “flesh and blood”? If all our hopes are centred in the second Man the Lord from heaven, why make us a part of the first man, who was but a shadow of Him that was to come? For the moment we take notice of that which presses itself upon us at every turn, namely the fact that the heirs of glory not only are associated with Adam and his creature frailty, but that Adam by his sin and disobedience has involved them all in death. This added disability demands added deliverance and will be considered in its place. For the moment we are considering the Divine programme, apart from the fall of man. We cannot read far on in this matter before coming either to the eighth Psalm itself, or to references and comments on it in the New Testament. As we shall be obliged to refer to its teaching as we proceed, let us give Psalm viii. and its N.T. quotations a study now.

First, let us acquaint ourselves with the Psalm as we find it in the Old Testament. Those readers who use “The Companion Bible” know that the Psalms are distributed into five books, each book ending with a benediction and a double Amen, e.g. xli., lxxii., lxxxix., cvi. and cl. These five books corresponds to the five books of the law, thus:

*Genesis*, Ps. i.-xli. This book concerns Man and Promised Deliverer.

*Exodus*, Ps. xlii.-lxii. This book concerns Israel and redemption and kingdom.

*Leviticus*, Ps. lxxiii.-lxxxix. This book concerns the sanctuary.

*Numbers*, Ps. xc.-cvi. This book concerns the Wilderness and the Overcomer.

*Deuteronomy*, Ps. cvii.-cl. This book is the book of the “Second Time” in which  
“He sent His word and healed them”.

It is beyond our present purpose to attempt an analysis of the Psalms, we are at the moment concerned with one Psalm, namely the eighth. Readers of *The Berean Expositor* who have read the series “Less than the least”, will know the high place both of esteem and affection that Dr. Bullinger must ever occupy in the mind of the present writer. He was partly responsible for some of the items that appear in “The Companion Bible”, and any criticism of that colossal work is only expressed in the interest of the Truth, for which Dr. Bullinger himself lived and died. We have elsewhere said, that where we may differ at any time from the conclusion of this beloved teacher, we are at that very moment most in agreement with the spirit of his work. He was a true Berean and never wished any reader to be a “follower”, but a “fellow” searcher of the Word.

The point at issue is the true place and true meaning of the words that appear in the title of Psalm ix., namely, “To the chief Musician upon *Muth-labben*”. It was the considered opinion of Dr. Bullinger that the words *Muth-labben* should be translated “Death of the champion”, and refer to Goliath. The reasons for this are set out both in the notes beside the title in the Psalm, and also in Appendix 65. As our research has led us to a different conclusion we will ask the readers’ patience while we present the materials out of which this new rendering has grown. We will subdivide our material under a series of sub-headings in order to avoid confusion.

(1) *The place that the words upon Muth-labben occupy.*

The ordinary reader may express some surprise at this heading, for his Bible, whether he read the A.V. or the R.V. places it at the head of Psalm ix. We believe, however, that many of our readers (who evidently are not “ordinary readers”!) are already in possession of the findings of Dr. J. W. Thirtle, of which the following is a summary: He observed that in the third chapter of Habakkuk and Isa. xxxviii. 9-20, we have two complete Psalms. The Psalm falls under three heads: (1) The Superscription; (2) The Psalm itself; (3) The Subscription thus:

A Prayer of Habakkuk the prophet upon Shigionoth (Hab. iii. 1).

The Psalm proper (iii. 2-19).

To the chief singer on my stringed instrument (*Neginoth*) (iii. 19).

Applying this principle to the book of Psalms, we find that Psalm iii. has a superscription, but that the words of Hab. iii. 19, instead of being used as a subscription to the Psalm, is transferred as a title of Psalm iv. These titles and subtitles are all restored to their true place in the “Companion Bible”, Psalm viii, reading:

A Psalm of David.

The Psalm itself (verses 1-9).

*To the Chief Musician upon Muth-labben.*

The words *Upon Muth-labben* being the subscription of Psalm viii., not superscription of Psalm ix.

(2) *The meaning of the words of the subscription upon Muth-labben.*

The reader may not be conscious as he reads the words “upon Muth-labben” that it is already assumed without proof that the word “upon” is of necessity a true translation of the Hebrew word employed. *Al* standing alone is often translated “upon”, but until we are sure that these two letters do stand alone, we are prejudicing the reader from the start. It seems that the Septuagint translators knew that *AlMuth-labben* came at the end of Psalm viii., for the words *eis to telos* “unto the end” are inserted. If the reader consults Young’s “Analytical Concordance”, he will find that the words *Muth-labben* are not translated “death of the champion” but “death of Ben, or of the Son”. Again, if he looks for the word *labben* in the “Englishman’s Hebrew and Chaldee Lexicon”, he will not find it, but he will find the term under the heading *ben* “Son”. We cannot therefore endorse the statement that there is nothing about a “son” in either Psalm viii. or ix., for most readers will know that the word *ben* “son” occurs in Psalm viii. Neither is it true that all are agreed that *muth* can only mean “death” for the LXX does not so translate the word, and these translators were nearer to the times of David than we are by over two thousand years. What the LXX saw in the words *AlMuth-Labben* is made evident by their rendering *huper ton kruphion ton huion* “concerning the secrets of the Son”. There is another Psalm where the LXX uses these words *huper ton kruphion* “concerning the secrets” and that is at the foot of Psalm xlv., where the A.V. reads “*Upon Alamoth*”. Do these words strike any chord in the reader’s mind? Remembering that originally there was no division made between words, as now, so let us put in English letters, the two subscriptions to these two Psalms.

The Subscription to Psalm viii. reads *ALMUTHLBN*.

The Subscription to Psalm xlv. reads *ALALMUTH*.

And in both the Septuagint sees the word “secret”. How is this? *Al Alamoth* is considered to mean “relating to the maidens”, the word *almah* being the Hebrew for a maiden.

At the close of Psalm xlvi., we have the words “unto death” which in the Hebrew reads *ALMUTH*, but which this translation divides into two, *al* “unto” *muth* “death”. The LXX however considered it to be one word *almuth*, translating it *eis ton aionas* “for ever”, or “unto the ages”. The structure of Psalm xlvi., (*see* “Companion Bible”) places this passage in correspondence with verse 8. Here is another instance where the word *almuth* “secrets” has been wrongly divided to read *Al muth*, “unto death”. How does it come about that the word *almuth* can mean either “maiden” or “secret” or “for ever”? The Hebrew root *ALM* means to hide or conceal, and gives us “secret” (Psa. xc. 8), “hide” (Psa. x. 1) and in the East in old time, a maiden, damsel or virgin, or youth, was called *almah* because of the concealed and retired state of the unmarried of both sexes. “The virgins shut up in chambers” is an expression found in the Apocrypha. From this same root comes the word translated “age” and “ever”, being a period of time, whose end or duration is hidden from view. It will be seen therefore that the rendering “concerning the secrets of the Son” given by the LXX two centuries before Christ, has much in its favour.

(3) *The internal evidence of Psalms viii. and xlv.*

At first there does not appear to be any distinctive feature common to both Psalms, until we realize the way in which they are quoted in the epistle to the Hebrews.

**Hebrews i. & ii.**

- A | i. 1, 2. God spoke once by the prophets. Now by His Son.  
B | i. 2-14. The Son. His glories. Better than angels.

**Quotation from Psalm xlv.**

“Thy throne, O God, is for ever and ever.”

- A | ii. 1-4. God spoke once by angels. Now by the Lord.  
B | ii. 5-18. The Son. His sufferings. Lower than angels.

**Quotation from Psalm viii.**

“What is man . . . . or the Son of Man?”

With these evidences before us, we feel that the translations given “Death to the Champion” and “Concerning maidens” must give place to the ancient interpretation “The secrets of the Son” and “Concerning Secrets”, and we can read with richer and fuller understanding both the Psalms themselves and the quotations from them in Heb. i. and ii., and realize better than ever the truth of the Apostle’s claim to a fuller knowledge of the “Mystery of Christ” than had been granted to those who were before him.

**No.4. Type and Antitype in Psa. viii.  
pp. 87 - 91**

In the preceding article (p.68) we discussed the subscription of Psa. viii. “Upon Muth-labben” and came to the conclusion that the LXX translation “The secrets of the Son” is correct. With this as our guide we now turn to Psa. viii. and seek, by prayerful analysis to discover, if the Lord will, some of the secrets that await the Berean searcher after truth. Whether we shall be successful time will show. Our desires are known and our prayers ascend to the God of Daniel, the Revealer of secrets. The eighth Psalm is quoted in Matt. xxi. 16, in Heb. ii. 6-8, in I Cor. xv. 27 and in Eph. i. It therefore appears to have something in common with the gospel of the kingdom, with the teaching of both Hebrews and I Corinthians as the nature and office of Christ as the last Adam, and with the high exaltation spoken of in the Epistle to the Ephesians. While these different portions of Scripture belong to different dispensations, they are united in their need of and glory in the Saviour of all men, whatever their calling may be. One quotation calls for consideration before we turn to the Psalm as a whole:

“Out of the mouths of babes and sucklings has Thou ordained strength.”

The quotation given in Matt. xxi. 16 reads “Thou hast perfected praise”. One way of dealing with this difference is to consider the words “ordained strength” to include a figure of speech known as metonymy, where “strength” is *put for* the praise due to it. A parallel to this is found in Psa. xxix. 1 “Give unto the Lord glory and strength”. We can praise Him for these, we can ascribe them to Him, but we cannot “give” them. The words found in Matt. xxi., are taken from the LXX which reads *katertiso aiono*, which give sanction to the rendering of this ancient version. There is no difficulty in accepting *katartizo* “to perfect” as a translation of the Hebrew *yasad*, the difficulty is in reconciling the translation of the Hebrew *oz* “strength” with the Greek *ainos* “praise”. Any attempt at reconstructing the possible Hebrew original is fraught with danger, first because of human frailty, and secondly because it opens a door for all sorts of excess. Bloomfield’s comment seems sane and sufficient. In *sentiment* there is no discrepancy; the idea being, “Thou hast accomplished a grand effect by altogether puny means”.

Before we attempt a view of the Psalm as a whole, one or two items of translation call for attention. The A.V. reads “Who hast set Thy glory *above* the heavens” whereas the R.V. reads “upon the heavens” with “above” in the margin. *Al* the preposition, has a wide extent of meaning, answering to the Greek *epi* “upon”, *ana* “above” and *huper*, Latin *super* “over”. In some instance *al* has the significance of surpassing or going beyond. The root from which this preposition derives is *alah* “to go up” as in Psa. xcvi. 9 “exalted far above all gods”. The LXX reads *huperano ton ouranon*, which only differs from the terms used in Eph. iv. 10 in that the Apostle adds the word *panton* “all”. *Huperano* is used in Eph. i. 21 “far above all”. There is therefore every reason to retain the A.V. “above the heavens”. It is the first of the “secrets of the Son” (*almuth labben*) that His glory should be associated with the sphere which is “far above all heavens”. The glory of the Lord is said to be “set” above the heavens. Now while the Hebrew word *Nathan* is translated “set” a number of times, Psa. viii. 1 is the only occasion where this translation is found in the Psalms. *Nathan* means to give, but when it is followed by *al* and the like, it means to put, place, set or appoint. For example:

“And God *set* them in the firmament” (Gen. i. 17).

“I *do set* My bow in the cloud” (Gen. ix. 13).

While we cannot import into this passage of Psa. viii., the word “give” we must allow the idea to pervade, and remember that in direct association with the *huperano* “far above all” position of Eph. i. 21 Christ is said to have been “given” as Head of the Church which is His body. Psa. viii. 1 therefore looks beyond the firmament to the heaven of heavens (Psa. cxlviii. 4). This therefore is one of “the secrets of the Son”. Three other Psalms seem to rank with Psa. viii. as emphasizing the same truth, namely Psalms lvii., cviii. and cxiii. Psa. lvii. belongs to the second book of the Psalms and speaks of Redemption. Psalms cviii. and cxiii. to the book of final deliverance.

“Be thou exalted, O God, above the heavens;  
Let Thy glory be above all the earth” (Psa. lvii. 5, 11; cviii. 5).  
“The Lord is high above all nations,  
And His glory above the heavens” (Psa. cxiii. 4).

The secrets of the Son, include His condescension, His stooping down to the level of man. “What is man that Thou art mindful of him?” Something of this same truth is found in Psa. cxiii., where, after contemplating the high glory of the Lord, the Psalmist speaks in adoration of the condescension of this same highly exalted One, saying:

“The Lord is above all nations, and His glory above the heavens. Who is like unto the Lord our God, Who dwelleth on high, Who humbleth Himself to behold the things that are in heaven and in the earth: He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill. That He may set him with princes” (Psa. cxiii. 4-8).

“He humbled Himself” (Phil. ii. 8), “He hath raised us up together, and made us sit together in heavenly places” (Eph. ii. 6).

Returning to Psa. viii., we observe that the condescension of the Lord is manifest in the choice of “babes and suckling” in perfecting His praise, and that for an explicit reason:

“That Thou mightest still the enemy and the avenger.”

Who is this enemy and avenger? This enemy and avenger is mentioned again in Psalm xlv. 16, and if we turn to I Cor. xv., where Psa. viii. is quoted by the Apostle, we shall read:

“For He must reign till He hath put all enemies under His feet, The last enemy that shall be destroyed is death” (I Cor. xv. 25, 26).

Or, again, if we turn to Heb. ii. where the Apostle quotes Psa. viii., we read:

“Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same: that through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage” (Heb. ii. 14, 15).

The enemy and avenger, moreover is not far to seek in Eph. i. and ii. Psa. viii. is once again quoted (Eph. i. 22) and he is called “the prince of the power of the air” in Eph. ii. 2. Further light is found by realizing that the word “still” in the phrase “still the enemy and the avenger” is the Hebrew *shabath* “to cause to keep sabbath”. The word is found in the first place in Gen. ii. 2, 3. It is used in the sense of causing something to cease in such passages as:

“I *will cause* the arrogancy of the proud *to cease*” (Isa. xlii. 11).

“How hath the oppressor *ceased*?” (Isa. xiv. 4).

“He *maketh* wars *to cease*” (Psa. xlv. 9).

The epistle to the Hebrews declares:

“There remaineth therefore a rest (*sabbatismos* a keeping of sabbath) to the people of God” (Heb. iv. 9).

When the Psalmist contemplated the heavens, he exclaimed:

“What is man that Thou art mindful of him? or the son of man that Thou visitest him?” (Psa. viii. 4).

The man of science to-day, after contemplating the heavens, and computing the distance of the stars in the light years, answers the question “what is man?” by referring to the earth as a whirling speck of dust in the immensity of the universe.

“The tendency of verses 3 and 4, as commonly quoted, is to *crush* man; to make him feel his nothingness in the presence of the numberless orbs revealed by astronomy” (W. Kay, D.D.).

The reverse is the teaching of Psa. viii. The word “mindful” is the Hebrew *zakar* “to remember” and it is used many times in connection with covenant relationships:

“And God remembered Noah—Abraham—His covenant” (Gen. viii. 1; xix. 29; Exod. ii. 24).

Or as in Psa. ciii. 14 “He remembereth that we are dust”. In like manner “visit” is often employed. The Hebrew word is *paqad*. “The Lord visited Sarah”; “I have surely visited you”; “God will surely visit you”. Once it is translated “avenge” “I will avenge the blood of Jezreel” (Hos. i. 4) and so this remembering and visiting has to do not only with the performance of covenant promises but with stilling the enemy and avenger. As Heb. ii. 14, 15 indicates, Christ is both Destroyer and Deliverer.

Continuing the reply to the question “What is man?” the Psalmist said:

“For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour” (Psa. viii. 5).

The word translated “angels” is *elohim*. Had we only the O.T. before us, we might feel that it was necessary to translate Psa. viii. 5 “Thou hast made him a little lower than God (or gods)” but the N.T. has endorsed the LXX rendering “angels” and that is, to us, final. “To make lower” is literally “to make to lack”. *Chaser*, the Hebrew word here translated “to make lower” occurs twenty-one times, and is only translated “lower” once. It is rendered “lack”; “have lack”; “be abated”; “decrease”; “fail” and “want”. The corresponding Greek word *elattoo*, means “to decrease”, as in John iii. 30 “He must increase, but I must decrease”. *Elattonoo* is translated “to have lack” (II Cor. viii. 15), and *elasson* is translated “less”, “under”, “younger” and “that which is worse” (Heb. vii. 7; Rom. ix. 12). The relationship of man to angels indicated by this term is illustrated by the attitude of John the Baptist to the Saviour. Immediately following the words “I must decrease” we read, as an expansion of the idea: “He that cometh from above is above all; he that is of the earth is earthly, and speaking of the earth: He that cometh from above is above all” (John iii. 31). While the words used are not the same, we are forcibly reminded of I Cor. xv. again, where we read:

“The first man is of the earth, earthy, the second Man is the Lord from heaven.”

The comparison here is not between Adam and angel, as in Psa. viii., but between Adam and the Lord. Although man was created a little lower than the angels, he is signally honoured in that he was made in the image of God, a statement never used of angels. He was also “crowned”, Hebrew *atar*, used of the crown of a king

(II Sam. xii. 30). The idea however is extended beyond that of an actual king, we read of crowning of the year with goodness and crowning with lovingkindness. Adam was crowned with “glory and honour”. The word translated “honour” is the Hebrew *hadar*, which in the feminine form is rendered “beauty” in the phrase “the beauty of holiness” (Psa. xxix. 2; xcvi. 9). The clothing of Aaron the High Priest was “for glory and beauty” (Exod. xxviii. 2), and while a different word is here translated “beauty” this also is associated with the sanctuary (II Chron. iii. 6; Psa. xcvi. 6, see verse 9 quoted above). When the Saviour was transfigured, Peter tells us He received from the Father “honour and glory”, the LXX of Psa. viii. 5 using the Greek words *doxe kai time*, the passage in II Pet. i. 17 using the Greek words *timen kai doxan*. This, said the Apostle, made the prophetic word more sure. It appears therefore that Adam at his creation was in the capacity of a king-priest, an office held by Melchisedec but finally and only to be held by Christ, the Son of God. Here is yet another of the “secrets of the Son” to which the subscription *Almuthlabben* directs our attention. At this point in Psa. viii., the type Adam is separated from the antitype Christ. Adam had “all things put under his feet” but the “all things” are limited to sheep, oxen, beast of the field, fowl of the air, fish of the sea, and whatsoever passeth through the paths of the sea—a dominion as universal as the living creatures that share the earth with man.

The “forces of nature” were not entrusted to Adam. He was tempted to extend his dominion beyond its legitimate sphere, and before the time appointed—but this is another story and must be treated separately. The quotation in Heb. ii., I Cor. xv. and Eph. i. repeat the fact that “all things were put under His feet”, but instead of “sheep and oxen” we there read of principality and power, throne and dominion, indeed a universal subjection, with one extraordinary exception—namely the Father Himself!

We commend therefore to every student capable of conducting the investigation the Septuagint translation of *al muth labben* “THE SECRETS OF THE SON” for the Mystery of Christ, is a necessary prelude to the dispensation of the mystery itself as Eph. iii. 1 will make clear.

## **No.5. Adam, and the Mystery of Christ.** **pp. 109, 110**

We have seen in our previous study, that the eighth Psalm is concerned with “The secrets of the Son”, and we therefore compare its teaching with the exposition and development of “the Mystery of Christ” as set forth in the epistles of Paul, THE steward of the mysteries or secrets of the New Testament.

(1) “O LORD our Lord.” Here two Divine titles are used, namely “Jehovah” and “Adonai”. These are employed in Psa. cx. 1 “The LORD said unto my Lord” which fact the Saviour Himself referred to, to substantiate His claim to deity as we see in Matt. xxii. 41-46. Further, just as we have seen Psalms viii. and xlv. are quoted in Heb. i. and ii., so we read in Psa. cx. “The LORD said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool”, a passage also quoted in Heb. i. concerning “The Son”; and incidentally providing another means of identifying “The enemy and the avenger” of Psa. viii. It is manifest that Psa. viii., not only looks back to the first Adam but forward to the second man, the last Adam, and so provides a basis for the mystery of godliness, namely that God was manifest in the flesh (I Tim. iii. 16), another aspect of “The secret of the Son”.

(2) Another facet of this great mystery is the twofold excellency of His name and glory “in all the earth”, “above the heavens”. This, too, we shall find is enlarged upon by Paul in Eph. iv.

(3) The reference to “babes and sucklings” suggests that we are in the presence of one of the mysteries of the Scriptures, for this passage is quoted in Matt. xxi. 16, the babes and sucklings recognizing the Son of David, the leaders of the people being blind. There is also a particular reference in Matt. xi. 25, where in the consciousness of His rejection by Israel, the Son of God said “I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes”. In more than one epistle the Apostle has echoed this truth in reference to the mysteries and secrets of the Scripture.

(4) “What is man that Thou art mindful of him? and the son of man, that Thou visitest him?” Here the stoop from heaven’s highest glory to man’s lowly estate is indicated—a blessed aspect of “The Secrets of the Son”.

(5) The twofold relationship of the Saviour with the Angels, “a little lower” in Heb. ii., “above” in Heb. i., is suggested here in Psa. viii.

(6) “Thou hast put all things under His feet.” This, as we have observed is interpreted by the Apostle in I Cor. xv., Heb. ii. and Eph. i., of the universal sovereignty of the ascended Christ.

As a proof that he had received by revelation THE MYSTERY, the apostle Paul drew attention to his knowledge in the associated “Mystery of Christ” (Eph. iii. 4). This mystery had been the theme of many an O.T passage, but reached its zenith in the revelation made to and through Paul. The double exaltation “in the earth” and “above the heavens” is expounded by Paul in Eph. iv. 9, 10 “Now that He ascended, what is it but that He also descended first into the lower parts of the earth. He that descended is the same also that ascended up far above all heavens, that He might fill all things”.

We have long seen and taught that the mystery of Rom. xvi. 25-27 looks to the inner teaching of Romans, namely v. 12 - viii. 39 where Adam is introduced, and with Psa. viii. before us we begin to see that the whole mystery of Christ looks back to Adam also. Here are some of the outstanding foreshadowings.

(a) The first man Adam, who was of the earth earthy, set forth in mystery or in type the second man, the last Adam Who was from heaven. Adam was “natural” or “soul-ish”, Christ was a life giving spirit. The name Adam is reflected in the word likeness, which is the Hebrew *demuth*, the letters DM being common to both words, a feature not so obvious in English as it is in Hebrew. Christ is the image of the invisible God, and Adam was created in that image. In these features, the mystery of Christ most evidently looks back to Adam.

(b) The whole argument of Rom. v. 12-21 revolves around the fact that both Adam and Christ are Representative Heads of a seed. “The offence of ONE” and “ONE man’s disobedience” is a foreshadowing of “the righteousness of ONE” and “the obedience of ONE”, a truth which finds expression also in I Cor. xv., where we read “For since by man came death, by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive”, the image of the earthy being exchanged for the image of the heavenly.

(c) The promised seed of the woman finds its fulfillment in Christ and His seed, “The God of peace shall bruise Satan under your feet shortly” (Rom. xvi. 20).

The more therefore we can learn of the true position and purpose of Adam’s creation, the more shall we enter into the “secrets of the Son” and “the mystery of Christ”, and the more we appreciate the mystery of Christ, the better shall we be prepared to understand the mystery of the present dispensation. The fact that Adam sinned and involved all his seed in death, adds to the problem, but redemption, justification and forgiveness, blessed as they are, do not remove the initial disability of “flesh and blood” unfallen though it was at the beginning. Adam by creation, and apart from sin altogether could not inherit the kingdom of God (I Cor. xv. 50), and so the problem still remains—Why were the elect brought into existence “in Adam” even in unfallen Adam? That there must be an all sufficient reason the fact that God is “the only wise God” makes clear, but we must exercise further patience as we search the Scriptures and look to the Divine Author for fuller light.

## **No.6. The Primal Promise and the Incarnation.** **pp. 130 - 133**

Flesh and blood cannot inherit the kingdom of God. Yet God purposely placed every elect soul “in Adam”, who was flesh and blood, a process that demanded that the elect should be ultimately transferred to Christ. Gen. xv. points to the same process, and the “pattern” of the ages, can be set out in the form of a letter V, a descent before the ascent and the goal.

The elect members of the Church of the One Body, are destined to enjoy “spiritual blessings in heavenly places” and to this, flesh and blood even when unfallen is by its very nature alien.

What do we know of spiritual beings? Very little. Angels and other ranks of the spiritual world break into the record of the Scriptures, they exhibit extraordinary powers, are apparently above the influence and reach of many of the “laws of nature”, but very little positive teaching is discoverable in the Divine record. The earliest institution, appointed by the Divine will is that of marriage, and this is one thing that is foreign to the experience of angels.

“This children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world . . . . neither marry nor are given in marriage, neither can they die any more: for they are equal to the angels” (Luke xx. 34-36).

At the resurrection, the believer will receive a “spiritual body” (I Cor. xv. 44) and in this too he will be equal to the angels. Here then is an outstanding divergence. Man from the beginning was created with marriage as a normal experience. Angels as created are excluded from such an experience only by “keeping not their first estate” and by leaving “their own habitation” could any semblance of marriage be attained. The union of man and wife makes them “one flesh”, and their children are called their “seed”.

If it be true that marriage is unknown among spiritual beings, it follows that angels and principalities are all separately created beings. No angel is either the descendant of or parent of any other spiritual being. There can be no such unity among angels as is found among mankind. Home, family, parent, child, members of one body, all of one blood, these features which are essential characteristics of the human race, are all absent from the spirit world. We can and do use the word “race” of humanity, for it means “A class of individuals sprung from a common stock; the descendants collectively of a common ancestor”. We cannot legitimately use the word “race” of angels, it has no meaning or place in the spirit world. It seems, therefore, to be an inevitable conclusion, that in the wisdom of God, it was imperative that those who were elected to be blessed with all spiritual blessings, should commence their term of conscious being “in Adam”, even though they had been chosen “in Christ”, and would have to be translated.

Before we proceed further, there is a question that demands an answer, “Is the title ‘Christ’ restricted to the Saviour to the period that follows His incarnation? can the title be used of Him, in His pre-incarnated glory, the glory that He had before the world was?” There are a number of expositors who unhesitatingly affirm, that the title “Christ” belongs only to the Saviour as *the Man*, Jesus, the Christ. It is well known that the word “Christ”, the Greek *Christos* is the translation of the Hebrew *Mashach*, which is transliterated into English as the *Messiah* and means the anointed. This “anointing” was done with oil (Psa. lxxxix. 20) and it is this fact that gives the word *Mashach* its significance. There is another word that is translated anointed and that is the Hebrew *suk*, which in every one of its nine occurrences is rendered “anoint” in the A.V. A word derived from the same root is *nasak*, which occurs in Psa. ii. 6, “Yet have I *set* My King”, where the margin reads *Heb.* “anointed”. While this reveals the necessity to include *nasak* and *mashach*, it does not answer our question. There is, however, a passage which does:

“The Lord possessed me in the beginning of His way; before His works of old. *I was set up* from everlasting, from the beginning, or ever the earth was . . . . when He prepared the heavens I was there . . . . then I was with Him, as One brought up with Him . . . . rejoicing in the habitable part of His earth, and My delights were with the sons of men” (Prov. viii. 22-31).

