The Berean Expositor.

Acts xvii. 10, 11.

A MONTHLY MAGAZINE

DEVOTED TO THE EXPOSITION OF

THE SCRIPTURES OF TRUTH.

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

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Dear Fellow-Members,

Another year of "grace sufficient" brings us to the close of 1928, and to the completion of Vol. XVIII. The first number of *The Berean Expositor* was issued in February, 1909, so that the present Volume marks, practically, the completion of twenty years witness. While fuller light and much detail has been given us during this period, an examination of the first Volume will show that the main dispensational position for which the magazine stands was there made known, and has not been departed from.

So far as we are aware, *The Berean Expositor* is the only journal published that holds, without reserve, to the absolutely unique character of the "dispensation of the mystery," leaving water baptism, the Lord's supper, the body and gifts of 1 Cor. xii., and the hope of 1 Thess. iv. to that economy dominated by the "hope of Israel" (Acts xxviii. 20).

This attitude has naturally lost us friends, support, and opportunities for witness, and this calls for whole-hearted fellowship from those who by grace have perceived "what is the hope" of their calling.

Yours for the glory of His name,

Charles H Welch.

Fredk. P. Brininger.

December, 1928.

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The Mystery.

Its meaning, message and ministry.

No. 1.

Preparatory Studies.

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

With these words the witness of *The Berean Expositor* opened in February, 1909, when we believed the time had come for the truth of the mystery to be lifted out of the accumulation of tradition that had for so long beclouded the issues, and dimmed the glory of the ascended Christ, which glory is the very pith and marrow of this theme. It is now January, 1928, and nineteen years of conflict, testimony and yet inward peace have but given strength to our convictions, clearness to our witness, and an added joy to our faith.

We propose in this series of articles to take up the teaching of Scripture concerning the mystery, so that new readers may be placed upon the same footing as older readers, and be able to appreciate to the full what their blessings are, and

what is the hope of their calling. To many, the seventeen bound volumes of *The Berean Expositor* are a library of scriptural research and guidance on these particular lines, and as we proceed we shall feel no hesitation in drawing the attention of the reader to any article that has appeared in earlier issues that may deal more fully with the subject in hand.

The mystery. Its meaning.

The word "mystery" is a Greek word left untranslated, and simply brought over bodily into the English language. The Greek spelling is *musterion*, and the change of the "u" into the English "y" follows a very general rule, for example, the Greek *hupokrites* becomes the English *hypocrite*, and the Greek *hudor* becomes the English *hydro*. The word "mystery" has been so long in the English tongue that it has become changed with the growth of language and the modification of ideas, the meaning of the word as used in Scripture being departed from. To-day the word means something obscure, unintelligible, occult, in other words "mysterious." The Lord's people are therefore repelled by the word, they suspect some mystic cult, something weird or uncanny, and therefore it is necessary to bring the word back to its original scriptural meaning.

No one suspects any black magic when they read in an apprentice's indentures of "the art and mystery" of a trade or business—it simply resolves itself into a "trade secret" that is revealed to the "initiated," and in that simple retention of the word we have the scriptural meaning of the term. A mystery is a secret, unknown and unknowable to any except those who have been initiated, but it has nothing weird, mysterious or mystic in any sense whatever in connection with it. Behind the Greek word most probably lies the Hebrew *mistar* = secret place (Psa. x. 8; Isa. xlv. 3, etc.), but the nearer Greek derivation is from *mueo* = to instruct (Phil. iv. 12), which word is from *muo* = to shut, namely, the mouth, and appears in combination with *kata* in Matt. xiii. 15, "They have *closed* their eyes," a very pointed passage when seen in its close connection with the mysteries of the kingdom of heaven in that same chapter.

There is another near relative of *musterion* that is used by the apostle, and that is *muthos*, translated "fable," our English word "myth." In 2 Tim. iv. 4 Paul says, "They shall *turn away* their ears from the truth, and shall be turned unto *myths*," which passage is in correspondence with, "All they which are in Asia be *turned away* from me" (2 Tim. i. 15),

and who so doing left the glorious "mystery," which it was Paul's life-work to make known, for the delusion and snare of "myths" that lead to darkness and despair.

Mystery versus myths.

On every hand these two passages of Scripture are being fulfilled before our eyes. Paul, and the good deposit of truth entrusted to him, is on all hands neglected, derided, or abused. Books are written asking the reader which he will choose—Jesus or Paul? not knowing that Paul is but the mouthpiece of the ascended Christ. Others invent evil names. The teaching of *The Berean Expositor* is sometimes called "Ultra dispensationalism," which, when analyzed, means nothing. Dispensationalism is either true or false. If true, then we have no alternative but to obey its leading. If false, we must reject it—there can be no ultra-truth, and the term really covers a secret reluctance to "leave . . . . and go on unto perfection."

The other end of the sad story is *Modernism* with its myths. How many have been led to embrace modernism because of the muddle made by teachers and preachers "that day" alone will reveal. We believe many an honest soul has found it impossible to accept with a good conscience the orthodox teaching concerning the Church and Pentecost, and many things in the Gospels and the Acts that have no counterpart to-day. What they needed was the illumination that comes by recognising that there has been revealed a mystery, a secret, a dispensation that fills the gap, that carries its own explanation with it. What they received instead was the damning darkness of the myth—Adam and Eve, Noah and the Flood, Jonah and the great fish, and so *ad nauseum*, all "myths," leading on step by step to the blasphemous "Jesus myth" and the whole foundation of the faith gone. It is our hope that the emphasis upon Paul's great ministry of the mystery may be used of God to save some from the snare of both orthodox blindness and modern-ist ignorance.

When history ceases, mystery begins.

The Greek word *musterion* occurs in the LXX. of the O.T. in but one book, namely, Daniel. This emphasizes a peculiar feature of the usage of the word mystery in Scripture. The passages in Daniel are ii. 18, 19, 27, 28, 29, 30, 47; and iv. 6, and have reference to Nebuchadnezzar's dream of Gentile dominion, stretching from his own day and person ("Thou art the head of gold") unto that day when the blindness of

Israel shall be dispelled, the Lord shall come, and His reign in conjunction with Israel shall begin. The true place of "mystery" is seen when we remember that the last of the kings of Judah was given into the hands of Nebuchadnezzar, and dominion transferred from the throne of David to the Gentiles, until the fulness of the Gentiles be come in.

When we examine the mysteries of the kingdom of the heavens in Matt. xiii., we shall find the same principle obtaining. The Lord, *as king*, has been rejected (Matt. xii.), the eyes of Israel are closing, the prospect of the kingdom becomes remote, and the long drawn-out conflict of the mysteries of the kingdom is revealed. Again, in Acts xxviii., Israel of the dispersion are addressed by Paul who quotes the same passage, viz., Isa. vi. 10, that the Lord had quoted in Matt. xiii. Again Israel are blind, they are "dismissed" the salvation of God is sent to the Gentiles, and the dispensation of the mystery begins. In each case mystery is connected with failure on the part of Israel.

Daniel.	Kingdom of Israel ends.	Gentile times begin.
Matt. xiii.	Kingdom prospects become remote.	Postponement revealed.
Acts xxviii.	Israel set aside.	Gentile dispensation inaugurated.

There are a series of mysteries mentioned in the N.T., so before we concentrate upon the dispensation of the mystery and the related mystery of Christ, we shall have to pass them all in review so that a general understanding may be obtained, and light received that will prevent us from confusing things that differ as between one mystery and another.

Studies in the Prophets.

No. 7.

The land and the city.

We have seen the intimate relation between "The nation" and "the nations," and it will be as well to go over the ground again from another point of view in order to note the connection of O.T. prophecy first with the land of Palestine, and then with the whole earth. It is a fact not without significance that the Hebrew word *eretz* is translated "earth" in the A.V. nearly 700 times, and "land" 1,400 times, so that

the "land of promise" foreshadows the wider blessing of the "earth" when the time of its restoration shall come. The land promised to Israel in the covenant of Abraham is the subject of a separate promise in Gen. xii. We have already seen in that chapter the initial covenant which constituted Israel the great nation, and now in verse 7 of the same chapter we find the provision of a country for them:—

> "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land" (Gen. xii. 7).

This promise is repeated in Gen. xiii. 14—17, and is not left vague and without documentary evidence of its position and boundaries:—

> "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates . . . ." (Gen. xv. 18—21),

and it will be noticed that for fuller identification the names of the ten nations then occupying it are given. Ezek. xlvii. 15—xlviii. 35 is occupied with the division of the land. Its borders on the north (xlvii. 15—17), east (18), south (19), and west (20) are defined with care, and in chapter xlviii. the further subdivision of the land among the tribes is given in detail:—

> "This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God" (Ezek. xlviii. 29).

There is much about this "land" in Isaiah. The Lord calls it "My land" (xiv. 25); and Immanuel's land (viii. 8); and in the closing chapters Israel's blessings are intimately associated with "the land":—

> "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations" (Isa. lxi. 4).

This verse prevents us from imagining that by some miraculous stroke the land of Israel will spring into full beauty and fruitfulness: the very land that we know to-day, with its waste places, ruins, and desolations shall be taken in hand by the restored nation, whose efforts find a partial foreshadowing in the return under Ezra and Nehemiah:—

> "For your shame ye shall have double: and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them" (Isa. lxi. 7).

What fulness is discovered in Isa. lxii. 3, 4: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." How are we to understand

these promises? They are directly associated with the land of Israel, for the passage continues:—

> "Thou shalt no more be termed Forsaken; neither shall thy land be any more termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth *in thee*, and *thy land* shall be married" (Isa. lxii. 4).

How many times has Mal. iii. 10 been taken and applied spiritually to the church of to-day, and how few realize its intense literality?:—

> "Bring ye all the tithes into the storehouse . . . . and prove Me now herewith; saith the Lord of hosts, if I will not open you the windows of heaven, and empty you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts" (Mal. iii. 10–12).

What will this earth be when the effects of sin shall have been removed, when all the flowers and fruits that now struggle for existence under the heavy disadvantages of inclement weather, disease, and pests reach perfection? We indeed are blessed with all spiritual blessings in the heavenlies, but let us not underestimate the delightsomeness of this earth when the day of its blessing shall come. Let us think more of this and other passages when we read the words of Matthew's Gospel: "The meek shall inherit *the earth*," for the earth will be a delightful heritage for such.

Jerusalem and Zion.

Closely associated with "the land" is the city of Jerusalem, "the city of the great King" (Matt. v. 35). Isaiah's prophecy is specifically related to "Judah and Jerusalem," and the whole history of Israel and God's dealing with that nation might be pieced together in the record of that city:—

> "Jerusalem is ruined, and Judah is fallen" (Isa. iii. 8).
>
> "The blood of Jerusalem shall be purged from the midst thereof by the spirit of judgment, and by the spirit of burning" (Isa. iv. 4).
>
> "As birds hovering, so will the Lord of hosts defend Jerusalem" (Isa. xxxi. 5).
>
> "Thine eyes shall see Jerusalem a quiet habitation" (Isa. xxxiii. 20).

When we read Isa. xl. and enter into the second part of this prophecy, both Israel and Jerusalem are addressed:—

> "Comfort ye, comfort ye My people, saith your God, speak ye comfortably to Jerusalem" (Isa. xl. 1, 2).

"O thou that bringest good tidings to Jerusalem . . . . say . . . . Behold your God" (Isa. xl. 9).

Look at the mighty introduction to the words: "even saying to Jerusalem, Thou shalt be built" in Isa. xliv. 21—28. Or consider the fulness of Isa. lii. 1, 2, 9:—

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem, loose thyself from the bands of thy neck, O captive daughter of Zion."

"Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted His people, He hath redeemed Jerusalem."

Look at chapter lxii; the whole of its twelve verses is full of the one theme, the blessed restoration of the city and the land:—

"For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth . . . . I have set watchers upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that are the Lord's remembrancers, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth . . . . thou shalt be called, Sought out, A city not forsaken."

The new heavens and the new earth are closely connected with the creation of Jerusalem as a rejoicing (Isa. lxv. 17, 18), and the Lord says:—

"I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying" (Isa. lxv. 19).

The prophecy of Zechariah is very full in its reference to Jerusalem, the city being mentioned 41 times in its 14 chapters. Satan is represented as resisting the purpose of the Lord in the restoration of Jerusalem (chapter iii.), and Ezekiel concludes his wondrous prophecy with the words: "And the name of the city from that day shall be, The Lord is there" (xlviii. 35). Other names are given to this favoured city:—

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

"They shall call thee, The city of the Lord, The Zion of the Holy One of Israel" (Isa. lx. 14).

"Jerusalem shall be called a city of the truth, and the mountain of the Lord of hosts the holy mountain" (Zech. viii. 3).

Most of the statements that are made of Jerusalem are repeated, with variation, of Zion, and for practical purposes in these broad outlines the titles may be considered

as interchangeable, although a careful study reveals peculiarities into which we cannot go now.

The Lord's own attitude towards Jerusalem.

We cannot refrain from mentioning the attitude of the Saviour towards the city. He rebuked indiscriminate oath taking, saying :—

> "Swear not at all . . . . neither by Jerusalem ; for it is the city of the great king" (Matt. v. 34, 35).

He revealed that Jerusalem "must" be the scene of His great offering :—

> "He must go unto Jerusalem, and suffer" (Matt. xvi. 21).
>
> "Behold, we go up to Jerusalem; and the Son of man shall be betrayed" (Matt. xx. 18).

In Luke ix. we learn that Jerusalem was to be the place of His death :—

> "Moses and Elias spake of His exodus which He should accomplish at Jerusalem" (Luke ix. 30, 31).
>
> "And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem" (Luke ix 51).

What depths of feeling are hidden in the words :—

> "O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not" (Luke xiii. 34).

We know from the book of the Acts that the fresh message of pardon and the call to repentance was to be given first of all at Jerusalem, and the closing chapters of the Revelation make the consummation of prophecy an impossibility without the glories of the new Jerusalem, the holy city. The blessed hope towards which we are drawing is in no wise connected with either the earthly or the heavenly city, yet the words of Psalm cxxii. 6 might well be taken to heart, "*Pray for the peace of Jerusalem, they shall prosper that love thee.*"

The Epistle to the Romans.

No. 11.

"Every mouth stopped" (Rom. ii. 1—iii. 19).

Paul has before him the object of removing every false foundation for justification before God, and one of the most difficult features of opposition that he had to break down was the pride and prejudice of the Jew. In chapter ix. Paul volunteers a statement testifying to Israel's position in the purpose of God, and the passage in Eph. ii. 11, 12 reveals the contrast between the standing of Israel "after the flesh," and of the Gentiles "after the flesh." Justification before God, however, finds no ground to rest on before God "according to the flesh" (Rom. iv. 1, 2), and when the advantage and profit of being a Jew and of the circumcision is pressed out of the sphere of the flesh into the sphere of the spirit, the apostle reveals that such distinction ceases to exist, and to rest upon it is to remain under judgment. We will now present the whole structure, including the parts omitted last time, that we may have the benefit of the whole argument before us:—

Rom. ii. 1—iii. 9—.

A | ii. 1. | a | *Krinō.*—Inexcusable, whoever judges.
b | *Krinō.*—Judging another condemns self.
c | *Krinō.*—The one judging practices same things.

B | ii. 2. *Krima.*—Judgment of God according to truth.

C | ii. 3—25—. | D | ii. 3. | d | *Logizomai.*—False reckoning.
e | *Prattō.*—Judging those who practice evil.

E | ii. 9—14. | f | *Ioudaioi.*—Tribulation for Jew and Greek.
g | *Iouδaioi.*—Glory for Jew and Greek.
h | *Phusis.*—Have not the law by nature.

F | ii. 15, 16. | i | *Kardia.*—Work of law in hearts.
j | *Kruptos.*—The secrets of men.

G | ii. 17—25—. | *Ōpheleō.*—Profit of circumcision.

C | ii.—25—iii. 1.	*D* | ii.—25—27—.	*e* | *Pratiō.*—Profit if practice the law.	
		d | *Logizomai.*—True reckoning.	
	E | ii.—27—29—.	*h*—*Phusis.*—Uncircumcision by nature.	
		g | *Ioudaioi.*—True Jew not outward.	
		f | *Ioudaioi.* | True Jew hidden man.	
	F | ii.—29.	*j* | *Kruptos.*—Secret man within.	
		i | *Kardia.*—Circumcision of the heart.	
	G | iii. 1.	*Ōpheleia.*—Profit of circumcision.	
A | iii. 4—7.	*a* | *Krinō.*—God will overcome when judged.		
	b | *Krinō.*—God is not unrighteous when judging the world.		
	c | *Krinō.*—God judges sin, though He overrules it for good.		
B | iii. 8, 9—.	*Krima.*—Judgment of God is just.		

The central sections "*C*" and "*C*" are to claim our attention. The development of theme and argument is graphically placed before the eye in the recurring Greek words that are noted. Let us trace it, using the guides provided.

Logizomai.—This is an important word in Romans, being translated later on by counted, reckoned, and imputed. In Rom. ii. we do not read of faith being imputed for righteousness, but we have the principle established. The word occurs twice, and in the first case it is false reckoning (ii. 3). The Jew "reckoned" upon his descent from Abraham, his circumcision, his covenant privileges, to enable him to escape the judgment of God. This is immediately disproved. On the other hand a "reckoning" that would be most distasteful to the Jew was that established by the apostle in verse 26: "Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be *counted for* circumcision?" This was an argument that seriously disturbed the fancied security of the Jew.

Prattō.—We pass from counting and reckoning to actual practising. The Jew was strong in his judgment of those who "practised" the evils detailed in chapter i. He vitiated his judgment, however, by "doing" the very same things. One might be justified in raising the question here, Did the Jew actually repeat the shocking crimes and immoralities of the heathen world? and the answer would be, The language of the apostle does not necessarily mean that. He purposely

uses two words in this verse. The Gentiles "practised" certain sins. The Jew "did" the same when he broke the law given to him by God, even though in actual literal details there was no likeness between their acts. The Gentile transgressed against the law of conscience and the evidence of creation, the Jew transgressed against the law of Sinai and the evidence of God's goodness, forbearance, and longsuffering. The whole matter resolved itself into a question of proportion or relativity. For this the Jew was not prepared. His method of comparison gave him a false security. God's method levelled all mankind in the dust. The O.T. Scriptures which the Jew had in his possession were not silent upon this question of proportionate guilt. For example:—

> "As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughter, as thou hast done, thou and thy daughters . . . . they are more righteous than thou" (Ezek. xvi. 48--52).

The same principle is expressed in Matt. x. 14, 15:—

> "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

This is not an isolated reference to this controversial aspect of judgment, for Matt. xi. continues it with added clauses:—

> "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you" (Matt. xi. 21, 22).

Yet further points are discovered in the references to "the men of Nineveh" and "the queen of the south" in Matt. xii. 41, 42. It is in the light of these revelations concerning the principles of future judgment, as well as in the narrower though brighter beam of the gospel of God, that we must read Rom. ii. 4—11.

The following prayers, offered to the "gods many and lords many" of various heathen worshippers, may help to illustrate the language of the apostle in Rom. i. 19, 20, ii. 7—11, and 14, 15, and while repudiating most heartily their idolatry make us feel that the eternal destiny of such does not depend upon the activities of a Bible Society or upon the date when a missionary spirit began to pervade the church.