Young’s literal translation reads “From the age I was anointed”. Here we are taken back “before the foundation of the world”, and there we find One Who is called the “Anointed”. When the church was chosen in Christ before the foundation of the world, “Christ” was there, “I was there” (Prov. viii. 27). This rids the mind of the necessity to await the incarnation of the Saviour for He Who was acclaimed “The Christ” here on earth, was “The Anointed” from the beginning. Yet, even though this illuminates one aspect of the mighty truth we are considering, it only makes the problem deeper. Why, seeing that Christ was “there” did the Lord wait geological ages for the advent of Adam? and why, seeing Christ was already “there” must He too in the fullness of time “come in the flesh”? We might at first be inclined to think that He only came in the flesh because man had sinned—but we have already seen that unfallen Adam was the figure of Him that was to come, and that the fact of sin and the need of redemption but adds to the problem without solving it. In Phil. ii. there is observable a twofold descent: the one reaching its goal when Christ became man, the other when He still further descended to “the death of the cross”.

“Who being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.”

This is the first stage.

“And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross” (Phil. ii. 6-8).

This is the second stage.

Christ in the first stage came to reveal the Father, in the second stage He came to redeem the church. But more, the goal before God is a Unity, expressed with such overwhelming fullness in the language of John xvii. 23.

On one occasion Paul wrote: “Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful”, and when the Apostle’s judgment was given he concluded by saying:

“She is happier if she so abide after my judgment: and I think also I have the spirit of God” (I Cor. vii. 25-40).

We have no Apostolic gift, but we too have obtained mercy to be faithful, and venture to express the opinion that follows, fully recognizing that for this we have no “commandment”. With this understanding the reader is invited to ponder what is “my judgment” of a most wonderful subject, reserving the right to reject it or to modify it as light is given. Let us turn to the opening chapters of Genesis. The last verse of Gen. ii. says of Adam and his wife, that they were both naked but “not ashamed”. No one so created by God and innocent of sin would have any sense of shame, this could only come as an accompaniment of guilt, and is written to prepare us for what follows in Gen. iii. The word “naked” is the translation of the Hebrew word *arom*, and the word “subtil” which immediately follows in Gen. iii. 1 is the Hebrew *arum*. The first meaning that Gesenius gives to *arum* is “to be naked”, the second meaning “to be crafty”. The reader should know that the only way of distinguishing the vowel “o” from the vowel “u” in the Hebrew is the position of a dot like a full-stop. If it be half-way up the sign for *vav*, the vowel is pronounced “u”, if it stands at the top of the *vav* it is pronounced “o”. Mark, it is a matter of pronunciation, not meaning that is here intended. Shorn of the vowel points, that were added later, the words “naked” of Gen. ii. 25 and “subtil” of iii. 1 are *identical*. It is not possible to know this, or to read the original Hebrew without immediately making a mental connexion between the two verses. Now whatever the actual transgression of Adam and his wife may have been, and however we interpret the “tree of knowledge of good and evil”, one thing stands out prominent in the record, the immediate consequence was a sense of shame, not so much a sense of guilt, but a sense of shame connected with their nakedness.

“And the eyes of them both were opened, and they knew that they were naked: and they sewed fig leaves together, and made themselves aprons.”

When challenged by the Lord, Adam’s immediate reply was: “I was afraid, because I was naked; and I hid myself” (Gen. iii. 7 and 10). When the doom was pronounced upon the man and his wife, a most unexpected turn is taken. Instead of receiving the death sentence, as Gen. ii. 17 would lead us to expect, child birth is referred to. First in the form of a prophetic promise:

“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.”

Secondly, in the form of a chastisement and continual reminder:

“Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.”

The sexes were never “equal” even at creation, as I Cor. xi. 3-9 and I Tim. ii. 13 will make clear. Now since the advent of sin and death, a further subordination of woman is instituted, echoed by the sweat and the toil that Adam now faced, as compared with the labour of love which occupied his unfallen energies in the Garden. The words: “Thy desire shall be to thy husband, and he shall rule over thee” (Gen. iii. 16) are repeated, with the necessary alterations of gender, in Gen. iv. 7:

“If thou doest well, shalt thou not be accepted (*margin* have the excellency) and if not sin (or the sin offering) lieth at the door. And unto thee (*margin* subject unto thee iii. 16) shall be his desire, and thou shalt rule over him.”

Cain, as the firstborn, had pre-eminence (see Col. i. 18), a position which he forfeited by sin. When Cain was born, Eve in naming him gives utterance to a strange expression:

“I have gotten a man from the Lord” (Gen. iv. 1).

“Gotten” is the translation of the Hebrew *qanah*, from which root the name “Cain” is derived. Some, with Luther, render this passage: “I have gotten a man, the Jehovah”, referring to the promised seed of the woman. Subsequent events show that Eve was mistaken. Cain was not the promised seed, he was, rather “of that wicked one” the false seed (I John iii. 12). Nevertheless, Eve must have had good grounds for such an expectancy, even though the advent of the promised Seed did not take place until nearly 4000 years had passed.

With these facts before us, we suggest (speaking always after the manner of men, for God knew what He would do from the beginning) that the primal purpose was that the Incarnation should take place by virgin birth in the Garden of Eden itself, that Christ should be “made flesh” and tabernacle among men from the beginning. The intrusion of the Serpent, the temptation and fall of the first pair, opened a door for sowing of the false seed (Cain) and the murder of Abel foretold the agonizing conflict that ensure culminating in the shedding of the blood of Him, Whose blood speaketh better things than that of Abel. The virgin birth of the Son of God was postponed until nearly four thousand years had passed, but in the fullness of time, He was born of a woman, entering not into the full glory of the Incarnate Son, because the added complication of sin and death, necessitated a sacrifice and an offering to deliver the heirs of promise from their bondage. That being graciously accomplished, resurrection and change, provide the appointed way in which *both* the innate frailty of sinless “flesh and blood” and the inherited corruption consequent upon the fall, should be exchanged for immortality, incorruption, and likeness to His body of glory.

This is “my judgment” and I believe I can in good conscience say: “I think I also I have the mind of the Lord”, even if I cannot say with Paul: “I think also that I have the spirit of God.”

(CONTINUATION, see *Emmanuel37*)

## “My Cup Runneth Over”

### No.3. Love that exceeds Knowledge. pp. 39, 40

Before turning to Eph. iii., where we read of the Love of Christ that “passeth knowledge”, a word or two may be necessary to show the link that exists between this love, and the great act of Redemption which this love exhibits. In previous articles we were pondering the abounding grace manifested in Redemption “Wherein He hath abounded toward us” (Eph. i. 8), and the grace that “superabounds” (Rom. v. 20).

The particle that indicates the superlative quality of this grace is found in the following passages, and the translation given by the Authorized Version will be quite sufficient to justify the translation of Rom. v. 20 by “superabound”.

“Exalted *above measure*” (II Cor. xii. 7).

“Groweth *exceedingly*” (II Thess. i. 3).

“Go *beyond*” (I Thess. iv. 6).

“The glory that *excelleth*” (II Cor. iii. 10).

“A *more excellent way*” (I Cor. xii. 31).

“*Running over*” (Luke vi. 38).

We can therefore use the language of Psa. xxiii. and say “my cup runneth over” when we speak of redeeming grace.

In the first of Ephesians the object of the apostle is not so much to magnify redemption, which he has already done in Romans, but to lead on the mystery, which is the distinctive theme of Ephesians. Readers of both the Authorized and the Revised Versions may miss the apostle’s argument unless they realize that the punctuation of Eph. i. 7-9 is of human origin and allow the sense of the passage full scope, the passage as it stands in the A.V. reads:

“Wherein He hath abounded toward us in all wisdom and prudence” (i. 8).

The word “abounded” suggests the prodigality of an over-running cup, “wisdom and prudence” suggest the care of stewardship for a priceless trust. If we will but ignore the verses and the punctuation of the versions, we shall get the apostle’s meaning and be able to rejoice in the lavish outpouring of redeeming grace, together with the wise and prudent unfolding of the mystery as we are able to bear it.

*Redemption.* “In Whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace, wherein He hath abounded toward us” (i. 7, 8).

*Mystery.* “In all wisdom and prudence having made known unto us the mystery of His will according to His good pleasure, which He hath purposed in Himself” (i. 8-9).

Here the subject is complete and one feature is intentionally compared with the other. This evident correspondence may be set out thus:

A		<i>Redemption.</i>		a	The forgiveness of sins.
				b	According to riches of grace.
B		He abounded.			
C		Us.			
B		Wisdom and prudence.			
A		<i>Mystery.</i>		a	The mystery of His will.
				b	According to His good pleasure.
C		Himself.			

Teaching may necessitate “here a little and there a little, line upon line and precept upon precept”, but redeeming grace overflows and knows no reservation; “My cup runneth over”.

#### **No.4. Love that exceeds Knowledge. pp. 79, 80**

We pass from “grace abounding” the beginning of our salvation, to meditate upon another superlative that is associated with its goal and end.

For this we turn to Eph. iii. where the apostle balances the great chapters of doctrine (i.-iii.) with the corresponding chapters of practice (iv.-vi.), and bridges the interval by a prayer, a prayer which leads on and up until the believer reaches the very goal of the ages.

“That ye might be filled with (“up to” in the sense of measure or capacity) all the fullness of God” (iii. 19).

To be able to follow intelligently, or in faith, the apostle in this prayer of Eph. iii. 14-21 demands at the very least a fairly comprehensive understanding of the revelation contained in the first three chapters, a revelation that can never be appreciated apart from what is known as “Dispensational Truth”. The mystery in its uniqueness must be perceived, the entirely new ministry of Paul as the prisoner of Christ Jesus for us Gentiles must be accepted, and the new and high calling that seats the believer at the very right hand of God where Christ sitteth, must be believed and entered, before this great climax prayer can be endorsed or uttered. The reader to whom such things are strange, or but dimly seen, may feel tempted to turn away from such apparent spiritual pride, such high sounding claims, such Pharisaic separation; but there awaits us in this prayer a rebuke to any such overbearing presumption, for the very foundation upon which all our hopes ultimately rest is declared to be beyond our knowledge.

“That ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and height, and to know the love of Christ which passeth knowledge” (iii. 18, 19).

We have “the root of the matter”, we have been rooted and grounded in love, but the basis of it all, “the love of Christ” may for ever be beyond our full comprehension. Indeed, the intervening clause “comprehend with all saints” suggests that only as a company, a body, a complete fellowship, will any such “comprehension” be possible. We are seeking to know something, which we are already warned “passeth knowledge”. This however, is an incentive not a deterrent. In human affairs, as we draw near to the close of an investigation, as our knowledge attains a measure of completeness, the early zest and eagerness of pursuit is likely to give place to slackness. The poet had seen this when he said:

“If what stone afar so grand,  
Turn to nothing in thine hand.  
On again, the virtue lies,  
In the struggle, not the prize.”

Our quotation is from memory and is possibly faulty, but it will suffice. We are however confident that the quest before the believer will never cloy, there will never be “satiation” although there will always be blessed “satisfaction”.

#### “THE LOVE OF CHRIST WHICH PASSETH KNOWLEDGE.”

It is this word “passeth” that leads us to include this subject among the superlatives of grace. In the original the word translated “passeth” is *hyperballo*. To speak in “hyperbolic” language is to use exaggerated terms. If these terms are justified, we have a strong and useful figure of speech, but if they are not, we are conscious of a careless untruthful exaggeration. A polite way of calling a man a liar is to say he is using hyperbolic language.

There is however in this third chapter nothing but sober truth. Those who know the love of Christ most are those who are the most ready to subscribe to the statement, “it exceeds knowledge”. For this reason, it may be that I Cor. xiii. says:

“Then shall we know, even as we are known . . . . the greatest of these is love.”

We are, however, concerned at the moment, not so much with the occupation or capacity of the saints IN GLORY, but with their encouragement to endure IN TROUBLE, and the consciousness that grace superabounds and that love exceeds all human knowledge will surely minister to those who have tasted that the Lord is gracious, and sustain them in their hour of trial.

“My cup runneth over.”

**No.5. Peace that passeth all understanding.**  
**pp. 118, 119**

We have seen the beginning (grace) and the end (glory) and have learned that the beginnings of our calling spring from superabounding grace, while glory is associated with love that exceeds knowledge. During the interval, we might perhaps assume, that superlatives would be conspicuous by their absence, that if we have but the assurance of “bread and water” we should be thankful. The children of Israel however, while in the wilderness did experience some of the superlatives of the Lord, even though the great miracle of the Red Sea was past and the equally great miracle of the River Jordan was yet to come. So, too, the believer to-day will discover that the waiting period is not wholly devoid of superabundance, he will be able to say, not once nor twice as he passes along life’s journey “my cup runneth over”.

The very fact that we need redemption implies the presence of sin and bondage. In the background of all the Lord’s dealings, in grace, we shall discover an enemy at work, and enmity in action. Yet such is the grace that calls, and saves us, that even here in this life we may know Superlative Peace.

“Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus” (Phil. iv. 5-7).

Dr. Weymouth’s translation is suggestive and is as follows:

“Let your forbearing spirit be known to every one—the Lord is near. Do not be over-anxious about anything, but by prayer and earnest pleading, together with thanksgiving, let your requests be unreservedly made known in the presence of God and the peace of God which transcends all our powers of thought, will be a garrison to guard your hearts and minds in union with Christ Jesus.”

The world we live in is ruled by cause and effect. For everything there is a reason. Where, to us there may seem the operation of blind chance, a greater knowledge would perceive the remoter causes. A peace that transcends all our powers of thought is a boon to be devoutly sought—but there is no quick cut to this happy state, it is at the end of a sequence of causes and effects, for grace while superabounding and supernatural is not irrational. We must in the first instance distinguish between that peace which is ours by reason of redemption and justification “We have peace with God through our Lord Jesus Christ” (Rom. v. 1), and the peace of God which acts as a garrison in a world of anxiety and strife. Such a peace is far more experimental than that which arises from the sinners’ acquittal at the bar of God. It is the blessed crown upon a series of spiritual qualities, and will never be experienced where these intervening steps are omitted.

Dr. Weymouth, at the word “forbearing” in his translation puts a footnote, which reads:

*Forbearing spirit.* “Not only passively, non-contentious, but actively considerate, waiving even just legal redress” (Ellicott).

A contentious person will never experience this superlative peace with God, for he carries the seeds of enmity within him, and sows them at every turn; and as Ellicott observes, the positive active meaning must be understood before the first condition is complied with, there must be active consideration for others, there must be that waiving of rights, which the Apostle himself has so fully exemplified, when he said “All things are lawful, but all things are not expedient”. This “moderation” or “yieldingness” is a first step towards surpassing peace, but there is another. Not only must there be great consideration for others, there must not be too great consideration for ourselves. Many a believer’s testimony has been ruined by a fussy, selfish spirit. Households have been unduly disturbed, servants caused to murmur and rebel, and bitterness manifest where fellowship was ardently expected, simply because of this fault of “over anxiety”. Anxiety about our affairs, would naturally lead us, if believers, to make our requests to God, but the omission that would prove fatal to the enjoyment of peace that passeth understanding, would be to omit the mingling of thanksgiving with our asking. We have but to cast our minds back over the days that are past, to see much cause for thanksgiving. We have but to compare our lot with that of others, to see many reasons for grateful praise.

When there is this unselfish moderation, this lack of selfish anxiety, this mingling of thanksgiving for past blessings with requests for present needs, then the “Peace of God, which transcends all our powers of thought” will be ours.

In what way this peace will be experienced is expressed in the words that follow:

“The peace of God . . . . shall keep your hearts and minds through Christ Jesus.”

The word “keep” which Paul uses here, has a specific sense, and its first occurrence in the N.T. makes that sense clear:

“In Damascus the governor under Aretas the king *kept* the city of the Damascenes *with a garrison*, desirous to apprehend me” (II Cor. xi. 32).

Here the word is translated “kept with a garrison”.

In the world of strife and enmity, with many causes for natural anxiety, the believer who is obedient to the heavenly wisdom of this passage in Phil. iv., will be garrisoned by a power beyond his comprehension, and be kept in a peace that surpasses his understanding. He will find his table spread in the presence of his enemies. His head will be anointed with oil, he will be enabled to say:

“My cup runneth over.”

**No.6. “God’s unspeakable gift” (II Cor. ix. 15).  
pp. 139, 140**

When Carlyle spoke of “the unspeakable Turk” he used the word in the extremely opposite sense from that of Paul when he thanked God for “His unspeakable gift”, or when Peter spoke of “joy unspeakable”. Tyndale speaks of “God’s ineffable gift” (II Cor. ix. 15), and it is in this sense that both apostles have used the word.

There is, however, a slight difference in the intention of Paul when he spoke of God’s “unspeakable” gift, and of Peter when he spoke of joy that is “unspeakable”.

Paul uses the Greek word *anekdiegetos*, whereas Peter uses *aneklaetos*. The “a” in each case is the negative, and the peculiar meaning of the two words may be discovered by their usage. There are but two occurrences of *ekdiegeomai* in the N.T. and in both passages the A.V. renders it “declare”:

“A work which ye shall in no wise believe, though a man *declare* it unto you”  
(Acts xiii. 41).

“They passed through Phenice and Samaria, *declaring* the conversion of the Gentiles”  
(Acts xv. 3).

Paul may have been enabled to “declare” with a great amount of completeness and comprehension, the message of the prophet, and Peter may have given a very circumstantial account of the conversion of Cornelius, but to contemplate Christ, the Son of God, the Saviour, the Lord, in all the plenitude of His Majesty and Humility, His Grace and His Power, was confessedly beyond the power even of an inspired apostle. It is good for us to recognize that not only the Invisible God is past finding out, but that the Saviour, even in His condescension as “the gift of God” is “unspeakable”. Truly, said the Prophet as he spoke of the “child” yet to be born, and of the “son” yet to be given, His name is “Wonderful”.

The words of the apostle that are engaging our thoughts come at the close of the two chapters in II Corinthians, in which Paul had urged upon the church with many an entreaty and argument the realization of his desire to take to Jerusalem a tangible expression of fellowship from the Gentile churches.

Early in his appeal, he had introduced the example of Christ, saying:

“Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that ye through His poverty might be rich” (II Cor. viii. 9).

Whether Paul had entertained the idea of appealing to other phases of the Saviour’s life and work to encourage the Corinthians, we do not know. He spoke of the necessity of a willing mind (II Cor. viii. 12) and quoted scripture to encourage liberality (viii. 15). He appealed to their honour (ix. 2, 3); added a proverb of his own (ix. 6); and supplemented the early remark concerning a “willing mind” with the words “God loveth

a cheerful giver” (ix. 7). This moreover he confirms by another quotation “As it is written” (ix. 9); but nowhere throughout the exhortation, does the apostle refer any more to the example of Christ. Not until his entreaty is finished does the apostle refer again to Christ Himself, and when he does, it is to express with overflowing fullness something of his own appreciation of the incalculable debt we owe. Surely, the apostle, as he contemplated Christ as the gift of God, would have agreed with the Psalmist, and out of a full heart would have said “My cup runneth over”.

“Thanks be unto God for His ineffable gift” (ix. 15).

### **No.7. “Joy unspeakable” (I Pet. i. 8). p. 234**

There are two “unspeakable” blessings which help to fill the believer’s cup to overflowing. We have very lightly touched upon one, “The unspeakable gift”, let us consider the other, “Joy unspeakable”. It has been well observed, that “happiness” differs very essentially from “joy”. Happiness depends largely upon “what happens” and consequently is of necessity superficial. Joy on the other hand is independent of external happenings. It is one of the graces that constitute “the fruit of the Spirit”, and comes second only to “love” (Gal. v. 22).

When the Lord would bring before the believer the reward which was in reserve for faithful service, He spoke of it in two ways.

- (1) “I will make thee ruler over many things”;
- (2) “Enter thou into the joy of thy Lord” (Matt. xxv. 21).

This aspect of the subject does not appear to have been given sufficient prominence in our thoughts. Let us pursue it further.

In the epistle to the Hebrews, *chara* “joy” is used four times and in each case it appears to be associated with suffering and reward. The four occasions are as follows:

- (1) Ye . . . . . took *joyfully* the spoiling of your goods . . . . . great recompense of reward (Heb. x. 34).
- (2) 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).
- (3) No chastening for the present seemeth to be *joyous*, but grievous: nevertheless afterward . . . . . (Heb. xii. 11).
- (4) They watch for your souls, as they that must give account, that they may do it with *joy* (Heb. xiii. 17).

Both the epistle to the Hebrews, and the epistle to Peter have in common the theme, “Present suffering and future reward”. “Suffering” and “rejoicing” are close companions in the epistle of Peter.

“Wherein ye *greatly rejoice*, though now for a season, if need be, ye are in heaviness through manifold temptations; 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: 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. 6-8).

Peter, therefore, and those of like precious faith, could most certainly say, in view of this unspeakable joy:

“My cup runneth over.”

## The Prophetic Earth.

### No.4. The “earth” as defined by the Prophets.

pp. 17 - 20

From the combined evidence of the words *oikoumene* and *tebel*, together with the testimony of Scripture concerning the extent of the dominion of the successive kings of the Gentile dynasty, we appear to be well within the truth, if we affirm that the prophetic earth extends from Spain in the west, the furthestmost point of the Roman Empire, to the Indus in the East, the furthestmost point of the Persian Empire, which necessarily includes all that was ruled over by Nebuchadnezzar. It seems a sound argument to affirm that by reason of Israel's *lo-ammi* condition at Acts xxviii., the time element in the history of the successive rulers from Nebuchadnezzar should cease to have a place, and it seems reasonable to believe that when the prophetic clock again begins to tick, the parenthesis will be closed and the powers indicated by the two feet and the ten toes (which toes are symbols of the ten kings yet to reign with the Beast at the time of the end) will reign, in the first place, over the same territory as was governed by their predecessors. Some commentators look for the revival of the Roman Empire, and would place the ten kings in Europe, but at the time of the end, the last power will apparently combine in itself all the powers of each successive ruler (Dan. ii. 45; vii. 4-7; with Rev. xiii. 1, 2), and Rev. xvii. and xviii., together with Jer. li. makes it clear that Babylon also is to be revived. These features convince us that we have attained with a fair approximation of truth to the extent of the prophetic earth. The prophets contain a number of geographical references, and it is our present intention to consider them with a view to discovering how far they do or do not conform to the limits we feel bound, at the moment, to set to the extent of the prophetic earth.

Commencing our reading with Isaiah, we find that every geographical reference in the first twelve chapters falls well within the limits suggested, unless we take exception to “the islands of the sea” and “the four corners of the earth” (Isa. xi. 11, 12). These are undefined and for the moment must be left out of the account. With chapter thirteen, a series of prophetic “burdens” commences, and each burden is connected with a special land or nation. Thus Babylon, Moab, Damascus, Egypt, Tyre and such less defined places as “the land shadowing with wings, which is beyond the rivers of Ethiopia”, “the desert of the sea” and “the valley of vision” (Isa. xiii.-xxiii.). If we continue and read on to the last chapter, we shall discover that the prophecy has Jerusalem for its centre, and in the bulk of references the lands mentioned are in the immediate vicinity of the holy land. In chapter sixty-six, we read of Tarshish, Pul and Lud, Tubal and Javan. Taken by itself Tarshish could indicate a Phoenician port in Spain, but it is associated in Ezekiel with Persia (Ezek. xxvii. 10 and 12) and is linked with Pul and Lud, it appears therefore that the Tarshish of I Kings x. 22 and Jer. x. 9 is intended, and that this would be somewhere in the vicinity of the Red Sea. Pul is connected with Assyria (II Kings xv. 19) and Lud is associated with Persia in Ezek. xxvii. 10. So also, in the same chapter of Ezekiel, is found Javan and Tubal, these are Japhetic peoples, Javan being looked upon as the representative of the Greek race, Alexander the Great being

called “The King of Javan” in Dan. viii. 21, in the A.V. Grecia. Tubal is reckoned to be in the southern range of the Caucasus, on the east of the Black Sea. It is evident that Isaiah never visualized the wide earth in his prophetic vision, but limited his range to a circle of the earth’s surface bounded by Greece on the West and Persia on the East.

Jeremiah also contains a number of geographical references, but his range is even more limited than that of Isaiah. Ezekiel too is just as circumscribed, but the names Gog, Magog, Rosh and Meshech found in chapter xxxviii. and xxxix. call for a fuller comment. Gog of the land of Magog, was the chief prince of Meshech and Tubal (Ezek. xxviii. 2; xxxix. 1). The people of Magog are described by Jerome as “Scythian nations, fierce and innumerable who live beyond the Caucasus and the lake Mætois, and near the Caspian Sea, and spread out even outward to India”. Meshech is rendered in the LXX *Mesoch* which in the opinion of many stands for the Moschi, a tribe that inhabited the Caucasus, and this tribe gave their name to the Muscovites with whom the modern Russian is allied, and from whom the ancient capital Moscow was named. Whether this brings Russia itself into the realm of the prophetic earth however is another question. Where the A.V. reads “chief prince” the R.V. reads “the prince of Rosh” the Hebrew word for prince being Rosh. This however is too slender a basis to build any prophetic reference to Russia. Gomer, mentioned in Ezek. xxxviii. 6 is generally regarded as the ancestor of the Celts or Cimmeri (the Cymri-Welsh) who settled to the north of the Black Sea and gave their name to the Crimea. The same argument that would conclude that Russia is intended because the word Meshech may indicate a Muscovy tribe, would prove that Wales is intended because they are the descendants of Gomer! The great powers outside the limits of the prophetic earth naturally play their part and exert a great influence, but just as the reference to the new heavens and new earth in Isaiah is localized, and our attention is focused upon “Jerusalem” (Isa. lxxv. 17-18), or millennial blessings are peculiarly associated in the first place as with “all My holy mountain”, before the earth is full of the knowledge of the Lord (Isa. xi. 9), so the doings of the nations in the limited zone of the prophetic earth preceded and anticipate the wider activities and judgments that follow.

Leaving these great prophecies, we turn to the great prophecy of the day of the Lord, namely the book of the Revelation. The scene opens in Patmos, an island in the Mediterranean, and the book is sent to seven churches on the mainland of Asia Minor. Satan’s throne is said to be in Pergamos, a city of Mysia about fifty miles south of Troy. The great battle which follows the pouring out of the sixth vial takes place at Armageddon, literally the Mountain of Megiddo. This is situated in the plain of Esdraelon, and destined to be the greatest battlefield of time. The kings that are gathered to this battle by the supernatural agency of demons, are said to be “the kings of the earth and of the whole world”. The word here for “world” is *oikoumene* the prophetic earth, and does not include the vast continents of America, Asia or India. Again, the reference to the kings of the East (Rev. xvi. 12) does not refer to the Far East as we speak of it to-day. The Greek word *anatole* is used of the home country of the wise men (Matt. ii. 1). The corresponding terms in the Hebrew are *mizrach* which means “from the rising (of the sun)” (Josh. iv. 19) or *qedem*, a land, comprehending Arabia Deserta, Ammon, Armenia, Assyria and Mesopotamia. This is the *anatole* of the Hebrews. To

this region belong the kings of the East, for the Hebrew words *melchi qedem* are found in Isa. xix. 11 and are there translated “ancient kings”, but Pharaoh may be boasting here that he is descended from the kings of the East. Jer. xxv. 19-26 may give a fair survey of their dominion. The way of the kings of the East of Rev. xvi. 12 therefore cannot be construed to indicate an invasion of Mogul, Mongolian, Chinese or other rulers of the Far East. At the end of the Millennium, when Satan is loosed out of his prison he goes out to deceive the nations which are in the four quarters of the earth, these nations are called Gog and Magog (Rev. xx. 8). The English word “corner” is used in the Scriptures to translate a wing, a shoulder, a side or quarters, a turning, a tread, a rib, an extremity in the O.T. and a beginning and an angle in the N.T. In Rev. xx. 8 the Greek word is *gonia* an angle, recognizable in the English “diagonal”. In the Revelation *gonia* is translated once corner, and once quarter. In the LXX this word is used of the four corners of the altar (Exod. xxvii. 2) &c., and it would appear that the four corners of the earth refer to the parts most distant from the sphere of blessing which has Jerusalem as the centre. To these regions the “outer darkness” may refer, and in these regions Gog and Magog, the great enemies of Israel in the past had settled during the thousand years reign.