A Peruvian's prayer to the "World-animating Spirit," which title is closely parallel to that used by Paul at Athens (Acts xvii. 28):—

> "O . . . . Thou who hast existed from the beginning, and shalt exist unto the end, who createst man by saying, 'Let man be,' who defendest us from evil, and preservest our life and health, art thou in the sky or in the earth, in the clouds or in the depths? Hear the voice of him who implores thee, and grant him his petitions. Give us life everlasting; preserve us, and accept this our sacrifice."

The first half of this prayer "shows the law written in the heart," for parallels from O.T. Scripture come to mind with every clause. The second half with its cry, "Art thou in the sky," etc., forcibly reminds of Rom. x. 6—8, "Say not in thine heart, Who shall ascend into heaven . . . . . or descend into the deep . . . . . the Word is nigh thee . . . . . which we preach." Rom. x. seems to make provision for this poor Peruvian by adding, "How shall they hear without a preacher?" The "secrets," not the external mistakes, of such as this Peruvian will determine the judgment, according to Paul's gospel (Rom. ii. 16). Take another prayer from Buddhism:—

> "We and all men from the very first, by reason of the grievous sins we have committed in thought, word, and deed, have lived in ignorance of all the Buddhas, and of any way of escape from the consequences of our conduct. We have followed only the course of this evil world, nor have we known ought of Supreme Wisdom, and even now, though enlightened as to our duty, yet with others we still commit heavy sins."

Apart from the mention of the Buddhas, we have a very close parallel with the confession of "the wretched man" of Rom. vii. One more prayer, and that from Hinduism:—

> "O Lord of the universe, O all-consciousness, presiding Deity of all, Vishnu, at thy bidding, and to please thee alone, I rise this morning, and enter on the discharge of my daily duties. I know what is righteous, yet I feel no attraction for it; I know what is not righteous, yet I have no repulsion from it."

Here again, apart from the name Vishnu, are terms that remind of the O.T., and the closing sentences are almost identical with Rom. vii. Vishnu, and Buddha, and Pachacamac are false, yet Rom. ii. lets in a ray of light that illuminates the darkness, and gives us hope that some who have been denied the light either of the law or the gospel, may nevertheless find in the judgment of their "secrets," according to Paul's gospel, a door of hope. Nothing, however, that is written here, or in the Scriptures, permits this knowledge to alter the presentation of the gospel to those who have the privilege of "hearing," nor the heavy responsibility resting upon those who having heard do not believe.

If we dismiss Rom. ii. 7 as impossible because of the teaching of Rom. iii., it is possible we shall be perpetuating

the false judgment of the Jew, who could see nothing outside the circle of "The Law." We read the staid dictum of a Rabbi that "God Himself is bound by the Law, that the Law is eternal, that the Holy One Himself wears phylacteries in its honour," etc., with a certain patronizing smile, yet we do precisely the same with "The gospel," and as violently condemn as heresy anything that says otherwise. Two features of judgment are here pressed upon the Jew:—

1. "There is no respect of persons with God" (Rom. ii. 11).

2. "God shall judge the 'secrets' of men by Jesus Christ according to my gospel" (Rom. ii. 16).

The first feature robbed him of any idea of favour. The second opened up possibilities that were revolutionary. Tyre and Sidon did not repent. This is an historic fact. Tyre and Sidon would have repented *if* . . . . ! That is the judgment of the One who will judge the secrets of men! There is but one Judge who knows the "thoughts and intents of the heart," who "tries the heart and the reins," who can absolutely adjust inner desire to outer performance, who may see triumph where others see disaster, and failure where others see success. If we would but take the scriptural advice of Ecclesiastes, supplemented by these other features, we should do what the Father Himself has done, commit all judgment into the hands of Christ. This judgment demands more than any mortal can bring, to be according to truth.

Another marvellous note in this passage is the strange introduction of the gospel where we might have expected law. Neither Tyre, Sidon, Sodom, nor Gomorrah knew or believed the gospel, but we fail when we limit the word to the presentation side only. "Christ died for the ungodly," in some cases nigh two thousand years before they were born. As that is vital to your salvation and mine we not only believe it, but are prepared to defend it. He who could die for sinners yet unborn and who had not believed, could just as surely die for sinners long since dead and who had not believed, and Rom. iii. 25 provides an argument to prove it, and Rom. v. 12—21 leaves us overwhelmed.

Now all this time the apostle is at work in a sphere wider than that which belongs to "justification by faith," and our readers are asked to keep these things in their right places. We preach the gospel to sinners, and assure them in the name of God that its blessings are "by faith." This is our business, let us mind it, and leave the wider work to God and

His righteous judgment. Peter seems to have caught a gleam of the same truth when he paid that memorable visit to Cornelius. Peter, by his own confession, at the time was "a man that is a Jew," and in his eyes Cornelius, being of another nation, was "common and unclean" (Acts x. 28). But Peter realized the truth of Rom. ii. 11:—

> "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts x. 34, 35).

Then he preached unto him "words whereby he might be saved." Paul takes the same line. He speaks of the possibility of the uncircumcision keeping the righteousness of the law, and having his uncircumcision counted for circumcision (Rom. ii. 26), and in Rom. x. definitely stirs up the question of responsibility in the passage which says:—

> "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard?" (Rom. x. 14).

The point of either passage, however, is the same. Not the elucidation of the fate of those *who have not* heard, but the responsibility resting upon those *who have*: "Have they not heard, yea verily" (Rom. x. 18—21). It is in this light that we must interpret Rom. ii. In this chapter we have two references to *phusis* (nature):—

> The Gentiles, which have not the law by nature" (Rom. ii. 14).
> "The uncircumcision by nature" (Rom. ii. 27).

Although the Gentile as such has never received the law, he may fulfil much of its spirit, even though ignorant of the letter, revealing "the work of the law written in their hearts" (Rom. ii. 15), thereby judging those who in the mere letter and fleshly circumcision transgressed that very law. And just as the final essence of judgment is "the secrets of men," so,

> "he is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, who is one inwardly (*kruptos*): and circumcision is that of the heart; in the spirit, and not in the letter" (Rom. ii. 28, 29).

This leaves one more feature, that is the question of "profit." The apostle assured the Jew: "Circumcision verily profiteth, if thou keep the law" (Rom. ii. 25), but its distinctiveness is neutralized by transgression. Assuming that an Israelite did conform to the law, then to the question

"What advantage then hath the Jew? or what profit is there in circumcision?" the answer must be, "Much every way," and first among these advantages must be reckoned the possession of the oracles of God. While the heathen were floundering in darkness, Israel could walk in the light of the Lord. The fact that some did not believe could in no wise alter the faithfulness of God. While the apostle allows the advantages that attach to a true Jew, and the profit of being numbered among the true circumcision, he will not allow that in the question of sin and salvation such distinction obtains. We see the matter vividly when we place Rom. iii. 1, 2, and 9 together:—

A | iii. 1. What advantage? What profit? This is dispensational in character.

B | iii. 2. MUCH every way. Oracles of God.

A | iii. 9—. Are we better than they? This is doctrinal in character.

B | iii.—9. No in no wise. All under sin.

The citations from the Psalms and the Proverbs which Paul gives in support of his argument balance the citation of wickedness that concludes Rom. i. Whether Psalms and Proverbs do or do not prove the charge against the Gentile world, Paul said: "We know that what things soever the law saith, it saith to them who are under the law" (Rom. iii. 19), thereby closing the mouth of Israel. The Gentiles had already been found guilty, and so at length every mouth is stopped, and all the world shown to be amenable to the sentence of God.

The way is now clear for the apostle to resume the theme of Rom. i. 16, 17. We have felt that it was out of line with the apostle's intention in writing Rom. ii. for us to unduly lengthen the interval between i. 16, 17 and iii. 20 by devoting time and space to such questions as "immortality" which arise from Rom. ii. 7. This and similar questions are best dealt with separately.

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LONDON (ST. PHILIP'S HALL, Eccleston Place, near Victoria, S.W.1). Suns., January 8th and 22nd, at 7.30.

READING (The Palmer Hall, West Street).—Mon., Jan. 9th, at 7.30. Elements of N.T. Greek at 7.0.

SOUTHEND (Westcliffe Hall, Valkyrie Road), Sun., Jan. 15th, at 6.30. See local advertisements for Friday evening meetings.

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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"

(2 Tim. ii. 15).

February, 1928. THREEPENCE (Monthly) Vol. XVIII. No. 2.

The Mystery.

Its meaning, message and ministry.

No. 2.

Preparatory Studies.

We have suggested that mystery appears on the page of Scripture when some failure or unrevealed interval takes place in the unfolding of the divine plan. The failure of Israel's kings introduces mystery into the O.T. prophets, in connection with the Gentile occupation of the throne, during the setting aside of Israel as the ruling nation. The failure of Israel in the land to recognise or receive Christ as their Messiah-King, introduced into the N.T. the mysteries of the kingdom of the heavens. The Gentile was not immediately introduced however, for Israel of the dispersion was to be tried separately. To the leaders of the Jews in Rome Paul speaks of the claims of Christ and the kingdom, and when they act as their fellow-countrymen acted, Israel is set aside and the dispensation of the mystery is introduced, with prominence given once again to the Gentile.

Before we can take up the positive teaching of the prison epistles concerning the mystery, two things appear necessary:—

1. To set out before the eye the different mysteries referred to in the N.T.

2. To show reason why those occurring in Ephesians, Colossians, and 1 Timothy should be kept distinct from all others.

First we give a list of N.T. mysteries. These may be grouped together somewhat as follows:—

THE MYSTERIES OF THE KINGDOM.

1. The mysteries of the kingdom of heaven (Matt. xiii.).
2. The mystery of Israel's blindness (Rom. xi. 25).
3. The mystery of Babylon (Rev. xvii. 5).

THE GREAT MYSTERY (Eph. v. 32).

1. The dispensation of the mystery (Eph. iii. 9, R.V.).
2. The mystery of His will (Eph. i. 9).
3. The mystery of the faith (1 Tim. iii. 9).
4. The mystery of Christ (Eph. iii. 4 ; Col. iv. 3).
5. The mystery of God (Col. ii. 2).

THE MYSTERIES OF THE GOSPEL.

1. The wisdom of God (1 Cor. ii. 7).
2. Paul's gospel according to revelation of mystery (Rom. xvi. 25).
3. The mystery of the gospel (Eph. vi. 19).
4. The mystery of change (1 Cor. xv. 51).

THE MYSTERY IN ITS WIDER ASPECT.

1. The mystery of godliness (1 Tim. iii. 16).
2. The mystery of iniquity (2 Thess. ii. 7).

In our first paper of this series we considered the meaning of the word "mystery," and saw that it had no relation to the idea which is conveyed by the word "mysterious." It may be as well to record the various expressions used with the word mystery that go to show that it was the intention of the Lord that such mysteries were to be known and understood, not cloaked or rendered "mysterious." They are as follows:—

"It is given unto you to *know* the mysteries" (Matt. xiii. 11).
"That ye should (*not*) *be ignorant* of this mystery" (Rom. xi. 25).
"According to the *revelation* of the mystery" (Rom. xvi. 25).
"We *speak* the wisdom of God in a mystery" (1 Cor. ii. 7).
"Though I *understand* all mysteries" (1 Cor. xiii. 2).
"Behold I *show* you a mystery" (1 Cor. xv. 51).
"Having *made known* the mystery" (Eph. i. 9 ; iii. 3).
"I will *tell* the mystery of the woman" (Rev. xvii. 7).

Having set out the mysteries of Scripture, and having seen moreover that they are revealed for our learning and guidance, we now approach the second item suggested above, viz., "To show reason why those (references to the mystery) occurring in Ephesians, Colossians, and I Timothy should be kept distinct from all others." In order to do this the following subjects will have to be dealt with to lead the reader

fully to appreciate the critical place occupied by Acts xxviii. in the dispensational teaching of Scripture :—

1. A review of Acts as a whole.

2. A comparison of the acts of Peter and Paul.

3. The two-fold ministry of Paul before and after the imprisonment of Acts xxviii.

4. The teaching of Acts xxviii. itself, and the justification of the title—"Acts xxviii. the dispensational boundary."

5. The "Prison" Epistles—their unity and interpretation established and contrasted with the earlier epistles of Paul.

When we have covered this field of enquiry, we shall be prepared to consider the "message" of the mystery, having by then discovered both its "meaning" and its "ministry."

Fundamentals of Dispensational Truth.

No. 62.

The altar and the gate (Exod. xxvii. 1—19).

We now leave the tabernacle with its glorious colouring, and its more glorious teaching, and step out into the court, to learn something more of the will and purpose of God. The whole of the chapter, with the exception of the last two verses, is occupied with a description of the outer court of the tabernacle, and one solitary object within it, namely, the brazen altar. In the chapters of Exodus that record the actual making of the tabernacle, we find one or two additions, as, for example, the altar of incense, which is described for the first time in xxx. 1, and in verse 18 of the same chapter we read for the first time of the laver of brass that also stood, together with the brazen altar, between the door of the court and the door of the tabernacle. It has pleased God, however, to leave in all its grandeur the brazen altar as the one great essential feature, reserving for a later period the additional laver.

The brazen altar.

Brass is an alloy of copper and zinc. Job speaks of the vein for the silver and of the iron that is taken out of the earth, and brass that is molten out of the stone. Dr. Bullinger's metrical version reads, "And copper may be smelted out of the ore" (Job xxviii. 2). Again, in describing the land of

Palestine, Moses says, "And from whose hills thou mayest dig brass" (Deut. viii. 9), which also refers to copper. It is fairly certain that the "brass" of Scripture is the metal we know as copper. Just as the silver sockets of the tabernacle itself spoke of atonement, so the brazen sockets of the court would associate that place with the great altar of sacrifice. On the altar was offered the whole burnt offering, and it was called "an altar most holy" (Exod. xl. 10). This altar was four-square, and had four horns, one on each corner. These horns served several related purposes:—

1. The blood of the sacrifice was placed upon the horns of the altar with the finger of the priest.

2. Sacrificial animals were bound with cords to the horns of the altar.

3. The horns of the altar appear to have been considered a place of sanctuary. There is no definite statement to this effect in Scripture, but it seems from three passages that this was a custom from earliest times.

The latter appears from the case of the murderer, "Thou shalt take him from Mine altar, that he may die" (Exod. xxi. 14). Adonijah and Joab fled to the tabernacle, "and caught hold on the horns of the altar" (1 Kings i. 50; ii. 28), although it availed them not, for no sacrifice was known under the law for the sin of murder. Jeremiah uses the horns of the altar in a tragic setting:—

"The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their hearts, and upon the horns of your altars" (Jer. xvii. 1).

Sin took the place both of the law of God, "the tables of the heart," and of His offerings, "the horns of the altar." Punishment for sin is symbolized by the falling of the horns of the altar to the ground (Amos iii. 14). The ark and mercy seat within the holiest of all, and the brazen altar before the door of the tabernacle, are perhaps the two most vital symbols in the whole structure.

The new and living way.

Just as we have quoted the words "a new and living way" with reference to the veil, so we must quote them again with reference to the altar. The court of the tabernacle, which is described in the same xxviith. chapter of Exodus, surrounded the tabernacle itself on its four sides, and had one gate hung upon four pillars. It was impossible to enter into the tabernacle itself without passing the great brazen altar standing some nine feet in breadth and length and some five feet high. Surely one might say that over the

tabernacle could have been written the mistaken quotation of Heb. ix. 22 once made in our hearing by a nervous Jewish boy, "Without shedding of blood *no admission*." As a text it is garbled, but it nevertheless expresses a most important truth.

Further, there could exist no two thoughts in the mind of any child of Israel as to the purpose of the altar. The Hebrew word *mizbeach* means "A place of slaughter," and the construction of the altar, and the articles that went with it, left no doubt as to its purpose. "Pans to receive ashes"; they speak of fire. "Basons and flesh hooks"; they speak of sacrifice. The five great offerings detailed in Lev. i.—vii., the offering on the day of atonement, the various offerings that formed part of the consecration of the priests, etc., etc., all were offered here. The great altar standing alone in the court of the tabernacle was a type of the cross of Christ. All the precious teaching concerning the sacrifice of Christ, the offering of Christ, without spot, to God, His being made sin for us, Who knew no sin, the shedding of His blood, and its connection with forgiveness and peace, the bearing of the cross upon the flesh and the world; all these blessed features were concentrated in this great altar that stood midway between the gate of the court and the door of the tabernacle. Its teaching lies at the dawn of human experience. The provision of the coats of skin for our first parents pointed to the same truth. A sacrifice that involved the shedding of life's blood was constantly before the eye and the mind of every Israelite. This is a fundamental not of dispensational truth merely, but of all truth.

If we would reject those books of the N.T. that are committed to the necessity of a sacrifice by the shedding of blood, we should have to set aside the four Gospels, the Acts of the Apostles, Paul's epistles to the Romans, Corinthians, Galatians, Ephesians, and Hebrews, the first epistle of Peter, and the first epistle of John, as well as the book of the Revelation. We should have, as a matter of fact, a record with neither beginning (Gospels), nor end (Revelation), foundation (Romans), nor top-stone (Ephesians). The Law, the Prophets, and the Psalms speak with one voice, that the way of the cross of Christ is the *one* way back to God. The blood of Christ is the pledge of the new covenant (Matt. xxvi. 28), and also the purchase price of the church of God (Acts xx. 28). It is the basis of propitiation (Rom. iii. 25), justification (v. 9), and communion (1 Cor. x. 16). Redemption and forgiveness,

access and peace are ours through the same shed blood (Eph. i. 7, ii. 13; Col. i. 20), and by that precious blood the overcomers at the end shall prevail (Rev. xii. 11). Christ's one sacrifice for sins, for ever, has been offered (Heb. x. 12). Christ our passover has been sacrificed for us (1 Cor. v. 7). He has given Himself for us an offering and a sacrifice to God for a sweet-smelling savour (Eph. v. 2). Christ was once offered to bear the sins of many (Heb. ix. 28).

The various offerings that were offered upon this brazen altar cannot be dealt with here. A fairly comprehensive study of them will be found in the series entitled "Redemption" now appearing in our pages. It may be a point worth noting that we have three spheres suggested in this tabernacle and its court:—

1. **The innermost, the holiest of all, entered by the high priest alone once every year.**
2. **The holy place, where the priests ministered daily.**
3. **The outer court.**

The fine twined linen of the outer court speaks as loudly of righteousness as did the fabric of the tabernacle itself. The silver hooks and brazen sockets are both connected with atonement and sacrifice, and just as the veil spoke of Christ, so too He can be heard saying, "I am the door." From the innermost shrine of the tabernacle to the outermost gate post of the court, it can truly be said, "Christ is all," and anything that enforces that lesson of the ages is fundamental in the last degree. Without the altar and its offerings that tabernacle would have stood unserved, unentered, empty. There would have been no ministering priests, no sweet-smelling incense, no table of remembrance, no reconciliation, no propitiation. Without the cross of Christ and His great sacrifice "heaven itself" would never be entered by any child of Adam. No single soul would ever perform one act of service to the Lord, there would be no acceptance and no fellowship, no forgiveness and no peace.

As we ponder these things and learn these lessons from the brazen altar in Israel's court, may we be able to say with deeper reality than ever before:—

"When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

Studies in the Epistle to the Hebrews.

No. 52.

The faith, the tent and the earnest (Heb. xi. 9, 10, 13—16).

Abraham's faith is too great, his example too full, to be circumscribed within the space of one verse, or one phrase. His example blends with that of Isaac and Jacob, the subjects of our present paper, and reappears in verses 11 and 12 in connection with Sarah. Not only is Abraham the great example of faith's obedience, but, together with Isaac and Jacob, he is the great example of the faith that waits, that leads outside the camp, that makes the child of God a pilgrim and a stranger. It will be seen that after Sarah's faith is recorded in verses 11 and 12, the pilgrim character of faith is resumed and amplified in verses 14—16:—

> "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs together with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God" (Heb. xi. 9, 10).
>
> "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God, for He hath prepared for them a city" (Heb. xi. 13—16).

Strangers and pilgrims.

A glance at these two sets will reveal the fact that in verses 13—16 the theme of verses 9 and 10 is developed and filled out. This is made clear in the following structure:—

A | 9—. By faith. Sojourn in land of promise.
B | —9. Dwelling in tents.
C | 10. FOR he looked for a city.

(Sarah and resurrection).

A | 13—. According to faith. Died not having received the promises.
B | —13. Confessed they were strangers and pilgrims.
C | 14—16. FOR they seek a country and a city.

It is a common mistake to speak of the early fathers of Israel as nomads, wandering sheiks of the desert, little better than gypsies. Such they were *by faith*, not by birth. Recent

excavations have confirmed the opinion that Ur of the Chaldees was no mean city. The trend of archæological investigation goes to prove that the culture of Egypt came from Chaldea, so that Abraham, the man of the city, voluntarily becomes the man of the tent by reason of his faith.

"To sojourn" means to dwell as a stranger, as *paroikia* is translated in Acts xiii. In Heb. xi. 13 the thought corresponding to sojourning is dying. By faith he sojourned in the land of promise as in a strange country (verse 9). According to faith these all died, not having received the promises (verse 13). There is something about faith, and the God in Whom that faith rests, that has this separating effect. It made a martyr of Abel, and potentially of Enoch; it separated Noah from his fellows, and Abraham from his country. Faith has to do with things "hoped for," and the reproach and reproof connected with faith is for things "not seen." We need to be more fully alive to the fact that faith operates *only* in the sphere of resurrection. But, one may interpose, Are we not to exercise faith in matters of daily life here? Do we not believe that the very daily bread that perishes is a gift of God? Most assuredly, but how much richer to believe that these are not ours in the course of ordinary providence, or on the same plane as the feeding of sparrows, but that all such blessings are wilderness provisions coming to us by reason of the risen Christ, and to enable us to cover the distance, shall we say, between the Red Sea and the Jordan. Paul's testimony in Galatians should be the normal experience:—

> "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" (Gal. ii. 20).

That it appears so very unusual is to our shame. It is impossible to read of Abraham in the epistles without being made conscious of the resurrection. Rom. iv. 17 tells us that when he believed God, Who made the promise to him that he should be the father of many nations, he believed *God Who quickeneth the dead.* Heb. xi. 19 tells us that when Abraham offered up Isaac on the mountain, he did so accounting that God was able to raise him up, *even from the dead.* When the child of God can receive the daily supply, the opportunity to earn a living, the gift of health and strength, as directly flowing from the risen Lord, then he is experiencing something of the true nature of faith.

Those who died, not having received the promises, "saw them afar off." This principle runs throughout the Word.

Heavy trials may be called "light afflictions that are but for a moment" if it can be added, "*while* we look not at the things which are *seen*" (2 Cor. iv. 17, 18). While Abraham is not mentioned in 2 Cor. iv., we have but to read on into chapter v. 1 and 2 to find the "tent" contrasted with the "building of God in the heavens," exactly as we have the "tent" and "the city" of God in Heb. xi. Without resurrection Heb. xi. 13 would surely read, These all died *in despair*, not having received the promises. When one hears children of God "claiming" here and now all sorts of blessings because of the victory of Calvary, one wonders what the effect of this passage suddenly brought home by the Spirit of God would be. Do we not see that faith can contentedly *go without* rather than "claim" all now, simply because faith has to do with resurrection and new life? How many children of God press the question of bodily healing on these lines! They teach and believe that, had we all sufficient faith, sickness among saints would be unknown. Why they do not pursue this to its logical conclusion and say that, were there sufficient faith among saints *death* would be unknown, we cannot tell, except it be that facts are too stubborn. Christ has not purchased for the saint either immunity from sickness or from death; He does give "the power of His resurrection" now, and He will give incorruptible life after this present life has been laid down in death.

These saints of God, who according to faith died *not having received*, were not thereby rendered miserable; they "embraced" or "saluted" these far-off promises, and patiently waited that good time when their inheritance could be enjoyed unspoiled by sin and death.

Tent and city.

The outward symbol of the pilgrim is the tent. Before this epistle closes the apostle presses this fact upon the Hebrews in very solemn terms:—

> "Wherefore Jesus also . . . . suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach. For here we have NO CONTINUING CITY, but we SEEK one to come" (Heb. xiii. 12—14).

Christ Himself is a stranger in this world. The only dwelling place of God that Hebrews mentions is a "tent" or "tabernacle." Not until the new heavens and new earth, wherein dwells righteousness, shall come, will it be right for "tent" and "city" to come together (Rev. xxi. 2 and 3).

Heb. xii. 27, 28 stresses this same truth. The unshaken kingdom "abides," and is closely connected with the "heavenly Jerusalem" (xii. 22). This "prepared" city that "abides" is seen in John xiv. 2, 3, "In My Father's house are many *abiding places* . . . . I go to *prepare* a place for you." And just as the Lord reveals Himself in John xiv. 6 as "the true and living way," so in Heb. x. 20 He is revealed as "the new and living way," while John i. 14 tells us that "the Word was made flesh and *tabernacled* among us."

Are the saints of God alone to exercise patience? Is not God Himself called "the God of *patience*," and "the God of *hope*" in Rom. xv. 5 and 13? Is not Christ spoken of as "henceforth *expecting*" (Heb. x. 13)? and shall we therefore murmur that our inheritance is not yet here? Members of the body of Christ would do well to remember that, though "blessed with *all* spiritual blessings," those blessings are "in the heavenlies in Christ," and the selfsame chapter of Ephesians tells us that here and now we have "the *earnest* of the inheritance until the redemption of the purchased possession." Is it not truer faith to bear the reproach of Christ, and be a mere tent-dweller with the "earnest," than to look upon the city and the plain of Sodom, making oneself believe that it is like the "garden of the Lord" (Gen. xiii. 10)? Since the events of Gen. iii. should we not view any appearance of "Eden" with suspicion? A paradise this side of resurrection is but the devil's millennium that has captivated preacher and politician throughout the ages. The dwelling in tents was a "confession":—

> **"They confessed that they were strangers and pilgrims on the earth"** (verse 13).
>
> **"They that say such things declare plainly that they seek a country"** (verse 14).

Here we have two sides of the story. Merely to become strangers and pilgrims may indicate that we are but moral Ishmaels, and prefer the desert to human society, but to be strangers and pilgrims because we seek that city and country of God is the true thing. For the member of the body of Christ, all this teaching of Heb. xi. is found in doctrinal language in Philippians. The Hebrews were exhorted concerning the "things that accompany salvation" (Heb. vi. 9), as the Philippians were to work out their own salvation (Phil. ii. 12). The Philippians were assured that it was God Who worked in them "both to will and to do of His good pleasure" (Phil. ii. 13), even as the Hebrews were told to rest in the God of peace, Who worked in them that which was well-

pleasing in His sight (Heb. xiii. 21). Paul was confident that God would "perfect" the good thing He had begun in the Philippians (i. 6), as in the Hebrews (xiii. 21). Phil. iii. speaks of Paul, the Hebrew, and his loss for Christ's sake, and the Hebrews are given both example (xi. 26) and precept (x. 34—36) to the same end. The Philippians were exhorted to press toward the mark (iii. 14), and the Hebrews were exhorted to run the race (xii. 1—3), and both with the personal example of Christ before them. Both Philippians and Hebrews were warned concerning those who were enemies of the cross of Christ (Phil. iii. 18 and Heb. x. 29), the great incentive in Phil. iii. being the "citizenship which is in heaven" (iii. 20), which is also the incentive before the Hebrews (xi. 10). The cities are not identical, the prizes are not the same, but the principles are exactly parallel in their outworking. The tent-dwelling, the sojourning, the pilgrimage, are interpreted for us in Phil. ii. and iii.

The heavenly country and city.

We now come to the incentive that was operative in Abraham: "He looked for a city." He had no faith to build a city. It is the Cains, the Nimrods, and the Hiels that found cities rather than the Abrahams of faith. Abraham was concerned about the city's "foundations." "He looked for the city having the foundations." The order of words in the original is suggestive: "He looked for the foundations-having city." "To look for" is strictly "to expect," as the only other reference in Hebrews is translated (x. 13). Abraham shared the same spirit of patient waiting as his Lord manifested. "The foundations" are described in Rev. xxi. 14, 19, 20; they bear the names of the twelve apostles of the Lamb, and like the whole purpose of the ages, rest upon unimpeachable righteousness.

These tent-dwellers had no need to make loud professions; their actions spoke for them: "for they that say such things declare plainly that they seek a country." This was their "confession"; they confessed that they were strangers and pilgrims in the land. As "partakers of the heavenly calling" they had this "confession" of which the Lord was both Apostle and High Priest (iii. 1; iv. 14, where *homologia* is translated "profession"). The whole of the intervening passages of chapters iii. and iv. are taken up with Israel in the wilderness, and the rest that "remaineth." Israel in the wilderness not only remembered the fish and the cucumbers, etc., of Egypt (Numb. xi. 5), but went so far as to say: "Let

us make a *captain*, and let us return into Egypt" (Numb. xiv. 4). This word "captain" is *archegos* in the LXX., and occurs in Heb. ii. 10 ("captain") and xii. 2 ("author"). The lesson is plain. These Hebrews would be readers of the LXX., and the connection between the passages would be obvious. This temptation is recognised in Heb. xi. 15:—

> **"And truly, if they had been mindful of that country whence they came out, they might have had opportunity to have returned."**

The word "mindful" means "to remember," and is the same verb as is used in the LXX. of Numb. xi. 4, "We remember." Can there be any possible doubt but that the words of Phil. iii. 13, "*forgetting* those things which are behind," are used in true contrast? We need a holy forgetfulness of some things. Why had these saints no opportunity afforded them of returning to Chaldea? They were not "mindful." Have you never had your interest in a particular subject quickened, and then, the next day perhaps, have seen a newspaper article or heard a conversation upon the very subject? You say, How strange! But is it? You would have seen the article or heard the conversation even though the subject had never come before your notice, yet it would have left no impression because you were not interested. Jonah will always find a ship ready for Tarshish (Jonah i. 3), but such a circumstance will be no evidence of the will of the Lord. The only way to live if we would walk worthy of our calling is to "Seek those things which are above . . . . set your mind on things above . . . . for ye died" (Col. iii. 1—3).

The positive is resumed in Heb. xi. 16: "But now they long for a better country, that is, an heavenly." The word country is strictly "the fatherland." It is one of the "better" things of Hebrews, and is balanced in this chapter by the better resurrection and provision of xi. 35 and 40. Now, just as the true followers of the Captain of salvation are all of one, "for which cause He is not ashamed to call them brethren" (ii. 11), so here, these have followed the true Captain, and have not appointed a captain to lead them back to Egypt, "wherefore God is not ashamed to be called their God, for He hath prepared for them a city." These pilgrims of faith will find their inheritance in that day, when the voice out of heaven shall say: "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and *be their God*" (Rev. xxi. 3). Among those who will have no part in that city are "the fearful." Throughout the epistle to the Hebrews the apostle's eye seems to be upon that word. These saints were

in danger of "drawing back unto perdition," of failing to hold fast the confidence of their hope to the end. Such could not be renewed again unto repentance. Such drawing back could only end in loss.

Hebrews xi. does not minimize the pilgrim journey or its accompanying reproach, but it does point a way to the better things, the city which has the foundations, for which Abraham, Isaac and Jacob were content to be labelled strangers and pilgrims in the land of promise. If you do not presume, as some would have you do, and "claim" blessings that belong to the "far off" city, remember that it is a part of faith now to "not receive" the promises, and that the earnest of the inheritance is all that the tent-dweller may legitimately hope to enjoy.

Redemption.

New Series.

No. 13 (*concluded*).

The whole burnt offering.

Three degrees.

It will be seen that the differences, and they are important differences, all occur in relation to the offerer and the offering, but not in relation to acceptability to God. While the blessed fact remains that our true acceptance is found in what God sees in Christ, and not in what we appreciate or understand, nevertheless a full appreciation of Christ must be something worth prayer and effort. Let us therefore attempt to understand the differences here set forth in the type.

Types of a full faith.

I. "*He shall put his hand upon the head of the burnt offering.*"—The word "put" is a translation of the Hebrew *samak*, which is variously rendered in the A.V. as follows:—

"With corn and wine have I *sustained* him" (Gen. xxvii. 37).

"*Uphold* me according to Thy Word" (Psa. cxix. 116).

"The people *rested themselves* (margin *leaned*) upon the words" (2 Chron. xxxii. 8).

Whatever the meaning of the laying on of the hand of the offerer may be, one thing is clear, and that is the sense of support that is found in the word. It is doubtful whether the putting on of the hands always represents the transference of sin. For example, sin is not in view in Lev. i., and is not mentioned. In Exod. xxix. we have the ceremony for the consecration of the priests. One bullock and two rams were taken "to hallow them to minister in the priests' office," and upon each animal Aaron and his sons lay their hands (verses 10, 15 and 19). Part of the bullock is treated as the burnt offering, and part as the sin offering (verses 13 and 14). The first ram is a whole burnt offering; the second is associated with the anointing oil to hallow Aaron and his sons. Here therefore we find the putting on of the hands in connection both with sin and sanctification. In Lev. xvi. 21 we read:—

> "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, *putting them upon the head of the goat.*"

Here there is an undoubted symbol of the transference of sin. In Numb. viii. 10 and 11 the Levites are "offered before the Lord," and to constitute them such the children of Israel put their hands upon the Levites. Now we know that the Levites were taken to serve in the place of the firstborn of all Israel, and therefore we have another symbol of identification and dedication. Again, Moses is told to lay his hand upon Joshua, and the Lord continues: "And thou shalt put some of thine honour upon him" (Numb. xxvii. 18, 20). Here was the institution of a successor (*see* verses 12—14). The one word that seems to embrace all the intentions of the various typical actions is *identification*. Translating this symbol into the language of Paul, it embraces all the glorious teaching that clusters round the words "in Christ" and "with Christ." While there are many who have believed John iii. 16, and so are blessedly saved, and while there are many who know the truth expressed in the words, "Christ died *for* the ungodly," there are not so many who appreciate the truth expressed in such language as:—

> "We thus judge, that if one died for all, *then they all died*" (2 Cor. v. 14).
>
> "Our old man is crucified with Him" (Rom. vi. 6).
>
> "Buried with Him . . . . We shall also live with Him" (Rom. vi. 4, 8).

This mighty truth is set forth under the highest form of sacrifice, the bullock, and the laying on of the hand is limited to this offering.

2. "*He shall flay the burnt offering.*"—This is the second peculiar feature of this offering. The first flaying of animals is mentioned in Gen. iii. 21 where we read :—

> "And unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."

The reservation of the skin of the burnt offering therefore indicates an appreciation of that provision of righteousness that constitutes the fulness of the gospel of Romans :—

> "For therein is revealed a righteousness of God" (Rom. i. 17).

3. "*The head and the fat.*"—There is suggested in the careful division and inspection of the various parts, some appreciation of the spotless nature of the Lamb of God, not in a vague general sense, but in particular. He bears examination. He was without spot or blemish. Every thought, desire, and affection was wholly surrendered to God. The will of the Father was His meat and drink. And so through all the details given in the remainder of the chapter, all speak of Christ.

As those who have been taught by the apostle Paul, it is possible that we may realize the advance upon the system of type and shadow that is indicated in the teaching of the epistle to the Ephesians, although even in that epistle the apostle distinctly refers to the burnt offering (Eph. v. 2), while the fulness of that typical offering is expressed in i. 6 in the words, "accepted in the Beloved." All that we have seen, and much more that awaits the prayerful study of Lev. i., but lead us to the fulness of this verse of Eph. i.

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READING (THE PALMER HALL, West Street).—Mon., Feb. 13, at 7.30. Elements of N.T. Greek at 7.0.

MANCHESTER (UNITY HALL, Vine Street, Hulme).—Sat., Feb. 4, at 7.30; Sun., Feb. 5, at 11.0; Feb. 6, 7 and 8, at 8.0, and (CAREY STREET HALL) Sun., Feb. 5, at 7.0. These meetings have the needs of Christian workers particularly to the fore.

BUXTON (Central Hall).—Sun., Feb. 12 at 6.30 (*Subject to confirmation*).

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LEITH.—Mar. 31 to Apl. 6. Preliminary notice.

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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" (2 Tim. ii. 15).

March, 1928. THREEPENCE (Monthly). Vol. XVIII. No. 3.

The Mystery.

Its meaning, message and ministry.

No. 3.

The twofold character of the Acts.

Before we can appreciate the dispensational importance of Acts xxviii. or, indeed, any part of the book, we must have some acquaintance with the book of the Acts as a whole. The most casual reading of the book will bring to light the fact that two human agents, acting under the power and guidance of the Holy Spirit, dominate the book, viz., Peter and Paul.

The next feature that forces itself upon us is, that while Peter occupies the opening chapters of the book, his recorded ministry does not extend beyond chapter xi. (his subsequent appearance in chapter xv. but serves to introduce Paul), whereas, from his entrance as Saul of Tarsus in chapter viii., until the closing scenes of chapter xxviii., the witness of the apostle Paul seems to be the real reason for the writing of the narrative. Indeed one writer has sought to show, with a fair amount of good argument, that the Acts of the Apostles was originally written to form the basis of Paul's defence at Rome, for, seeing that Judaism was allowed full liberty by the Roman Government, the parallels with Peter would show that in no single case did Paul overstep the lawful bounds.

Be this as it may, the evidence is very clear that no analysis of the book will prove of much help that does not give place to this evident division of parts.

The eight comments.

As we read through the Acts more carefully, we become aware that at certain intervals the narrative pauses in order to make some sort of survey, and to summarize the progress made. It is so arranged in the wisdom of God that these eight comments are equally distributed between the ministries of Peter and Paul, and so indicate a scriptural division of the book. Let us note them.

The first occurs in Acts ii. 46, 47: "*And the Lord added daily those that were to be saved.*" This follows the witness of the day of Pentecost by Peter and the twelve.

The second occurs in Acts vi. 7: "*And the Word of God increased, and the number of disciples multiplied IN JERUSALEM greatly; and a great company of the priests were obedient to the faith.*"

This section (iii. 1—vi. 6) sees the Hellenists (Greek-speaking Jews) come forward (vi. 1). Here Peter's great dispensational miracle is wrought.