It appears therefore from what we have seen, that the prophetic earth is exceedingly limited in extent, its utmost borders being from Spain to the Indus, but in the majority of cases the regions referred to lie within a circle whose centre is Jerusalem, and whose circumference is at the end of a radius of a thousand miles in length. This limited region being the microcosm, wherein would be enacted in miniature, the vaster movements that would embrace the whole earth.

Before us, as we write, a map lies opened, in which the Roman Empire is indicated, and the different countries so coloured as to divide it up into ten kingdoms. This map devised by Benjamin Wills Newton is intended to suggest the territorial arrangements which will be found in the Roman Empire when finally divided into TEN federal kingdoms. In this map Germany and Scandinavia are shown as outside the territorial bounds, as also is the whole of Ireland and Scotland north of the Firth of Forth. Italy is divided into two, the North including Rome, the South being called Magna Græca, which together with Sicily, Tunis and Tripoli comprise one of the ten kingdoms. If, however, the dominion exercised by the Gentile successor is indicated by the two feet of the image, it seems more likely that there will be five quisling kings appointed in the West and five in the East, but how the land will be distributed or divided is a matter that can only be conjectured.

The idea of a European Federal State has been in the mind of man for many years, such a scheme was noted in *Things to Come* in Vol. xxi., p.35, published in 1915. Earlier than this, the “Daily Mail Year Book” (1908) commenting on the Hague Conference said “Here we have the rudiments of the international legislature of the world-state slowly and gradually precipitating itself on the consciousness of mankind”. Earlier still Dr. Timothy Richard, a prominent missionary in China said “My suggestions were that *ten leading nations* should federate and appoint a supreme court to decide all needful questions . . . . In this way . . . . all the world would enjoy peace. Instead of having *ten mighty nations* with their millions of soldiers, unite all these into one to

enforce the decision of the supreme court of mankind” (*The Christian Commonwealth*, March 23, 1905).

We have traveled far since 1905, and the United States of Europe is being formed before our very eyes. Two items of peculiar interest are OIL and THE SUEZ CANAL, the oil fields of Iran and Iraq (Persia and Mesopotamia, so including Babylon) and the canal which passes through Egypt. It may well be that a “corner” in oil and a command of the Suez will make the rest of the world say of the last dictator “Who is able to make war with him?”

## **Time and Place.**

or

### **The scriptural association of chronology and topography with doctrine and purpose.**

#### **No.17. Beersheba and Moriah. pp. 12 - 14**

After the destruction of Sodom, which occupied our attention in the preceding article, we find Abraham journeying to the South country and dwelling between Kadesh and Shur, sojourning in Gerar (Gen. xx. 1).

There is a fairly insistent tradition preserved by Josephus, Eusebius and Jerome, that Kadesh was either identical or closely connected with Petra.

“The mountain which overhangs the valleys of Petra has been known as far back as the knowledge of travelers extends, as the ‘Mountain of Aaron’. The basin of Petra is known to the Arabs by no other name than ‘the valley of Moses’.”

“The day after leaving Petra was occupied in the passage of the mountain into the ‘Arabah; the next in crossing ‘Arabah; on the other side we came to ‘Ain el-Weibeh—three springs with palms under the low limestone cliffs which form the boundary to the mass of the mountains of Tih. This spot Dr. Robinson supposes to be Kadesh” (Stanley).

“Shur, is the name of a desert that reaches from the E. Border of Egypt as far as the habitations of Amalek and Ishmael” (Young).

Shur means “a wall”, and this well describes the tableland that forms the northern centre of the desert, which stops abruptly, like a wall, forming the eastern bank of the Red Sea.

“Its unvarying wall-like front, here the most conspicuous object in the landscape, might well have given the name ‘wilderness of Shur’ (wall) to the desert region in which it is situated” (*Ordnance Survey*, Palmer).

Somewhere South of Gaza must be indicated the city of Gerar where Abraham sojourned. In this same district was Beersheba (Gen. xxi. 33), “beer” being the Hebrew for a “well”, and “sheba” for an “oath”. Beersheba was at the extreme South of Canaan, and the expression “from Dan to Beersheba” (Judges xx. 1) was similar to our saying “from Land’s End to John O’Groats”.

“Its present Arabic name, Bir-es-Seba, means ‘well of the seven’, which some take to be the signification also of Beersheba, in allusion to the seven ewe-lambs which Abraham gave to Abimelech, in token of the oath between them” (Kitto).

It was while Abraham sojourned here, that God called him to go through his greatest trial.

“Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt offering upon one of the mountains which I will tell thee off” (Gen. xxii. 2).

There are two references to Moriah in Scripture, this passage in Genesis and a passage in II Chronicles.

“Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah where the Lord appeared unto David his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite” (II Chron. iii. 1).

The name given to the mountain by Abraham was “Jehovah-Jireh” meaning “The Lord will provide”, or “In the mount of the Lord it shall be seen” (Gen. xxii. 14). The marginal reading of II Chron. iii. 1 is very suggestive in view of this name given by Abraham, for it reads “which was seen of David his father”, for “where the Lord appeared unto David his father”.

Attempts have been made to destroy this connexion between the place of Isaac’s offering, the temple of Zion and the hill called Calvary, by citing the Samaritan tradition, “Isaac was offered on Ar-Gerizim”.

It has been proved by travelers of repute, that it would have been physically impossible for Abraham to have reached Gerizim in three days. Robinson shows that it occupies thirty-five hours continuous traveling by camels to cover the distance, whereas Abraham and his followers were on foot with an ass to bear the load.

“Now traveling at the ordinary rate of the country, Jerusalem would just be reached on third day from Beersheba—to reach Nablous in the same time *is impossible* at a pace of fellahin with their asses” (Canon Tristram).

It has been objected that there is no place on the route Abraham traveled where Jerusalem can be seen “afar off”, but the words are not an exact measure of distance, neither do the words “he lifted up his eyes” indicate the contemplation of a height, for the same expression is found in Gen. xviii. 1, 2, where Abraham “sat in the tent door”.

Dr. Cunningham Geikie has made it very plain, that at the Monastery of Mar Saba, some three or four miles South of Jerusalem, one can indeed lift up one’s eyes and see Mount Zion.

“This spot, from which the traveler coming from the south first sees Mount Moriah, the site of the Jewish Temple, wakes the tenderest recollection in every heart that reverences the Father of the Faithful. Here Abraham, on his sad journey from Beersheba, at God’s command that he should offer his only and well-beloved son Isaac on Moriah, first came in sight of the hill” (Geikie).

The word *Moriah* means “Jehovah will be seen”. It must not be forgotten that “provide” and “provision” are simply pro- vision “to see beforehand”. Abraham uses the word that forms part of the name Moriah, when he said:

“My son, God will *provide* Himself (or see for Himself) a lamb for a burnt offering” (Gen. xxii. 8).

So, Abraham, became a prophet and named that mountain Jehovah-Jireh, “In the mount of the Lord it shall be seen” (Gen. xxii. 14). The Septuagint renders Jehovah-Jireh by *Kurios eiden*, “The Lord hath seen”. The Saviour said:

“Abraham rejoiced to see my day: and he saw it and was glad” (John viii. 56).

David saw something of what was coming when he bought the site of the temple.

The Lord saw down the ages, that one offering, that should fulfil and complete the type and shadow of the offering of Isaac, and of the offerings of the temple, He saw that hill called Calvary, also one of the mountains of Moriah. We do not venerate holy places, but we are glad to see this connection between type and anti-type that is found by considering the “place where” Abraham was found willing to offer his “beloved son”.

### **No.18. The Cave of Machpelah (Gen. xxiii.). pp. 37 - 39**

“Next to the wells of Syria, the most authentic memorials of past times are the Sepulchres . . . . The tombs of ancient Greece and Rome lined the public roads with funeral pillars or towers . . . . But the sepulchres of Palestine were, like the inhabitants of its earliest inhabitants, hewn out of the living limestone rock, and therefore as indestructible as the rock itself” (Dean Stanley).

After the death of Terah in Haran, no record of death occurs in the narrative of Genesis until the death of Sarah at the age of a hundred and twenty seven years.

“And Sarah died in Kirjath-arba: the same is Hebron in the lad of Canaan” (Gen. xxiii. 2).

It seems fairly evident that Moses had before him as he wrote, the authentic document, recording the actual name of the place, “Kirjath-arba”, but as he wrote for the people of Israel many years after the event, he added the name Hebron, by which the ancient city was then known. *Kirjath* is a Hebrew word meaning a “city” as in Isa. xxiv. 10 and derived from *karah* “to meet” from the “concourse” of people that make up a city.

*Arba* is the name of the father of Anak, who was of the giants.

“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” (Josh. xiv. 12).

This city, given to Caleb as a reward for his faithfulness, became one of the cities of refuge (Josh. xxi. 11). When the time came for David to reign as King over Judah it was this city of Hebron that he chose to be his capital, and it was here that he was anointed King over all Israel (II Sam. ii. 1-4, 11).

It was to this spot that Abraham was directed when he sought a burying-place, “for a possession” (Gen. xxiii. 9, 20).

The Hebrew word for “possession” is *achuzzah* and it is rather remarkable, yet nevertheless consistent with the truth, that this word occurs in but three passages, as follows:

(1) *The Possession by Promise.*

“I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession: and I will be their God” (Gen. xvii. 8).

(2) *The Possession by Hope.*

“For as much money as it is worth he shall give it me for a possession of a burying place amongst you” (Gen. xiii. 9, 10).

These are the two occasions where *achuzzah* is used of Abraham and his possessions, the one other occurrence is found in the twenty-second chapter where Isaac, the heir, was spared, because of the ram which was offered up for a burnt offering “in the stead of his son”.

(3) *The Possession by Atonement.*

“And Abraham lifted up his eyes, and looked, and behold behind him a ram ‘caught’ (*achaz*) in a thicket by his horns” (Gen. xxii. 13).

In case any reader should notice the word “possession” in Gen. xxiii. 18 and think that it had escaped our notice, we just remark, that it represents a different Hebrew word, *miqnah*, which means “something bought with money”.

The very full account of the buying of the cave and the field which we find in Gen. xxiii., must be considered in the light of a legal document.

We observe that Abraham recognizes his true position when he said:

“I am a stranger and a sojourner with you: give me a possession of a burying place with you.”

The children of Heth replied:

“Hear us my Lord: thou art a mighty prince among us.”

Abraham was not lacking in Eastern courtesy, so it is recorded:

“And Abraham stood up, and bowed himself.”

He then asked the children of Heth to intreat for him with Ephron the son of Zohar, that he may give to Abraham the cave of Machpelah,

“For as much money as it is worth, he shall give it me for a possession of a burying place amongst you.”

With true Eastern exaggeration, but not misunderstood by Abraham, Ephron replied:

“Nay, my Lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.”

Again, Abraham bowed himself, and reiterated his offer to pay the price, this time mentioning the field, which Ephron had included in his offer. Again Ephron replied:

“My Lord hearken unto me: the land is worth four hundred shekels of silver: what is that betwixt me and thee? bury therefore thy dead.”

The Western mind perhaps would have hesitated at this point, but Abraham knew the custom of his day. He “hearkened” unto Ephron, and weighed out the silver “which he had named” in the audience of the sons of Heth:

“Four hundred shekels of silver, current money with the merchant.”

Abraham, apparently, was forced to buy the “field” as well as the “cave”. Possibly Ephron realized that the field would be of small value if Abraham secured the cave for a sepulcher. The transaction being concluded, verses 17-20, must be read as the title deeds to the property. Notice the precise description of the situation of the property:

“The field of Ephron, which was in Machpelah, which was before Mamre.”

Then note the way in which the property is described in detail:

“The field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about.”

Then follows the witnesses of the transaction, the possession was “made sure”.

When the time came for Jacob to die, he gave his sons their blessing, and then gave specific instructions concerning his burial:

“And he charged them and said unto them, I am to be gathered unto my people: bury me with my father in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying place” (Gen. xlix. 29, 30).

In this cave had already been buried the patriarchs with their wives.

“There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.”

Is it nothing more than a coincidence to find that these names, Isaac, Sarah, Rebekah, Abraham, Leah, by an acrostic spell out the name Israel? Whether this be of Divine ordering or whether it just “happens”, one thing is most sure, the burial place of these patriarchs, Abraham, Isaac and Jacob, with their wives, is the great pledge that in resurrection, they shall possess that land through which, in the days of their flesh, they walked as pilgrims and strangers. In another sepulcher, were buried the twelve sons of Jacob (Gen. i. 25; Josh. xxiv. 32; Acts vii. 16).

The prophet Ezekiel contains a vision of a valley full of bones, and the interpretation of the vision is as follows:

“O my people, I will open your graves and cause you to come up out of your graves, and bring you unto the land of Israel” (Ezek. xxxvii. 12).

When the blessed day dawns, the three patriarchs with the twelve founders of Israel will rise in resurrection glory, to still for ever the rival claims to the land of Canaan that is at this moment raging over their very dust.

## **No.19. Mesopotamia and Padan-Aram (Gen. xxiv. and xxxi.). pp. 77 - 79**

After the burial of Sarah, Abraham’s thoughts turn to the question of Isaac, his marriage and his successors. He therefore makes his trusted servant swear that he will not take a wife for Isaac from the daughters of the Canaanites.

“But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac” (xxiv. 4).

The country to which the servant traveled is called in verse ten “Mesopotamia, unto the city of Nahor”. The name “Mesopotamia” is given to-day, to a greater stretch of country than was intended by the Scriptures. Mesopotamia is a Greek translation of the Hebrew words, *Aram Naharaim*. The Greek title means “between the rivers”, the Hebrew title is more specific and means “Syria of the two rivers”. The Hebrew name occurs in the A.V. in the heading of Psalm sixty but elsewhere the word is translated as in Gen. xxiv. by Mesopotamia. Without this knowledge, the reader might think that Abraham’s servant went right back to Ur of the Chaldees, which to-day is included in Mesopotamia, but in Bible times was not. We know that “the city of Nahor” was Haran, for to this city Jacob fled to Rebekah’s brother, Laban (Gen. xxvii. 43). The two rivers from which this land gets its names, are, the Tigris and the Euphrates. One section of Mesopotamia is called Padan-Aram (Gen. xxviii. 2) meaning “the plains of Aram”, and this too is the site of Nahor’s city.

“And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, sister to Laban the Syrian” (Gen. xxv. 20).

If the reader will consult a map, he will see that immediately North of Palestine is Syria, this is the Aram of Scripture. To the East is the River Euphrates, and between the Euphrates and the Tigris is Aram-Naharaim, “Syria of the two rivers” or Mesopotamia. South of this, and still between the two rivers is Babylonia, the Shinar of the O.T., and lower still, near the Persian Gulf is Chaldea, from which Abraham commenced his great journey at the call of God.

When Joshua spoke of the period when Israel’s fathers

“dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor”;

and when he further said in the name of the Lord:

“I took your father Abraham from the other side of the flood” (Josh. xxiv. 2, 3, see also 14, 15),

the English reader may be confused. The word flood in the original is *Nahar*, and occurs nowhere else in Joshua but in the first chapter where we read:

“From the wilderness and this Lebanon even unto the great *river* the *river* Euphrates” (i. 4).

Urquhart, quoting Dr. Harper, Sayce and Ainsworth, tells us that:

“There is a well in the neighbourhood (of Haran) which is called by the natives ‘the well of Rebekah’. There is nothing to distinguish it from the other wells of the district except the limestone slabs, the accumulation of which shows that the well must have been in use from remote times. It may have been that Laban’s homestead was placed close by, and that at this very spot Eliezer lifted up his heart in silent prayer to God, and bowed in fervent thanksgiving when the sign he had asked was given.”

The statement that Abraham’s kindred were idolators when on the “other side of the river”, is borne out by the testimony of the Monuments:

“Its temple was dedicated to the Babylonian moon-god like the temple of Ur. Between Ur and Haran there was thus a natural connexion, and a native of Ur would have found himself more at home in Haran than in any other city of the world” (Sayce, “The Higher Criticism on the Verdict of the Monuments”).

Sin, the moon-god, is called in an inscription of B.C.800, “the Lord of Haran”.

Urquhart draws our attention to another evidence that the Ancestors of Israel dwelt in Haran.

In Gen. xxx. 20, Leah calls her sixth son Zebulun:

“And Leah said: God hath endowed me with a good dowry; now will my husband dwell with me, because I have borne him six sons: and she called his name Zebulun.”

The word translated “dwell” is *Zabal*, and it stands alone in the Hebrew Scriptures. “The Companion Bible” says in a note that the word is Assyrian “to honour” brought out of Ur. To those whose acquaintance with the Hebrew tongue is not very deep, the fact that Lexicons and Concordances bring together *Zabal* and *Zebul* as meaning “to dwell” and a “dwelling” would be sufficient proof. But we are assured that Hebrew scholars have been puzzled by this word used of Leah. Dr. Payne Smith’s note is emphatic, he says: “Leah is more than usually obscure in the reasons she gives for this name”, says “there is no trace” of the word *zabal*, and says that the meaning “dwelling” given to Zebulun in the margin finds no support.

The language of Assyria and Babylon which has since been recovered, removes the difficulty. *Zabal* is an Assyrian word which means “to honour”, “to be high” in one’s esteem. Leah’s statement would therefore read “Now will my husband honour me”. If Leah actually spoke the language of Assyria, it would but confirm the record of Abraham’s trek from Ur of the Chaldees to Haran. The Hebrew word for “dwelling” was evidently known, for a play upon the double meaning of the words, derived from the two languages, seems evident. Jacob, also, when he blessed Zebulun seems to glance at this double meaning:

“Zebulun shall dwell at the haven of the sea” (Gen. xlix. 13),

but the word here translated “dwell” is *shaken* not *Zebul* as we might have expected, and *shaken* means to dwell as in a tent, and supplies the word translated “tabernacle”.

We find a generation or more later, that Chaldee was the natural tongue of the descendants of Nahor, for Laban, Rebekah’s brother, called the heap of stones “Jegar-sahadutha”, which Jacob called “Galeed”, and these names mean “a heap of witness” in Chaldee and Hebrew respectively.

To the English reader there does not seem to be the slightest resemblance between Jegar-sahadutha, and Galeed, but the Hebrew reader would perceive that while two very different words are used for “heap”, namely *jegar* and *gal*, the words for “witness” are similar, being *adutha* in Chaldee, and *eduth edah* and *ed* in Hebrew. So these similarities yet differences in the language of Jacob and Laban, like that of Leah is an indication that we are dealing with historic truths when we read the narrative of Genesis concerning Haran, Mesopotamia and Padan-aram.

**No.20. Bethel, Jabbok, Peniel and Shechem.**  
**pp. 99, 100**

We touched upon Padan-Aram when speaking of Abraham's desire to obtain a wife for Isaac from among his own people, and consequently included some references to the life of Jacob.

There are one or two other references which we must include in our survey of the relation of place and purpose before we leave Jacob and pass on into Egypt with Joseph.

First comes Bethel, (Gen. xxviii. 19). Bethel is not mentioned in the N.T. but it still existed, for Josephus records that it was taken by Vespasian. The last mention of it that has come down to us, is in the writings of Jerome. In recent times Bethel has been identified with *Beitin*, a heap of ruins. Among the ruins were the remains of a large reservoir, 314 feet in length and 217 in breadth. We learn from Gen. xxviii. 19 that Jacob gave the name "Bethel" (the house of God) to the place where he had the dream, but that it was originally called Luz. The fact that in the earlier record of Abraham's journeyings the place is called Bethel, shows that Moses was using the familiar name, although in the record before him, there would naturally have appeared the ancient name Luz. We have found a number of instances of this work of Moses in bringing the history of the patriarchs up to date for the people.

Jacob returned to Bethel to fulfil his vow (Gen. xxxv. 1, 11-15). But a little way from Bethel, Rachel died in giving birth to Benjamin, and at "Ephrath which is Bethlehem" Jacob set up another pillar, and, comments Moses:

"That is the pillar of Rachel's grave unto this day" (Gen. xxxv. 16-20).

It is possible that the ark stayed for a time at Bethel (Judges xx. 26-27; I Sam. x. 3), and if so, this would have lent an element of sanctity to the site. Jeroboam chose Bethel as the chief seat of idolatrous worship, and the orthodox Jews gave it the name Beth-aven "House of idols" as an expression of their contempt (Hosea iv. 15; x. 5). Thus fell the city which Jacob named "The House of God".

About thirty miles south of the sea of Galilee, a stream enters the River Jordan. This is the Jabbok, whose name was changed by Jacob to Peniel "For", said he, "I have seen God face to face, and my life is preserved" (Gen. xxxii. 30). The word Jabbok means "emptying", as the word *baqaq* is translated in Nahum ii. 2, "The emptiers have emptied them out", or, as in Hosea x. 1, "Israel is an empty vine". The name exactly fitted the experience of Jacob, he found himself in the presence of God, and it proved the emptying of self, manifested in two ways; he halted upon his thigh ever afterward to show the failure of the flesh, but he received a new name Israel to show the triumph of grace.

We have already spoken of Machpelah, the burying place bought by Abraham. In Gen. xxxiii. 18-20, we read that Jacob bought a parcel of ground, "where he had spread

his tent”, of the children of Hamor, at Shechem (Sychem in Acts vii. 16). Here Stephen says that it was Abraham who bought this sepulcher, and this is an *apparent* contradiction or discrepancy. When dealing with such ancient history, a little modesty on our part is not out of place, for after all, how much do we know of the every day life and business transactions of Abraham and Jacob? Let us remember that Stephen was “full of the Holy Ghost”, and that he was speaking to men who thirsted for his blood, and that had he made the slightest slip, they would have pounced upon it at once. We do know that Abraham built an altar at Shechem, and he does not appear to be the man to filch ground from the Canaanite, even though the whole land was his by promise. There is every reason to believe that both Abraham and Jacob bought pieces of ground at this spot sacred to so many memories. It is further objected that Stephen was apparently confused, for he makes Abraham buy the land of Emmor the son of Sychem, whereas it was Jacob who did so. Here again we travel rather too fast. If we pick out such names as Pharaoh or Abimelech from their context, can we not introduce confusion. Was it Abraham OR Isaac that had dealings with Abimelech? the answer is that they both had dealings with him. Should anyone say that Pharaoh was kind to Israel, yet Pharaoh sought to destroy Israel, the obvious answer would be “Pharaoh is a title, not of one, but of many kings of Egypt”.

Hamor or Emmor was the name of the Princes of the Shechemites, and the title persisted for at least 500 years after Jacob’s time, see Judges ix. 28, even as does the title Abimelech.

The emphasis upon Samaria as a chosen spot both by Abraham and the patriarchs was a strong point in Stephen’s speech, for he was the earliest advocate for spreading the truth beyond the narrow confines of Judaism, and a young man who heard his burning words, later lived and died to make that advocacy real.

The period of time between Abraham’s death and Jacob’s purchase was eighty-five years, and by reason of his long absence, Jacob’s title may have become obscure, and he paid a fourth of the original sum in the way of a forfeit.

In Gen. xlviii. 22, we learn that Jacob not only paid for a parcel of ground in Shechem, but that he also had to resort to force of arms to recover possession. Here again a statement is made without further explanation, and we must therefore suppose that Moses was speaking of that which was common knowledge in his day.

This leads us to the story of Joseph and the land of Egypt which must form the subject of future articles.

## **No.21. MISSING**

**No.22. Dothan, Goshen, Jacob-el and Joseph-el.**  
**pp. 115 - 117**

With the story of Joseph now before us, the “place” is obviously Egypt, but on the very frontier as it were, we may pause to learn a little of the place called Dothan.

“And Joseph went after his brethren and found them in Dothan” (Gen. xxxvii. 17).

“Just beneath Tell Dothan, which still preserves its name, is the little oblong plain, containing the best pasturage in the country, and well chosen by Jacob’s sons” (Tristram).

The place was an important halting place on the great caravan road from Damascus into Egypt. On the lists of names inscribed by Tothmes III at Karnak, we find the name Duthina, which is the Egyptian spelling of Dothan.

Numerous cisterns have been discovered in the neighbourhood, hewn out of the rock, shaped like a bottle, and so making escape impossible to any one unfortunate enough to be put inside one. One of these cisterns gives the name to a khan close by which is called “The Khan of Joseph’s Pit”, so preserving in the very neighbourhood, the ancient story:

“Behold a company of Ishmeelites came from Gilead . . . . Then there passed by Midianite merchants” (Gen. xxxvii. 25-28).

First this company are called Ishmeelites, then they are called Midianites, and in chapter xxxix. 1, they are called Ishmeelites again.

Ishmael and Midian were both sons of Abraham, the former by Hagar the maid-servant of Sarah, and the latter by Keturah (Gen. xvi. 11, 12 and xxv. 2).

From Judges viii. 1 and 24, we discover that the Midianites and the Ishmeelites were still found together in the days of Gideon, and the Ishmeelites apparently were distinguished from the Midianites by the fact that they wore ear-rings (or nose-rings). The narrative of Joseph’s capture is written in the language of everyday life, and the interchange of the names Midianites and Ishmeelites is easily explained by the fact that these two tribes seem to have lived and worked together.

Syrian slaves were highly prized in ancient Egypt. The most ancient treaty that is known, namely, that made between Rameses II and the Hittites, contains a clause that fugitives who have found a refuge in Syria, shall be sent back to Egypt. Professor Flinders Petrie found a will near the pyramid of Illahum which contains the statement:

“I am giving her the four Eastern (Syrian) slaves that my brother gave me.”

“From all times”, writes M. J. Sourig, in an article in the *Revue des deux Mondes*, “the Egyptian have held in peculiar esteem the services of Semitic slaves . . . . in the crowded streets, Syrians and negroes ran before the chariots of the rich citizens”.

The land of Goshen must now be given our attention, for here the sons of Jacob were fostered by Joseph and here they multiplied and prospered until there arose the new king who knew not Joseph. From the statement made in Genesis, Goshen must have been of easy access to Canaan, not far from the Red Sea and suitable for the grazing of cattle. The LXX translates “the land of Goshen” by “*Heroonpolis* in the land of Rameses” (Gen. xlvi. 28). We shall have to return to this presently.

A part of the land of Goshen is called “the field of Zoan” (Psa. lxxviii. 12), and we learn that “Hebron was built seven years before Zoan” (Numb. xiii. 22). The Greeks called this place Tanis, but we now know that the Egyptian name was Zean or Zoan, and that the book of Genesis has preserved it for us intact.

“The town of Tanis is everywhere in the Egyptian inscriptions designated as an essentially foreign town, the inhabitants of which are represented “as the people in the eastern borderland” (Brugsch). The Egyptian Commandment of the fortresses which were erected here is called “Governor of the foreign peoples”. Ancient Semitic names meet the archæologist in this district.

“We meet everywhere on the eastern side of the Delta with towns and fortresses, the names of which point to very ancient Semitic colonies” (Brugsch).

“The endeavour to pay court, in the most open manner, to whatever was Semitic, became, in the time of the nineteenth and twentieth dynasties, a really absurd mania . . . . They used Semitic expressions like the following *rosh* “head”; *sar* “king”; *beit* “house” . . . . *shalom* “to greet”; *rom* “to be high”; *barak* “to bless” and many others” (Brugsch).

We have actual monumental authority to show that the reception of the sons of Jacob by Pharaoh was not exceptional. A Governor writing to Menephtah, the son of Rameses II says:

“I will now pass to something else which will give satisfaction to the heart of my lord—that we have permitted the races of the Shashu of the land of Adumo (Edom) to pass through the fortress . . . . to nourish themselves, and to nourish their cattle on the property of Pharaoh, who is a sun for all nations” (Brugsch).