The third occurs in Acts ix. 31: "*Then had the churches rest throughout all JUDÆA and GALILEE and SAMARIA, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.*"

Much of importance transpires in this section (vi. 8—ix. 30). Stephen seals his witness with his blood. Philip testifies to Samaritans and the Ethiopian. Saul becomes persecutor and preacher.

The fourth occurs in Acts xi. 21: "*And the hand of the Lord was with them, and a great number believed, and turned to the Lord.*"

This section (ix. 32—xi. 20) shows Peter going to Cornelius, and others preaching to the Hellenists, while it is recorded that up to that period (xi. 19) those who had been dispersed at the persecution that followed Stephen's death preached the Word to none but Jews only.

The fifth occurs in Acts xii. 24: "*But the Word of God grew and multiplied.*"

This section (xi. 22—xii. 23) has no longer Jerusalem for its centre, but a new centre, *Antioch*, a city outside the land of Israel. There, not only Jews and Hellenists hear the Word, but Gentiles also. Barnabas leaves Antioch to go all the way to Tarsus to seek Saul, who returned and remained with them a whole year. The insistent testimony concerning "Christ" as a result of this ministry earned for the disciples the name of "Christians."

The sixth occurs in Acts xvi. 5: "*And so were the churches established in the faith, and increased in number daily.*"

In this section (xii. 25—xvi. 4) we have Barnabas and Saul separated by the Spirit of God, and Asia receives the Word. Here Paul works his great dispensational miracle, associates with himself Silas and Timothy, and successfully defends his gospel of the uncircumcision at Jerusalem.

The seventh occurs in Acts xix. 20: "*So mightily grew the Word of God and prevailed.*"

In this section (xvi. 6—xix. 19) Europe receives the gospel, the last synagogue is entered by Paul, and the disciples are separated and meet in the school of one Tyrannus.

The eighth occurs in Acts xxviii. 31: "*Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.*"

In this section (xix. 21—xxviii. 30) Paul is found at Rome. Israel is set aside. The salvation of God is sent to the Gentiles. History finishes, and mystery begins.

Let us bring these eight sections together in some sort of harmony:—

A | PETER and associates (Acts i.—xi. 21).	a | JERUSALEM.—The twelve equipped. b | JERUSALEM.—Dispensational miracle. Hellenists. c | SAMARIA.—Samaritans and Ethiopians. d | CÆSAREA.—Cornelius: "The Word which God sent unto the children of Israel" (x. 36).

End of Acts of Peter,

and

Beginning of Acts of Paul.

A | PAUL and associates (Acts xi. 22—xxviii, 31).	*a* | ANTIOCH.—Saul sought and brought. *b* | ASIA MINOR.—Dispensational miracle. Uncircumcision. *c* | EUROPE.—The Gentiles. *d* | ROME.—"The salvation of God is sent unto the Gentiles, and they will hear it" (xxviii. 28).

The way is now opened for us to look at the Acts more carefully, to pick out its salient features and note its trend. This we hope to do in our next paper.

Studies in the Prophets.

No. 8.

"Beginning at Jerusalem."

Israel's fall and restoration is so typical of the wider and deeper fall and restoration of Adam and his seed, that at times it is difficult to distinguish between that which is millennial and that which belongs to the new creation. A glance at the closing chapters of the Revelation shows an intermingling of features belonging to the redeemed of all ages, and features belonging primarily to Israel. Perhaps the secret of this interrelation is expressed in the words of Isa. xi. 9:—

> "They shall not hurt nor destroy in *all My holy mountain*: for *the earth* shall be full of the knowledge of the Lord, as the waters cover the sea."

To understand in any measure this passage is to understand the relation of the prophecies concerning Israel to the destinies of mankind. To that end let us notice one or two points with care. The change that comes over the lower animals, enabling the wolf to dwell with the lamb and the leopard with the kid, and a little child to lead them, does not apparently extend to the whole earth at once, but operates in the first instance in the land of Israel. "In My holy mountain" comes before "All the earth." The same limitation, with subsequent expansion, is seen in Isa. xxv. 6:—

> "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees, well refined. And He will swallow up in this mountain the face of the covering cast over all people, and the vail that is spread over all nations."

The removal of the vail that covers all nations is removed first of all "in this mountain" of the Lord. As one sees this order of events, the reason why the Lord Himself instructed

His disciples to "begin at Jerusalem" becomes more prophetic and intense. "For out of Zion shall go forth the law, and the Word of the Lord from Jerusalem" (Isa. ii. 3).

As the waters cover the sea.

There is a strange figure in Isa. xi. 9: "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." This figure is repeated in Hab. ii. 14, the marginal reading of which is, "For the earth shall be filled by knowing the glory of the Lord as the waters cover the sea."

The reader who first approaches this passage must be somewhat puzzled by the curious expression "as the waters cover the sea," but a patient examination of the teaching of the prophets, together with a very elementary acquaintance with the geography of the Holy-land, will give that "entrance" to the Word that gives light, even to the simple. Our first step in the understanding of any passage is faith. We believe the matter is true, and that the statement is a part of revealed truth. What are these "waters," what is this "sea," and in what way can the covering of this sea by these waters be typical of blessing? In Zechariah we read that when the Lord comes, and His feet stand upon the Mount of Olives:—

> "The Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley" (Zech. xiv. 4).

This great valley, though produced apparently by earthquake (verse 5), is for blessing:—

> "And it shall be in that day that LIVING waters shall go out from Jerusalem; half of them toward the former (or eastern) *sea*, and half of them toward the hinder *sea*: in summer and in winter shall it be."

In this verse we have further details supplied, and details of great importance. The waters are "living," they spring from "Jerusalem," they flow down the valley made at the Mount of Olives, eastward and westward to the "Dead Sea" and to the Mediterranean. Turning to Joel iii. 18 we read:—

> "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with water, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."

This river of living waters we now see arises from the very throne of the Lord in Jerusalem, and our attention is directed particularly to its eastward flow. Some believers

affect a superiority to common things, but all knowledge may be sanctified and used in the truth. So here. How many readers without reference could answer the question, "Where is the valley of Shittim"? A reference to Numbers xxv. 1, and a comparison with Numb. xxii. 1, will show that the valley of Shittim is the region round about the north end of the Dead Sea where the Jordan empties its waters. Consequently we have two witnesses to the fact that living waters shall really flow from Jerusalem in the direction of the Dead Sea. Ezek. xlvii. 1—12 completes the picture:—

> "Afterward he brought me again unto the door of the house and, behold, waters issued out from under the threshold of the house eastward . . . . the waters were to the ankles . . . . again . . . . to the knees. Again . . . . to the loins. Afterward . . . . waters to swim in. These waters issued out toward the east country, and go down into the desert (the plain, *see* Deut. iii. 17), and go into the sea: which being brought forth into the sea, the waters shall be healed . . . . and by the river upon the bank thereof, on this side and on that side shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be meat, and the leaf thereof for medicine (or for bruises and sores, margin)."

Here is the complete statement. It is with this in view that the prophet says:—

> "The earth shall be full of the knowledge of the Lord, as the waters (that flow from the throne of the Lord in Jerusalem in ever increasing volume toward the east) cover the (dead) sea (bringing healing and life in its train)."

This prophetic symbol stands mid-way between two parallel yet wider passages, viz., Gen. ii. 8—17, and Rev. xxii. 1—5:—

> "And the Lord God planted a garden eastward in Eden . . . . and every tree that was pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden . . . . the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof dying thou shalt die."

> "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse."

It will be seen that mid-way between Paradise lost and Paradise restored comes the smaller and typical loss to Israel of the land flowing with milk and honey, and its restoration in the day of the Lord. This is the secret, if we may

use the term, of the full appreciation of the place of Israel in the manifest outworking of the purpose of the ages. The tree of the knowledge of good and evil, which led to death, and the final healing and blessing under the "knowledge," not of good and evil, but "of the Lord," cannot be understood apart from Israel's history.

Before leaving this symbolic use of geography, we ask the reader to compare the references above with a passage in Josh. iii. 16, the full exposition of which will come in our series on *Fundamentals of Dispensational Truth.* When Israel crossed the river Jordan and entered the promised land,

> "the waters which came down from above stood and rose up upon an heap very far from the city ADAM . . . . and those that came down toward the sea of the plain ('the desert' of Ezek. xlvii.), even the salt sea, failed and were cut off."

From these two events connected with Israel and the land of promise, we see:—

> 1. That the waters of Jordan that connected Adam and the Dead Sea were "cut off," and
>
> 2. In their place, waters that flow from the throne of the Lord cover these places of death with life and health.

We have devoted so much space to this one event in the hope that the reader will be persuaded to read in the same typical light other physical blessings and geographical changes in Israel's coming restoration, accepting without reserve the primary literal and physical meaning, but remembering at the same time that the blessings, originally limited to Israel and to the land of promise, foreshadow, by divine intention, deeper and wider blessings for Adam's sons. This provides the solution of a superficial anachronism in Isa. lxv. 17, 18, the new creation, both of the heavens and earth, being limited for the time to their expression and germ in Israel's land and blessedness.

The Epistle to the Romans.

No. 12.

The law, and the knowledge of sin (Rom. iii. 20).

The apostle has at length brought the whole world, both Jew and Gentile, guilty before God, and has but one more

note to sound before going back to the glorious theme of Rom. i. 17, which for the time had been suspended: "Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin" (Rom. iii. 20). This verse contains the final reason why man, if ever he is to be justified in the sight of God, must be justified by faith, not works, and by grace, not law, and that reason is "for by the law is the knowledge of sin." The apostle makes the statement here, but does not develop or explain it. It lies really in the sphere of the central theme of the epistle, yet it was necessary to bring it forward to provide the last and most complete blow to any hope of justification by works. Let us seek to understand its import.

The deeds of the law.

"Therefore" (*dioti*). It is important that we understand the bearing of this small word. "Because" (Rom. i. 19) shews the reason why the apostle could say that the Gentiles hold down the truth by unrighteousness, "because" God had made the truth manifest. "Because" (Rom. i. 21) shews why the Gentiles were without excuse. The reason given is that when they knew God they glorified Him not as God. "Because" (Rom. viii. 7) reveals the reason why to be carnally-minded is death; it is "because" the carnal mind is enmity against God. So in Rom. iii. 20, something has already been affirmed: "All the world has been brought in guilty before God" (Rom. iii. 19), and verse 20 gives a ground or reason: "Because by the deeds of the law there shall no flesh be justified before God," and this is followed by a second reason: "For through the law is the knowledge of sin." What is intended by "deeds of the law"? The word "deeds" is *ergon* "work," and is used frequently by the apostle. It is most evident from the apostle's "conclusion" in Rom. iii. 20 that the deeds of the law are entirely opposite to faith: "Therefore we conclude that a man is justified by faith apart from deeds of law."

In the development of the argument the apostle leaves "law," as such, and deals with "works" only, but in such a way as to shew that the same principle is in view. "For if Abraham were justified by works" (Rom. iv. 2). These works are "works of the flesh," for verse one says: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?" So the argument proceeds: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Gala-

tians, the epistle that corresponds so nearly with Romans, has these two "works" in view also:—

> "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 Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. ii. 16).
>
> "For as many as are of the works of the law are under the curse" (Gal. iii. 10).
>
> "Now the works of the flesh are manifest" (Gal. v. 19).

When dealing with justification from a dispensational standpoint, the apostle contrasts "faith" and "works" once more in Rom. ix.:—

> "The Gentiles . . . . have attained to righteousness, even the righteousness which is of faith. But Israel which followed after the law of righteousness hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law" (Rom. ix. 30—32).

It is evident from the continuation of the argument in Rom. x. that God's righteousness by faith is Christ, the end of the law, whereas Israel, in ignorance of Christ, went about to establish their own righteousness. Moses makes it clear that the righteousness of the law consists not in believing, but in "doing" (Rom. x. 5), which pointed fact really means that all who are under the law must be under the curse because of this very inability to "do" the law's requirements.

The knowledge of sin.

We have not yet arrived at the last word of the apostle's argument however. Why should it be impossible for justification to be by the works of the law? "For by the law is the knowledge of sin." Not "sins," be it observed, but "sin." The law reveals the fact that man is already "sold under sin," dominated and ruled by an awful tyrant. What is here stated, but left unexplained, is dealt with in a most heart-searching manner in Rom. vii:—

> "I had not known sin, but by the law: for I had not been conscious of lust except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of lust. For without law sin was dead" (Rom. vii. 8).
>
> "The commandment, which was ordained to life, I found to be unto death" (Rom. vii. 10).
>
> "We know that the law is spiritual, but I am carnal, sold under sin" (Rom. vii. 14).

This was all brought about that "sin by the commandment might become exceeding sinful" (Rom. vii. 13). We are not yet ready to plumb these depths. The apostle wisely reveals the ground of our acceptance and peace, before he draws aside the veil that covers our own inherent wretchedness. He but makes the bare statement here in Rom. iii. 20 and passes on. We can see, however, his meaning. How can anyone hope to be justified by the works of the law, when he himself is dominated by that which is fanned into rebellion by the very application of that law? The law was never given as a means of salvation or life; it was given to reveal to man the utter impossibility of attaining to righteousness by his own works, and to lead him to Christ.

"Wherefore then the law?"

It may be helpful to observe what the apostle teaches as to the purpose of the law:—

"The law gives the knowledge of sin" (Rom. iii. 20).

"The law worketh wrath, for where no law is there is no transgression" (Rom. iv. 15).

"The law entered that the offence might abound" (Rom. v. 20).

"The law stirred up the passions of sins" (Rom. vii. 5).

"The law made sin to be known" (Rom. vii. 7).

"The law was not designed to give righteousness, inheritance, or life" (Gal. ii. 21; iii. 18; iii. 21).

"The law was added because of transgressions" (Gal. iii. 19).

"The law was a pedagogue until Christ" (Gal. iii. 24).

"The law was not made for a righteous man, but for sinners" (1 Tim. i. 9).

"The law made nothing perfect" (Heb. vii. 19).

"The law had a shadow of good things to come" (Heb. x. 1).

While the above statements make it quite clear that justification and life can never come by the law, we are prevented from falling into the error of supposing the fault to lie in the law itself:—

"The law is holy . . . . We know that the law is spiritual . . . . I consent unto the law that it is good" (Rom. vii. 12, 14, 16).

The reason for failure lies in the flesh. Man himself cannot use the law to his good; it simply becomes a ministration of condemnation and death to him (2 Cor. iii.):—

"We know that the law is spiritual, but I am carnal" (Rom. vii. 14).

"For what the law could not do in that it was weak through the flesh" (Rom. viii. 3).

A holy and spiritual law when brought to bear upon the human heart immediately reveals the presence there of *sin*, for "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be, so then they that are in the flesh cannot please God" (Rom. viii. 7, 8). The word "knowledge" in Rom. iii. 20 is *epignōsis*, and suggests a full knowledge, the *epi* being intensive. Sin is seen as sin, "that sin by the commandment might become an exceeding sinner." It is a dreadful awakening, and it is the death of all hopes in the flesh. Here the apostle would bring us all, whether Jew or Gentile, down to the death of self to find our righteousness and life in the death of Christ. The gospel of the *grace* of God, justification by *faith*, the redemption and propitiation of Christ, cannot be appreciated at their true worth while there remains the least lingering shred of hope in ourselves. Not until we see ourselves as the dying malefactor, condemned "justly, for we receive the due reward of our deeds" (Luke xxiii. 41), can we realize by faith what the cross of Christ can mean to us, or how that cross is an eternal barrier to the flesh and its deeds, the law and its works, and (blessed be God) the law also and its condemnation. The line is clean cut, the division sharp, the language plain:—

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. v. 4).

The Hope and the Prize.

A retraction.

A canon of interpretation to which we seek to adhere is expressed in Deut. xxix. 29:—

"The secret things belong unto the Lord our God, but those things which are revealed belong unto us and unto our children."

It *is* revealed in Phil. iii. that the apostle sought to know the power of the Lord's resurrection, that he might by any means attain unto a resurrection that is marked off by very singular wording; it *is* revealed that the apostle had no certainty of attaining this special resurrection, but it is *not* revealed that either Paul or any child of God who *did attain* unto it entered it immediately at death, or at any time subse-

quent to death. We most unreservedly confess that in the articles entitled "The Hope and the Prize" we did transgress this canon of interpretation, and expressed an opinion which is unwarranted by the Word.

While infallibility is denied to any of us, frank confession is our privilege and responsibility, and therefore we desire to say with respect to the "out resurrection," *that it is not revealed in the Scriptures whether those who attain unto the out resurrection enter it immediately after death, or at any subsequent period before the realization of the blessed hope of the church.*

The sword of the spirit is two-edged, and a false modesty is no more to be commended than a false pride. We have not allowed a false pride to stop our confession, neither may we allow a false modesty to allow a harmful criticism to spoil our testimony. We therefore repeat what we have said many times throughout the series. The note of uncertainty in the words "If by any means" has no reference to the "hope," but to the "prize." For anyone to say from these articles that we are uncertain of our hope is a misunderstanding to say the least. There is the fullest certainty in the words of Col. iii. 4, "when . . . . then," and 1 Thess. iv. is no plainer.

While we willingly concede to others the fullest liberty to find their hope expressed in Matt. xxiv., 1 Thess. iv. or Rev. xx., we do not allow that there is any more certainty in one phase of the hope than in another. All is certain that depends upon the Lord, and it is our constant desire "to know what is the hope of His calling."

Tradition or Truth.

To a great number of God's children there comes a parting of the ways, marked by a signpost bearing two arms:

Tradition. || **Truth.**

and it is for the help and guidance of such that we write these lines. Scripture speaks of tradition thirteen times, a number that is significant in Bible numerics as some readers may already know. Of these thirteen references two only are spoken of with approval, all the remainder showing

that tradition is the foe of truth. Let us first of all see the two passages that speak favourably of tradition :—

> "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2 Thess. ii. 15).
>
> "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us" (2 Thess. iii. 6).

It will be seen that these passages are qualified by the words "our epistle" and "received from us," so that these traditions are but oral instructions passed on by the apostle or those approved by him. Such apostolic traditions are superseded and no longer necessary, for we, unlike the Thessalonians, have "all Scripture." Even Paul never mentions these traditions again. Let us read Matt. xv. 1—3 :—

> "Then came to Jesus scribes and pharisees, which were of Jerusalem, saying, Why do Thy disciples transgress the traditions of the elders? for they wash not their hands when they eat bread. But He answered and said unto them, Why do ye also transgress the commandments of God by your tradition?"

After revealing their hypocrisy in the evasion of the fifth commandment, the Lord continued :—

> "Thus have ye made the commandments of God of none effect by your tradition . . . . but in vain they do worship Me, teaching for doctrines the commandments of men" (Matt. xv. 6—9).

The record in Mark vii. puts the same matter in slightly different words :—

> "For laying aside the commandment of God, ye hold the tradition of men. Full well ye reject the commandment of God that ye may keep your own tradition" (Mark vii. 8, 9).

It is evident that tradition here contravened truth, and it is well that we weigh over just what is said about this enemy of the faith :—

1. Tradition TRANSGRESSES the commandment of God.
2. Tradition makes the commandment of God of NONE EFFECT.
3. Tradition LAYS ASIDE the commandment of God.
4. Tradition REJECTS the commandment of God.
5. Tradition is VAIN, being the substituted "commandments of men."

The apostle Paul shows how violently opposed to God's truth was the tradition of his fathers :—

> "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God and wasted it; . . . . being more exceeding zealous of the traditions of my fathers" (Gal. i. 14).

His fathers had the unspeakable privilege of the written Word, while the nations stumbled along in darkness (Rom. iii. 1, 2), yet the blight of tradition had settled down upon the fair flower of prophecy, so that when their Messiah came, of whom their Scriptures were full, their traditions led them to crucify the Lord of glory, and to persecute those who believed in Him. Paul knew and Peter knew that no man can be delivered from tradition by argument:—

> "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver, and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ" (1 Pet. i. 18, 19).

Tradition made Paul a persecutor, tradition led Israel into such a vain manner of life that nothing less than the blood of Christ could deliver from its thrall.

Tradition and the truth of the one body.

We are particularly concerned with the teaching of the epistles to the Ephesians and Colossians, for, as a result of the power of tradition, many a true child of God hesitates, refuses, or confuses the glorious calling revealed in this present dispensation of the mystery:—

> "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and NOT AFTER CHRIST. For in Him dwelleth all the fulness of the Godhead bodily; and ye are filled to the full in Him" (Col. ii. 8—10).

Tradition is in league with deceit, with vanity, with the world, and its death blow is sounded in the words: "And *not after Christ.*" One traditional teaching that holds many children of God in its grip, and prevents them from entering into the high glory of the revelation of the mystery, is the teaching that "The Church began at Pentecost." We believe "a" church began at Pentecost, but the church of Ephesians, that "of the two has been created one new man," the church "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all," that church is entirely dissociated from Pentecost, the fathers, Israel and the covenants, it belongs to a new dispensation, a new revelation, a new sphere.

Let the reader test Acts ii. and iii., observing what is actually said, to whom Peter speaks, and about what he speaks. Notice "Israel," "the fathers," "David's throne," "unto you first," etc., then read Eph. i. 3—14, iii. 1—10; Col. i.

25—27, and he will see that the traditional teaching concerning Pentecost makes the revelation of Ephesians of none effect, and he will see moreover that there is a temptation to "reject" this later revelation of grace in order that traditional teaching may be retained. Dear reader, which is it to be,

Tradition or *Truth?*

Signs of the Times.

Anglo-Israelism, and the throne of David.

We drew attention in Vol. XVII., page 34, to the anti-Christian teaching of Anglo-Israelism regarding the throne of Great Britain. We now give a quotation from one of the advocates of this teaching. The paper is published in London, and is the organ of what is known as *Pentecostalism*:—

> "'We are coming to the day,' says this organ, 'Showers of Blessing,' No. 46, 'when we will find the nations of the earth bowing at the feet of our king, for the throne whereon he sits is the throne of the Lord. Do we realize that the eyes of the people are being opened by divine power to see in the young Prince of Wales not only man, but an office and setting of God? In this way the Scripture is now being fulfilled in this son of David—'I, if I be lifted up, will draw all men unto me.'"

Here is no uncertain sound, and neutrality does not appear to be possible. This is either God's blessed truth, or the devil's lie, and for our part we have no hesitation in saying that such a statement as the above and the whole system that it represents is evidence of itself that its origin is satanic and its object anti-Christian.

We urge any reader who may have leanings towards this pernicious teaching to watch and pray, search and see, and bring the teachings of men to the plain teaching of the Word.

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LONDON (ST. PHILIP'S HALL, Eccleston Place, near Victoria, S.W.1). Sun., Mar. 11 and 25, at 7.30.

SOUTHEND (WESTCLIFF HALL, Valkyrie Road).—Sun., Mar. 11, at 11.0.

PLUMSTEAD, S.E. (BLOOMFIELD ROAD SCHOOL).—Sun., Mar. 25, at 3.0.

READING (THE PALMER HALL, West Street).—Mon., Mar. 12, at 7.30 Elements of N.T. Greek at 7.0.

WEST KIRBY (CHRISTIAN INSTITUTE).—Mar. 16 to 22. Subject: *The times of the Gentiles.*

LEITH (LIBERAL CLUB, Hope Street).—Apl. 1, at 2.30 and 6.30. Subject: *Colossians.* APOSTOLIC CHURCH HALL, 4, Smith's Place.—Mar. 31, Apl. 2, 4, 5 and 6 at 7.30. Subject: *Colossians.*

PORTOBELLO (APOSTOLIC CHURCH, Bath Steeet), Apl. 8, at 2.30; Apl. 9 and 10, at 7.30. Subject: *Daniel's Prophecy.*

GLASGOW (CENTRAL HALL, Bath Street).—Apl. 14, at 7; Apl. 15, at 2.45 and 6.30; Apl. 16, 17 and 20, at 7.45; Apl. 21, at 7.0; Apl. 22, at 2.45 and 6.30. Subject: *Colossians* (Mon., Tues., and Fri.). *Daniel's Prophecy* (both week-ends).

NOTTINGHAM.—Apl. 24, 25 and 26. Preliminary notice.

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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" (2 Tim. ii. 15).

April, 1928. THREEPENCE (Monthly). Vol. XVIII. No. 4.

The Mystery.

Its meaning, message and ministry.

No. 4.

Paul's twofold ministry.

If the reader will refer to the third article of this series, he will observe that there is a definite movement indicated, which may be made more clear by expressing it in terms of (1) Geography, (2) Nationality, (3) Ministry, and (4) Testimony.

The geographical witness is that the centre of interest passes on from Jerusalem, through Antioch, until it reaches Rome. With this movement a national extension is observed. On the day of Pentecost no Gentile was addressed; presently Greek-speaking Jews appear on the scene—the Grecians of Acts vi. 1—differing from the Greeks of xiv. 1 as English-speaking Jews differ from English people. Whereas "Jews only" is written in xi. 19, "Gentiles only" could be written against xxviii. 28. Keeping pace with this evident movement is the recorded ministry. First Peter and the apostles of the circumcision are found alone. Then Stephen, Barnabas, Saul, Silas, and Timothy carry the theme onward and outward, until at the close the apostle Paul stands out alone. Closely connected with this development is a system of of teaching, which for convenience sake we reduce to three heads, as follows:—

Jerusalem	Peter	Restoration.
Antioch	Barnabas and Saul . . .	Reconciliation.
Rome	Paul	Rejection

Then comes the mystery.

We are now faced with a problem. We must either settle down to these weighty themes, and by so doing postpone for a considerable time the subject of the mystery, or we must leave these features stated but unproved, go on with our theme, put new readers in possession of the scriptural arguments for the distinctive teaching of the mystery, and return to the Acts of the Apostles in a definite and independent series. This latter suggestion we believe to be the one we must follow, and so, after we have considered the twofold ministry of the apostle Paul, and the important testimony of Acts xxviii., we shall leave the great theme of Acts until the series on the Mystery shall be completed, or occasion arise warranting its study.

The twofold ministry of Paul.

For the sake of simplicity we look upon the whole of Paul's ministry, from his conversion until his imprisonment, as one, but the interested reader will see that at Acts xiii. and xiv. there was a ministry, quite independent of Jerusalem and the twelve, which foreshadowed the great independent ministry that follows Acts xxviii. However, for present purposes we speak of the ministry of Paul as in relation to his freedom or his imprisonment, as it is recorded through the Acts and afterwards. When we reach Acts xx. and read Paul's speech to the elders of Ephesus, we realize that one ministry is ending. He himself summarizes it for us:—

> "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 20. 21).
>
> "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts xx. 25–27).

There can be no doubt but that Paul's ministry, thus summarized, was drawing to a close. Did another ministry await him? Let him speak for himself:—

"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions await me. 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 (finish) the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts xx. 22—24).

Here are two features: (1) Imprisonment, and (2) Ministry. Are they related? May we speak of Paul's prison ministry as a separate thing? We believe we may, and that Acts xxvi., together with Acts xx. and passages from the epistles written after Acts xxviii., confirm and establish the fact. Paul's imprisonment, foreshadowed in Acts xx., is recorded in Acts xxii. and xxiii. The night following his trial before the council the Lord appeared unto Paul, and said:—

"Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome" (Acts xxiii. 11).

This is unequivocal evidence that it was the Lord's will, and not the apostle's whim, that he should go to Rome as a witness. Upon the arrival of Agrippa, Paul is permitted to speak before him, and in doing so refers to the revelation of the Lord on the road to Damascus, telling us for the first time what the Lord actually said to him, for, apart from telling him to go into the city, all we know of Paul's commission in Acts ix. is what the Lord told Ananias. Here, however, we are going to hear what the Lord said to Paul at that crisis:—

"I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in which I will appear unto thee" (Acts xxvi. 16).

Here we have a twofold ministry plainly stated, the word "both" being a translation of *te . . . . te*, which comes before "those things which thou *hast seen*," and "those things in which I *will appear* unto thee." Here is a past and a future. What Paul here condensed into a simple expression, is expanded when quoting Ananias in xxii. 14, 15:—

"The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth. For thou shalt be His witness unto all men of what thou hast seen and heard."

Here it is "what thou hast seen and heard," the ministry that occupied the bulk of the Acts, and, so far, therefore at one with the testimony of the twelve apostles concerning "Jesus and the resurrection" (Acts iv. 2), for, when forbidden to speak

further on this theme, the apostles answered: "We cannot but speak the things which *we have seen and heard*" (Acts iv. 20). The words, "those things in the which *I will appear* unto thee," must mean that at some time subsequent to Paul's commission on the way to Damascus, the Lord was going to appear to him again, and then he would receive further instruction so that he might take up the new ministry that is here indicated. This new ministry, based upon a new revelation and appearing of the Lord to Paul, was specifically to the Gentiles. At his first commission the Gentiles are named, but in connection with others: "He is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel" (Acts ix. 15). In connection, however, with this second appearing and commission, the Gentiles stand alone: "Delivering thee from the people and from the Gentiles, unto whom now I send thee" (Acts xxvi. 17).

In Acts xxii. Paul differentiates between these two ministries. We have cited verses 14, 15 for the first ministry. He goes on to say that upon that occasion, when he visited Jerusalem and entered into the temple, while in a trance, he saw the Lord Who said, "Depart, for I will send thee far hence unto the Gentiles" (verse 21). Finally, Acts xxvi. 18 most definitely points onward to the teaching of Ephesians and Colossians:—

> "To open their eyes, and to turn them from darkness to light (Eph. i. 18), and from the power of Satan unto God (Col. i. 13), that they may receive forgiveness of sins (Eph. i. 7), and inheritance among them which are sanctified by faith that is in Me" (Eph. i. 11, 13, 14; Col. i. 12).

The testimony of these passages is abundantly clear. Paul received his original commission on the road to Damascus, to bear the Name of the Lord before Gentiles, kings and Israel, and to be a minister and a witness of the things he had seen. He also was led to expect a further revelation at some future time. This he received, and this new ministry is intimately associated with bonds, imprisonment, Gentiles, Rome, and the teaching of Ephesians and Colossians. There remains but one thing more, the testimony of these two epistles, and the case is complete:—

> "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles . . . . by revelation He made known unto me the mystery" (Eph. iii. 1–3).
>
> "I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the Word of God; even the mystery . . . . for which I am also in bonds" (Col. i. 25, 26; iv. 3).

"The mystery of the gospel, for which I am an ambassador in bonds" (Eph. vi. 19, 20).

With these evidences before us we unhesitatingly believe and teach that the prison ministry of the apostle Paul is the ministry of the mystery, a revelation of unique grace to the Gentiles, differing from the calling and blessing of the Gentiles during the Acts, and the early epistles of Paul not only in degree but in kind, and constituting the grand theme for our present witness, whether men will hear, or whether they forbear. We now have the testimony of Acts xxviii. to consider and the introductory studies will be concluded.

"Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner" (2 Tim. i. 8).

Fundamentals of Dispensational Truth.

No. 63.

"Crowned with glory and honour" (Exod. xxviii.).

After the tabernacle has been described, and the chief articles of furniture specified, we are permitted to learn something concerning the high priest's ministry by a lengthy description of his garments.

Called of God, as was Aaron.

No child of God to-day is a priest, neither is his ministry priestly, nevertheless it is well to remember that God reserves the right to call and to choose as well as to fit those who are to be His ministers. While this may not be so obvious to-day, it is not the less real, and if we could see as God sees, there may still be much strange fire offered in His service. Have we not met a brother obviously unfitted for speaking in public, but eminently fitted for some other sphere of God's service, spoiling both his own witness and hindering that of others by failure to keep in mind the Scriptures: "To every man his work," and "Every man according to his several ability"? This feature is stressed in connection with the appointment of the priesthood of Israel:—

"No man taketh this honour unto himself, but he that is called of God, as was Aaron" (Heb. v. 4).

"Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons" (Exod. xxviii. 1).

Two aspects of the high priest's work are discovered by comparing:—

1. "That he may minister UNTO ME" (Exod. xxviii. 1).

2. "For every high priest taken from among men, is ordained FOR MEN in things pertaining TO GOD" (Heb. v. 1).

The claims of both God and man were met in the ministry of the high priest. Hence in Hebrews we have Christ presented not only as high priest, but also as mediator: not only meeting all the claims of God, but ever living to make intercession for His people.

As we read the names Nadab and Abihu, we call to mind their transgression and their solemn end. From one point of view their action was but the repetition of the high priest's ministry, but from another point of view it was a wilful intrusion and disobedience. In Exod. xxiv. these two sons of Aaron had been initiated into something of the awfulness of "worship," and had seen the glory of the Lord as a "devouring fire" (verse 17). In Lev. ix. 24 we read: "And there came fire out from before the Lord, and consumed (devoured, same word) upon the altar the burnt offering." Yet in spite of this reminder of the "devouring fire" (of Exod. xxiv.), Lev. x. 1, 2 opens with the account of the offering by Nadab and Abihu of strange fire, "which the Lord commanded them not," with the awful result: "And there went out fire from the Lord and *devoured them*, and they died before the Lord."

The strangeness of the fire consisted simply in the fact that Nadab and Abihu had never been called of God nor commanded of God to this service. Is there not a need for every one of us to put up the apostle's prayer: "Lord, what wilt Thou have *me* do?"

Holiness, glory and beauty.

The garments that are described in this chapter of Exodus are called "holy garments," and were "for glory and beauty." Holiness opens and closes this description, for the gold plate on the mitre described in verse 30 bore the legend "Holiness to the Lord." Holiness, sanctification and cognate

words enter largely into N.T. doctrine, so that it will be for our edification to obtain some idea of the basic meaning of this word. The root idea of *kodesh* ("holy") is "separated or set apart," and while holiness cannot be thought of apart from the highest moral and spiritual qualities, it is nevertheless a fact that such qualities are not inherent in the original conception. Lev. xx. 24—26 will bring out this basic idea of separation fairly clearly:—

> "I am the Lord your God, which *have separated* you from other people . . . . ye shall *put a difference* between clean beasts and unclean . . . . and ye *shall be holy* unto Me, for I the Lord am holy, and have *severed you* from other people, that ye should be Mine."

Again in Deut. xix. 2 and 7 we read: "Thou shalt *separate* three cities"; and in Josh. xx. 7 this command is obeyed: "and they *sanctified* (margin) these cities." Jer. xvii. 22 speaks of "hallowing" the Sabbath day, that is separating it from the rest of the week, setting it apart for God's service. The same word is used in Jer. xxii. 7 for "preparing" destroyers, the idea of separation being constant, but the N.T. conception of sanctification is entirely absent from the passage. Yet once more. When Paul said in Gal. i. 15 that he had been "separated" from his mother's womb, he was making an evident allusion to that other prophet of the nations, Jeremiah, who had been "sanctified" from the womb (Jer. i. 5). To make the matter certain we must record the awful fact that such unholy creatures as Sodomites are nevertheless called *qadesh*, simply because they were "set apart," but surely not "sanctified," to the abominable service of Canaanitish gods (1 Kings xiv. 24; 2 Kings xxiii. 7; Hos. iv. 14, "separate"; Job xxxvi. 14, "unclean"). We must therefore always allow in our interpretations of saintship and sanctification this element of separation unto God. With this in mind 2 Cor. vi. 14—17 (with its insistence upon "being separate" as well as not touching the unclean thing) may be remembered as "*perfecting* holiness in the fear of God" (2 Cor. vii. 1).

These holy garments were "for glory and beauty." We call to mind such passages as "the beauty of holiness" and the like, but the connection with the N.T. is of greater importance just now. The LXX. translates this phrase by *timē kai doxa*, "honour and glory," and Heb. ii. 9 and 2 Pet. i. 17 are seen to be antitypical. Peter's reference is to the mount of transfiguration, where Christ the King is seen as Christ the High Priest. This is important. We hear much of the fact that Matthew is the Gospel of the Kingdom, but we do well to

remember that it will be a kingdom of priests (Rev. i. 6) when it is established, and that Christ is the Priest-King. We have given elsewhere the structure of Matthew's Gospel, and have shown the twofold character of its teaching—we will just revive the memory so far as to draw attention to the two time divisions, viz., iv. 17 and xvi. 21, and the two occasions when the voice from heaven testified: "This is My beloved Son, in Whom I am well pleased" (Matt. iii. 17; xvii. 5). It is in the second, the priestly section, that the Lord first speaks of His suffering and death. Uzziah was stricken with leprosy for daring to unite the office of king and priest, there being but one Priest after the order of Melchisedec, even the Lord Jesus Christ.

There are six items of clothing specified in Exod. xxviii. 4, to which may be added the "bonnets" and "breeches" of verses 40 and 42, making eight items in all. Some of these garments need no special comment: those that seem to call for exposition are the *ephod*, with its shoulder stones and breastplate, and the *robe* with its bells and pomegranates.

THE EPHOD.—The word is taken unaltered from the Hebrew, and comes from *aphad*, "to bind," being found in Exod. xxix. 5 where "gird" is *aphad*. The ephod seems to have been made of two pieces, back and front, and its chief use was to provide a beautiful and efficient holder for the breastplate. Scripture records that Aaron the *high priest*, Samuel the *prophet* (1 Sam. ii. 18), and David the *king* (2 Sam. vi. 14) wore the ephod, prophetically setting forth the fulness of Christ as Prophet, Priest and King, Who shall rule and reign in the coming kingdom. The wearing of the ephod, one of the garments of "glory and beauty" or "honour and glory," gives point to the words of 1 Sam. ii. 28—30:—

> "Did I choose him out of all the tribes of Israel to be my priest . . . . to wear an ephod before Me . . . . Be it far from Me, for them that honour Me I will honour, and they that despise Me shall be lightly esteemed."

Two ouches of gold, each set with an onyx stone, and engraved with the names of the children of Israel according to their birth, were placed upon the shoulders of the ephod, that Aaron should bear their names before the Lord upon his two shoulders for a memorial. This was one memorial ever associated with the ephod. The other was connected with the breastplate. This set apart a special stone for each tribe, and Aaron bore them upon his heart for a memorial before the Lord continually when he went in unto the holy place. Upon his shoulders, upon his heart: surely no words of ours are needed in explanation of this beautiful symbol of

an equally blessed fact.