We have already observed that the LXX translated “the land of Goshen” by “*Heroonpolis* in the land of Rameses”, and we find that the Coptic version gives the name of the place “Pithom”. M. Naville tells us in his “The Store-city of Pithom” that he found Roman inscriptions bearing the name ERO CASTRA, i.e. “the (Roman) Camp Ero”. Now the Greek *erou* represents the Egyptian *aru* plural of *ar* “magazine” or “store-house”.

“The traveler who leaves the station of Zagazig and journeys towards Tel-el-Kebir crosses, in all its width, what was the old land of Goshen” (Naville).

The Egypt of the Exodus we must consider separately, but we must draw attention to what may possibly be a most interesting link between the two books, Genesis and Exodus.

At Karnak, Thothmes III had engraved a list of 119 names of places in Palestine that were tributary and the 102nd and the 78th names in the list are of special interest to us. The former, reads Jacob-el, the latter, reads Joseph-el.

The transliteration of the name of Jacob from Hebrew to Egyptian is exact; in the name Joseph we have the Sh instead of the S, but such dialectic variations are common, as for example the two pronunciations of Shibboleth and Sibboleth.

H. G. Tomkins drew attention to two other names on this list that are illuminating. The name preceding Joseph-el is Har, which he identifies with the upland district of Mount Ephraim "Har Ephraim". Another name in the list is *Naun* or Nun.

Jerome tells us that the holy lady Paula, who visited Timnath-serah wondered that Joshua, who was ruler of Israel, chose such a rough country track for himself. It may be that he chose the inheritance of his fathers, the family probably had possessions there. Joshua was the son of Nun, and Nun is the name borne by this region where Thothmes subjugated the country. If *Har* be indeed *Har Ephraim*, then Joseph-el may linger in the name *Yasuf*, anciently called *Yusepheh*, but known as *Yasuf* in the Samaritan Book of Joshua. *Yusepheh* may have been softened from *Yusephel*, just as *Ekrebel* (Judith 7:18) has been softened into *Akrabeh*, and *Yabneel* into *Yebnah* ("Memoirs Palestine Survey").

Iqbala, six miles west of Jerusalem, may be the *Jacob-el* of the Karnak list. We know very little of these things, "Our work is perhaps a faint ray of light in these shades" wrote M. Groff in 1885. We are thankful for the light that subsequent archæology has thrown on Bible lands, and hope to avail ourselves of its testimony as we proceed. With one further article, dealing with a minor problem in chronology, we bring this series, so far as the book of Genesis is concerned, to a close.

**No.23. A Threefold Computation**  
**(Gen. xlvi. 26, 27 and Acts vii. 14).**  
**pp. 156, 157**

On three occasions the Scriptures speak of the number of souls that entered Egypt, “66 souls” (Gen. xlvi. 26); “70 souls” (Gen. xlvi. 27; Deut. x. 22); and “75 souls” (Acts vii. 14). Confusion may exist in the minds of the casual reader, but there is nothing but absolute accuracy in the Divine record.

“All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob’s son’s wives, all the souls were threescore and six” (Gen. xlvi. 26).

All the difficulty vanishes in connection with these three sets of numbers 66, 70 and 75, when the records are examined and each computation would pass the most scrupulous audit. The lowest number 66, is the sum of all the souls that came “with” Jacob into Egypt, which came out of his loins, “besides” Jacob’s son’s wives.

The second number 70, refers to a different method of computation.

“The sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten” (Gen. xlvi. 27).

Here we have the addition of the two sons of Joseph, the addition of Jacob himself, for it does not here say that this number “came with Jacob” and the addition too of Joseph, for he was already in Egypt.

The third reference is found in the speech of Stephen, where he said:

“Jacob and all his kindred threescore and fifteen souls” (Acts vii. 14).

As Stephen was appointed to oversee the affairs of the “Grecian” members of the church, he would naturally use the Septuagint, or ancient Greek translation of the O.T., and in that version there is an addition at Gen. xlvi. 20 which reads:

“And there were born unto Manasseh and Ephraim, whom his concubine the Aramitess bare him, Machir; and Machir begat Gilead. And the sons of Ephraim the brother of Manasseh were Shuthelah, Tahath and the sons of Shuthelan, Edem (or Bered or Becher).”

These names are actually found in the Authorized Version of Numb. xxvi. 29, 35 and I Chron. vii. 14, 20. It will be seen that Edem, Berech and Bered are names that are interchangeable. Before tabulating this threefold list, we present the summary for clearness sake.

The sons of Leah (Gen. xlvi. 8-15), omitting Er and Onan, who died in the land of Canaan, amount to 31, to which must be added the one daughter Dinah, making 32 in all.

The sons of Zilpah (Gen. xlv. 16-18) which include Serah the daughter of Asher amount to 16, which brings the sum up to 48.

The sons of Rachel (Gen. xlv. 19-22), are fourteen in number, but from this must be subtracted Joseph, Manasseh and Ephraim, from the list of those who comprise the 66, as they were already in Egypt. This brings the number to 59, of those who went “with” Jacob, or 62 of those who came into Egypt. To these totals must be added the Sons of Bilhah (Gen. xlv. 23-25) seven in all making the total 66. (*??? out of fourteen of Rachel can only Manasseh and Ephraim be subtracted! Therefore one is accountable.*)

The three lists may be visualized thus:

	The “66”	The “70”	The “75”
The Sons of Leah, Zilpah, Rachel, Bilhah	66	66	66
Jacob himself		1	1
Joseph, Manasseh and Ephraim		3	3
Two sons of Manasseh & three of Ephraim			5
		70	75

With this computation, the time periods of the book of Genesis come to an end. With the opening of the book of Exodus we are confronted with another chronological problem but that we will leave for another article.

Mere lists of figures may not be very edifying, but as we face the fact that every link in the chronological chain from Adam to Joseph is complete, that nothing is left to surmise or chance, that an apparent omission in one place is supplied by material in another, we cannot help expressing our delight and our thankfulness in all these evidences of inspiration and of truth, and find it increasingly impossible to lower the standard that the Scripture sets for itself, “given by inspiration of God”.

**No.24. The Forty Years, from the Exodus  
to the border of Canaan (Exod. xii. - Josh. v.).  
pp. 201 - 204**

While the book of Genesis forms a part of the Pentateuch and was written by Moses, the book of Exodus, which we are about to study is the first book that contains the great leader's name. The genealogy of the book of Genesis leads us steadily on, with every date checked and accounted for until in the last chapter we arrive at the year 2369 since Adam, with Joseph's age as 110 years. When we turn to the book of Exodus, however, we are at a loss. There is no connexion established between the closing verses of Genesis and the opening of Exodus so far as chronology is concerned. All we know is that a change of dynasty has taken place, "A new king who knew not Joseph" has arisen and Israel are seen to be in affliction in the land of Egypt. The problem before us is how are we to bridge the gulf and establish a true connexion with the dates that subsequently appear in Exodus and onward. We have all the material to hand, although at first it does not appear very evident.

We have already seen that from the call of Abram at the age of 75, to the Exodus of Israel from the bondage of Egypt was 430 years. The proofs of this are given in earlier articles of this series. It is again asserted by Scripture for Exod. xii. 40 says: "Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years". The call of Abram took place in the year 2083 (Gen. xi. 31; xii. 1; Acts vii. 4). If we add 430 to this date, it will give us  $2083 + 430 = 2513$  as the date of the Exodus.

In Exod. ii. 11 we read: "It came to pass in those days, when Moses was grown." How old was Moses "when he was full grown"? It would be fruitless to speculate. Any age, say 21 or 33 would be just as reasonable a guess as another.

Stephen in his speech before the high priest said:

"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel" (Acts vii. 22, 23).

We must remember that Stephen spoke in the presence of his most bitter enemies, and that the slightest mis-statement that he made would have brought them down upon him like a pack of howling wolves. There may have been preserved records that were accessible at the time of Stephen, he may have spoken by direct inspiration of God, or he may have accepted the tradition of the Rabbis on this point. This does not mean that by accepting tradition, Stephen would have been wrong, for tradition can and is sometimes right. As for example the traditional names of the magicians of Exodus, Jannes and Jambres, are endorsed by the apostle Paul.

Dr. Lightfoot quotes from *Beresh Rabba* and *Shemoth Rabba*:

“Moses was forty years in Pharaoh’s court and forty years in Midian, and forty years he served Israel. Rabba Jochanan Ben Zaccai exercised merchandise forty years, was learning the law forty years, and forty years he ministered to Israel. R. Akibah was an illiterate person forty years, he bent himself to study forty years, and forty years he ministered to Israel” (Hebrew and Talmudical Exercitations on the Acts).

From Exod. vii. 7 and Acts vii. 30 we learn that Moses was eighty years of age at the end of the Midian sojourn, when he stood before Pharaoh. Going back to our chronological lists we find that from the call of Abram to the death of Joseph (2083-2369) was 286 years. If we add the age of Moses  $286 + 80 = 366$ , and subtract this sum from 430 ( $430 - 366 = 64$ ), we discover that the interval between the death of Joseph and the birth of Moses was 64 years. We can now continue our table of dates and carry it forward from the record of Genesis.

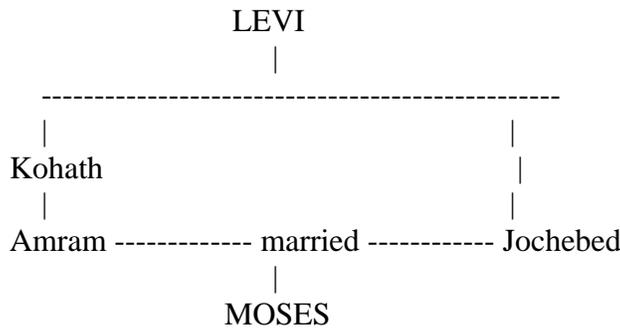
2369	Joseph died at the age of 110 years (l. 26).
64	Add 64 years to the birth of Moses.
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2433	<i>Moses born</i> (Exod. ii. 2).

The reader will remember that in Gen. xv. 16, the Lord said that Israel would return from their bondage “in the fourth generation”. In Exod. vi. 16-20 we have the genealogy of Moses from Levi.

“These are the names of the sons of *Levi* according to their generations: Gershon, and *Kohath* and Merari . . . . the sons of *Kohath*, *Amram* . . . . and Amram took him Jochebed his father’s sister to wife; and she bare him Aaron and *Moses*.”

It is evident that Amram married his aunt, and until the law, there was apparently nothing revealed that would forbid such a union. Numb. xxvi. 59 adds to the genealogy of Exod. vi., the comment:

“The name of Amram’s wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt.”



“In the fourth generation.”

Four generations therefore do actually span the interval, strange as it may appear at the first.

It is not without significance that the length of the period which covers Exod. i. 6, the death of Joseph 2369, to the Exodus of Exod. xii. 40, 2513 is 144 years, a number that carries the mind on to the overcomers under a greater tyrant than Pharaoh.

According to the record of Deut. xxiv. 7, 8, Moses was 120 years old when he died. That means, that from the Exodus of Exod. xii., to the end of Deuteronomy is another period of 40 years. Now, with a book so ancient as the Pentateuch, we might expect that, while quite a number of dates occur throughout the record of Israel's wanderings, yet, absolute accuracy, that takes account of months, yea, of days, is neither to be looked for nor expected. We are dealing however with an inspired volume, and the Higher Critical conception of a veritable "Mosaic" of different authors put together long after the event by an unknown and unhonoured "editor" makes the accuracy of this chronological data verge upon the miraculous, so that it is simpler to believe that Moses wrote the whole while under the inspiring control of God.

The first set of dates that must receive attention are those that link the Exodus with the setting up of the Tabernacle, and these form a chain of three well-established links. (1) From the Exodus to the Wilderness of Sin; (2) From the wilderness of Sin to the giving of the Law at Sinai; (3) From Sinai to the erection of the Tabernacle. We find our data in the following passages. A new date line is drawn at Exod. xii. 1.

"This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Exod. xii. 1).

"The fourteenth day of the same month" (Exod. xii. 6).

"It came to pass at midnight . . . . Israel journeyed from Rameses to Succoth" (Exod. xii. 29-37).

"And Moses wrote their goings out according to their journeys *by the commandment of the Lord* . . . . they departed from Rameses in the first month, on the fifteenth day of the first month, on the morrow after the Passover" (Numb. xxxiii. 2, 3).

"On the fifteenth day of the second month Israel came unto the wilderness of Sin, after their departure out of the land of Egypt" (Exod. xvi. 1).

Nothing could be more explicit. Exactly one month was occupied in this journey, and we note the fact and pass on to the next station, Sinai.

"In the third month . . . . the same day came they unto the wilderness of Sinai" (Exod. xix. 1).

While Moses does not actually say "the fifteenth day" here, the words he uses "the same day" indicate as much, and the happenings recorded in Exod. xvi., xvii. and xviii. can scarcely be crowded into a lesser period. This then gives us one month to Exod. xvi. 1 and one month to Exod. xix. 1. We now consider the third link in this chain. The tabernacle was erected,

"In the first month in the second year, on the first day of the month" (Exod. xl. 17).

This gives us a period of nine months and a half, and consequently Exod. xii.-xl. covers just eleven and a half months.

Exodus to Wilderness of Sin	1 month
Wilderness to Sinai	1 month
Sinai to Tabernacle	9½ months
	-----
	11½ months
	=====

The next book, Leviticus, contains no dates, but we gather from the opening of Numbers, that the giving of the Levitical laws occupied another month:

“And the Lord spake unto Moses in the wilderness of Sinai in the tabernacle of the congregation, on the first day of the second month in the second year” (Numb. i. 1).

Leviticus, therefore occupies one month. The book of Numbers is occupied mainly with the wandering of Israel in the wilderness, and we go to the first chapter of Deuteronomy and the third verse to get a fixed point from which to work back.

“In the fortieth year, in the eleventh month, on the first day of the month” (Deut. i. 3).

This is the date of the close of Numbers, and its locality is—

“in the plains of Moab by Jordan near Jericho” (Numb. xxxvi. 13).

From this first day of the eleventh month, we can go back a period of exactly 6 months to the death of Aaron which took place according to Numb. xxxiii. 38, 39 on the first day of the fifth month of the same year. The death of Miriam is recorded in Numb. xx. 1, when the children of Israel arrived at Kadesh at the close of their wanderings. This occurred in the first month, but we have no date given to tell us the exact day.

The complete period of 40 years extends to Josh v. 10-12 where the manna ceased, and Israel for the first time ate the corn of the land. The duration of Israel’s wanderings coincide with the eating of the Manna, and so we are on certain ground here.

“The children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan” (Exod. xvi. 35).

2433	<i>Moses born (Exod. ii. 2).</i>
80	<i>Add 80 years when Moses began to lead the People.</i>
-----	
2513	<i>The Exodus of Israel from Egypt.</i>
2513	The Exodus of Israel from Egypt.
40	Add 40 years from the Exodus to Gilgal (Josh. v. 10).
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2553	The entry of Canaan under Joshua.

Here for the time being we must stay. The reader would find help on the typical character of these 40 years, by looking up and carefully reading the other occasions where 40 is used in a similar way as a period of trial and test. To facilitate this piece of personal study, we give references to a number of occasions where the number 40 is most evidently used in a symbolic manner. Gen. vii. 17; Numb. xiv. 33; I Kings xix. 8; Jonah iii. 4; Ezek. iv. 6; Matt. iv. 2.

**No.25. The Allegorical Character of Egypt,  
“the House of Bondage”.  
pp. 221 - 224**

Having traced the chronology of the books of Moses, and established that the entry into the land of Canaan occurred in the year 2553 from Adam, it is evident that if we assign the year B.C.4004 for the creation of Adam, this will bring us to (4004 – 2553 = 1451) the year B.C.1451 for the entry into the land. The reader will find that this is the date arrived at in the Appendices of “The Companion Bible”, although the intervening steps may not always coincide with what has been brought forward here. We must now retrace our steps, for not only is time an important factor in the outworking of the purpose of the ages, but the place where certain events occurred has often a contribution to offer. Returning therefore to the opening of the book of Exodus the very first verse speaks of Egypt, and the place that Egypt occupies in the unfolding of the purpose of the ages must now be given consideration. The size of the country known as Egypt has not varied to any appreciable extent since the beginning. The bounds indicated by Ezek. xxix. 10 and xxx. 6 are true to-day. For all practical purposes, however, “Egypt” is the tract of land irrigated by the River Nile. Upon this the very life of Egypt depends.

The Hebrew name for “Egypt” is “Mitzraim” or “the land of Mitzraim”. This was the name of the second son of Ham, and consequently, the Canaanites were closely related to the Egyptians. Just as the word “Canaan” indicates “the low country”, the strip of coast lying along the Mediterranean, so *Mitzraim* means “dual” and is used to indicate the natural division of Egypt into Upper (the South) and Lower (the North). Occasionally the singular form *Matzor* occurs, but whether this is a poetic title or is intended to refer to one half of Egypt only, has never been satisfactorily decided.

We have positive proof that Egypt must be considered as having an allegorical significance in the one reference that we find in the book of the Revelation. There, in the eleventh chapter, we have “the two witnesses”, even as Egypt had the two witnesses, Moses and Aaron. These witnesses have power—among other things—“over waters to turn them to blood, and to smite the earth with plagues” (Rev. xi. 6), closely resembling the plagues sent upon Egypt. At the end of their appointed time we read that these two witnesses will be killed:

“And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified” (Rev. xi. 8).

Light is let in upon one of the great characteristics of Egypt by a word in the fourteenth of Zechariah. Speaking of the days that follow Armageddon, the prophet says that:

“Everyone that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles” (Zech. xiv. 16).

The nations which disobey are to be punished “even upon them shall be no rain” (17). Egypt however is an exception. Egypt does not depend immediately upon rain, but upon the overflow of the River Nile, and consequently the punishment reserved for Egypt is “plague” (18, 19). Here is one of the allegorical features of Egypt. It does not depend upon rain—in other words it is a picture of the world that does not consciously depend upon God. We say “consciously” advisedly, for the “Nile” is not self sufficient, it must ultimately be fed with rain from heaven, and the most godless depend moment upon moment for life and breath and all things upon the God they deny. Typically, however, Egypt stands for a world where there may be “gods many” but where there is no confessed dependence upon God. So in famine, Abraham “went down into Egypt” (Gen. xii. 10) and we feel sure that the words “went DOWN” have more than a mere geographical intent. It was a downward movement spiritually, even though the test was great.

Another feature of Egypt that is allegorical, in application, is the use and number of its chariots and horses. In the law of Moses it is written for the guidance of Israel’s kings:

“He shall multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses” (Deut. xvii. 16).

Hezekiah was reminded by the representative of Assyria of this temptation to trust in the horses and chariots of Egypt.

“How then . . . . put thy trust on Egypt for chariots and horsemen?” (Isa. xxxvi. 9).

In the thirty-first chapter the prophet pronounces “Woe to them that go down to Egypt for help; and that stay on horses and trust in chariots, because they are many; and in horsemen, because they are very strong, but they look not unto the Holy One of Israel, neither seek the Lord . . . . Now the Egyptians are men and not God; and their horses are flesh and not spirit” (Isa. xxxi. 1, 3). The typical meaning of this emphasis upon “horse and chariot” is once more independence of the Lord. “Flesh” not “spirit”, mere numbers and physical strength. The Psalmist said:

“Some trust in chariots and some in horses; but we will remember the name of the Lord our God” (Psa. xx. 7).

On one occasion, a short article dealing with Psalm xx. 7 was sent direct to the printer, without being first made readable by the typist. Being unaccustomed to our

handwriting, the printer made a valiant attempt to decipher it, and although we could not allow his interpretation to appear, it nevertheless, though a mistake, expressed the very truth of the matter. This was the printer's version:

“Some trust in *charity*, and some in works &c.”

and it can be left as a comment upon the second typical character of Egypt.

When Stephen would summarize the training which Moses received at the court of Pharaoh he said that Moses was “learned in all wisdom of the Egyptians” (Acts vii. 22).

This wisdom of Egypt which makes some of their buildings to-day the wonder of the world, and makes the record of their intelligence and industry almost like a fabulous tale, this wisdom nevertheless was “the wisdom of the world” that finally “crucified the Lord of glory”. To the Egyptians, owing to the usurpation of the “Shepherd Kings” a “sheep” was an “abomination”, and Israel's ritual which demanded the sacrifice of a lamb was to the Egyptian abhorrent (Exod. viii. 26). So was enacted upon the soil of Egypt the age-old antagonism of human wisdom to the cross of Christ. This wisdom of Egypt, moreover, led the people into the lowest of idolatrous degradation:

“Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things” (Rom. i. 22, 23).

It must be remembered that when the Lord smote the firstborn, He also said “against all the gods of Egypt will I execute judgment”.

Egypt stands therefore for all that is attractive and prosperous in a world that knows not God. Its wisdom, its idols, its wealth, its horses and chariots, its very climate, all combine to present us with a picture of this present evil world (Gal. i. 4), its bewitchment (Gal. iii. 1), its trust in “men” not “God” (Gal. i. 1, 10), “flesh” not “spirit” (Gal. iii. 3) where the “cross” is an offence (Gal. v. 11), even as a sheep was the abomination of the Egyptians, and where the child of God is in “bondage” (Gal. ii. 4). The attractiveness of Egypt, “leeks, and onions and garlick” (Numb. xi. 5) and the decision “Let us make a captain, and let us return unto Egypt”, find an echo in the cry of the apostle:

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

Ten times in the A.V. of the O.T. is Egypt denominated “the house of bondage”, and this title is embedded in the ten commandments (Exod. xx. 2), and remembered wherever “the law” is known. There are other occurrences (e.g. Deut. vii. 8; Jer. xxxiv. 13 “out of the house of bondmen”) and other variants which we have not tabulated. Five times in Deuteronomy, Moses reminds Israel that they were Pharaoh's “bondmen” and in xxviii. 68, reveals that for their sins the nation will know something of this experience once again.

Another suggestive title given by the Scriptures to Egypt is “the iron furnace”:

“The Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt” (Deut. iv. 20).

This is remembered in Solomon’s great dedicatory prayer (I Kings viii. 51), and by Jeremiah (Jer. xi. 4).

“The fining pot is for silver, and furnace for gold: but the Lord trieth the hearts” (Prov. xvii. 3).

Israel were tried in this furnace of Egypt, but they carried out with them much dross mixed with their gold. Another fiery trial awaits them (Mal. iii. 1-3) when the Lord will sit as a refiner, and the sons of Levi (the priests) shall indeed be purged and the offering of Judah (the King) be pleasant.

The Prophets Isaiah, Jeremiah and Ezekiel abound with references to Egypt, and of the Minor prophets Hosea, Joel, Amos, Micah, Nahum, Haggai and Zechariah together refer to Egypt twenty-seven times.

The subject is vast, but we give a selection from the prophet Isaiah so that the typical character of Egypt may be seen: “The shame of Egypt” (xx. 4); “Trust in the shadow of Egypt” (xxx. 2); “Woe to them that go down to Egypt for help” (xxxii. 1); “This broken reed, Egypt” (xxxvi. 6).

Lastly, we must draw attention to the King of this house of bondage, Pharaoh.

“There arose up a new king over Egypt, which knew not Joseph” (Exod. i. 8).

When Joseph ruled in the land, the Hyksos or Shepherd Kings were reigning, and Manetho, the ancient Egyptian historian says that these Hyksos “kept possession of Egypt five hundred and eleven years”. After this, he says, “The Kings of Thebais and of other parts of Egypt made an insurrection against the shepherds” and out of this insurrection arose “the new king” who knew not Joseph and who afflicted Israel.

In case any reader should feel that we have made a serious omission in not dealing with the promise made in Isaiah to the ultimate blessing and Assyria, we just remark that this is rather a blessed example of superabounding grace than anything to do with Egypt as a type.

**No.26. Step by Step, From Succoth to Sinai.**  
**pp. 239 - 244**

We are now to follow, as faithfully as possible, the route of the Exodus and the journey of Israel to Mount Sinai. It is obvious that before we can attempt this, we must arrive at some clear understanding as to the locality from which the Exodus started. Egypt as we know was divided into Upper and Lower, the lower being to the north and including the Delta. In Psalm lxxviii. we read:

“Marvellous things did He in the sight of their fathers, in the land of Egypt, in the field of Zoan.”

“How He had wrought His signs in Egypt, and His wonders in the field of Zoan”  
(Psa. lxxviii. 12, 43).

The ancient city of Egypt, known to-day as Tanis, was originally called Zoan.

“According to the geographical inscriptions, the Egyptians gave to this plain, of which Tanis was the centre, the name of *Sokhot Zoan*, ‘the plain of Zoan’, the origin of which name is traced back as far as the age of Rameses II” (Brugsch).

Not only is there this “remarkable agreement”, but Scripture provides further information concerning the ancient city. In Numb. xiii. 22 Moses refers to Hebron, a Canaanite city founded by the Hyksos on their way through Palestine, and this leads him to speak of another city closely associated with these Shepherd Kings and Israel, namely “Zoan”, saying:

“Now Hebron was built seven years before Zoan in Egypt” (Numb. xiii. 22).

Reginald Stuart Poole says that Zoan had borne another name in times earlier than Moses. It was called *Ha-awar* and was the celebrated *Avaris*, the stronghold of the Shepherd dynasty in which they had a garrison of 240,000 men, with large stores of provisions. The name *Ha-awar* is Semitic. The new King, who arose after the Shepherd Kings were overthrown, swept away every possible trace of their hated presence. The name of their city was changed to Zoan, and the past was so effectually blotted out that Manetho, who lived B.C.300 did not know that Avaris was Tanis. Higher Criticism teaches that the book of Numbers was written about a century earlier than this date by a Babylonian, or Palestinian Jew. If Manetho after searching the records of the Egyptian Temples was ignorant of the whereabouts of Zoan, how could this writer of the higher critics have discovered it? Believing Numbers to have been written by Moses who knew the close connexion of Israel with both Zoan and Hebron, all is clear.

Scripture however does more than reveal a knowledge of the past. The future is just as certainly an open book to the Great Author. Ezek. xxx. 14 reveals that Zoan would become desolate, “I will set fire in Zoan”. Sir Gardner Wilkinson says:

“The plain of San (the Arabic form of Zoan) is very extensive, but thinly inhabited; no village exists in the vicinity of the ancient Tanis . . . . The field of Zoan is now a barren waste: a canal passes through it without being able to fertilize the soil.”

Tanis or Zoan therefore, is the locality associated with the Exodus of Exod. xii. Indeed both the ancient name *Ha-awar* or Avaris, and the latter Zoan, mean “going out” or “departure”, it being a fortress that was built in anticipation of Assyrian attack and so was placed near the frontier.

Did the Exodus start, however, from Zoan? We know that some distance must have separated Israel from the Egyptians because of the discrimination made regarding the effect of the plagues. The record of Exod. xii., reads:

“And the children of Israel journeyed from Rameses to Succoth” (Exod. xii. 37).

Not only so, but later, Moses was commanded to write the record of these journeys, and gives most careful details as to where they pitched and the number of days’ march the journey occupied. This is found in Numb. xxxiii:

“And they departed from Rameses in the first month, on the fifteenth day of the first month . . . . and the children of Israel removed from Rameses, and pitched in Succoth” (Numb. xxxiii. 3, 5).

Although Rameses and Succoth have not yet been identified by the excavator, Pithom which is associated with Rameses, has been unearthed. It was a “treasure city” (Exod. i. 11), and a monument bearing the name Pa-Tum has been discovered. M. Naville laid bare the granaries in which corn was stored, and came across thick walls of *crude bricks*. Historians have referred to Pithom under the name Heroopolis, this we now find was a Greek form of *Ar* the Egyptian word for storehouse. The district around Pithom however bore the name of Succoth.

“Thuket or Succoth was a district before being a city: its name is often mentioned in papyri of the nineteenth dynasty . . . . Its name is generally written with the determinative of foreign lands, although it was a part of Egypt, thus showing that it was a border land” (Edouard Naville).

That Succoth and Pithom were both frontier cities and in the midst of pasturage, an official report of the time of Menephthah makes clear:

“We have allowed the tribes of the land of Atuma (probably Edom) to pass through the stronghold of King Menephthah, of the land of Succoth, towards the lakes of Succoth, in order to feed themselves, and to feed their cattle on the great estate of Pharaoh.”

At this frontier stronghold Israel passed the first night of their journey. Had Pharaoh not given his consent Succoth could have effectually prevent Israel’s advance. From Succoth the host of Israel went to Etham, on the edge of the wilderness (Exod. xiii. 20).

We learn from the great tablet of Philadelphus, found near Pithom, that this city and its neighbourhood were the starting point of commercial expeditions to the Red Sea. While therefore we have not yet discovered Etham, we are practically certain of its

locality. Israel must have turned eastward or north-east, and come to the verge of the wilderness. This was of course the nearer way to Palestine. A few more marches and they would have been involved in war with the Philistines. To avoid this (Exod. xiii. 17, 18) God led them about, through the wilderness of the Red Sea. Pharaoh misread this apparent change in the direction of the host and concluded, to his own destruction, that they had become “entangled” in the land, and that the wilderness had “shut them in” (Exod. xiv. 3).

A certain amount of difficulty in following the journey of Israel to Sinai was experienced by investigators, so long as it was believed that the crossing of the Red Sea took place somewhere about Suez. The discovery of Pithom, Rameses and Succoth, revealed the impossibility of Suez being the site of the crossing, and the discovery that the “bitter lakes” were originally part of the Red Sea which in the course of centuries has receded to its present position, practically fixes the site of the crossing.

The reader will not expect from us a geographical survey, but we must give some proof for the statement concerning the Red Sea. Naville found evidences at Pithom that the “Red Sea extended much farther north than it does now”. The Greek name for this city, as we have said, is Heroopolis, and a Latin inscription bearing the name *Ero Castra* was found on the site. Both Greek and Latin authors state that this city was built at the head of the Arabian Gulf. Artemidos, states that ships sailed from Heroopolis. Ptolemy said that the head of the Heroopolitan gulf was one-sixth of a degree south of the city. About twelve or fifteen feet above the present sea level, there are, near the bitter lakes, layers of salt, and Sir J. W. Dawson says:

“We have indisputable evidence in the marine beds with Red Sea shells extending towards the Bitter Lakes . . . . *these shells are of recent Red Sea species.*”

These evidences by reliable investigators are sufficient proof for our assertion that the Red Sea penetrated further north than it does to-day.

Close to Pithom there was a city called Pi-ker-chat, apparently the Pi-hahiroth\* of Exod. xiv. 2. Following the narrative of the Exodus, we come to the next stage in their journey.

[\* - The reader who knows the Hebrew alphabet will not be disturbed by the gutturals that are found in the Egyptian, but absent from the English spelling. Nearly all vowels and aspirates in Hebrew require heavier breathings than we are accustomed to use.]

Somewhere near Pi-hahiroth and over against Baal-zephon the Israelites crossed the Red Sea, or as it is in the original *Yam Suph* “The Sea of Reeds”. Their itinerary is resumed in Exod. xv. 22:

“So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter” (Exod. xv. 22, 23).

In the record of Numbers there is a slight difference:

“And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days journey in the wilderness of Etham, and pitched in Marah” (Numb. xxxiii. 8).

A careful examination of the original makes all plain.

“They went out *toward* the wilderness of Shur” (Exod. xv. 22).

Exod. 15 supplies us with the information we first need. We ask, which direction did Israel take after crossing the Red Sea? We now know “they went *towards* the wilderness of Shur”. Now *Shur* means “a wall”, and this is exactly what the district looks like.

“Its unvarying wall-like front, here the most conspicuous object in the landscape, might well have given the name ‘wilderness of *Shur*’ (wall) to the desert region in which it is situated” (Ordnance Survey).

The record of Numb. xxxiii., however, ignores this “direction” and reports the actual journey accomplished, “three days journey in the wilderness of Etham”. This wilderness is situated about sixty miles north of Suez, opposite the Bitter Lakes, and it was through this waterless wilderness that Israel marched for three days before they came to water.

Where is Marah? So long as Suez was held to be the point where Israel crossed the Red Sea, the wells known as *Ayum Mousa* “the wells of Moses”, which are a few miles south of Suez, could hardly be the site of Marah, for Israel took *three days* to reach this spot. If, however, the crossing took place at Pi-hahiroth, then the forty-odd miles is fully accounted for, and the wells which bear the name of Moses exactly fit the requirements of the narrative.

From Marah the Israelites marched to Elim where were twelve wells of water, and threescore and ten palm trees (Exod. xv. 27). Where is Elim? There is some few miles further on, a spot that answers very fully to the necessities of the case.

“The eye is again refreshed by the sight of green tamarisks and feathery palms, and just off the customary track is a pleasant stream of running water. This is Wady Charandel, generally regard as Elim” (Prof. Palmer).

The Speaker’s Commentary says:

“The only objection to the identification of this valley with Elim is the shortness of the distance, between it and Howara, the supposed Marah. This ‘objection’ does not exist for those who place the crossing at Pi-hahiroth, and we can be reasonably sure that Elim has been placed upon the map.”

From Elim, the camp move unto the wilderness of Sin (Exod. xvi. 1). Here the conditions were such that the Israelites said:

“Ye have brought us forth into this wilderness, to kill this whole assembly with hunger” (Exod. xvi. 3).

Here the Lord intervened and gave the people the “Manna”. From the wilderness of Sin, the people moved on to Rephidim, where Amalek met them and where Moses prayed while Joshua gave battle (Exod. xvii.).

Urquhart, in his “New Biblical Guide” asks and answers several pertinent questions that deal with the presence of Amalek and the site of Rephidim.

- (1) Was there a population big enough to offer resistance to Israel? Proofs are given from inscriptions and from the remains of buildings that a large population inhabited the vicinity of Sinai in the days of Moses.
- (2) Was there any reason why a conflict should take place at that time—April or May? The answer is found in the intense heat and the extreme value of every drop of water.
- (3) Was there any spot along this route, where trained men of war would instinctively seize and hold? There is. If the reader will consult a map he will find where the road dips down somewhat toward the base of Serbal, Hesy el Khattalin. *Beyond that point* the fertile track begins; while here, at Hesy el Khattalin, it is a dry and thirsty land where no water is.

“In the Wady Feirain moreover is a rock which Arab tradition regards as the site of the miracle” (Prof. Palmer).

There is also at hand a hill *Jebel Tahu* (Windmill Hill), about 700 feet high, exactly suited for the place where Moses lifted up his hands in prevailing prayer.

Now as to Sinai:

“In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they unto the wilderness of Sinai . . . . and Israel camped before the mount . . . . go ye not up unto the mount nor touch the border of it . . . . they stood at the nether part of the mount” (Exod. xix. 1, 2, 12, 17).

Speaking of the journey from Rephidim to Sinai, Dean Stanley said:

“I cannot imagine that any human being could pass by that plain and not feel that he was entering a place above all others suited for the most august sights on earth.”

Mount Sinai is a huge mass about two miles in length. The narrative demands a mountain with a camping space before it capable of accommodating 3,000,000 people, with still further room for them to move forward at command, to a mountain that “might be touched”. All the conditions are met by Jebel Musa, “the mountain of Moses”.

In front of that part of the mountain known as *Ras Sufsfefeh*, there stretches a plain which by actual measurements has been shown capable of affording one square yard for every one in the host of Israel, with two Wadies for them to withdraw into in their fear.

“*Ras sufsufeh* rises up from the plain, inviting, one might say, a closer approach, and presenting no obstacle whatever, had the people been incited by a common impulse of curiosity” (Urquhart).

The reader must remember that the name *Horeb* is used interchangeably with Sinai, and while Horeb is applied as a name to the whole peninsula, Sinai is reserved as a name for the mountain itself.

Had the Exodus covered a district that had remained thickly inhabited, the chance that any possibility of following the itinerary after so many centuries would be practically nil. As it happens, Sinai is a desolation, and has been for a lengthy period, and so the route taken by Israel over 2,000 years ago is still perceptible.

## The SECOND EPISTLE to TIMOTHY.

### No.34. The Fourfold Equipment of the Man of God (iii. 16, 17). pp. 8 - 12

As the limit of our space had been reached when we had dealt with the opening statement of II Tim. iii. 16, namely, that “all scripture is given by inspiration of God”, we were obliged to defer the consideration of the consequences of this statement until the present article. In order that we may perceive the relation of parts in this passage, let us note the following:

#### All Scripture Divinely Inspired

Therefore profitable:

for doctrine	\	/	The man of God
for reproof	\	in order /	may be perfect
for correction	/	that \	thoroughly furnished
for instruction	/	\	unto all good works.

Writing to the Hebrews, the Apostle said: “The word preached *did not profit*”, and the reason that he gives is “lack of faith” (iv. 2). This supplies an important corrective. The Scriptures, even though divinely inspired, are addressed to intelligent moral creatures. They are certainly “profitable” if received by faith, acknowledged by obedience and held in love, but there is not the slightest warrant for believing that they can be of any profit to anyone who does not “mix with faith” the things he hears. If it were otherwise, then the superstitious Jew who wears his phylacteries or who fixes the Mezuzah to his doorpost is an example to be followed. It is well to realize the mind of God in this matter. Take another example. The epistle of James ask a pointed question and only a shallow reading could ever misunderstand and lead to the idea that James is teaching something contrary to justification by faith.

“What doth it profit . . . . though a man SAY he hath faith, and have not works? can faith save him?” (ii. 14).

Or when the apostle speaks to the Jew trusting in the external rite of circumcision:

“For circumcision verily profiteth if thou KEEP the law; but if thou be a BREAKER of the law, thy circumcision is made uncircumcision” (Rom. ii. 25).

Or once more, let the apostle show the hollowness even of martyrdom, where “charity” is lacking:

“And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing” (I Cor. xiii. 3).

Inspired Scripture is most certainly profitable, but only if it be accepted in faith and acknowledged in life.

*Ophelimos* occurs four times in the New Testament and each of the occurrences falls within the pastoral epistles.

### ***Ophelimos* “Profitable”.**

“For bodily exercise is *profitable* for a little; but godliness is *profitable* unto all things” (I Tim. iv. 8).

“These things (i.e. that believers should maintain good works) are good and *profitable* unto men” (Titus iii. 8).

“All Scripture is given by inspiration of God, and is *profitable*” (II Tim. iii. 16).

The apostle condemns the doctrine of the false teachers, not saying their teaching is “uninspired” but that it is “unprofitable” (Titus iii. 9), “useful for nothing” (II Tim. ii. 14), “vain” (I Tim. vi. 20), in utter contrast with inspired Scripture which is “sound” or “healthful” (I Tim. i. 10; II Tim. i. 13) and profitable indeed. There is nothing vague about the “profitableness” of Scripture, and the apostle proceeds at once to specify the four ways in which the Scriptures are peculiarly profitable to “the man of God”.

First and foremost, the apostle places “doctrine”. One has only to read through the pastoral epistles to perceive how anxious the apostle was that Timothy should know and hold fast the doctrine that he had received. He is warned against anything “contrary to sound doctrine” (I Tim. i. 10), he is exhorted to give attention to “the reading . . . . to doctrine” (I Tim. iv. 13), to keep a vigilant look out for “teaching that is otherwise” *heterodidaskaleo*, but to maintain the doctrine that is according to godliness (I Tim. vi. 3). So when he would call Timothy’s attention to his past, he opens with “thou hast fully followed my doctrine” (II Tim. iii. 10). These matters have been dealt with in some degree of thoroughness in No.30 of this series.

If we translate *didaskalia* “teaching” here in II Tim. iii. 16, we shall be quite true in doing so, providing that we realize that the meaning of the apostle is the teaching of the person, and not conferring upon the person a gift of teaching. As Alford with a play upon the words “ability” and “stability” puts it:

“It is not Timothy’s ability as a teacher, but his stability as a Christian, which is here in question.”

Doctrine is perhaps positive truth, the very stuff with which the teacher builds up the believer. It will be remembered, however, that the apostle at times combined “warning” with his “teaching” (Col. i. 28). So the second item of profitableness that the apostle gives, is “reproof”.

*Elegchos*, the word translated “reproof”, primarily means “the refutation of error” then “conviction” as a result. The Authorized Version translates *elegchos* “to tell one’s fault”

(Matt. xviii. 15), “to reprove” (Eph. v. 11), “convince” and “convict” (John viii. 9, 46), “rebuke” (Titus i. 13; ii. 15).

“A bishop must be blameless as the steward of God . . . . holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince (*elegcho*) the gainsayers . . . . Wherefore rebuke (*elegcho*) them sharply, that they may be sound in the faith” (Titus i. 7-13).

Reproof, therefore, has the blessing of the one reprovved in view, consequently, the third items given in II Tim. iii. 16, is “correction” *epanorthosis*. In the classics this word means “to straighten what has been crooked” and is applied to manner of life. It contains the word *orthosis* which is from *orthoo* “to rectify”. This word comes in II Tim. ii. 15, for “rightly to divide” is *orthotomeo*. In Titus i. 5 where the apostle says “set in order” the things that are wanting, the word is *epidiorthoo*. These two “reproof” and “correction” are included in the final item, “instruction—for *paideia* is derived from *pais* “a child”. The word occurs but six times in the New Testament and four of these are found in Hebrews, where the Authorized Version translates the word “chastening” or “chastisement” (xii. 5, 7, 8, 11). The apostle leaves “reproof” and “correction” undefined, but “instruction” he defines as “instruction in righteousness”. In the thirteenth verse of the fifth chapter he says that “a babe” is unskillful in “the word of righteousness”, which shows that there was a similar idea in the apostle’s mind when he wrote that epistle. Also we shall see that the “crown” that he expected, is the “crown of righteousness”, and so Timothy, “the *man* of God”, would have been disciplined by the Scriptures, with this goal in view.

“That the man of God may be perfect; thoroughly furnished unto all good works” (II Tim. iii. 17).

Timothy is the only New Testament character to whom the title “man of God” is given. Peter refers to the “men of God” (II Pet. i. 21) but this reference is to Old Testament prophets. This title is first borne by Moses, and he is referred to with this name in six different places (Deut. xxxiii. 1; Joshua xiv. 6; I Chron. xxiii. 14; II Chron. xxx. 16; Ezra iii. 2; and Psa. xc., title). Others who bear the title are Elijah, Elisha, David, Shemaiah and Igdaliah. Added to this list must be the references to five unnamed witnesses, one of whom proved to be an angel (Judges xiii. 6-8). Timothy, who knew the Holy Scriptures, would not fail to realize the solemnity, and the importance, of such a title. He was being called upon to take up a position, indicated by prophecy (I Tim. i. 18) and reinforced by gift (II Tim. i. 6), that placed him in a singular place of trust, and all the opposition which Moses, David, Elijah and Elisha endured would probably be his, but all the encouragement of the triumph of those men of God, by grace was his also. Timothy was at this time still a young man, and Paul could say to him “Flee youthful lusts”, “let no man despise thy youth”, yet the apostle also knew by actual living experience, the altogether wonderful enabling of the grace of God. With all this it is surely for our encouragement that this gifted, prophetically appointed, man is at the last referred to the fourfold equipment of the inspired Scriptures, just as any ungifted person must be to-day. We are therefore not justified in sitting down with folded hands, simply because the day of “gift” and “prophecy” has passed. “We have a more sure Word” (II Pet. i. 19).

The word translated “perfect” and the word translated “thoroughly furnished” are both derived from the same root word.

*Artuo* “to make ready” is found in the New Testament with but one figurative meaning “to season with salt” (Mark ix. 50; Luke xiv. 34; Col. iv. 6), but this word is at the basis of a series of compounds and derivatives that speak of “making ready” or “equipping” for any particular purpose.

The word translated “thoroughly furnished” *exertismenos* occurs in Josephus.

“They were in a mighty disorder, and in want of all necessaries, and yet were to make war with men” *tois pasi kalos exertismenous*, “who were thoroughly well prepared for it” (Ant. iii. 2, 2).

Here the equipment is that of a soldier. It can be used also for the complete equipment of a ship for a voyage. Now whether we think of the equipment of a soldier or of a ship, that equipment needs to be very thorough. In the case of a ship, the world has a proverb that shows how completely ready for every emergency a ship needs to be, for the saying is “There is no back door to a ship”. Timothy has no need to fear, for he can triumphantly rely upon the completeness of the equipment the Word of God gives to the man of God. The apostle here thinks of service, even as in verse fifteen he thought of salvation. The equipment is “unto every good work”. There is a parallel to this combination of fitness and good work in Heb. xiii. 21, “Make you perfect (*katartizo*) in every good work”.

The apostle, in chapter two, had used three figures in illustrating the special characteristics of one who would press toward the mark for the prize—the soldier, the athlete and the husbandman. What inexhaustible supplies for the man of God in these great typical characters, the scriptures provide. Is he a good soldier? then his girdle is the truth, his sword is the Word of God. Is he an athlete? then the histories of such overcomers as Caleb and Joshua, and those who obtained just report (Heb. xi.) are his example and inspiration. Is he an husbandman? the seed he sows is the Word of Truth, and the harvest is sure.

“St. Paul frequently uses the Old Testament *for teaching*, i.e. to enforce or illustrate his doctrine; e.g. Rom. i. 17. The numerous quotations from the Old Testament in the Romans and Galatians, are mostly examples of its use for *confutation*.

*Epanorthosin* means *the setting right that which is wrong*. The Old Testament is applied for this purpose by St. Paul in I Cor. xiv. 21, I Cor. x. 1-10, and generally, wherever he applies it to enforce morality.

*Paideian ten en dikaiosune*. The word *paideia* has the meaning of chastisement or discipline; compare Heb. xii. 7. It is used here as a severer kind of *epanorthosis*. Then the Old Testament is applied in I Cor. v. 13” (Conybeare and Howson “Life and Epistles of St. Paul).

It is the Old Testament that Paul speaks of in II Tim. iii. 15, 16 as “sacred” or “inspired by God”. There is no problem about the New Testament. It goes without saying that if the O.T. be inspired then the N.T. must be—but the converse is just as true,

if the O.T. be not inspired, then the N.T. cannot be, for the O.T. histories, doctrines, types and prophecies are so interwoven into the Gospels, Epistles and the Apocalypse, that the inspiration of the N.T. is impossible if the inspiration of the O.T. be denied.

We may not be worthy of the title given to Moses, Elisha or Timothy, but we can at least hold fast that truth which characterized every “man of God”, namely that the Scriptures are the inspired Word of God.

### **No.35. Paul’s solemn charge to Timothy (iv. 1). pp. 31 - 36**

Having seen the extreme importance of the Scriptures in the life and equipment of the man of God (II Tim. iii. 16, 17) we now turn to their use and application. So full is the Word, that it not only gives “seed to the sower”, but also “bread to the eater” (Isa. lv. 10). It saves, and it equips for service.

Before we come to the preaching of this inspired Word, with its wondrous doctrine, and with the most tragic refusal of such inspired teaching, the Apostle pauses to give Timothy a charge, and turns Timothy’s attention away from present suffering, to future glory, away from the censure of men, to the approval of the one great Judge, away from this season of His silence, to that day of His appearing and commendation.

A reference to the structure shows how this same aspect influenced the Apostle himself, he also looked forward to standing before the Judge, and to receiving a crown at His appearing. This theme lies very near the heart of both Philipians with its “prize” and II Timothy with its “reigning” and “crown” and must be given most earnest attention by all who seek to stand approved in that day.

“I charge” *diamarturomai*. The solemnity of this charge may be gathered from the use that Moses made of it, when he, too, had finished his course, and was giving his last testimony to Israel. It occurs five times in the LXX version of Deuteronomy, and the settings of these five occurrences will show how serious was the apostle when he chose this word to express his thoughts.

“I call heaven and earth *to witness against* you this day, that ye shall soon utterly perish” (Deut. iv. 26).

This solemn testimony was consequent upon the sin of idolatry.

“I *testify against* you this day, that ye shall surely perish” (Deut. viii. 19).

This too is consequent upon forgetting God and His leading, and so lapsing into idolatry.

“I call haven and earth *to record* this day *against* you, that I have set before you life and death” (Deut. xxx. 19).

Again the context speaks of the heart turning away, and the people not hearing, and so being led to worship other gods.

“Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth *to record against* them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you, and evil will befall you in the latter days” (Deut. xxxi. 28, 29).

Can anyone read these words, and not think of Paul, when he too said:

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock” (Acts xx. 29).

Are we not prepared to find that Paul, too, use *diamarturomai* in this same speech?

“*Testifying* both to the Jews and also to the Greeks” (Acts. xx. 21).

The parallel is maintained also with reference to the warning concerning “the last days”.

If the parallel between Moses and Paul is marked in this thirty-first chapter of Deuteronomy, surely it is even more so when we record the last occurrence of *diamarturomai*:

“And Moses came and spake all the words of this song in the ears of the people, he and *Joshua the son of Nun* . . . .Set your hearts unto all the words, which I *testify* among you this day . . . . the Lord said to me . . . . die . . . . and be gathered unto thy people” (Deut. xxxii. 44-52).

Here, Joshua, the successor of Moses, is parallel with Timothy the successor of Paul. Here Moses knew that he was to die, and Paul knew that the time for this departure had come. Here Moses, who failed to sanctify the Lord under the great provocation of Israel, reveals that he had *lost* the reward of entering the land, whereas Paul could blessedly reveal that he had kept the faith, and that for him was reserved a crown. Surely, Timothy would remember that the title given him of the “Man of God” was borne by Moses who failed in this high matter, and of Elijah who triumphed! Would not these things crowd in upon him as he read that solemn word *diamarturomai*, for from a child he had known these sacred letters. In the first epistle to Timothy, Paul had used this solemn word:

“I charge thee before God and the Lord Jesus Christ and the elect angels, that thou observe these things without referring one before another, doing nothing by partiality” (I Tim. v. 21).

The introduction of the elect angels here, though strange to our ears, is parallel with the calling upon heaven and earth by Moses, or the reference to the Lord’s appearing and kingdom in II Tim. iv. 1. This association of “elect angels” with a solemn adjuration is illustrated in Agrippa’s speech, where he sought to dissuade them from war with the Romans.

“I call to witness your sanctuary, and the holy angels of God, and this country common to us all, that I have not kept back anything that is for your preservation” (Wars of Jews, Bk. ii. 16).

The reader will not only see that this adjuration was common, but he will also see a parallel with Paul’s words of Acts xx. 20:

“I kept back nothing that was profitable unto you.”

A somewhat parallel charge, at least in its solemnity is found in first Timothy:

“O man of God . . . . fight the good fight of faith . . . . I give thee charge in the sight of God, Who quickeneth all things, and before Christ Jesus, Who before Pontius Pilate witnessed a good confession: that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ” (I Tim. vi. 11-14).

The reader will not fail to see that the references to “the Man of God” and “the appearing” and the “good fight” connect this passage with II Tim. iv. 1-8.

We bring with us now, something of what Timothy would have realized without so much research, when he read “the charge” of II Tim. iv. 1.

The judgment of “the quick and the dead” may refer to the judgment of all, whether saved or unsaved, as in Acts x. 42 and I Pet. iv. 5, or it may be limited to the judgment seat of Christ when living and dead saints shall stand before Him to receive His approval or otherwise of their service. The nature of the case settles the matter for us, for Timothy had no fear of “condemnation” (Rom. viii. 1) and, as the context proves, Paul was thinking of the “righteous Judge” in connexion with the awards for faithful service “at His appearing” (II Tim. iv. 8).

We must now examine both the wording and the intention of the Apostle in the remainder of this charge to Timothy.

“Who shall judge the quick and the dead at His appearing, and His kingdom”  
(II Tim. iv. 1).

The first matter that demands attention is a question as to what is the correct reading. The Authorized Version reads “Who shall judge the quick and the dead AT His appearing, and His kingdom”, whereas the Revised Version reads “Who shall judge the quick and the dead, AND by His appearing and His kingdom”, which reading and rendering is endorsed by the Companion Bible.

It may seem a slight and insignificant thing, as to whether we read *kata* “AT” or *kai* “AND”, but an important doctrinal point that belongs to the hope of the church is involved. Accepting the Revised reading, and with Alford, reading *kai* instead of *kata*, we now face the question of interpretation. Did Paul simply mean that he adjured Timothy by two great events, namely in view of the judgment of the quick and the dead, and in view of the approaching manifestation and kingdom? Shall we translate with Rotherham:

“Who is about to be judging living and dead, both as to His forthshining and His kingdom,”

or is there something even more important that cries out for an hearing. Can we translate this passage:

“Who is about to judge living and dead, BOTH at His appearing and at His Kingdom.”

If this is allowable, then the question that has arisen in many hearts is answered. There *will be* some members of the One Body living in the flesh, when the hope of the mystery is realized. The translation however of “both at” is questionable, most translators who have accepted the reading *kai* render, as the Revised Version, “and by His appearing”.

There is however one other point that appears to have been overlooked by many. If the Apostle knew that there would be none of the members of the One Body left alive at the time of the *epiphany*, there does not seem to be any good purpose served by using the terms “the quick and the dead”, which terms however are just what the apostle does employ.

The hope of the church during the Acts is explicitly stated to include those which “are alive and remain”, who together with those raised from the dead shall be caught up together (I Thess. iv. 15, 17). With this the Apostle had associated himself, before the great dispensational change, using the personal pronoun “we” which are alive.

Writing now in this second epistle to Timothy, he knows that he is about to be offered, and that the time of his departure had come. He looked forward to the “heavenly kingdom” (II Tim. iv. 18) and knew that he would enter it “in that day” (8). This however does not preclude the possibility that some believers who belong to the present calling, will be “alive and remain”, and for their encouragement the Apostle employs the terms “the quick and the dead”, as something as truly applicable to them as it is in I Thess. iv.

There is no scriptural evidence that such living members of the church will be visibly “raptured” or “caught up”; the manner of their departure is veiled, all we know is that whether living or dead, they will all be manifested with the Lord “in glory” (Col. iii. 1-4).

We can well believe that Gestapo methods and concentration camps will mark the rule of “The Beast” and sudden disappearances of individuals will again recur, so that the taking away of a few living members of the Body would cause little or *no* comment in the great trouble that would be experienced at the time of the end. Again, while “The Ascension” of Christ was visible, and took place after forty days, it seems evident that there was an ascension immediately after the resurrection, that was seen of no man (John xx. 17), and it may be in this manner that “the quick” will be taken. Nothing explicit however can be said, we know Whom we have believed, and are content to leave the outworking of His purposes to His own wisdom and grace, thankfully acknowledging

whatever has been written for our learning, and gladly leaving that which is unrevealed until He sees fit to make all things plain.