URIM AND THUMMIM.—A marvellous amount of ingenuity has been expended in an attempt to explain how the Urim and Thummim gave the Lord's answer, or "judgment." Perhaps the one most satisfactory is that given in *The Companion Bible* margin. The note, however, is too long to transcribe here. It suggests that the breastplate being "doubled" (xxviii. 16), was a bag in which the Urim and Thummim were placed, and that Prov. xvi. 33 makes reference to it, the "lap" being the "bosom" and referring to the breastplate. The two Hebrew words Urim and Thummim mean Lights and Perfections, and while we may not know exactly how the answers were given or how these titles are appropriate, it suffices that it was efficient, while the LXX. translation "Manifestation and Truth" points us on to the Holy Scriptures, the Divine Oracles, where we too may obtain infallible guidance. If we could only and ever keep in mind the close association that this makes between the High Priest and the Scriptures, every study would become a sanctuary, the spirit would rejoice as the understanding was illuminated, worship and work, grammar and grace, glossaries and glory would be blessedly intermingled, and the lexicon and concordance would be but rungs in the ladder that lead from earth to heaven, to the right hand of the Majesty on high.

THE ROBE OF THE EPHOD.—The robe of the ephod was "all of blue," the colour of heaven, and the sign of separation and holiness (Numb. xv. 38). This robe was made of one piece, and the hole through which the head came, presumably, was bound with woven work "that it be not rent" (xxviii. 32). Psalm xxii. says: "They cast lots upon My vesture." This was fulfilled at the foot of the cross. The coat that belonged to the Saviour was without a seam, woven from the top throughout; they said therefore, "Let us not rend it, but cast lots for it" (John xix. 23, 24), and there can be little doubt that here was an indication of the High Priest, Prophet, and King Who was at that moment offering the one great sacrifice for sin.

Beneath the hem or skirt of the blue robe was arranged a decoration consisting of pomegranates in blue, purple and scarlet, and golden bells. These were to be worn by Aaron when he went into the holy place and when he came out: "His sound shall be heard . . . . that he die not." This is the first of a series of most solemn injunctions connected with priestly service. We read that the priestly garments must be worn by Aaron and his sons, "that they bear not iniquity and die"

(xxviii. 43); that hands and feet must be washed; that wine must be avoided; that Aaron was not to come within the veil at all times, and that when he did come he must carry incense with him; that the priest must be kept scrupulously free from uncleanness, and that the Kohathites must not see the holy things when they are covered, all these injunctions being followed by the words, "that he die not" or "lest he die." It is sometimes said that these golden bells were a means of assuring Israel of the active ministry of the high priest when he went within the veil once a year on the day of atonement. This cannot be, for the simple reason that a different set of linen clothes was worn on that occasion. No, the bells and pomegranates were not "lest they fear," but "lest he die"; such is the absolute need of all the acceptableness set forth by the symbols of fruitfulness and pleasant sound.

Golden bells and pomegranates, lest he die! As we weigh over these things, may we realize more fully than ever the awfulness of approach unto the living God, and while rejoicing in an access that is with "boldness and confidence," let us never forget that we have this boldness and access with confidence "*by the faith of Him.*" The fulness of our acceptance, the freeness of grace, and the glorious liberty of our calling should never, surely, be abused or minimize the infinite preciousness of the blood that has been shed, and the tremendous responsibility shouldered on our behalf by our glorious Head, the Lord Jesus Christ.

Redemption.

New Series.

No. 14.

The meat offering.

The meat offering, which is next in order for consideration, is associated with the burnt offering, as may be seen by reading Numb. xxix. 6:—

> "The burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering."

The Hebrew word which is translated "meat offering" is *minchah*, and the word means primarily a present or gift

whether offered to God or man. The word occurs twelve times in Genesis. Three times it is translated "offering" in Gen. iv. 3, 4 and 5, and nine times "present" in Gen. xxxii., xxxiii. and xliii. The A.V. renders the word "meat offering," which the R.V. alters to "meal offering." The word "meat" in old English stood for food in general, as in the expressions "grace before meat," "bakemeats," "sweetmeats." "Meal" also has a wider significance than "flour," for we speak of partaking of a meal. Perhaps "meal offering" is preferable, as this offering is bloodless and is made up of fine flour, oil and frankincense.

Fine flour.—The emphasis here is upon the word "fine," for the word *soleth* is derived either from *selah*, which would then refer to the flour being passed through a sieve, or from a word which in the Arabic signifies "to cleanse," and which would then refer to the fine flour that had been cleansed from all coarseness and impurity. In the structure of the five offerings given in Volume XVII., page 150, it will be seen that this offering corresponds with the sin offering, and that neither refer so much to outward acts as to inherent holiness, or inherent sinfulness.

Christ's character was like *fine* flour. Look where you will at the record of saints in the Scriptures, or at the record being made around you, you will always find some coarseness mingled with the saintliness. Compare the perfect evenness of Christ when He stood before the high priest, with the momentary ruffling of spirit when Paul stood in the same position. John has been called the apostle of love, yet we remember that on one occasion he forgot of what spirit he was. Moses, more meek than any man on earth, offended with his lips and lost the promised land. Job, the perfect man, cursed the day that he was born. Christ alone presented unsullied purity, and perfect holiness before God.

Oil.—The first mention of oil is in Gen. xxviii. 17, 18, where Jacob said:—

> "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob . . . . took the stone . . . . and poured oil upon the top of it."

The reason is plain. This revelation of God to Jacob made him feel the sacredness of the spot, and the anointing oil set the stone apart as a memorial. So in Lev. viii. 10, 11 and 12 we read:—

"And Moses took the anointing oil, anointed the tabernacle and all that was therein; *and sanctified them* . . . . and upon Aaron's head, and anointed him, *to sanctify him.*"

It will be noticed that in Lev. v. 11 we read:—

"He shall put no oil upon it neither shall he put any frankincense thereon: *for it is a sin offering.*"

Here we have indicated the essential difference between these two corresponding offerings. In the one there is found that which is peculiarly absent from the other. In Christ was found an inherent holiness and acceptableness that was totally absent from all men by nature. This anointing the LXX. refers to by using the verb *chriō*, from which, as all may see, comes the English word *Christ*, The Anointed One. Every occurrence of the title "Jesus the Christ" sets forth the fulfilment of all the various symbolic anointings of the O.T. The priest, the king, the sacrifice, the prophet, among others, set forth some of the fulness that was to be found in "The Christ." It will be well if we look at the first five occurrences of *chriō* in the N.T.:—

"The Spirit of the Lord is upon Me, because He hath *anointed* Me to preach the gospel to the poor . . . . " (Luke iv. 18).

"The kings of the earth stood up . . . . against His Christ. For of a truth against Thy holy child Jesus, Whom Thou hast *anointed*, both Herod and Pilate, with the Gentiles, and the people of Israel, were gathered together" (Acts iv. 26, 27).

"God *anointed* Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good" (Acts x. 38).

"Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom . . . . God hath *anointed* Thee with the oil of gladness above Thy fellows" (Heb. i. 8, 9).

"Now He which stablisheth us with you in Christ, and hath *anointed* us, is God" (2 Cor. i. 21).

Here we have four references to Christ, and one to the saints. Those which refer to Christ speak either of His earthly life and witness, or to His kingdom:—

A | Luke iv. 18. Anointed with the Spirit of God. To preach, etc.

B | Acts iv. 26, 27. Relation to opposing kings of the earth.

A | Acts x. 38. Anointed with the Holy Spirit and power. To do good, etc.

B | Heb. i. 9. Relation to those who will reign with Him.

In Lev. ii. 2, 9 and 16 the offering composed of fine flour, oil and frankincense is burnt upon the altar, and is called "a memorial." In Numb. v. 15 however the meal offering has no oil nor frankincense, "for it is an offering of jealousy, an

offering of *memorial,* bringing iniquity *to remembrance.*" This idea comes in Heb. x. 3, where the apostle says: "But in those sacrifices there is a *remembrance* again made of sins every year": whereas the result of the one sacrifice of Christ is expressed in the words of verse 17: "And their sins and iniquities will I remember no more." At the institution of the new covenant in the blood of Christ, the apostles would not interpret the words, "This do in *remembrance* of Me," in our modern meaning of the term, but in the light of the Levitical "memorial" sacrifices. Comparing therefore Lev. ii. with Numb. v. 15 we have once more emphasized that *sin is not in view* in either the burnt offering or the meat offering. This is a memorial to God of the inherent spotlessness of Christ the Anointed.

Frankincense.—A *handful* of flour, and *of* the oil, a *remnant* of the meat offering shall be Aaron's, but ALL the frankincense (Lev. ii. 2, 3 and 16). Here is indicated one essential difference between the ingredients of the meal offering. The priest could reserve part of the fine flour, and part of the oil, but not a grain of the frankincense was held back. The sweet savour belonged peculiarly to the Lord.

This word is marked with the scriptural seal of perfection. It occurs seven times in Leviticus, and fourteen times elsewhere in the O.T. The Hebrew word for frankincense, *lebonah,* is derived from *leben,* to make white, and is related to *Lebanon* to which Jer. xviii. 14 refers when it speaks of "the snow of Lebanon." In the expressive language of the O.T. frankincense is "something white," and "white" is the sum of all perfection, the symbol of purity and of righteousness. It was because of the presence of the reality, of which the frankincense was a type, and which was further set forth by the transfiguration garments which were "white as the light," "exceeding white as snow, so as no fuller on earth can white them," that the voice came from heaven—from the excellent glory—saying, "This is My beloved Son, in Whom I am well pleased." While speaking of this frankincense and its perfect acceptance, we should observe what is rigorously excluded from any type of Christ:—

> "No meat offering, which ye shall bring unto the Lord, shall be made with leaven, for ye shall bring no leaven nor any honey in any offering of the Lord made by fire" (Lev. ii. 11).

No leaven and no honey.—Leaven stands for the corruption of human nature. Honey stands for natural sweetness. All men have some of each, some more sweetness than others,

some more manifest corruption. Neither the one nor the other is acceptable as an offering made by fire. The fire indeed is the test for fragrance. Frankincense expanded under the flame and shed its fragrance abroad, but honey would give forth a most unsavoury smell. To all offerings, however, salt was to be added, for all offerings partook of the nature of a solemn covenant (Lev. ii. 13 and Numb. xviii. 19).

The Firstfruits.

"The meat offering of thy firstfruits" (Lev. ii. 14) links the perfectness of the type with resurrection. We must observe the distinction drawn between "the oblation" and "the meat offering":—

> "As for the oblation of the firstfruits, ye shall offer them unto the Lord: but they shall not ascend on the altar for a sweet savour" (Lev. ii. 12).

> "And if thou offer a meat-offering of thy firstfruits unto the Lord, thou shalt offer for the meat-offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.....oil..... frankincense..... an offering made by fire unto the Lord" (Lev. ii. 14—16).

The word oblation is *korban,* translated "offering" in Lev. ii. 1 and 13, and means primarily a gift for drawing near. In the feasts of the Lord described in Lev. xxiii. there is a remarkable exception to the rule given in Lev. ii. 11:—

> "Ye shall offer *a new meat offering* unto the Lord.....they shall be baken with leaven; they are the firstfruits unto the Lord" (Lev. xxiii. 16, 17).

This exceptional offering was arranged for the feast of Pentecost, and represented the firstfruits from among sinful men, accepted not in themselves but in Christ. The two firstfruits of Lev. ii. 12 and 14 represent the Lord Himself, "Christ the firstfruits," and then His people accepted in Him—"they that are Christ's at His coming." A more important truth is brought to light by this association of the meat offering and the firstfruits, and that is, that the earthly life of Christ and the risen life of Christ are unchanged in essence. He was not more holy after resurrection than before. This is seen in Phil. iii. As the believer enters into the risen life of Christ, and learns the power of His resurrection, he is enabled to enter experimentally into the sufferings and the death preceding that resurrection.

Degrees of appreciation.

As in the burnt offering so in the meat offering, degrees of the offerer's appreciation of Christ's worth are set forth in the varied ways in which this offering could be made: (1) It could be of unbaked flour, or (2) It could be of cakes which had been subjected to fire. Of the latter there were several varieties, viz.:—

(i.) Cakes baked in an oven. These would be made by hand, mingled with oil and unleavened. This is somewhat parallel with the detailed examination of the varied parts of the bullock of the burnt offering, and indicates a high appreciation of the perfectness of the Lord.

(ii.) Wafers suggest something delicate, the original word *rakik* coming from *rak*, a drawing out, extenuating, attenuating. Such passages as the Lord's tender remembrance of His mother when He hung upon the cross, or of His saying, "Tell My disciples *and Peter*," after Peter had denied Him, have been brought forward as examples of this refinement of kindness.

(iii.) That which was made in a pan, and parted afterwards, may indicate a lower appreciation of the Lord's fulness, and

(iv.) The last made in a frying pan would be of any shape, and the prohibition concerning leaven is not noticed. This indicates the lowest conception.

But just as we observed in the burnt offering, so we observe again here: in all the changes one thing remains constant—"it is an offering made by fire, of a sweet savour unto the Lord" (Lev. ii. 2 and 9). The green ears early ripened, and that by fire, set forth the fact that Christ was soon cut off out of the land of the living. At the age of 33 years He became the Firstfruits of them that slept.

Such are some of the outstanding features of the meat offering. Each reader will probably feel that some particular detail has been omitted, but where there is such abundance we can but take our handful as a memorial. God continually remembers Christ's fragrant offering, not only in death but also in life. May we perpetually have the memory of it in our heart, and glory in all the fragrance of His blessed name. "Unto you therefore which believe is the preciousness" (1 Pet. ii. 7).

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READING and WESTCLIFF Meetings not possible during April owing to the following:—

LEITH (LIBERAL CLUB, Hope Street).—Apl. 1, at 2.30 and 6.30. Subject: *Colossians.* APOSTOLIC CHURCH HALL, 4, Smith's Place.—Mar. 31, Apl. 2, 4, 5 and 6 at 7.30. Subject: *Colossians.*

PORTOBELLO (APOSTOLIC CHURCH, Bath Street), Apl. 8, at 2.30; Apl. 9 and 10, at 7.30. Subject: *Daniel's Prophecy.*

GLASGOW (CENTRAL HALL, 25, Bath Street).—Apl. 14, at 7; Apl. 15, at 2.45 and 6.30; Apl. 16, 17 and 20, at 7.45; Apl. 21, at 7.0; Apl. 22, at 2 45 and 6 30. Subject: *Colossians* (Mon., Tues., and Fri.). *Daniel's Prophecy* (both week-ends).

NOTTINGHAM (BETHANY HALL, Wesley Street, Carrington).—Apl. 24, 25 and 26, at 7.30; THE ORCHARDS, 2, ZULLA ROAD.—Apl. 25 and 26, at 3.15; HAZLEMONT GREG. BOULEVARD.—Apl. 24, at 3.15.

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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" (2 Tim. ii. 15).

May, 1928. THREEPENCE (Monthly). Vol. XVIII. No. 5.

Studies in the Prophets.

No. 9.

Are millennial blessings "spiritual"?

We have seen in article No. 8 that the physical blessings of Israel, when restored and blessed, have in their turn a symbolic significance, foreshadowing greater things. Yet, though the unseen realities excel the physical and the visible, there is a great danger lest superciliousness be mistaken for spirituality, lest the spirit of the hermit, the recluse, or the neglecter of the body, be mistaken for true holiness.

It is right, it is essential ever to remember that the present creation groans under the curse, that it is subject to vanity, and that we should set our minds on things above. It is nevertheless equally right to remember that the selfsame God Who visited this earth with the curse, is the Creator, the Designer, the Upholder of all that we see. There are some, out of a mistaken zeal, who would almost find fault with the order of things. They cannot shut their eyes to the lavish colouring of the sunset, they cannot deny the beauty and the decoration of flower and tree, yet they affect an isolation, a superiority above it all, which we believe is morally unhealthy and quite unscriptural. The full truth, like the seal on the foundation of God, often has two sides, and onesidedness, though it makes a greater show in the eyes of men, is not ideal. Perhaps two hymns, when read together, express the complete truth. The first says this:—

"Show me Thy face—one transient gleam
Of loveliness divine,
And I shall never think or dream
Of other love save Thine:
All lesser light will darken quite,
All lower glories wane,
The beautiful of earth will scarce
Seem beautiful again."

The other says this:—

"Heaven above is softer blue,
Earth around is sweeter green!
Something lives in every hue,
Christless eyes have never seen:
Birds with gladder songs o'erflow,
Flowers with deeper beauties shine.
Since I know as *now* I know
I am His, and He is mine."

The scriptural attitude enables us to sing both these hymns without contradiction. Who among us does not realise that as a revelation of God to man, the written Word is infinitely beyond the witness of creation. Yet creation, after man sinned, was God's witness that revealed His unseen power and Godhead. Those same Scriptures are replete with allusions to the lesser revelation of the works of God, always recognising the lower place occupied by things visible, but never despising them. The word "spiritual" occurs but once in the whole of the A.V. Old Testament (Hos. ix. 7), and then but to indicate one equal with a prophet, not one who is spiritual in the N.T. sense. The whole of the four Gospels, the Acts, and the book of the Revelation could present their *teaching* fully and without reserve, and never find occasion to use the word *pneumatikos* ("spiritual") (Rev. xi. 8 uses the word for "*spiritually* called Sodom"—that is all).

All spiritual blessings.

One may interpose with a question, "Are not Israel's future blessings spiritual?" The answer depends upon the way in which the questioner uses the word "spiritual." Israel's blessings include forgiveness, holiness, righteousness, a new heart, the Spirit poured out upon them, and hence in one sense of the term their blessings are spiritual. In I Cor. xv. the apostle speaks of the resurrection, and of the different spheres of glory and activity that shall be entered. Now, while from one standpoint one could say that life from the dead must be spiritual, we should be using the term in a way that differed from Paul's usage in I Cor. xv. There he distinctly reveals that some bodies, though really in resurrection glory, will not be spiritual:—

> "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also heavenly bodies and earthly bodies . . . . There is a natural body, and there is a spiritual body. And so it is written, The first Adam was made a living soul (natural), the last Adam was made a quickening spirit . . . . the first man was of the earth, earthy: the second man is the Lord from heaven" (1 Cor. xv. 39—47)

It is evident that the words "natural" (soulical), and "spiritual," "living soul" and "life-giving spirit," "earthly" and "heavenly" belong to two departments of one great whole. It is not a question of distinguishing between saved and lost, for all under notice are viewed in resurrection glory. The difference lies in their destiny. Spiritural bodies for heavenly spheres, natural or soul bodies for earthly spheres—and all blessed and glorified. Adam was made a living soul. As created by the Lord he was "upright" and without sin. Yet, though described as walking and talking with his Maker, I Cor. xv. declares that he was not "spiritual." This reveals that we use the word in a way not countenanced by Scripture. Its analysis we reserve for a paper under a separate heading, and turn our attention to the blessings that shall be Israel's in the day of restoration, merely remarking that our "spiritual blessings" are in "heavenly places," and can only be enjoyed in "spiritual bodies." Israel could not enjoy spiritual blessings in the land of Israel, neither could they enter heavenly places in natural, though raised, bodies.

When God prepared the garden for Adam, we read that:—

> "Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food" (Gen. ii. 9).