If the presence of “angels” has caused some comment in I Tim. v., the presence of the word “kingdom” in II Tim. iv. 1 has also given rise to questionings. For the sake of distinguishing between the kingdom of Israel in either its earthly or heavenly aspects, and the church of the mystery, we have adopted the phrases “Kingdom truth” for the one, and “Church truth” for the other, and no harm is done if the users of these expressions use them with discretion. If however we go so far as to eliminate the word “church” from the kingdom of Israel we are manifestly in error, for the Scripture so uses it (Acts vii. 38; Matt. xvi. 18; and Acts ii. 47). In the same way, if we rigidly exclude all references to a “kingdom” from the teaching of the mystery, we are equally wrong. Paul retained the reference to “the kingdom of God”, even though Israel were set aside (Acts xxviii. 23, 31). He spoke of the believers at Colosse as having been “translated into the kingdom of God’s dear Son” (Col. i. 13) and he warned the Ephesian saints concerning the possible forfeiture of inheritance “in the kingdom of Christ and of God” (Eph. v. 5). Paul could speak of his early ministry as “preaching the kingdom of God” (Acts xx. 25) and could fulfil his prison ministry with the same (Acts xxviii. 31). This kingdom of God covers the future glory, as I Cor. xv. 50 will show, and is the title for the very last phase of the Mediation of Christ, long after all the redeemed have entered their respective inheritances (I Cor. xv. 24). Paul himself was encouraged in the midst of all his sufferings, by the consciousness that he would be preserved “unto His heavenly kingdom” (II Tim. iv. 18). Further, if the conception of a king and a kingdom be entirely foreign to the revelation of the mystery, what sense can there be in the saying that is called by Paul “a faithful saying”.

“If we endure we shall also reign with Him” (II Tim. ii. 12).

“To reign with” *sumbasileuo* occurs once more in I Cor. iv. 8, where the apostle says:

“Ye have reigned as kings without us: and I would to God ye did reign, that we also might *reign with you.*”

It is therefore unscriptural to teach that the church of the mystery has NOTHING to do with a kingdom, all that we can truthfully say is that the church of the mystery must be distinguished from the kingdom which pertains to Israel, both in its earthly and its heavenly phases, but that every calling whether Israel, Bride or Body comes within the all embracing kingdom of God.

The expression “At His appearing” in the Authorized Version is *kata ten epiphaneian*, *kata* meaning “according to” or “corresponding with”, and its use here seems to demand the rendering “*At the time which corresponds with His appearing*”. Matt. xxvii. 15, Acts xiii. 27 and Heb. iii. 8 are instances of similar usage.

It was customary “at” the feast, for a prisoner to be released. It was customary “at” the Sabbath to read the prophets. Do not harden your hearts, said the apostle, in any way *corresponding with* the day of temptation in the wilderness. So “at” His appearing,

directs the attention not merely to the “time” but the fitness of that time. It will be in direct contrast with the present time with its persecution and rejection of the truth.

When we arrive at the eighth verse we shall take the opportunity of referring to the special use of words that refer to the Second Coming of the Lord.

Where our version reads “Who shall judge” in II Tim. iv. 1 it is not the simple future that is so translated; the words that stand for “shall” here is *tou mellontos* “the One about to” judge. *Mello* primarily means “to delay” but subsequent usage led on from the idea of delaying or loitering, to an act that was about to be done, but with no uncertainty intended.

“To be about” to do something, is very nearly an equivalent phrase in English, and we find this translation in Acts iii. 3, “Seeing Peter and John about to go”; Acts xviii. 14 “When Paul was not about to open his mouth”. The phrase “things to come” which we meet in Rom. viii. 38, I Cor. iii. 22, Eph. i. 21, Col. ii. 17, I Tim. iv. 8 is a translation of *mello*. Timothy was exhorted to remember that the Lord was about to come as judge of dead and living, and with this before his mind, the apostle knew that he would be the more faithful and steadfast.

**No.36. The character of the close of this dispensation,  
indicated in the charge made by Paul to Timothy (iv. 2 - 4).\***  
pp. 72 - 76

[\* - See also a series entitled “Signs of the Times”, in Volumes XXXV, XXXVI.]

We have examined the solemn setting in which the apostle placed his charge to Timothy, solemn because it was “before God”, solemn because it was “before the Lord Jesus Christ”, solemn because it was in the presence of One Who was about to judge the living and the dead, solemn because of the prospect of His appearing and his kingdom. We now turn to the charge itself, and the charge also is invested with solemnity.

To preach the Word is no light undertaking, to be instant in season and out of season, adds to the solemnity of the effort, to be conscious that a time will come when sound doctrine will not be endured, increases the feeling of responsibility.

The structure of II Tim. iii. 10 - iv. 8 has been set out in some detail in Volume XXXVI, p.169, and the exhortation to “Preach the Word” comes in correspondence with the close of II Tim. iii., where the inspiration and profitableness of all Scripture is taught.

It may not be amiss if we set out the heads of this structure, in order to see where the passage before us comes in the development of the theme.

### Outline Structure of II Tim. iii. 10 - iv. 8.

- A | iii. 10-12. Paul's doctrine and ministry. The beginning (Acts xiii., xiv.).
- B | iii. 13-17. Scripture for doctrine.
  - C | iv. 1. The Judgment at the appearing.
- B | iv. 2. Preach the Word . . . with doctrine.
- A | iv. 3-7. Paul's doctrine and ministry. The end "I have finished".
  - C | iv. 8. The Judgment at the appearing.

It will be seen that the charge given in the first verse of chapter four is in view of the judgment of verse eight, and that the exhortation to preach the Word, reproving, rebuking and exhorting with all longsuffering and doctrine, is an expansion of the passage that teaches the inspiration and profitableness of the Scriptures, for doctrine, reproof, correction and instruction.

"Preach the Word" The word "preach" here is *kerusso* "to proclaim as a herald", the last occurrence of the word in the New Testament being that of Rev. v. 2:

"And I saw a strong angel *proclaiming* with a loud voice, Who is worthy to open the book, and to loose the seals thereof."

Here the simple idea of the word *kerusso* as a proclamation, without entreaty, pleading, reasoning or teaching is evident. The word *kerusso* is of frequent occurrence in the LXX. It is used for the announcement of a royal proclamation, as in Gen. xli. 43, where Joseph was publicly hailed as deliverer and ruler over Egypt, and in II Chron. xxxvi. 22 where Cyrus King of Persia "made a proclamation". So also the "proclamation" made by Moses concerning the tabernacle (Exod. xxxvi. 6), and by Aaron concerning the feast of the golden calf (Exod. xxxii. 5). The prophets use the word in announcing the Day of the Lord, and the day of judgment (Joel ii. 1; iii. 9; Jonah i. 2; iii. 2).

*Kerusso* differs from *euaggelizo*, in that it gives no idea of its message, whereas *euaggelizo* is intimately associated with the *euaggelion* "the evangel" or "good tidings" that it brings. Out of the 56 occurrences of *euaggelizo* "to preach" that are found in the N.T., 30 include the word "gospel" or "glad tidings" in the Authorized Version. No such extension is found with *kerusso*, for wherever the addition "gospel of kingdom", "baptism of repentance", &c. are found, these are not resident in *kerusso* but are actually added in the original.

*Kerusso* is translated five times "publish" and twice "proclaim" in the A.V., and in one reference the context plainly alludes to the office of the herald and the Greek sports (I Cor. ix. 27).

Timothy, in this same fourth chapter is exhorted "to do the work of an evangelist", and so the proclamation of the Word included the preaching of the gospel. This charge to Timothy, to herald or proclaim the word in an atmosphere of hostility and opposition,

was not uttered by one who lived a shielded life. Here we find the apostle fully living out his own injunctions:

“Through me the proclamation (*kerugma*) might be fully known, and that all the Gentiles might hear; and I was delivered out of the month of the lion” (iv. 17).

When the apostle made the solemn claim to be “a preacher, and an apostle, and a teacher of the Gentiles” (I Tim. ii. 7 and II Tim. i. 11), the word translated “preacher” is *kerux*.

There is therefore need not only to preach the glad tidings of great joy, but to proclaim the Word as an herald, even though the hearers prove antagonistic or indifferent.

Moreover, Timothy is enjoined to “preach the WORD”. This word *logos* occurs seven times in the second epistle, and is evidently a key word. Its distribution is as follows:

- A | i. 13. The form of sound words, *hugiaino* “sound”.
- B | ii. 9. Paul suffering, the word not bound.
- C | ii. 11. The faithful saying.
- D | ii. 15. The principle, Rightly divide the Word of truth.
- C | ii. 17. The word like a canker.
- A | iv. 2, 3. Preach the word . . . sound doctrine, *hugiaino* “sound”.
- B | iv. 15-18. Paul’s word withstood. Prison.

One item of value that comes to the surface by putting these references together, is that the correspondence of A | i. 13 and A | iv. 2, 3, indicates that the “Word” which Timothy was exhorted to preach would be in line with that “form of sound words” which he had learned of Paul. It was that “good deposit” about which the apostle was so concerned, and he knew that just as at the beginning, men had “turned away from” himself the preacher (II Tim. i. 15), so in the latter days men would “turn away from” the teaching he had received, for which he had lived and suffered and for which he was about to die.

“Preach the Word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap unto themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (iv. 2-4).

“Be instant.” This word has now become obsolete. It must not be confused with a word of the same spelling which means, the time now present. Instancy is still in use bearing the meaning of urgency.

*Ephistemi*, the word translated “be instant” is used by Paul once again in this same chapter, when he says “The time of my departure *is at hand*” (iv. 6). Paul uses the word on only one other occasion, namely in I Thess. v. 3 when he said “Sudden destruction *cometh upon them*” There is an urgency in the word, and this is intentional on the part of

the apostle. “Be diligent”, “study”, “be instant”, “make full proof” are so many indications of the apostle’s concern for his son in the faith. There is still the same need to-day for the exhortation. Hands grow slack, the best grow weary in well doing, loins need to be girt, shoes should be on the feet, the whole armour of God put on, and a vigilant watch maintained. We should remind ourselves that “the time is short”, that our lamps should be trimmed, that our attitude should be that of those who wait for their Lord and desire to be found “occupying” until He shall come.

The need for instancy in Timothy’s ministry is further revealed by the words that follow, “in season, out of season” (iv. 2). The absence of the conjunction “and” is suggestive, as though while it will always be “seasonable” for the preacher, it may be expected that the attitude of Felix, when he said “at some more convenient season” will be the attitude of the hearer in general.

It is a moot point among believers how far zeal for the witness of the Word justifies the invasion of the ordinary man’s privacy. Some there are who have no compunction in monopolizing the attention of a whole railway carriage full of passengers, whether they desire to hear the gospel or no. Others feel that to act in that manner is tantamount to stealing the privilege and privacy for which the passenger has paid. Doubtless there is something to be said for both attitudes and each one must be fully persuaded in his own mind. There can be no two opinions, however, about the readiness that should characterize the preacher, a readiness that sets aside all personal convenience, even as the Medical man responds to the mid-night call, though his own convenience has to be set aside.

Timothy’s urgent ministry of the Word was threefold. “Reprove, rebuke, exhort with all longsuffering and doctrine” (iv. 2). It is evident that this looks back to the close of the previous chapter, where the Inspired Scriptures were said to be profitable “for doctrine, for reproof, for correction, for instruction in righteousness” (iii. 16).

The structure given in Volume XXXVI, p.169 shows that the word “season” of verse 2, is repeated in verse 3, where the A.V. translated the same original word “time”.

“Be instant in season, out of season . . . . for the season will come when they will not endure sound doctrine.”

Here, therefore, is the apostle’s own explanation of the words “in season, out of season”, it is that this urgency, this buying up of opportunity, is the more needful, because the season was approaching when the Word would be refused and distorted.

This intolerance of sound doctrine will be manifested in the last days of this dispensation in a special way:

“After their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth: and shall be turned unto fables” (iv. 3, 4).

We have already touched upon the meaning of “lust” here, when dealing with II Tim. iii. 6, which the reader should consult if uncertain, and as space is limited we

pass on to the remainder of the verse. The wording of the A.V. is somewhat ambiguous, for one cannot be sure whether the congregation or the teacher has the itching ears. The R.V. removes the ambiguity, reading:

“But having itching ears, will heap to themselves teachers after their own lusts.”

When speaking of the “last days”, in the previous chapter, the apostle uses the word *soreuo* “laden” with sins. He reverts to the same figure when he says that men will “heap” to themselves teachers. It is a strange word to choose, the idea of “piling up”, a “cumulus”, a “heap”, does not readily fit in with the thought of “teachers”. There must be something in the word itself that would illuminate the apostle’s intention if we could discover it.

Among other meanings which the word has in classical Greek is that of a “sepulchral mound” and in some versions of the LXX moreover, according to Wordsworth, it is used for the heaping up of a mound by an enemy against a city. The tumulus raised to commemorate the dead that fell at Marathon is still called *soros*, and in heathen mythology the mountains heaped up by the giants became a sepulchral mound to those who raised them. The apostle would not be ignorant of this usage, and we cannot avoid the conclusion that his hearers also would be acquainted with the associations of this word, and so would understand the apostle to suggest, that although these teachers would be from one point of view throwing up of a mound by the enemy as an attack against the citadel of truth, yet in the long run, this accumulation of evil teaching would become the sepulchral mound of those responsible for its erection. If, moreover, the allusion of Marathon be permissible the context of II Tim. iv. 3, 4, with its reference to “finishing a course” and so winning a crown, would add to the significance of the word.

Coming to the next figure, “itching ears”, Wetstein gives references to both Greek and Latin authors where this figure is used to describe the flattery of sophisticated teachers. Plutarch uses the expression in his book “de Superstit”. Plato says, that music was given to men to indulge their luxury, *kai kneseos oton*, or tickle their ears.

This expression was well known and popular, and the apostle’s words would need no interpretation. We also in our own day know full well that the doctrine that will tickle the ears, and satisfy the “itch” of those for whom the sound teaching of the Word is unbearable, cannot be of God.

Shakespeare uses a similar figure when he says:

“O, it offends me to the soul to hear a robustious periwig-pated-fellow tear a passion to tatters, to very rags, *to split the ears* of the groundlings; which for the most part are capable of nothing but inexplicable dumb shows, and noise.”

Such debasement of true ministry can have but one sad result:

“They shall turn away their ears from the truth, and shall be turned unto fables” (iv. 4).

“Nature abhors a vacuum”, said the old scholars, before the pressure of the atmosphere had been demonstrated. This may have been a learned way of covering ignorance, but it nevertheless expressed a truth. Ears that turn away from *truth* must listen to something, and the penalty is that such ears will be opened to myths.

Writing of the close of another period of deception the same apostle said:

“With all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness” (II Thess. ii. 10-12).

This movement had startled in the apostle’s own day, “All they which are in Asia be turned away from me” (i. 15), and the first movement that turned away from the apostle, will complete its circle when it turns away from the truth entrusted to that same apostle.

The many attacks, misrepresentations and the way that the testimony of Paul the Lord’s prisoner has been ignored, bring home to those who love the truth, how truly the apostle has depicted the closing days of this dispensation.

The Christian Church as a whole has turned away from “the Mystery”. The Greek words Mystery and Myth come from the same root, and like the two sons of the one father Abraham, they represent the spirit and the flesh.

We will not waste our space or the reader’s time in tabulating the “myths” that have been accepted in place of the truth of God. We would only ask him when he opens some modern commentary to notice how frequently the word “myth” is used in the exposition of the foundation book of all Scripture, namely the book of Genesis. Here we pause and in our next study we must consider the contrasted ministry towards which the apostle urged his son Timothy, and all who would “honour God” as the name *Timotheus* means.

## No.37. The Work of an Evangelist (iv. 5). pp. 95 - 98

The opening of the charge to Timothy reveals that it is no light undertaking to have to preach the Word in the condition that the apostle has indicated in II Tim. iv. 2-4. We return to the subject and gather from the nature of the exhortation to Timothy and the apostle's references to himself and his work, the true character of witness for these closing days.

“But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry” (II Tim. iv. 5).

*Nepho*, the word translated “watch”, is derived from *pino* to drink, with the negative. Now it would be a great mistake to assume from this literal meaning of the word chosen by the apostle, that there was a tendency on the part of Timothy to over indulge in strong drink. The reverse, in fact, was the truth. Timothy was so very abstemious in his habits, that the apostle had to write to him saying:

“Be no longer a *hydropoteo*, a water drinker, but use a little wine for thy stomach's sake and thine often infirmities” (I Tim. v. 23).

The word *nepho* took upon itself, quite naturally, a secondary meaning. Not only did it mean “sober” as distinct from being “drunk”, it meant “watchful” or “vigilant” as opposed to slackness and irresponsibility. The Lord used the figure in His parable of the unready servant:

“But and if that evil servant shall say in his heart, My Lord delayeth His coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken” (Matt. xxiv. 48, 49).

*Nepho* occurs but six times in the N.T., three passages occurring in Paul's epistles to Timothy and three in the first epistles of Peter. We shall gather the intention of the apostle, if we consider these six occurrences in their contexts.

“Therefore let us not sleep as do others, but let us watch and *be sober*, for they that sleep, sleep in the night: and they that are drunken are drunken in the night. But let us, who are of the day, *be sober*” (I Thess. v. 6, 8).

The context speaks of the second coming of Christ, and the day of the Lord, which, coming as a thief in the night, will overtake the unwatchful:

“Therefore gird up the loins of your mind, *be sober*, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ” (I Pet. i. 13).

“But the end of all things is at hand: be ye therefore sober, and *watch* unto prayer” (I Pet. iv. 7).

“Be *sober*, be vigilant: because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour” (I Pet. v. 8).

The context of these references in Peter's epistle, is the "end of all things", "the revelation of Jesus Christ", and the presence of an adversary who, like a roaring lion, seeks his prey. It is a word with such contexts that Paul used when he called upon Timothy to "be sober". The context of II Tim. iv. 5, has the coming of the Lord, or "His appearing and Kingdom" in view, and the atmosphere is thick with danger and the attack of adversaries, both fleshly and spiritual.

Timothy was exhorted to "watch in all things", this would include "prayer" as I Pet. iv. 7, it would include the special precautions in view of the activity of the "adversary" (I Pet. v. 8), and as the word "to the end" of I Pet. i. 13 is actually in the Greek *teleios* "perfectly", so Paul exhorted Timothy by means of his own example to maintain that same vigilance "to the end", saying "I have finished (*teleo*) my course" (II Tim. iv. 7), and just as Peter in the context of his last reference, speaks of:

"a crown of glory, which fadeth not away" (I Pet. v. 4).

so Paul in his exhortation to Timothy speaks of "a crown of righteousness" which the Lord would give to all who love His appearing.

The exhortation to watchfulness, is associated with another exhortation, "endure affliction" *kakopattheo*, a word which we have met before in this epistle.

The three occurrences of this word in Paul's writings, are limited to this second epistle (II Tim. ii. 3, 9 and iv. 5) to which must be added *sugkakopattheo* "to endure affliction together" (II Tim. i. 8), where it is specifically associated with the testimony of the Lord's prisoner, and the gospel entrusted to him.

While no servant of the Lord is exempt from his share in the common afflictions of humanity, and the groan of creation, the afflictions which Paul has in mind here, are evidently those extra trials which come to the believer as a consequence of his association with the rejected message of Paul the prisoner of Jesus Christ.

"A work do thou of an evangelist" (II Tim. iv. 5).

This apostle of "grace", is also the apostle of "work". There are but four occurrences of *ergon* "work" in Peter's epistles, and but five in the three epistles of John, but Paul uses *ergon* over eighty times in his epistles.

In view of the approbation of the Lord, the apostle uses the title "workman" in II Tim. ii. 15, *ergates*, a word translated "labourer" in I Tim. v. 18.

Paul had used the title "the man of God", when he spoke of the equipping power of the Scriptures:

"That the man of God may be perfect, throughly furnished unto all good works"  
(II Tim. iii. 17),

and had used the same expression “every good work” when speaking of the vessel that was “meet for the master’s use”.

To Paul, the preaching of the gospel was something more than an office, it was essentially “work”.

Seeing that the word “gospel” *euaggelion*, and “preach” *euaggelizo* occur so frequently in the N.T. it is somewhat surprising to discover that there are but three references to the evangelist *euaggelistes*. Philip is called the evangelist in Acts xxi. 8, Timothy is exhorted to do the work of an evangelist in II Tim. iv. 5 and the only other occurrence is in the fourth chapter of Ephesians where the *ascended Christ* gave gifts unto men, and the special order of ministry for the church of the mystery is specified.

“And He gave some apostles;	\	Foundation ministry
and some prophets;	/	(Eph. ii. 20).
and some evangelists;	\	Subsequent ministry
and some pastors and teachers.	/	(II Tim. ii. 2; iv. 5).

The apostles and prophets are associated with the beginning of this new work:

“And are built upon *the foundation* of the apostles and prophets” (Eph. ii. 20),

whereas, so far as *the* ministry of the mystery is concerned, the evangelist is not appointed until the apostle is about to finish, and he, the evangelist, in turn, is to appoint “teachers” to carry on the work.

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

We are to expect no more apostles and prophets, their work is done. They were succeeded by a lower order of ministry. The evangelist succeeding the apostle as the preacher and the organizer, and the teacher succeeding the prophet.

*Poimeen* “shepherd” is allied with *poimne* “flock” and in Acts xx. 29, the apostle refers to the Church of God as a “flock”. This is the one occasion throughout his ministry that we find him doing so. When he said “feed” the Church of God (Acts xx. 28), the word he used is *poimaino*, “to feed a flock of sheep”, and is the same word that was used in John xxi. 16 to Peter “Feed my sheep” and in I Pet. v. 2 “Feed the flock”.

Those who were exhorted to “feed” the flock in Acts xx. 28, 29 were *episkopoi* “overseers”, or “bishops” (Phil. i. 1 and I Tim. iii. 2), and Peter unites the title “Shepherd and Bishop” in I Pet. ii. 25 as though they were synonymous.

Something of a shepherd’s vigilance, longsuffering, care and sympathy is incorporated in the ministry to which Timothy and his associates were called at the passing of the great apostle.

“Make full proof of thy ministry.” *Plerophoreo*, the word translated “make full proof” is composed of two words *pleres* “full”, and *phoreo* or *phero* “to carry”. The substantive *plerophoria* is translated “full assurance” in the four passages where it occurs in the N.T. (Col. ii. 2; I Thess. i. 5; Heb. vi. 11 and x. 22). *Plerophoreo* occurs five times as follows:

“Those things *which are most surely believed* among us” (Luke i. 1).

“*Being fully persuaded*” (Rom. iv. 21).

“Let every man *be fully persuaded*” (Rom. xiv. 5).

“*Make full proof* of thy ministry” (II Tim. iv. 5).

“That by me the preaching *might be fully known*” (II Tim. iv. 17).

With the exception of II Tim. iv. 5, the occurrences of *plerophoreo* use the word in the passive, II Tim. iv. 5 being the only occurrence of the word in the active voice. The apostle did not say to Timothy “Be fully assured of your ministry” but carry it, with all its responsibilities to a complete conclusion, and had already in his mind what he was subsequently to put in writing, that he too had “finished his course”, and that through the enstrengthening grace of the Lord Who stood by him, the proclamation had been “delivered in full measure” (see Alford).

To the same effect is the exhortation given in Col. iv. 17:

“Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou *fulfil* it.”

It was a great concern with the apostle that those who had “begun” should “finish”. He wrote to the Galatians an expostulation:

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

He wrote to the Thessalonians telling them of his great concern:

“Praying exceedingly that we might see your face, and *might perfect* that which is lacking in your faith” (I Thess. iii. 10).

He told the Colossians that he “agonized” over them in connexion with his desire “to present every man perfect in Christ Jesus” (Col. i. 28, 29).

Writing to the Romans, Paul could say that he had “fully preached” the gospel of Christ (xv. 19), and that when he visited Rome, he was sure that he would come “in the fullness of the blessing of the gospel of Christ” (xv. 29). Paul was the apostle of the “fullness”, and desired for himself, for Timothy, for Archippus, and for all who followed his steps, that this completeness should characterize their ministry too. Awaiting us in the near context, and already in the apostle’s mind is the lone and tragic figure *Demas, the man who did not finish his course*. The apostle, as it were, brings to bear upon Timothy and ourselves the two examples of himself and of Demas, and his prayer as his purpose in writing was, that all who have been entrusted with this precious ministry, should “stay the course”. For Timothy’s encouragement and for ours, he speaks of

himself, of his prospect, of the Lord's gracious sustaining presence, that Timothy and we may take heart of grace, and hold forth, hold fast and hold on to the end.

"That I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts xx. 24).

### **No.38. The Good Contest. The Course Finished (iv. 7). pp. 111 - 114**

It is evident that the apostle's call to Timothy to endure, to watch, to do the work of an evangelist, to enter fully into the ministry unto which he had been set apart, and for which he had so long been qualifying, was contingent upon his own end:

"For I am now ready to be offered, and the time of my departure is at hand"  
(II Tim. iv. 6).

The casual conjunction "for" as its name signifies, is the sign of an argument, and it connects the call of Timothy with the departure of Paul, not merely as two separate and independent statements, but as logically linked together. Paul was about to die, but he does not use the word. Instead, he used two figurative expressions which are full of meaning and suggestion.

"Offered", "Depart". Once before, the apostle had used these self same words when writing to the Philippians, saying:

"Having a desire to depart" (Phil. i. 23), and  
"If I be offered upon the sacrifice and service of your faith" (Phil. ii. 17).

In the epistle to the Philippians, where these two words occur, Paul was still pressing on for the prize of the high calling of God in Christ Jesus (Phil. iii. 14). In II Tim. iv., Paul is assured that he will receive "a crown". In Philippians he had to say:

"Not as though I had already attained, either were already perfect" (Phil. iii. 12),

whereas in II Timothy he could say "I have finished my course".

In Philippians he desired "to depart" but knew that he would remain for the benefit of the Philippians and others, but in II Timothy, the time for this departure had come. In Philippians, he expressed his willingness "to be offered", in II Timothy, the moment had come for that offering to be made.

It was a constant thought with the apostle, that of the close association of service and sacrifice. Here, in the expression "I am about to be offered" the thought is not the offering of the sacrificial animal, but the "pouring out" of the accompanying "drink offering".

*Spendomai*, the word translated “offer” occurs nowhere else in the New Testament. It is found many times in the LXX and generally translated “pour out” as a drink offering. The first occurrence is found in Gen. xxxv. 14, where Jacob, as an act of gratitude, erected a pillar of stone at Beth-el, and “poured a drink offering thereon”. Under the law the daily sacrifice was always to be accompanied by:

“The fourth part of a hin of wine for a drink offering” (Exod. xxix. 40).

When we read in Exod. xxxvii. 16 that the vessels for pouring the drink offering were “of pure gold”, it seems impossible to believe that Paul would not have had this in his mind, when he wrote about those vessels of gold that were “unto honour” and “meet for the Master’s use”.

Apart from the offerings in the tabernacle and temple, and the idolatry into which Israel fell, the only other use of *spendomai* in the LXX is that act of David in connexion with the water of the well of Bethlehem:

“And David, longed and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate! And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it and brought it to David: but David would not drink it, *but poured it out to the Lord*” (I Chron. xi. 17, 18).

To this drink offering and its associations of joyful sacrifice the apostle referred when he likened himself to the wine poured out upon the sacrifice and service of faith.

The last thing one would think of doing to such a man as Paul at this time, would be to have commiserated with him. He needed no comfort, mourners, tears, his departure was triumph and his hope full of glory.

“Depart” *analysis*, in English analysis. The word means, as the English equivalent shows, the breaking up of a body into its constituent parts, and is a fit expression to describe that which is written in Gen. iii.:

“In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: dust thou art, and unto dust shalt thou return” (19).

By no manner of means can analysis be made to teach that Paul was about to “depart to glory”.

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

The position of the article, and the adjective in the words “*the fight, the good one, I have fought*”, indicates strong emphasis.

The word translated “fight” is *agona*, and “to fight” is *agonizomai*. The English word agony is of course derived from this word, and the word *agonistic* refers to sport, especially the ancient Greek sports. The word “fight” is misleading, and should be

reserved for military or pugilistic combat, as “Ye fight and war” (James iv. 2) *machomai*, “Michael and his angels fought” (Rev. xii. 7) *polemeo*, “So fight I, not as one that beateth the air” (I Cor. ix. 26) *pulteuo*.

The word used to translate *agonizomai* must be wide enough to include wrestling, and racing as well as other forms of athletic contest. “To contest” is as good as any that we know. The word occurs in seven different verbal forms and combinations in the N.T. and it will be useful to become acquainted with them, as the subject with which it deals lies very near to the heart of the epistle to the Philippians with its “out resurrection” and its prize.

- (1) *Agon*. Six occurrences, all in the epistles of Paul. “Conflict” (Phil. i. 30; Col. ii. 1); “Contention” (I Thess. ii. 2); “Fight” (I Tim. vi. 12; II Tim. iv. 7); “Race” (Heb. xii. 1).
- (2) *Agonia*. “Agony” (Luke xxii. 44).
- (3) *Agonizomai*. Seven occurrences. Two in Gospels, Five in Paul’s Epistles: “Strive” (Luke xiii. 24; I Cor. ix. 25; Col. i. 29); “Labour fervently” (Col. iv. 12); “Fight” (John xviii. 36; I Tim. vi. 12; II Tim. iv. 7).
- (4) *Antagonizomai*. “Striving against” (Heb. xii. 4).
- (5) *Epagonizomai*. “Earnestly contend for” (Jude 3).
- (6) *Katagonizomai*. “Subdued” (Heb. xi. 33).
- (7) *Sunagonizomai*. “Strive together” (Rom. xv. 30).

In Heb. xii. 1 we observe the word *agon* is translated “race”, and that in the fourth verse we have the word *antagonizomai* “striving against”. Let us read the passage:

“Wherefore seeing we also are compassed about with so great a cloud of witnesses (Gk. *martus*), let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of faith; 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. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood striving against sin” (Heb. xii. 1-4).

Here is a conflict, associated with a race, and an endurance even “unto blood”. We think of the “agony” and “bloody sweat” of Luke xxii. 44, and are sent back to Hebrews, chapter v., where the conflict and triumph of Gethsemane is used to encourage the believer to “go on unto perfection” (Heb. v. 7-9; vi. 1), remembering that the word “finisher” in Heb. xii. 2 is *teleiotes* “perfecter” and belonging to the same family as “I have finished” (*teleo*). The “crown” of II Tim. iv. and the “joy” and “the seat at the right hand” of Heb. xii. carry the subject forward, while the relation of “perfecting”, “pressing to a goal” and “prize” of Phil. iii. shows how much this theme is interwoven in the epistles of Paul. When we turn to I Cor. ix. 25, where *agonizomai* is translated strive, we are in the atmosphere of the Greek games. “The prize” is “a crown” (I Cor. ix. 24, 25) even as “the prize” in view in Phil. iii. and “the crown” in view in II Tim. iv., are the same.

In no passage where we read of contest, conflict, race, crown or prize is salvation or dispensational position in view. Salvation can neither be won nor lost. Membership of

the body of Christ is not held out as a prize to be won, it is a most serious error to confuse the fight of faith with the gift of grace. Let us avoid it, and bear a clear testimony. Writing to Timothy in the first epistle, Paul said: “Fight the good fight of faith” (I Tim. vi. 12), and the apostle evidently has this aspect of the contest in view in Heb. xii. “the author and finisher of *faith*”, as in II Tim. iv.: “I have fought a good fight . . . . I have kept the faith.” “The faith.” In those two words the apostle summed up the sacred trust which he had so faithfully guarded and fulfilled. “I have finished my course.” When the apostle came to the end of his first ministry and announced to the Ephesian believers that bonds and afflictions awaited him, he then uttered the words with which his last epistle closes:

“But none of these things move me, neither count I my life dear unto myself, *so that I might finish my course with joy*, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God” (Acts xx. 24).

*Dromos*, the word translated “course” means a place where people “run” especially “a race course”. The English reader will recognize the word in such modern adaptations as Hippodrome, Aerodrome, Dromedary and the like. One word used in Heb. vi. 20 appears to have been misunderstood by some commentators, that is, the word “forerunner”. It is highly probable that the reader’s mind reverts to John the Baptist when he sees the word “forerunner”, and there may be some of our readers who would be prepared to affirm that a text could be found where John the Baptist was so named. The image that the word produces in the mind is that of a slave running before his master’s chariot, and with this image and the mission of John the Baptist in mind, we are puzzled by the apparent incongruity of the figure in Heb. vi. 20, “Whither the forerunner is for us entered, even Jesus.”

Classical Greek provides examples of *prodromos* meaning “running forward, in advance, with head-long speed, premature”, “of men sent on before to reconnoiter, scouts”, “of horsemen who ride first, as an advanced guard”, and of *prodrome* “a sally” or “sudden attack”. No such usage is found in Biblical Greek. The two occurrences of the word translated “forerunner” in the LXX version of the O.T. refer to the “firstripe” grapes (Numb. xiii. 20), or to “hasty” fruit before summer (Isa. xxviii. 4).

*Prodromos* “forerunner” means “One who comes to a place whither the rest are to follow”, not “one who runs before another” as did John the Baptist, and with the LXX use before us, “one who is a kind of first fruits, a pledge of the harvest that is to be”. Heb. xii. picks up the theme. We have a race to run (I Cor. ix. 24, 25; Heb. xii. 1), but Christ has run the race before us. He endured, He triumphed, and the exhortation is to look off unto Him the author and perfecter of faith, and with His example to encourage and His grace to enable to run with patience the race set before us.

At the beginning of this section (II Tim. iii. 10 - iv. 8) the apostle refers Timothy to his *agoge* his “manner of life”. At the close, he speaks of his *agon* his “contest”. These words are not only linked by their place in the structure, not only joined by a common root *ago*, but they are vitally associated with the doctrine involved, for the “contest” of the apostle, stood for his whole life’s witness, from the beginning—Antioch, Lystra,

Iconium (Acts xiii.; II Tim. iii. 11); from stoning to shipwreck, from riot to Rome, and leaves him at last, battered, scarred, bearing in his body the marks of the Lord Jesus, but already with joyful anticipation, looking up to where Christ sitteth on the right hand of God, his hope, his crown, his reward.

“That I may win Christ” was his prayer, and the blessed answer is recorded by his own pen in the epistle we are studying.

### **No.39. The Crown of Righteousness (iv. 8). pp. 134 - 139**

We have now arrived at the last member of this great section (II Tim. iii. 10 - iv. 8). It may refresh the reader’s memory if we give the two corresponding members of the structure, the whole of which was set out on page 169, Volume XXXVI.

C | iv. 1. *The Judgment of Quick and Dead at Appearing.*  
g | 1. The Judge.  
h | 1. His Appearing.  
\* \* \* \* \*  
C | iv. 8. *The Judge of Paul and others at Appearing.*  
g | 8. The righteous Judge.  
h | 8. His appearing.

What had Paul, what has any believer, to do with Christ as a “Judge”? The answer depends upon what the word “Judge” signifies. If we think of a Judge sitting in a criminal court, with prisoners before him, who have all been “brought in guilty” (Rom. iii. 19) then blessed be God, the answer is: Neither Paul nor ourselves, nor any believer can have anything to do with or to fear from such a Judge. Sin has been condemned in the Person of the Son of God (Rom. viii. 3) and we are in the glorious position of being able to say: “Who shall lay anything to the charge of God’s elect?” (33), and to have no fear respecting the answer that must be given.

It will profitable for us, not only in connexion with the verse immediately before us (II Tim. iv. 8), but with regard to the teaching of the apostle generally, if we take this opportunity of becoming acquainted with the whole family of words of which *krites* “judge”, is one.

*Krino*, the verb translated “to judge” in II Tim. iv. 1, “judge the quick and the dead”, means primarily, to divide, to separate, to discern, to make a distinction, to come to a decision, and is akin to the Latin *cernere* “to sift” (Cremer). “Not merely sentence of condemnation, but also a decision in any one’s favour” (Dr. Bullinger). The translation “to esteem” one day above another (Rom. xiv. 5), shows that discernment, not condemnation, is the root idea of the word. The word then becomes associated

particularly with judicial decisions “sue thee at law” (Matt. v. 40), and so to the sentence passed “condemned already” (John iii. 18). From this root comes *krisis*, “judgment”, “sentence” (Matt. v. 21; xxiii. 33). The English usage of *crisis*, is not found in the N.T., it is a development with which all students of language will be familiar.

*Krites*, “he who decides”:

“I will be no judge of such matter” as “words, names and your law”, said Gallio to the Jews (Acts xviii. 15).

*Kriterion*, an instrument of *krinein*, a touchstone, and then, a court of justice (James ii. 6). In modern usage criterion is “a canon or standard by which anything is judged”.

*Kritikon*, the discerner, as in Heb. iv. 12.

In modern use, the word critic has fallen from its high place and is often used in a carping, captious sense.

“You know who the critics are? The men who have failed in literature and art” (Disraeli).

Modern depraved usage, however, is no “criterion” for the Bible student.

We do not propose following this root *krino* through all its variations in the N.T., there are twenty-nine altogether, and no student of the Word is really equipped who is not personally acquainted with them all. This part of the reader’s education is, however, not within our province, we have merely traveled so far in order to let the reader see that Paul could speak of the Saviour as a “righteous Judge”, without necessarily referring to the question of salvation or condemnation.

The Umpire at the Greek sports was called *Krites*, and at Athens it was used especially for the judges at poetic contests. It is this aspect of judgment that Paul had in mind when he wrote:

“Henceforth is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only but unto all them also that love His appearing” (II Tim. iv. 8).

“Henceforth”, *loipon*. This word comes from *loipos* “remnant” (Matt. xxii. 6); “the rest” (I Cor. xi. 34), and means “something left over”. The course having been finished there was nothing left but to await the day when the Lord would assess every man’s service and reward those who had “kept the faith”. The word *loipon* is translated “finally” five times in Paul’s epistles. The translation “henceforth” is a link with Heb. x. 13, where the Lord having “finished” the work which He came to do, sat down at the right hand of God, “from henceforth expecting”. The exhortation to run the race with the example of Christ in view which the apostle had given in Heb. xii. 1, 2, he has now fulfilled in his own life and service.

“There is laid up” *apokeimai*. Bloomfield cites Plutarch, Demosthenes, Pindar and Josephus, to support the idea, that:

“Crowns and all sorts of prizes held forth to conquerors were said to be laid up (*apokeisthai*), because they were *set apart* as their due.”

In Colossians Paul had taught that our “life” is hid with Christ in God, and that it is in safe keeping until “the appearing” (Col. iii. 3, 4). This hope, he said was “laid up” (*apokeimai*) in heaven (Col. i. 5). The same blessed security attaches to the crown when once it has been won, it is “laid up” and will be awarded “in that day”. Paul knew that a believer could be “beguiled of his reward” (Col. ii. 18), even as he could not assume that he had “attained” the prize in Phil. iii. 3-14, knowing full well the typical history of his fathers (I Cor. ix. 24 - x. 13), but, once the believer receives the assurance that he has finished his course, then, he need no more fear of failing to receive his reward, than that his life which is hid in Christ with God can ever be forfeited or lost.

“The crown of righteousness.” Paul makes it very clear in all his testimony, that righteousness is unattainable by any works that the flesh can produce. He who was assured that he would receive the crown of “righteousness” said that he had flung aside as so much refuse, all righteousness that may have come to him by his own obedience to the law (Phil. iii. 8-10), and with justification by faith as a solid fact, he entered the running for the prize (Phil. iii. 11-14), which he learned at length was “the crown of righteousness”.

We have demonstrated in earlier volumes, that the epistle we are studying is balanced by the epistle to the Philippians. In both we have the references to “depart” and being “offered”. In both there is the atmosphere of a race, a conflict. Philippians speaks of “pressing toward the mark”, II Timothy says: “I have finished my course”, and “no man is crowned except he strive lawfully”. In II Timothy the reward is that of a “crown”, in Philippians it is that of a “prize”. The apostle when writing to the Corinthians had already indicated that the “prize” he had in view was a “crown”.

It is pitiable to read the attempt of the Commentators to justify the apostle’s exhortation to run and to win, with the doctrine of free grace, and salvation by faith alone. There is no need to attempt a justification, for the apostle is not dealing with salvation but with “going on unto perfection” after that salvation is secure.

In Gen. xv. Abraham is “justified by faith”; in Gen. xvii., he receives the exhortation to “be perfect”; in Rom. iv. Paul treats of Abraham’s initial justification by faith, and James, in his epistle, deals with Abraham’s subsequent justification by works. Paul takes us to Gen. xv. for his basis; James takes us to Gen. xxii., and tells us that the latter “perfected” and “fulfilled” the former.

Writing the epistle to the Hebrews, Paul makes it plain that he has believers in view, for he calls them “Holy brethren, partakers of the heavenly calling”. Yet he brings Israel’s forty years wandering in the wilderness to bear upon their subsequent “going on unto perfection”, and urges them to lay aside every weight and run the race which was set

before them. This same “example”, namely Israel’s failure in the wilderness, is before the apostle when he wrote I Cor. ix. 24 - x. 13.

“Do you not know that in a foot-race the runners all run, but that only one gets the prize? You must run like him, in order to run with certainty. But every competitor in an athletic contest practices abstemiousness in all directions. They indeed do this for the sake of securing a perishable wreath, but we for the sake of securing one that will not perish. That is how I run, not being in any doubt as to my goal. I am a boxer who does not inflict blows on the air, but I hit hard and straight at my own body and lead it off into slavery, lest possibly after I have been a herald to others, I should be rejected (as unworthy of the crown and the prize)” (I Cor. ix. 24-27 Weymouth).

We have, in earlier numbers of this series of studies, referred to the crown and the reign of II Tim. ii., and we will not go over the ground again. We most earnestly beseech every reader to weigh over most carefully the essential difference which the Scripture teaches between assured salvation, “we shall live with Him”, and subsequent prize, and moreover, reject as false, any teaching which would lead one to suppose that membership of the One Body could by any possible means, be a “prize” which any saint or sinner could “win”. To entertain for a moment such a conception is to give a fatal blow to the fullness of unmerited grace which so characterizes our calling, gospel and dispensation.

Why does Paul call the crown which he has won, “the crown of righteousness”?

First let us acquaint ourselves with the usage of *stephanos* “crown”. The only occurrences of *stephanos* in the four gospels, refer to the Saviour’s “crown of thorns”.

Adam at his creation was “crowned with glory and honour” (Heb. ii. 7), and Christ, who, like Adam, was made a little lower than the angels, He too was “crowned with glory and honour for the suffering of death” (Heb. ii. 9).

On two occasions Paul speaks of believers as “his crown”; to the Philippians he wrote:

“Therefore my brethren dearly beloved and longed for, my joy and my crown” (Phil. iv. 1),

and to the Thessalonians he wrote:

“For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?” (I Thess. ii. 19).

Specific crowns are mentioned in the New Testament:

- (1) An incorruptible crown (I Cor. ix. 25).
- (2) A crown of life (James i. 12; Rev. ii. 10).
- (3) A crown of rejoicing (I Thess. ii. 19).
- (4) A crown of glory (I Pet. v. 4).
- (5) A crown of thorns (Matt. xxvii. 29).
- (6) A crown of gold (Rev. iv. 4).
- (7) A crown of twelve stars (Rev. xii. 1).

The O.T. provides us with many instances of the figurative use of a crown. In Job xxxi. 36, Job appears to gather up his rectitude and to declare that in spite of all that may be said against him he would wear it as his crown. The book of Proverbs speaks of a virtuous woman being a crown to her husband, and children's children being the crown of old men. A head of white hair is said to be a crown of glory, if it be found in the way of righteousness.

Crowns were associated with festivals and weddings and the apocrypha speaks of a crown of rosebuds, and a crown of rejoicing: "He that resisteth pleasures crowneth his life" (Ecclus. 19:5). The words of Shakespeare in *Henry VIII*: "No day without a deed to crown it", are suggestive of the meaning of this crown of life, this crown of righteousness. It seems fitting that Paul's crown should be a crown of righteousness, for Paul is the exponent of righteousness in the New Testament.

*Dikaiousune*, "righteousness" receives its fullest exposition in his epistles. The apostle who alone used the glorious words "the just shall live by faith", who fought against any attempt to attain righteousness by works of the law and the flesh, nevertheless urged the believer to adorn the doctrine of God his Saviour, agonized over the believer that his faith might be perfected, that he should go on unto perfection, that his manner of life should correspond with his doctrine, and that his walk should be worthy of his calling. It is fitting therefore that this apostle should look forward to "the crown of righteousness". This crown, the apostle looked to received "at that day". This fact does not *prove* that the apostle Paul did not go straight to glory upon his death, but the analogy of the faith is all in favour of the doctrine which applies equally to rewards as to resurrection itself, namely:

"That they without us should not be made perfect" (Heb. xi. 40).

The saints of the Pentecostal dispensation were taught explicitly that they:

"Which are alive and remain unto the coming of the Lord, shall not go before them which are asleep . . . . the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them" (I Thess. iv. 15-17).

In the manner of reward, the analogy of the O.T. is in favour of the doctrine that Paul, with others, will await that day and not receive a reward before others of the same calling. Caleb and Joshua *earned* the reward of the inheritance, but they *waited* nevertheless the whole forty years of Israel's wandering before they entered into it.

"That day." The apostle had the day of Jesus Christ before him throughout his ministry, and "that day" would not necessarily suffer a change because a new dispensation had come into "this day".

"The day shall declare it" (I Cor. iii. 13).

"The day of the Lord Jesus" (I Cor. v. 5).

"The day of the Lord Jesus" (II Cor. i. 14).

"The day Jesus Christ" (Phil. i. 6).

"The day of Christ" (Phil. i. 10; ii. 16).

In the second epistle to Timothy, the apostle uses the expression “that day” three times:

- A | i. 12. Paul in spite of all opposition knew that the Lord was able to guard that which had been entrusted to the apostle, “until that day”.
- B | i. 18. Paul prayed that Onesiphorus might receive mercy of the Lord in connexion with the service he had rendered unto the apostles, “in that day”.
- A | iv. 8. Paul was at length assured that he would receive from the Lord the crown of righteousness, “at that day”.

Because the apostle was so influenced by “that day” he could remain unmoved by “man’s day” (I Cor. iv. 3, margin), and all who would attain the crown, the prize of our high calling, will have “that day” in mind too. This we are to see most tragically illustrated by Demas, who loved this present day too well.

#### **No.40. The Love of His Appearing (iv. 8). pp. 152 - 155**

Limitations of space compelled us to defer the consideration of the closing words of II Tim. iv. 8 to this article.

Paul had expressed his assurance of victory and of reward. He looked forward to “that day” when the Lord the righteous Judge should give him the crown of righteousness, and then, using a blessed *epanorthosis*\* kindles hope in the heart of the humblest believer by saying:

“And not to me only, but unto all them also that love His appearing.”

[\* - A recalling of what has been said, in order to correct it as by an afterthought, as in Gal. ii. 20, “Yet not I, but Christ liveth in me”.]

The servant who had five talents, was expected to gain five. The servant who had two talents was expected to gain two, and if the servant who had but one talent had only produced another talent, he would have received the “well done, good and faithful servant”, and would have entered into the joy of his Lord (Matt. xxv. 14-23). Without intending that Paul can be fitted into Matthew twenty-five, or that he had five talents and no more, we can see at least that as—

Apostle, Prophet, Evangelist, Pastor, Teacher,

he had much to answer for. To each one of us his more lowly followers:

“Is given grace according to the measure of the gift of Christ” (Eph. iv. 7).

and He Who knows that measure, will not expect us to reach the standard demanded of Paul.

It would be more true to the sense of the original to follow the R.V. here and read “and not only to me”. The apostle does not say that the crown is reserved for those who “suffer”, as he did in II Tim. ii. 12, or for those who “strive lawfully”, nor for those who “are temperate in all things” as he did in I Cor. ix. 24-26, nor for those who “forget the things that are behind” and who “press toward the mark” as he did in Phil. iii., nor for those who stand in all their “completeness” in Christ and are “not beguiled of their reward” as he did in Col. ii., nor for those who fully followed the Lord, as they did in Heb. ii. and iii., he sums up all these qualities and qualifications in one comprehensive expression:

“Those that love His appearing.”

The perfect tense, *egapekosin* should be translated “those that have loved”, meaning that they not only loved in the past, but their love continued right through until the end.

Those who “love” His appearing, will be saved from falling into the position of the evil servant who said “My Lord delayeth His coming” (Matt. xxiv. 48), they will not say to their Lord, like the man who hid the talent “I knew Thee that Thou art an austere man” (Matt. xxv. 24). If the believer really “loves” the appearing of Christ, he will not lose sight of it, and be ensnared by lesser attractions.

The “love” of the Lord’s appearing is placed over against the “love” of Demas, and “the appearing” and “that day” is set over against “this present world”.

“Demas hath forsaken me, *having loved* this present world.”

“His appearing.” The Coming, Revelation, Presence or Appearing of the Lord Jesus Christ is the hope that is set before the believer of each and every calling and dispensation. The kingdom believer awaits the Advent of the King, The Bride awaits the Bridegroom, The Body awaits the Manifestation of the Head. It does not follow, however, that all callings and dispensations will realized their hope at exactly the same time or in the same place.

“His feet shall stand in that day upon the Mount of Olives” (Zech. xiv. 4),

and this will be the consummation of the hope of those who are members of the kingdom upon earth. While the same blessed Person will fulfil Zech. xiv. 4, as He will II Tim. iv. 8, few there are who would teach that the fulfillment of Zechariah’s prophecy and the fulfillment of Paul’s hope synchronize.

This leads us to recognize a most important principle in connexion with the subject of “Hope”. It will be found upon examination, that “Hope” in the Scriptures, when it refers to the Coming of the Lord, is either: the fulfillment of a promise, or the realization of a calling. Consequently, before we can speak with any certainty about the Second coming

of Christ, we must be acquainted with the promises that await fulfillment, and the callings that are yet to find their realization in that day.

Let us note the promises that are awaiting fulfillment and see whether they can possibly relate to the same phase of the Second coming.

“And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night hope to come” (Acts xxvi. 6, 7).

“The Fathers” belong to Israel. “Whose are the fathers” (Rom. ix. 5). “All our fathers were under the cloud . . . . Moses” (I Cor. x. 1). “Moses truly said unto the fathers” (Acts iii. 22).

The Church of the One Body is not looking for the fulfillment of the promises which God made unto “the fathers”. “The Twelve Tribes” limit this promise and hope to the earthly sphere of blessing, and to that phase of the second advent which relates to the earth.

The kingdom, however, had a heavenly section as well as an earthly one. Paul addressed his epistle to the Hebrews as “Holy brethren, partakers of the heavenly calling” (Heb. iii. 1), and Abraham who received the earthly inheritance as an unconditional gift, is represented as reaching out after “a better country, that is a heavenly” (Heb. xi. 16). This better and heavenly section of the kingdom is focused in the New Jerusalem, “the heavenly Jerusalem” (Heb. xii. 22), which was the “Mother” of the believers at Galatia, who, though Gentiles by nature, were Abraham’s seed and heirs according to the promise (Gal. iii. 29; iv. 26). Here therefore is another set of promises with their corresponding hope and these will not be fulfilled on the earth, or when the Lord stands upon the mount of Olives, these will be fulfilled when the saints meet the Lord in the air. The early epistles of Paul, Galatians, I and II Thessalonians, Hebrews, I and II Corinthians and Romans, belong to this calling and company.

Galatians is linked with Hebrews by Jerusalem which is above, and Romans and Galatians are vitally joined by the common fatherhood of Abraham. I Thess. iv. belongs to this group and must be taken as expressing the hope of the church during the Acts of the Apostles. II Thess. ii., shows that this hope would not be entered or realized until the days when the Beast and False Prophet of Rev. xiii. are upon the scene.

This heavenly aspect of the hope, however, is not the blessed hope of the Church of the Mystery. This company is unrelated to any promises made unto Abraham or the fathers, neither is it related with the heavenly Jerusalem.

“The one hope of the calling” of the Church of the Mystery must harmonize with that calling. This calling antedates all promises that are discoverable in the Old Testament. It goes back to a period before the overthrow of the world, it is a holy calling made in Christ before age times (Eph. i. 3-5, 18; iv. 4; II Tim. i. 9). Its sphere of blessing is

neither the earth nor the New Jerusalem, it is “where Christ sits at the right hand of God”, and it is “there” its hope will be realized.

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on earth. For ye died, and your life is hid with Christ in God. When Christ Who is our life shall be made manifest, then shall ye also be made manifest with Him in glory” (Col. iii. 1-4).

In his earlier epistles, Paul used distinctive words to express the character of the Second coming of Christ.

*Parousia*. A word indicating “personal presence” and used in Matt. xxiv. and in the epistles of James, Peter and John, as well as in Paul’s epistles to the Corinthians and Thessalonians. This word, however, is never used of the coming of Christ by Paul after Acts xxviii.

*Apokalupsis*, “revelation” or “unveiling”. This word is used of the second coming by Paul in Corinthians and Thessalonians, by Peter, and by John in the Revelation, but it is never used by Paul of the coming of Christ after Acts xxviii. In place of these two words, the apostle uses *phaneroo* and *epiphaneia* to express the special aspect of the coming of the Lord for the Church of the Mystery.

*Phaneroo*, “to appear”, “make manifest” in connexion with hope is used in Col. iii. 4 which we have quoted in full above; and *epiphaneia*, appearing or manifestation, occurs as follows:

“The *appearing* of our Lord Jesus Christ” (I Tim. vi. 14).

“At His *appearing* and kingdom” (II Tim. iv. 1).

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

“The glorious *appearing* of the great God and our Saviour Jesus Christ” (Titus ii. 13).

In I Cor. xv. 23, the apostle has said of the resurrection and the second coming “every man in his own order”. This principle underlies what we have endeavoured to show in the choice of distinctive words, and in the association of different phases of hope with different callings.

The calling of the Church of the Mystery is unique and its hope must partake of the same unique character. The sphere of blessing is unique, “in heavenly places”, “where Christ sitteth on the right hand of God”. The realization of its hope must therefore be associated with that selfsame sphere of blessing where faith has already placed it. Those who love His appearing, are those who are looking for that blessed hope, the hope that will see them manifested with Christ in glory. After this manifestation has been accomplished, the Lord will descend from heaven, and the hope of the Church of the Acts period will be realized, they will meet the Lord “in the air”, then His feet will stand upon the Mount of Olives and the hope of the earthly Kingdom will be realized.

The reader will find, in *The Berean Expositor*, Volume XXVI, p.178, a chart illustrating these three features of the Second coming which we commend, and in Volume XXV, p.8, there is a chart illustrating the association of the Acts and the early epistles of Paul, with the hope of Israel, and on page 65 of the same volume, is a chart illustrating the three spheres of blessing with which the three phases of the Second coming are associated.

If we “love” His appearing, it will make us more concerned, not less concerned, with every detail of that blessed event. No one who was expecting the return of a loved one, would be indifferent to the question of how, when and where to meet him, and love will not be dimmed by weighing the differences between *parousia* and *epiphaneia*, it will rather be quickened as it perceives in their discriminate use, indications of a loving guidance, which will enable them indeed to live . . . . looking . . . . (Titus ii. 13).