Notice that the pleasure ministered by created loveliness was definitely provided for by God, and it is mentioned before the provision of food. Adam was not called upon to set his mind on things above; he was definitely glorifying God in the dominion given him (Gen. i. 28). To interpose the teaching of Colossians is a breach of the principle of right division. The members of the one body have no earthly inheritance, they look for no restored paradise, they are blessed under entirely different conditions from all the rest of mankind, yet, even to-day, if such were to "consider the lily of the field," they would deny the very evidence of their senses if they did not confess to its grace and beauty.

All these sinless delights of the "soul" figure largely in the millennium. The Lord in Matt. xvi. speaks of saving the soul in reference to the coming kingdom; so does Paul to the Hebrews (x. 39), and Peter (I Peter i. 9), but no member of the one body is ever told to save his soul or to think of such

a thing, for such would be a barrier to "all spiritual blessings in the heavenlies." The natural changes that are spoken of as accompanying Israel's restoration testify to this condition of having "a saved soul," of being restored once more to Eden and Paradise, a fact which the closing chapters of the Revelation and Ezekiel alike testify.

Gerizim and Ebal (Deut. xxvii. 12, 13).

Isaiah opens his prophecy with Israel's sinful condition, and this is immediately followed by a reference to the state of the earth as a consequence:—

> "Your country is left desolate, your cities burned with fire: your land, strangers devour it in your presence" (Isa. i. 7).
>
> "Ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah" (Isa. v. 10).

All this and more is the fulfilment of the curse pronounced in Deut. xxviii. 15—68. The words of Amos iv. 9 and Hag. ii. 17: "I have smitten you with blasting and mildew," are a fulfilment of Deut. xxviii. 22. Amos adds: "When your gardens and your vineyards and your fig trees and your olive trees increased, the palmer worm devoured them." Haggai adds: "And with hail in all the labours of your hands." Joel's reference to the destruction of plant life in i. 4 most probably refers to the four stages in the life history of the locust who is called the *gnawer*, the *swarmer*, the *devourer*, and the *consumer*. Habakkuk was called to "live by faith" in view of the complete failure of fig, vine, olive, field, fold and stall (Hab. iii. 17). On the other hand the blessings of Deut. xxviii. and of Israel's restoration are equally "natural" in character, and not spiritual:—

> "Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle . . . . blessed shall be thy basket and thy store (or dough, or kneading trough) . . . . blessing upon thee in thy storehouses . . . . The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, ... (verses 2—14).

The only blessing that might be called "spiritual" in all fourteen verses is that of verse 9: "The Lord shall establish thee an holy people unto Himself." This, however, depends upon the meaning and usage of the word "holy." Personally we believe it to be a mistake to speak of this as a "spiritual" blessing, but proof must wait. At any rate, the remaining twenty-five blessings are "soul-ish," not "spiritual," as any reader can see by reading the passage. What does all this mean? Do we insinuate that the blessings of the

millennial kingdom are questionable? or are carnal? Not by any means. What it does mean is that the prevalent teaching concerning soul and spirit is erroneous, and the strong emphasis upon "all spiritual blessings" of Eph. i. has been much misunderstood. *Could* there be, without some contradiction in terms, "all natural or soul-ish blessings *in heavenly places*"? In order to realize much more fully the character of Israel's blessings, let us go further in our study of man's original loss.

Thorns and thistles.

The Hebrew word *qots* is translated throughout the A.V. Old Testament by "thorns," and occurs twelve times. *Dardar* occurs but twice and is translated "thistle." The first and last occurrences of both words are Gen. iii. 18, and Hos. x. 8. In both contexts there is the turning from God, and in Hos. x. 8 there is an immediate connection with the day of the Lord: "And they shall say to the mountains, Cover us; and to the hills, Fall on us." We are not told in so many words that the curse that fell upon the earth in the day of Adam's sin involved the lower animals, but seeing that they were definitely placed under man's dominion, and that "the whole creation" is said to be involved (*see* Rom. viii.), together with the marked change in animal nature mentioned as one of the blessings of Israel's restoration, the inference seems undeniable that the lower animals, together with the vegetable kingdom, became involved in "vanity."

"Cold and heat" are not mentioned in Genesis until after the flood (viii. 22). Rain is not spoken of until Gen. vii. 4, 12, apart from the negative statement of Gen. ii. 5. If there had been no rain upon the earth before the flood, there would have been no rainbow, and without in any way interfering with the laws of light, the rainbow, as such, may have been a new thing in the experience of men at the time of the flood. Without attempting to state that which is beyond our knowledge, we believe that there is sufficient evidence to prove that before the flood climate was more genial, and this throughout the earth, tropical animals and corals found in the now cold regions bearing out this belief. The vast amount of fossil ivory that has been exported from the frozen North for centuries, where thousands of animals that could have lived only in tropical or semi-tropical climates are found buried in ice, point to some great and sudden climatic change.

Moreover, with the new conditions after the flood, man's life became very much shorter. Noah found, apparently to his surprise, that the wine he himself had made caused

drunkenness (Gen. ix. 21). Among the many sins of which the antediluvians were guilty, drunkenness is not named. The reference in Matt. xxiv. 38 means no more, necessarily, than Matt. xi. 19. The mention of seed time and harvest in Gen. viii. for the first time, taken together with the fact that in the restoration fruit trees will bear "twelve manner of fruits" and yield every month (Rev. xxii. 2, and Ezek. xlvii. 12), suggests a climate very different from anything known on earth since the flood.

We find therefore that physical death, shortness of days, hard toil, thorns and thistles, the animal world in rebellion, the blessings of God spoiled (*e.g.*, wine fermenting so readily), a drastic change in climate, involving more marked conditions such as cold and heat, seed time and harvest, all making life difficult and hastening man to the one event that happeneth to all, is the state that has obtained since the entry of sin at Eden, and in smaller degree since Israel's failure. Let us now turn to these prophets of Israel's restoration and see how far these things are subject to a blessed change. There come to the mind at once such passages as:—

> "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose . . . . they shall see the glory of the Lord, and the excellency of our God" (Isa. xxxv. 1, 2).
>
> "For the Lord shall comfort Zion: He will comfort all her waste places, and He will make her wilderness *like Eden*, and her desert *like the garden of the Lord*" (Isa. li. 3).
>
> "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isa. lv. 13).

Then look at Isa. xi. The Messiah is introduced, endued with the sevenfold Spirit of the Lord. His reign of righteousness is described, and this is followed, not by a reference to "spiritual" blessings, but to those that have to do with creature comforts and blessings on the earth:—

> "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them . . . . they shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (verses 6—9).

This we shall find describes the state of things in Israel's restoration. In Isa. lxv. is added the blessing of "long life," and the enjoyment of the work of their hands by the chosen of God, the chapter ending with the reference to the wolf and the lamb.

"Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound" (Isa. xxx. 26).

In view of the modern use of light as a means of healing, the conditions of the millennial kingdom suggested above would appear to make for fulness of health and vitality. The blessed fruitfulness and healthfulness are indicated in Psa. lxxii., the Psalm of the king's son:—

"There shall be an handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon: and they of the city shall flourish *like grass of the earth*" (verse 16).

Instances could be multiplied, and many have doubtless come to the mind of the reader which we have not quoted here. Our space is limited, however, and so, passing by many references that speak of the healing of the lame, the blind, the halt and the dumb, we turn to the last and most important blessing of all. The first of all the results of sin that is mentioned in the Word is death, and all the evils of creation are but the evidences of the reign of death. Can millennial blessings be enjoyed by a people under the curse of death? Hos. xiii. and xiv. very closely join the return of Israel and resurrection:—

"I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction . . . . They shall revive as the corn, and grow as the vine" (xiii. 14; xiv. 7).

They shall REVIVE as the corn!

"After two days will He REVIVE us: in the third day He will raise us up, and we shall live in His sight" (Hos. vi. 2).

"Except the corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John xii. 24).

"Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in the dust . . . . ." (Isa. xxvi. 19).

"Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ezek. xxxvii. 12).

"Many of them that sleep in the dust of the earth shall awake" (Dan. xii. 2).

These testimonies are confirmed and enlarged in the prophetic portions of the N.T. We have seen a few examples of the way in which the curse upon the earth and its products will be removed in the day of Israel's blessing, and learned at the same time that though our own calling may lift us

above the blessings of basket and store, it is *not* a sign of true spiritual life to affect a disregard of the beauty of what is called "nature," even though "spirit" may excel "soul." The same Lord that grants us our spiritual blessings has promised these lower ones also, and when once we rightly appreciate their relative worth, even we, whose citizenship is in heaven, may remember that it is a false piety that commands to "abstain from meats, which God has created to be received with thanksgiving of them which *believe* and *know the truth*" (1 Tim. iv. 3).

In conclusion, let us ask what was the final word spoken to Israel before the voice of the prophecy ceased among them. Surely it is but a confirmation of all that we have seen, to read in Mal. iv. 6:—

> "And He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite THE EARTH WITH A CURSE."

The Mystery.

Its meaning, message and ministry.

No. 5.

Acts xxviii.—The dispensational boundary.

A mystery in the scriptural meaning of the term is a secret impossible of discovery unless revealed, but when made known, it becomes to the initiated as plain and simple as any other part of revealed truth. It especially appears when, humanly speaking, a failure seems to have overtaken the manifest purpose of God, as in Daniel ii., Matt. xiii. and Acts xxviii. There is quite a series of mysteries in the Scriptures, those having peculiar interest for believers of this present time being the great mystery and related mysteries of Ephesians and Colossians. These we have already considered.

In our last paper, the twofold ministry of Paul was the theme, and beyond doubt the testimony of Scripture is to the fact that Paul had a twofold ministry, that the second ministry was not entered until the first was finished, that this second ministry was intimately connected with prison, was definitely addressed to the Gentiles, and was the ministry of Paul as the

Lord's prisoner exercised in the period immediately following the setting aside of Israel in Acts xxviii. It is this last clause that we must now consider in particular.

The dispensational boundary.

Our contention is that Acts xxviii. and not Acts ii. marks the great dispensational boundary so far as the purposes of God for the Gentile are concerned, and to show this we must, it appears, prove two things. If Acts xxviii. be the boundary line, then *right up to that line* pentecostal conditions will be found, and *immediately after that line* Pentecostal conditions will be replaced by others. Let us search and see. In the early part of Acts xxviii. miraculous gifts were still in active use:—

> "And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang upon his hand, they said among themselves, No doubt this man is a murderer, whom, though he escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm . . . . after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god" (Acts xxviii. 3—6).

> "The father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered in and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed" (Acts xxviii. 8, 9).

There is no "hole and corner" business here. It is not hysterical people, with undiagnosed diseases, temporarily relieved only to relapse into deeper despair than before. (Such is the evidence that has been brought against some modern popular healing crusades). No, here is the genuine thing: and the miraculous element is twofold. It is not all the healing of other people. There is first of all Paul himself bitten by a viper. We must credit the inhabitants of the island with knowing what that viper's bite would mean in the ordinary course of events:—

> "They looked when he should have SWOLLEN, or fallen down DEAD suddenly" (Acts xxviii. 6).

Here are pentecostal conditions without a peradventure:—

> "These signs shall follow them that believe . . . they shall take up serpents . . . . they shall lay their hands on the sick, and they shall recover" (Mark xvi. 17, 18).

Acts xxviii. therefore, in its opening verses, still has pentecostal conditions: the boundary has not been crossed. Let this be weighed over as before the Lord. Paul had accomplished a wide ministry. Churches had been founded

in Galatia, Thessalonica, Corinth and Rome. The epistles to these churches were all written while these pentecostal conditions obtained. The working of miracles mingles with the doctrine of justification by faith in Gal. iii. 5, 6. The working of miracles is the normal experience of the church at Corinth (1 Cor. xii. 28, 29). Mighty signs and wonders attest the apostleship of Paul in Rom. xv. 19.

It appears to us that as regards this point the bulk of Christian profession to-day may almost be divided between the *Consistent*, and the *Inconsistent*. The *Consistent* would include all those churches that go under the title "Pentecostal." The *Inconsistent* would include all those churches which, while they affirm the Acts of the Apostles, and the earlier epistles of Paul to be their guide and pattern for doctrine, practice, and ecclestiastical order, nevertheless repudiate the supernatural, the tongues, the miracles, retain baptism and the Lord's supper, and in fact unconsciously demonstrate the true meaning of "heresy," i.e., "self-choosing." We believe the Pentecostalists, though consistent, are wrong, but what of those who accept and deny in the same breath, who condemn equally the Pentecostalists and those who, like ourselves, see our position across the boundary of Acts xxviii? Would that they realized the darkness they are in! But so far from this they have the temerity to call our teaching *Ultra-Dispensational!*

There is another item in Acts xxviii. that points in the same direction: "For the hope of Israel I am bound with this chain" (verse 20). The dispensational boundary was not crossed even when Paul reached Rome. Calling for the elders of Israel he desired an audience, assuring them that for the hope of Israel he was a bound prisoner. The Acts of the Apostles leaves us in no doubt as to the character of Israel's hope. It was uppermost in the hearts of every one of those who were permitted to have that forty days instruction out of the Old Testament Scriptures:—

> "Lord, will Thou at this time restore again the kingdom to Israel?" (Acts. i. 6).

> "David . . . . being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ" (Acts ii. 30, 31).

The hope of Israel covers the whole of the Acts until Israel are set aside in Acts xxviii. 25—27. Consequently, 1 Thess. iv. with its archangel's voice, and 2 Thess. i. with its flaming fire, 2 Thess. ii. with its judgment of the man of sin, and the revelation of 1 Cor. i. 7, are all phases of the hope of Israel.

Step over the boundary line of Acts xxviii. and search there for miraculous gifts, or find there the hope of Israel. We will not decide for our readers; we are content to leave the Prison Epistles (Eph., Phil., Col., and 2 Tim.) to tell their own story. We will let Epaphroditus (Phil. ii. 25—27), and Trophimus (2 Tim. iv. 20), and Timothy (1 Tim. v. 23) say whether pentecostal conditions were still in order. By the twofold test suggested, Acts xxviii. 25—28 is a dispensational division of the utmost importance. We will now turn our attention to the crisis of Acts xxviii. 23—31.

Acts xxviii. 23—31.

The dispensational boundary.

A | a | xxviii. 23— Chief of Jews come to Paul's lodging.
  | b | xxviii.—23—. Paul expounds the kingdom of God.
  | c | xxviii.—23. Concerning "Jesus," out of Moses and Prophets.
B | xxviii. 24—27. Israel. They heard not.

Isa. vi. 10.

Dispensational boundary.

B | xxviii. 28. Gentiles. They will hear.
A | *a* | xxviii. 30. All come to Paul's hired house.
  | *b* | xxviii. 31—. Paul preaches the kingdom of God.
  | *c* | xxviii.—31. Concerning the "The Lord Jesus Christ."

Paul expounds the kingdom of God to the Jews, and that phase of it that is "Concerning *Jesus*," and that phase of it which is found in "Moses and the Prophets." The title "Jesus" is so rarely used by the apostle that it arrests attention here. Peter spoke on the same lines in Acts iii.: "Moses . . . . yea, and all the prophets . . . . ye are the children of the prophets . . . . God having raised up his Son Jesus, sent Him unto you first" (Acts iii. 19—26). Paul's earlier ministry had been limited to that which accorded with O.T. prophecy and teaching:—

> "Saying none other things than those which the Prophets and Moses did say should come" (Acts xxvi. 22).

Moreover his testimony in Acts xx. and xxvi. has prepared us for an added revelation:—

> "I have not shunned to declare unto you all the counsel of God" (Acts xx. 27).
>
> "To make thee a minister and a witness . . . . of those things in the which I will appear unto thee" (Acts xxvi. 16).

If words mean anything, Paul up to Acts xx. had declared all the counsel of God, but in Acts xxvi. we learn that there is something more. Up to Acts xxvii. his witness was entirely

in line with Moses and the Prophets. This line he adopted with the Jews in Acts xxviii., but when they manifested that they were as unbelieving as their brethren in the land, "they were dismissed" (not "they departed"), after Paul had quoted Isa. vi. 10 for the last time in Scripture, the passage already associated with failure and mystery in Matt. xiii. For the first time since the call of Abraham the words of verse 28 could be uttered: "The salvation of God is sent unto the Gentiles," for up till then "salvation" had been "of the Jews." Gentile blessing was impossible apart from Israel. This then of itself marks a new line of action, for a new dispensation turns on the words of verse 28. Compare and contrast these words with Peter's words to Cornelius:—

> "The word which God sent unto the children of Israel . . . . that word, I say, ye know, which was published throughout all Judæa . . ." (Acts x. 36, 37).
>
> "How God anointed Jesus of Nazareth . . . . Who went about doing good, and healing all who were oppressed of the devil" (Acts x. 38).

That is the word that Paul gave the elders of the Jews—"Concerning Jesus."

After Paul has dismissed Israel with the prophetic word of Isa. vi. 10, and when he begins to open up the new teaching delivered to him, then he no longer speaks of "Jesus"; it is now "The Lord Jesus Christ." Now he no longer appeals to Moses and the Prophets, for the simple and all-sufficient reason that he was now enlightening all as to "what is the dispensation of the mystery which since the ages has been hidden in, or by, God" (Eph. iii. 9) (R.V.). This new dispensation was unknown to Moses and the Prophets. The interval between the sufferings and the glory of Christ was unexplained, (1 Peter i. 11). The postponement of the Lord's return could not be adequately explained by Peter, he must needs refer to the writings of Paul (2 Peter iii. 4—16). At Rome during these two years of unmolested witness the glorious epistles of the mystery were penned, and it is to the "prison epistles" we must turn if we would know the glory of the grace which is now ministered to the Church which is his Body, while Israel waits in blindness and unbelief.

The way is now clear for the study of the mystery itself as revealed in those epistles of the Lord's prisoner written after Acts xxviii.

Studies in the Epistle to the Hebrews.

No. 53.

Faith, the promises and the resurrection (Heb. xi. 11, 12, and 17—19).

The faith of Sarah and Abraham in relation to Israel comes centrally in the set of seven pairs that occupy the bulk of Heb. xi. Its great theme is resurrection. This is true not only by reason of its pre-eminent place in *their* faith, but resurrection, in some phase or other, appears closely connected with *all* the examples of Heb. xi.; so much so, that it brings forward the challenging enquiry, Is there any faith recognised in Scripture that is not actively or passively associated with resurrection? To attempt an answer here would cause too great a digression, but it may be considered later in a series entitled "*The Resurrection.*" Both Sarah and Abraham exhibited a faith in "God Who quickeneth the dead" (Rom. iv. 17), in relation to Isaac; Sarah at his birth, and Abraham at his great trial. The faith of Abraham concerning the birth of Isaac is omitted in Heb. xi.

Whether it be Abraham and Sarah respecting the birth of Isaac, or Abraham alone at the offering of Isaac, standing out as a beacon of light through all the darkness of human doubt and incredulity, one feature is emphasized: the promise and the Promiser. Taking the testimony of Rom. iv. to Abraham first, we read:—

> "Therefore it is of faith, that it might be by grace; to the end *the promise* might be sure to all the seed."
>
> "He staggered not at *the promise* of God through unbelief . . . . being fully persuaded that what He had *promised*, He was able also to perform."
>
> "Now it was not written for his sake alone . . . . but for us also . . . . if we believe on Him that *raised* up Jesus our Lord from the dead" (Rom. iv. 16—25).