**No.41. Paul’s longing for Timothy, and the forsaking of Demas,  
with structure of the Section, (iv. 9 - 22).  
pp. 196 - 200**

What a perfectly “natural” man, the beloved saint of God must have been! Without hesitation, without apology, without the remotest suspicion of what is called “side”, he steps from the heights of glory, and the prospect of a crown, to the immediate needs of himself as a poor solitary prisoner, dreading the cold of winter and the awful loneliness of desertion. Men of a lower calibre would have hesitated to mingle such high and holy things with such temporal and sordid elements; but Paul had not so learned Christ. He could step from the exhortation to put on the whole armour of God, the contemplation of conflict with spiritual foes, and the high dignity of being an Ambassador for the mystery, to the homely and personal interchange of “news”, “my affairs and how I do” (Eph. vi. 10-22).

Paul saw no incongruity in speaking in the same context of “elect angels” and Timothy’s weak “stomach” (I Tim. v. 21-23). We remember hearing some time ago that a missionary in foreign parts was thrilled to receive the homely news, that her mother in England had at last purchased a new hearth brush! To the superficial, to those who have to keep up a spiritual appearance, such an idea would be met with a frown, but we can readily believe that in Paul, this lady missionary would have found a boon companion in her loneliness. Let us “put on” the new man by all means, but let us avoid like the poison it is that “putting on” of spiritual airs and graces which are but the acknowledgment of emptiness within.

So, without a transition, Paul steps from II Tim. iv. 8 with the crown and its glory, to the urgent need of Timothy’s presence and care before winter, and this closing section is bounded by his insistence “Do thy diligence to come” (II Tim. iv. 9, 21).

## Paul and his Message Forsaken (II Tim. iv. 9 - 22).

- A | 9. Diligence. Come. *Spoudason. Elthein.*
- B1 | 10. Desertion and Absences. |  
Demas, Thessalonica.  
Crescens, Galatia.  
Titus, Dalmatia.
- C1 | 11-13. Helpers and Helps. |  
Luke. Mark. Tychicus.  
Carpus (cloke, books and parchments).
- C2 | 14-18. Opposition and Help. |  
Alexander. evil, *kaka.*  
No one stood with me, *sumparaginomai.*  
The Lord stood with me, *parestano.*  
Deliverance. evil, *poneros.*
- B2 | 19, 20. Salutation and Absences. |  
Prisca, Aquila, House of Onesiphorus.  
Erastus, Corinth.  
Trophimus, Miletum.
- A | 21. Diligence. Come. *Spoudason. Elthein.*
- B3 | 21. Salutation and Brethren. |  
Eubulus, Pudens, Linus and Claudia.  
All the brethren.
- C3 | 22. THE Helper. The Grace of our Lord Jesus Christ.

By the time we reached this section in our book “The Testimony of the Lord’s Prisoner” our available space was well nigh filled, and we contended ourselves with a very formal presentation of the structure of this closing section. As we are not limited to one or more articles in the present series, we have felt it incumbent upon us to turn to the passage afresh and to recast the analysis in more useful form.

The section opens with a call to Timothy to exercise diligence in coming to the apostle, and almost at the close this note is struck again. The remainder of the section is a series of alternations between Desertion and Fellowship, Absentees and Close friendship, Oppositions and Divine Help, and with the prayer for Divine help the section closes.

“Do thy diligence.” *spoudazo.* The word means to act with expedition and haste. We must however exclude the secondary and degenerate meaning of “haste” from the word, for “Raw haste is half sister to Delay”.

*Speudo* from which *spoudazo* and *spoude* are derived is translated “haste” in its six occurrences in the N.T. (Luke ii. 16; xix. 5, 6; Acts xx. 16; xxii. 18; II Pet. iii. 12). In no case however is there the idea of precipitous haste, flurry or fluster; rather does the haste proceed in five cases out of the six from eagerness to attain.

From this conception of eagerness comes the idea of diligence, in which no time will be wasted in the pursuit of the goal. The word has already met us in II Timothy, namely

in that important exhortation II Tim. ii. 15, where it is translated “study”. The same word is translated “endeavour” in Eph. iv. 3; “be forward” (Gal. ii. 10) and “labour” (Heb. iv. 11). *Spoude* besides being translated “diligence” is rendered “haste”, “business”, “care”, “carefulness”, “earnest care” and “forwardness”. Paul had prepared Timothy for this call, by reminding him, at the commencement of the letter, of the earnestness manifested by Onesiphorus, who,

“When he was in Rome, he sought me out very diligently, and found me” (II Tim. i. 17),

which remark contains the suggestion that Onesiphorus could have found many excuses for not being able to find Paul if he had been so minded. If Onesiphorus could use such diligence, then surely his own son in the faith would not fail him.

“Do thy diligence to come to me *shortly*” (II Tim. iv. 9).

“Do thy diligence to come before *winter*” (II Tim. iv. 21).

We must not think that because Paul wrote these words from Rome, or that because Timothy was even further south than that latitude, the winter was not formidable. Its very name in the Greek speaks otherwise. *Cheimon*, is connected with *cheimazomai*, “to be tossed with a tempest” (Acts xxvii. 18), an experience which the apostle could never forget. *Cheimon* is translated “foul weather” (Matt. xvi. 3) and “tempest” (Acts xxvii. 20), and the prayer “that your flight be not in the winter” (Matt. xxiv. 20) reveals the serious problem that travel in the winter implied. For this reason the apostle asked Timothy to bring with him “the cloke” which he had left at Troas (II Tim. iv. 13). *Phailone*, this cloak was a cloak with long sleeves and reaching to the feet, designed specially for winter use. Some authorities lean to the idea that Paul was referring to a parchment valise or portmanteau and read *phelone* here instead of *phailone*, a valise in which his books were kept; but as Alford remarks:

“It would be unnatural, in case a bag of books had been left behind, to ask a friend to bring the bag, *also the books* and especially the parchments.”

It is, however, a bad argument to bring forward the fact that the Jews had a word of similar spelling for a cloak, for they used exactly the same word for the linen with which they wrapped round the scroll of the law, so that that argument cuts both ways. If the meaning “cloak” is retained, there is a parallel with the closing days of William Tyndale that is suggestive. Writing from his damp prison in Vilvorde in the winter that preceded his martyrdom he asked “for the Lord Jesus sake”, for a warmer cap, something with which to patch his leggings, a woolen shirt, and above all his Hebrew Bible, Grammar and Dictionary.

What the “books” and especially “the parchments” were we do not know.

“Poor inventory of a saint’s possession! not worth a hundredth part of what a buffoon would get for one jest in Cæsar’s palace, or an acrobat for a feat in the amphitheatre . . . If he has the cloak to keep him warm, and the book and parchments to teach and encourage him, and Mark to help him in various ways, and if, above all, Timothy will come himself, then life will have shed on him its last rays of sunshine; and in lesser things as well as in all greater, he will wait with thankfulness, even with exultation, the pouring out in

libation of those last few drops of his heart's blood, of which the rich full stream has for these long years been flowing forth upon God's altar in willing sacrifice" (Farrar).

We must now give some attention to the list of names that the apostle, in spite of his cares and condition, remembered and wrote.

The first is *Demas*. This man is mentioned in Colossians and in Philemon:

"Luke, the beloved physician and Demas, greet you" (Col. iv. 14).

"Marcus, Aristarchus, Demas, Lucas, my fellow labourers" (Philemon 24).

These epistles to the Colossians and to Philemon, are related. Onesimus was a Colossian (iv. 9), and Philemon was his master, and to both the Church at Colosse and Philemon, Demas sends greetings. In the salutation sent to Philemon Demas is mentioned before Luke. When we read the list of names in the fourth chapter of Colossians, and arrive at the words "and Demas", we are conscious of something strange.

Tychicus is first mentioned, and he is called:

"A beloved brother, and a faithful minister and a fellow servant in the Lord" (Col. iv. 7).

Yet all that Paul says is "and Demas", not "brother", "minister", nor "fellow". The omission in any book or letter would be striking, but in an epistle of Paul it is ominous.

Onesimus is described as "a faithful and beloved brother" (9).

Aristarchus, is "my fellow prisoner" (10).

Marcus is "sister's son to Barnabas . . . . receive him" (10).

Jesus, called Justus is a "fellow worker" and a "comfort" as were all those previously mentioned (11).

Epaphras is a fervent labourer (12).

Luke is "the beloved physician" (14).

Nymphas is marked off as having "the church" in his house, and Archippus is exhorted to fulfil his ministry (15, 17).

No name is mentioned in this list, without some note of recognition, of commendation, of grateful remembrance. Moreover, it is evident that Paul did not scatter his praise without thought and reason. He is lavish in his praise of Tychicus, he is moderate in his praise of Marcus and Justus, and the very fact that he appears concerned to render all their due, makes the unqualified words "and Demas" stand out all the more. Paul evidently perceived that Demas' loyalty was being undermined. However Demas may eventually betray Paul, Paul will not betray Demas. He cannot and will not, however, indulge in fulsome flattery, no man was less likely to use words of mere conventional praise than the apostle. The breaking point with Demas appears to have been the re-arrest of Paul, and the extreme danger in which any "christian" then stood, but the fact that Demas broke under the strain is revealed in the fact that rottenness had crept into his fibre.

"Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica" (II Tim. iv. 10).

“Forsaken” *egkatalaipo*, a word for ever sacred by the Saviour’s cry on the cross (Matt. xxvii. 46, its first occurrence), exceedingly precious by reason of the promise:

“I will never leave thee nor *forsake* thee” (Heb. xiii. 5),

and solemn in its suggestiveness in its last occurrence “All men forsook me” (II Tim. iv. 16), where Paul shared one aspect of his Saviour’s rejection, the forsaking of man, but was for ever spared the bitterness of being forsaken by his God. “Persecuted, but not forsaken” (II Cor. iv. 9), is a summary of his life (II Tim. iii. 12; iv. 17).

There is an intensity about this word that should not be missed. *Leipo* means simply “to leave”, a meaning found in profane Greek but not in the N.T. where it has the sense of “lacking”, “wanting” or “destitution”.

*Katalaipo*, a more intensive form, has the meaning “to leave” in the N.T. (Matt. iv. 13; Titus i. 5).

*Egkatalaipo* however, “To leave in” means to desert.

“This word is particularly *emphatical*. *Katalaipo* is to leave, forsake; but this is more: it is *to forsake* a person *in* distress, *to leave him plunged* in the deep mire” (Leigh).

And so Paul, encouraged as he was by the presence of the Lord and of His deliverance (II Tim. iv. 17, 18), nevertheless longed to see the face of his son Timothy, if only for the briefest moment. This is evident by the connective “for”.

“Do thy diligence to come shortly unto me (no reference yet to cloke, books or parchment, no reference yet to the advent of winter) FOR, Demas hath forsaken me, . . . . only Luke is with me.”

**No.42. MISSING**

**No.43. Desertion and Deliverance.**  
**Paul before Nero (iv. 14 - 18).**  
**pp. 235 - 239**

The apostle mentions Demas and his betrayal, only to follow it with the name of Luke and the fragrance of his loyalty. We now come to the mention of an active enemy, Alexander, only to find it followed by most glorious recognition of the Lord's sustaining and delivering grace.

“Alexander the coppersmith did me much evil, the Lord reward him according to his works: of whom be thou ware also, for he hath greatly withstood our words. 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, and strengthened me: that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom, to Whom be glory for ever and ever. Amen.”

“Alexander the coppersmith.” Was this the same man as is named in I Tim. i. 20? Is he the same as the Jew who was put forward to speak at the riot at Ephesus in Acts xix. 33? Who can say? We can but examine the passages, hear what they say and seek to arrive at a conclusion that will not strain the testimony of any passage.

The Alexander mentioned in I Tim. i. 20, was evidently a Christian, for he is said to be among those who having put away “faith and a good conscience” were making shipwreck of the faith, and together with Hymenæus had been handed over to Satan that they may learn not to blaspheme. The Alexander of II Tim. iv. did much evil to the apostle. Did the apostle mean that Alexander had gone to Rome and had witnessed against him there? Not necessarily. The statement concerning Alexander is complete in itself, and the statement concerning the apostle's defence follows as a connected, but separate event. Alexander is said to have “greatly withstood” Paul's “words”. This seems to refer to opposition to the preaching and teaching of Paul, rather than damaging evidence against Paul before Nero. There is every probability that Hymenæus and the Alexander of both I and II Timothy are the same individual, and the added title “the coppersmith”, does suggest that he might also be the Jew, Alexander, who was put forward to disassociate the Jewish fraternity at Ephesus, from the “heresy” preached by Paul, for even though Alexander were a believer, he would still have been a “Jew”, and the Jewish Christian were often very bitter against their Gentile brethren, and wished to avoid the too common lot of being made a scapegoat for others' offences. The evidence is not sufficient for anyone to-day to dogmatize, we can only say that there is the possibility that Alexander of Acts xix., I Tim. i. and II Tim. iv. were one and the same person and leave the matter there.

The identity of Alexander is too remote from our present time to be of great interest *to us*, but it is of intense interest to *Alexander*. There will be no mistake when those who bear the name of Alexander (even though numbers of them had been coppersmith), stand

before the judgment seat of Christ. Paul has made it clear in his early and in his later epistles, that there will be an assessment of service associated with reward and forfeiture for all believers (I Cor. iii. 12, 15; II Cor. v. 10; Rom. xiv. 10; and Col. iii. 22-25).

The received text uses the optative *apodoe*, “may the Lord reward him according to his works”, here and the revised texts read the future *apodosei*, “The Lord will reward”. While we cannot decide concerning the question as to which is the true reading here, it is obvious that many would wish to alter the optative to the future, but it is inconceivable—if the future had originally been written—why anyone should alter back to the harder reading. Whichever may prove to be the true reading, the sense and purpose remains unaltered. If the apostle had taught, as we have seen that he did, that every believer must stand before the judgment seat of Christ, if in this very chapter he has spoken of reward, using the very same verb:

“The crown of righteousness, which the Lord the righteous judge shall give (*apodosei*) me at that day and not to me only” (II Tim. iv. 8),

shall he not with equal intensity speak of the just settlement of evil. Could the apostle calmly see his life’s work attacked, knowing the sacredness of the trust committed to him, without being glad that, though it was not within the province of any believer to execute vengeance upon another, yet the Lord Who was able to keep that which had been entrusted, would most certainly deal with those who had opposed the truth. Such not only made shipwreck of their own faith and of others, but were destined to suffer loss, and even though saved, to be saved so as by fire.

Where the apostle does intervene, and express his own mind, is in the verse that follows:

“I pray God that it may not be laid to their charge” (II Tim. iv. 16).

Here, he followed the blessed example of the Lord Himself, who prayed for those who had delivered Him up saying: “Father, forgive them, for they know not what they do.”

“At my first answer no man stood with me.” Paul here refers to his trial. He had appealed unto Cæsar and, theoretically, none but Nero could be his judge. While the ancient law was still nominally recognized, it was set aside continually in daily practice. Paul was probably heard in the first instance by the City Prefect. There he had stood, humanly speaking, alone. So bitter was the hatred which now had grown, against “Christians” that no man dared to appear either as his friend or to plead his cause. In the ordinary course he would have had no difficulty in procuring the services of an advocate, or of a procurator.

“and it was the custom, both in the Greek and the Roman courts of justice, to allow the friends of the accused to intercede for him” (Conybeare & Howson).

Paul stood his trial alone. Yet, not alone, for the Lord never forsook him but stood by and strengthened him. The expression “first answer” or “defence” is explained by a note

in Suetonius, where we learn that it was the practice of Nero to hear and decide each branch of the accusation separately.

“Amongst the Romans, as amongst ourselves, the indictment consisted of several counts, which were heard seriatim” (Lewin).

Who was “the lion” from whose mouth Paul had been delivered at this first hearing? It might refer to Satan (I Pet. v. 8) but that is unlikely, the figure being foreign to Paul’s usual description of Satan and his antagonism. It might have been a reference to Nero himself, and Paul, student as he was of the apocryphal writings of his people would know the text in the Megillah where Esther cried to Ahaseurus “save me from the lion’s mouth”, but there is every reason to justify us taking the statement literally.

“Nero had been intensely anxious to fix on the innocent Christians the stigma of that horrible conflagration, of which he himself had been dangerously suspected, and the mere suspicion of which, until averted into another channel, had gone far to shake even his imperial power. And now the greatest of the Christians—the very *coryphaeus* of the hated sect—stood chained before him. He to whom popularity, forfeited in part by his enormous crimes, had become a matter of supreme importance, saw how cheaply it could be won by sacrificing a sick, deserted, aged and fettered prisoner, for whom no living soul would speak a word, and who was evidently regarded with intense hatred by Gentiles from Asia, and by a dense rabble of the city, and by Jews from every quarter of the world” (Farrar).

“Notwithstanding”, said Paul, “the Lord stood with me”. *Paristemi* “stand beside”, was used by the Saviour, in His hour of trial, when He said:

“Thinkest thou that I cannot now pray to My Father, and He *shall presently give Me* more than twelve legions of angels?” (Matt. xxvi. 53).

We have met the word earlier in this epistle for in the exhortation “Study to shew thy self approved unto God” (II Tim. ii. 15), the word translated “shew” is *paristemi*. This twofold use is full of teaching and encouragement. Paul found it to be true, he assured Timothy that it would be true for him, and we are sure that it has been, and will yet be true for countless more. In effect Paul teaches us by this double reference that if we but “stand beside” God “approved” and make it our endeavour so to do, we can rest assured that He will “stand beside” us in our hour of trial.

*Endunamo* “to enstrengthen”, is a word used only of or by Paul. Once again we turn back to the second chapter, to find the only other reference in this epistle. To Timothy, Paul had said:

“Thou therefore, my son, be strong in the grace that is in Christ Jesus” (II Tim. ii. 1),

and here, in his hour of need, Paul testifies to the faithfulness of the Lord Who not only stood by but strengthened him.

“Sick, deserted, aged, fettered”—so Nero beheld him with the outward eye—but Paul was clad from top to toe in the whole armour of God, for the exhortation in Eph. vi. to put on the whole armour of God, is introduced by the same word “be strong” (vi. 10).

When a man of Paul's sensibility had suffered imprisonment for two years at Cæsarea, and then another two at Rome, the most natural thing would be for him to ask his friends to pray earnestly for his release. Yet, when, in Col. iv. he does ask prayer for "an open door", it is not that he may walk out of prison a free man, but that the Word may be freely preached, whether he be bound or free (Col. iv. 3, 4). So here in his extreme peril, the apostle does not say: "Notwithstanding, the Lord stood with me, and strengthened me so that I escaped the dreadful punishment that awaited any one convicted of setting fire to Rome". No, his uppermost thought is the opportunity granted by this deliverance for the completion of work among the Gentiles that had been entrusted to him.

"That by me the preaching might be fully known, and that all the Gentiles might hear, and (then in its right place he adds) I was delivered out of the mouth of the lion" (II Tim. iv. 17).

Preaching first. Mission to Gentiles first, deliverance from the lion second. Such was Paul. His supreme desire was "to finish" his course with joy, and it was abundantly granted.

"Fully known" is *plerophoreo* a word generally bearing the meaning "fully persuade" or "full assurance". The word however is made up of *pleres* "full" and *phero* "to carry", and its primitive meaning comes to the fore in the two references which we find in II Timothy. "Make full proof of thy ministry" (II Tim. iv. 5). So, Alford's rendering of verse 17, "might be delivered in full measure", is warranted.

"That all the Gentiles might hear." What are we to understand by this statement. Even though Rome was the metropolis of the world, only a small percentage of "all the Gentiles" then living would ever enter its walls, and a smaller percentage still would hear of the trial of this lonely prisoner. Paul cannot be speaking numerically. He was however "the apostle of the Gentiles" (Rom. xi. 13); and his apostleship, whether the "gospel" of chapter one or the "mystery" of chapter sixteen, was directed to "all nations" (Rom. i. 5; xvi. 26). Under the Abrahamic covenant, which Paul ministered until Israel were set aside in Acts xxviii., the blessing of "all nations" was equivalent to the message of justification by faith (Gal. iii. 8-14), and after the dispensational boundary of Acts xxviii., when Paul became the prisoner of Jesus Christ, it was "for you Gentiles" (Eph. iii. 1), and in that chapter of Ephesians, the apostle makes it clear that it was through him that "all" must be enlightened as to the Mystery, if ever they were to see it. In both epistles to Timothy the apostle emphasized his ministry to the Gentiles (I Tim. ii. 7; II Tim. i. 11) and now, with his course ended, he can review the past, and can see that he has been sustained up to that point, when everything necessary to ensure that all the Gentiles would hear, had been accomplished. This would include a geographical survey, from Jerusalem to Rome, a satisfaction that even though his projected visit to Spain may never be accomplished, yet that some faithful minister was already equipped for that work. Men of God had been sent to the various outposts—Tychicus to stand in the breach at Ephesus, Titus to carry the work forward in Dalmatia. His epistles which bore the stamp of Divine inspiration were now completed, and these, under the Lord's care, would accomplish more than any personal witness of Paul could

hope to reach. And so, with a consciousness that his work was done, and that nothing had been omitted that was necessary to its persistence, the apostle laid down his pen, his armour and himself, saying:

“And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom; to Whom be glory for ever and ever. Amen” (II Tim. iv. 18).

## Truth in the Balance.

### No.12. The Testimony of the Types. pp. 157 - 160

Among the fruitful studies of Scripture, the study of the types, with their corresponding antitypes must be given a place in any series that looks at truth in the balance. The word *tupos* has passed into our language, and means something that is symbolized or figured. The Greek word is derived from *tupto* "I strike or beat" and *tupos* means, first "a blow", as *tupis* means "a hammer", then the mark or impression produced by the blow or the impression of a seal, the stamp of a coin, the trace of a footprint, and so a form, figure, image, pattern, model, example, emblem or type. So antitype, *antitupos*, meant originally in classical Greek something that repelled or hit back, *tupos antitupos* meant the "blow against blow" of the hammer and the anvil, and so the word came to mean a copy, an impression, or the thing prefigured by the type. The O.T. abounds with types. Not only are there such obvious types as the Passover Lamb, but there are typical men, like Adam or Joseph, and typical events like the Flood and the Six days Creation. We are told in I Cor. x. 6 and 11, that the wilderness wanderings of Israel, with their murmurings and experiences "happened unto them for ensamples" (I Cor. x. 11). Both "ensample" and "example" are used in this chapter to translate the Greek word *tupos*. Ensample is obsolete, example is from *ex+emere* to take out, exempt, and means "something taken out, a sample". This, however, is only part of the intention of *tupos*, for *tupos* is not only an example, it is a figure which demands an antitype to make its purpose complete.

We are told, positively in the N.T. that the following were types. Adam, "who is the *figure* of Him that was to come" (Rom. v. 14). The teaching of I Cor. xv. concerning the first and the last Adam is fundamental. It involves the Headship of Christ, His resurrection and the deliverance of His people, His future domain when all things shall be put under His feet, all of which find their anticipatory type in the creation, position and expressed intention at the creation of Adam. Peter uses the Ark and its deliverance from the waters of the flood as a figure of salvation when writing to the dispersion, saying:

"The like figure whereunto even baptism doth also now save us" (I Pet. iii. 21).

This passage literally rendered reads:

"Which (i.e. water; the relative, being neuter, can only refer to the word 'water') being antitypical (Gk. *antitupos*)" ("Companion Bible").

The apostle, writing to the Hebrews concerning the tabernacle and its antitype heaven, says:

"For Christ is not entered into the holy places made with hands, which are the figures (antitypes) of the true, but into heaven itself, now to appear in the presence of God for us" (Heb. ix. 24).

In Heb. ix. 9 another word is translated “figure”, namely, *parabole*, parable or continued simile:

“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: the Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure (*parabole*) for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks and divers washings (*baptismos*), and carnal ordinances, imposed on them until the time of reformation” (Heb. ix. 7-10).

This passage is followed immediately by the balancing revelation concerning Christ. It is so important and so illustrative of the method we are here pursuing that we continue our quotation, in order that this “parable” with its truth in the balance may be seen:

“But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building (*ktisis*, creation); neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God” (Heb. ix. 11-14).

Here we have on the balance, the holiest of all that belonged to this creation, and the Holiest of All, which being heaven itself, belonged to the spiritual realm. The earthly high priest needed to offer to himself, whereas the heavenly High Priest was “holy, undefiled, and separate from sinners”, and needed not to offer for Himself as the earthly types did, neither did He need to offer “daily”.

“For this He did *once*, when He offered up Himself” (Heb. vii. 26, 27).

He needed not the blood of others (ix. 25), He offered “His own blood” (ix. 12). He was a high priest of good things to come of which the “law” was but a ‘shadow’ (x. 1). The typical offerings never touched the conscience; the one offering of Christ did. So the parallel advances, and so the Lord instructs us in this most precious truth.

If we are to spend as much time in examining every type, this series will grow beyond reasonable dimensions, although it is possible, we may have to return to this fruitful theme when dealing with the types alone. Here we are rather considering many and varied examples of truth in the balance of which the types are but one important instance.

Let us consider some of the outstanding types in the Scripture, being guided in our selection by the writers of the N.T. Firstly, let us tabulate a few typical men.

*Adam*, we have already seen was a “figure” of Him that was to come (Rom. v. 14) and the references to Adam in I Cor. xv. must be added.

*Cain* provides John with a type of the children of the devil, and the world's hatred (I John iii. 9-13).

*Abel's* offering provides a type of the blood of Christ, which speaketh better things than the blood of Abel (Heb. xii. 24).

*Noah*, the Ark, the flood, the number of those saved, the character of the times, and the angelic sin and fall associated with the days of Noah are referred to as typical (Matt. xxiv. 37; I Pet. iii. 20; II Pet. ii. 5).

*Melchisedec*, who appears in the record of Scripture, having neither pedigree nor term set to the length of his priesthood; without any record of his birth or death; yet remarkably great by the fact that Abraham made an offering to him of a tithe of the spoils and received in return his blessing; all these items are gathered up in Heb. v.-vii. to show by the type, the infinitely greater Priesthood of Christ.

*Joseph*. The life of Joseph is marvelously full as a type of Christ. Beloved by his father, sent to his brethren who hated him, sold by Judah (Judas in the N.T.) for silver, lost to sight for years, imprisoned for a crime he did not commit, between two other prisoners, one of whom was restored and one hanged, like the two malefactors, finally the instrument of deliverance to his brethren, who repented and acknowledged their sin, and especially indicated by Stephen in his speech as a type of the Lord Who, like Joseph, "the second time" will be acknowledged by His brethren.

From typical men, we may turn to typical observances, with which the religion of Israel was replete.

*The Passover*. "Christ our Passover sacrificed for us" (I Cor. v. 7).

*The Leaven*. "Purge out therefore the old leaven, that ye may be a new lump, even as ye are unleavened" (I Cor. v. 7).

*The Firstfruits*. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. xv. 20).

*Pentecost*. "When the day of Pentecost was fully come" (Acts ii. 1).  
"This is that which was spoken by the prophet Joel" (Acts ii. 16).

*Tabernacles*. "The last day, the great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto Me" (John vii. 7).

*The "End" of the age*. The *Sunteleia* (used in Matt. xiii. 39, 40, 49; xxiv. 3; xxviii. 20 and Heb. ix. 26), the word used was the title given to the third feast of the year, "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. 14-16).

The experiences of Israel in the wilderness, we have already seen were "examples", and we tabulate a few:

*The Manna.* “Your fathers did eat manna in the wilderness and are dead . . . . I am the living bread which came down from heaven” (John vi. 49-51).

*The Rock.* “They drank of that spiritual Rock that followed them, and that Rock was Christ” (I Cor. x. 4).

*The Brazen Serpent.* “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up” (John iii. 14).

Here we must stop. We have gathered enough to illustrate the importance of observing the testimony of the types of Scriptures as part of the wider principle which is implied by the title of this series, namely, “Truth in the Balance”.