Here we have Abraham's faith concerning the birth of Isaac most intimately connected with the promise and the resurrection. Now let us consider the testimony concerning Sarah:—

> "Through faith Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful Who had *promised*" (Heb. xi. 11).

The words "as good as dead" of Rom. iv. 19 are parallel with "past age" of this passage and stress the figure of resurrection. Abraham's trial of faith recorded in Heb. xi.

17—19 revolves around these same features of faith and promise and the resurrection :—

> " By faith Abraham, when he was tried, offered up Isaac; and he that had received *the promises* offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called : accounting that God was able to *raise him up, even from the dead*; from whence also he had received him in a figure " (Heb, xi. 17—19).

As at the beginning, so here in a greater degree, Abraham :—

> " against (natural) hope believed in hope, that he might become the father of many nations; *according to that which was spoken*, So shall thy seed be " (Rom, iv. 18).

It is very evident that the faith of Abraham and Sarah in the Promiser was such that they believed He was the One Who quickeneth the dead. Therefore Abraham could believe when all human hope had long passed. Therefore Sarah could receive strength when she was as good as dead, and Abraham without knowing exactly how it would be accomplished, was confident that He Who had vested the promises in Isaac would if needs be raise him from the dead in order that His promise might be fulfilled. This appears to be an essential element of faith. It is surely significant that we do not read the word " promise " in the Gospels until *after the resurrection* of the Lord (Luke xxiv. 49). This has reference to the holy spirit which fell upon the apostles on the day of Pentecost. The shedding forth of holy spirit was directly connected with the resurrection of Christ, as Acts ii. 29—33 will show :—

> " He . . . spake . . . of the *resurrection* of Christ . . . therefore being by the right hand of God exalted, and having received of the Father *the promise* of the Holy Ghost, He hath shed forth *this*, which ye now see and hear."

The noun " promise " is an important word in Hebrews, occurring as it does fourteen times, as follows :—

> "Fear, lest, a *promise* being left us of entering into His rest, any of you should seem to come short of it " (iv. 1).
>
> " Be not slothful, but followers of them who through faith and patience inherit the *promises* " (vi. 12).
>
> ' After he had patiently endured, he obtained the *promise* " (vi. 15).
>
> " To shew unto the heirs of *promise* the immutability of His counsel " (vi. 17).
>
> " He (Melchisedec) . . . . blessed him that had the *promises* " (vii. 6).
>
> " A better covenant, established upon better *promises* " (viii. 6).
>
> " The new covenant . . . . receive the *promise* of eternal inheritance " (ix. 15).
>
> " Ye have need of patience, that . . . . ye might receive the *promise* " (x. 36).
>
> " By faith he sojourned in the land of *promise* " (xi. 9).

"Heirs with him of the same *promise*" (xi. 9).

"These all died in faith, not having received the *promise*" (xi. 13).

"He that had received the *promises* offered up his only begotten son" (xi. 17).

"Through faith . . . . obtained *promises*" (xi. 33).

"Received not the *promise* God having provided some better thing for us, that they without us should not be made perfect" (xi. 39, 40).

It will be seen that the example of Abraham would clinch, as it were, the exhortations dealing with the promise that had been given earlier in the epistle. These Hebrew believers were shrinking back under the great trial of faith. Abraham's trial and triumph would encourage them to persevere. Perhaps the fact that these blessings were reserved for resurrection had not been fully grasped by them. Abraham's confidence would tend to reassure them.

The miracle and the marvel of resurrection.

Sarah's unbelief was rebuked by the words: "Is anything too hard for the Lord?" (Gen. xviii. 14), and these words have a fuller message than the English translation supplies. The word "hard" is *pala*, and is rendered "wonderful," "marvel," and the like. It is used of the plagues of Egypt and the future day of restoration (Psa. cxviii. 23; Zech. viii. 6); it is associated with the wonder of child-birth (Psa. cxxxix. 14, 15); it enters into the name of the Angel who appeared to Samson's mother (Jud. xiii. 18), and above all in the name of that "Child born, and Son given" of whom Isaac was but a type—"His name shall be called *Wonderful*." Is anything too wonderful for the Lord of resurrection?

Have we not allowed ourselves to be robbed of a full apprehension of God's grace and power by reason of the necessities of translation? The word usually rendered "miracle" is *dunamis*. This word occurs twice in Hebrews xi., viz., "Sarah received *strength*" (verse 11), and "quenched the *violence* of fire" (verse 34). The only reference therefore to God's power in this chapter has to do with resurrection. When Paul said: "That I may know Him, and the power of His resurrection," he actually said, "the *miracle* of His resurrection." Sarah knew this miracle, Abraham knew it, Jonah experienced it, and Israel anticipated it (Hos. vi. 2). This miraculous power of resurrection lies behind every promise of God, and however dark and apparently contrary to all reasonable expectation the present path may be, faith (as in the trial of Abraham) goes on beyond even the power of death, and believes in God Who quickeneth the dead.

When Abraham heard the call the first time, he obeyed and went out *not knowing*. When he responded the second time, he obeyed, still not knowing, but assured that God was faithful that promised. He obtained promises, he patiently endured, and could like Paul say, "I know Whom I have believed, and am persuaded." Sarah "judged Him faithful Who had promised." Abraham "accounted Him able to raise up Isaac, even from the dead." These are but variants of the same act of faith.

Members of the one body too have a promise to keep in mind, a promise made before age times (Tit. i. 2), a promise sealed, for which an earnest has been given (Eph. i. 13), a promise which forms a precious feature of their peculiar calling (Eph. iii. 6), a promise which likewise looks forward to the day of resurrection, the day of redemption, for its fulfilment, and which they may anticipate as they walk in the power that is to usward who believe, a power which is nothing short of the power of His resurrection.

"For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (2 Cor. i. 20).

Notices.

EDITOR'S WIDER MINISTRY.—MEETINGS conducted by the EDITOR will be held as under:—

LONDON (ST. PHILIP'S HALL, Eccleston Place, near Victoria, S.W.1).—Sun., May 13 and 27.

READING (THE PALMER HALL, West Street).—Mon., May 7 and 21, at 7.30. Elements of N.T. Greek at 7.0. N.B.—*Two* meetings this month.

WESTCLIFF (WESTCLIFF HALL, Valkyrie Road).—Sun., May 20, at 11.0 and 6.30. Subject: *Aspects of the Atonement.*

WHIT-MONDAY CONFERENCE (THE HALL, SHALOM, HAVERING'S GROVE, HUTTON, ESSEX).—May 28, at 3.0 and 6.0. Tea in interval. 'Buses which start from King's Cross and Wood Green pass the door.

At the same Hall each Tuesday during May at 8, the Editor will speak by request on *The Second Coming*.

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Letters intended for the Editor, or relative to speaking engagements, should be addressed to CHARLES H. WELCH, "SHALOM," HAVERING'S GROVE, MAIN ROAD, HUTTON, ESSEX, ENGLAND.

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" (2 Tim. ii. 15).

June, 1928. | THREEPENCE (Monthly). | Vol. XVIII. No. 6

The Mystery.

Its meaning, message, and ministry.

No. 6.

The dispensation of the mystery.

Our studies have led us up to the great dispensational boundary of the N.T., viz., Acts xxviii. There, where the hope of Israel is for the time being suspended, and where at last it becomes manifest that the kingdom would not be restored to Israel *at that time*, there for the first time since Gen. xii. blessing to Gentiles, independently of Israel, is announced: "The salvation of God is *sent* unto the Gentiles" (Acts xxviii. 28).

The terms of the Abrahamic covenant cannot operate here, for Gal. iii. 13, 14 makes it clear that the blessing of Abraham to the Gentiles and the redemption of Israel go together. If therefore the Gentile is to be saved, and not only saved but called to a height of glory that transcends all revelation hitherto given, then God must have put into operation some new way of dealing with men; in other words, a new dispensation began at Acts xxviii. 28. It is to the demonstration of the fact that this new dispensation is the dispensation of the mystery, that we now ask the reader's attention.

The mysteries in Ephesians, Colossians, and 1 Timothy.

There are four epistles that bear the marks of Paul's imprisonment, and two of them deal very fully with the subject of the mystery. These epistles are Ephesians and Colossians. Let us note the references to the subject:—

"The mystery of His Will" (Eph. i. 9).
"The mystery" (Eph. iii. 3).
"The mystery of Christ" (Eph. iii. 4).
"The dispensation of the mystery" (Eph. iii. 9 R.V.).
"The great mystery" (Eph. v. 32).
"The mystery of the gospel" (Eph. vi. 19).
"The mystery" (Col. i. 26).
"The mystery among the Gentiles" (Col. i. 27).
"The mystery of God" (Col. ii. 2).
"The mystery of Christ" (Col. iv. 3).

The first epistle to Timothy is not a "prison" epistle, but it bears marks of having been written after Paul had been liberated, and so describes the newly-formed church as it was at the beginning. There we have two more references to the mystery, which we will add for the sake of completeness:—

"The mystery of the faith" (1 Tim. iii. 9).
"The mystery of godliness" (1 Tim. iii. 16).

This makes a total of twelve references to the subject after Acts xxviii., and an examination of these, together with their contexts, should, under God, prove a means of help and blessing in the appreciation of the high and holy calling of the church of the one body.

The mystery in Ephesians.

Let us observe the use of the word *mystery* in Ephesians. We find that the six references fall into two sections of three each, the second section supplementing and explaining more fully the first:—

A | Eph. i. 9, 10. The mystery of His Will . . . a dispensation.
B | Eph. iii. 3. The mystery.
C | Eph. iii. 4. The mystery of Christ.
A | Eph. iii. 9. The dispensation of the mystery.
B | Eph. v. 32. The great mystery, Christ and His Church.
C | Eph. vi. 19. The mystery of the gospel.

The new reader may very justly raise the question as to how far this arrangement is real and how far it is fanciful. We believe that most true things are capable of some sort of demonstration and proof, and it will be profitable for us all to put this matter to the test without delay. The most casual reader of the epistles knows how fully Colossians supplements Ephesians, and we are able to test one feature in the above arrangement by the following parallel passages in the two Epistles :—

> "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the *mystery of the gospel*, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak" (Eph. vi. 19, 20).
>
> "Withal praying also for us, that God would open unto us a door of utterance, to speak the *mystery of Christ*, for which I am also in bonds: that I may make it manifest as I ought to speak" (Col. iv. 3, 4).

It needs no argument to prove the close parallelism of these passages; neither is it difficult to see that "the mystery of the gospel" of Eph. vi. 19 and "the mystery of Christ" of Col. iv. 3 are closely allied. This establishes the relation between Eph. iii. 4 and vi. 19 as shown in the structure set out above.

In the R.V. of Eph. iii. 9 "fellowship" is changed into "dispensation," bringing this passage into line with Eph. i. 9, 10 and thereby establishing the relationship of the members marked A and *A* in the structure. Consequently members B (Eph. iii 3) and *B* (Eph. v. 32) are left as complementary, and we can readily see that "the mystery" is none other than "the great mystery of Christ and His church."

We must now examine these items separately, and hope to consider "The mystery of His Will" in our next article.

The Epistle to the Romans.

No. 13.

The righteousness of God apart from law Rom. iii. 21).

Under the law of conscience and the evidence of creation, the Gentile has been found to be "inexcusable" (i. 20). The Jew, with the added light of revealed truth, was also "inex-

cusable" (ii. 1). Neither the Jew nor the Gentile ("no not one") was found righteous (iii. 10), which verdict stopped every mouth and brought in the whole world guilty before God. Man's crying need is righteousness. No schemes or devices of his own, nor any precepts or commandments from above, can provide it. Indeed law has been seen to have as its object the making known of sin (iii. 20), and was never given with the idea that through it man might attain to righteousness (Gal. ii. 21), or to life (Gal. iii. 21), but rather that the condemnation and spirituality of the law should lead man to see his need, his utter need of Christ.

At Romans i. 17 the apostle broke off the theme enunciated, namely, that the power of the gospel lies in the fact that the righteousness of God is revealed therein, reserving further explanation until it had been conclusively shown that righteousness was, humanly speaking, unattainable by any known means.

But now.

At Rom. iii. 21, therefore, we step out of condemnation into acceptance, out of darkness into light, out of law into gospel freedom, out of fruitless works into fruitful faith. "But now" marks a change, a new dispensation. It is comparable with the glorious change indicated in Eph. ii.:—

2, 3. "In time past." Walk and conversation.
4. "But God." Life instead of death.
11, 12. "In time past." Gentiles and aliens.
13. "But now." Nearness instead of distance.

The "time past" referred to here is explained by the following passages:—

> "Who in times passed suffered all nations to walk in their own ways" (Acts xiv. 16).
>
> "And the times of this ignorance God winked at; *but now* commandeth all men everywhere to repent" (Acts xvii. 30).

The Galatian church was reminded of that period of bondage when they knew not God, which was contrasted with the present time, the change being effected by the arrival of the fulness of time and the coming of Christ (Gal. iv. 3—9). They were also told of a period "before faith came," which was contrasted with the gospel day "after that faith is come" (Gal. iii. 23—25). Who would surrender that word "now" in: "There is therefore *now* no condemnation" (Rom. viii. 1)?

The mark of time, therefore, in Rom. iii. 21 is of importance. Here it is that law ends and gospel begins. Here works cease and faith operates. Here Moses withdraws and Christ reigns: "For the law was given by Moses, but grace and truth came by Jesus Christ" (John i. 17). This new era is characterised by "revelation." In Rom. iii. 21 the word is "manifested," but it evidently refers back to Rom. i. 16, 17, where the righteousness of God is "revealed" in the gospel:—

> "The gospel of Christ . . . . therein is *revealed* a righteousness of God" (Rom. i. 16, 17).
>
> "But now a righteousness of God, apart from law, has been *manifested*" (Rom. iii. 21).

Just as the gospel of God of Rom. i. 1 had been promised afore by the prophets in the holy Scriptures, so in Rom. iii. 21 the righteousness of God, which constituted the very power of the gospel unto salvation, was witnessed by the law and the prophets.

The section we are now commencing runs from iii. 21 to iv. 25, the sub-section immediately in view being iii. 21—28.

Rom. iii. 21—28.

A | 21—.	*Chōris.*	Apart from law . . . . manifested.
B | —21, 22—.		Righteousness of God . . . . manifested. Faith of Jesus Christ.
C | —22—25—.		Gratuitous justification. Through faith in His blood.
B | —25, 26.		Righteousness of God declared. The faith of Jesus (*see* Greek).
A | 27, 28.	*Chōris.*	Apart from works of law . . . . justified.

It will be observed that the section is bounded by the words "without law" and "without works of law." *Chōris* is better translated "apart from," the verbal form *chōrizō* being found in Rom. viii. 35 and 39 ("Who shall *separate*?") and in Heb. vii. 26 ("*Separate* from sinners.")

Apart from law.

God's righteousness has been manifested "apart from law." Due recognition of the tenses used will lead us to conclude that the "*hath been* manifested" precedes the "*is* revealed" of Rom. i. 17. Now as i. 17 refers to the gospel, so iii. 21 refers to the work of Christ. In the person and work of Christ "God's righteousness hath been manifested apart from law." Anyone who knows the teaching of the Calvinistic Puritans will see in this state-

ment a serious challenge to their doctrine of active obedience to the law of Christ imputed to the believer. This doctrine has been summarized by Dr. Jenkyn as follows:—

> "The law said, 'Do this and live.' The sinner could not 'do this' perfectly; therefore he must die. Jesus Christ 'did this,' or obeyed the law instead of the sinner, both as his substitute and as his representative, and therefore the law could not again say to the sinner 'do this,' since it had been done for him by his representative. In this theory the sinner is accounted as if he had obeyed the law."

If this is the truth, it is evident that "the righteousness of God" and "the righteousness as a result of perfect obedience to the law" are one and the same thing, the righteousness of God by faith being nothing more or less than the imputed obedience of Christ. If this is the teaching of the apostle Paul, we are sure that he will make it plain somewhere in his writings, and never use expressions that would, even apparently, oppose it.

> "Touching the righteousness of the law, blameless" (Phil. iii. 6).

This is Paul's inspired testimony concerning himself. It is one of a series of advantages and grounds for boasting in the flesh that he enumerates. Yet, even though he was "blameless," he tells us that he counted it "loss" for Christ, and, still pursuing the thought, says:—

> "Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God through faith" (Phil. iii. 9).

Here a "blameless righteousness of the law" is in direct contrast with "the righteousness of God." Now if the righteousness of God be the transferred obedience of Christ to this self-same law, how comes it that Paul makes no attempt to modify the statement here?

Are we justified *by* or *from* the law?

At Antioch Paul made his first statement on this momentous theme, and said: "By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 39). Richard Baxter says on this point:—

> "It is an error contrary to the scope of the gospel to say that the Law of Works or of Innocency doth justify us, as performed either by ourselves or by Christ. For that law condemneth and curseth us, and we are not justified by it, but *from* it or against it. We have no righteousness in reality or in reputation, which consisteth in conformity

to the preceptive part of the law ; we are not reputed innocent, but only a righteousness which consisteth in the pardon of all sin, and right to life."

We do not follow the teaching of Richard Baxter, but we believe these words are much closer to the truth than those which he opposes. Let us look at some further statements of Paul on this matter of righteousness apart from law. His first utterance on the subject suggests the division which he followed out and enlarged in his epistles, namely :—

A justification *from* the law, and not *by* the law (Acts xiii. 39).

Justification is not by works of law, but by faith of Christ (Gal. ii. 16).

So far as the law is concerned believers are dead (Gal. ii. 19).

If righteousness came by the law, Christ's death would be in vain (Gal. ii. 21).

There is nothing said in these sweeping statements to indicate that the apostle is only referring to man's defective obedience, but rather we are led to reject law entirely, by whomsoever it may be obeyed, as a basis for gospel justification. Indeed Phil. iii. 6 lends its weight to the thought that even though one should be found who had attained to the righteousness of the law, such would still be in need of the higher righteousness of God if ever he were to be accepted before Him. Shall we teach that what Paul flung aside as "dung" only differs in *degree* and not in *kind* from that righteousness which is upon all that believe ?

God's righteousness.

"*God's* righteousness," "*His* righteousness," and "the righteousness of *God*" are expressions found in the epistle to the Romans, and should be considered together :—

"For therein is God's righteousness revealed" (i. 17).

"If our unrighteousness commend God's righteousness" (iii. 5).

"But now God's righteousness has been *manifested*" (iii. 21).

"Even God's righteousness through faith of Jesus Christ" (iii. 22).

"To *declare* His righteousness for the remission of sins" (iii. 25).

"To *declare* at this time His righteousness, that He might be righteous" (iii. 26).

"For they being ignorant of the righteousness of God . . . . . have not submitted themselves unto the righteousness of God" (x. 3).

No proof is necessary to show that iii. 5, 25 and 26 speak of God's own righteousness. The close connection between

the *declared* righteousness of iii. 25 and 26 and the *manifested* righteousness of iii. 21, and the close association of this righteousness of God with the justification of the believer ("that He might be just and the justifier") should surely cause us to pause lest we be found putting the law where God puts the gospel, and the righteousness of the law where Scripture puts the righteousness of God.

The witness of the law and the prophets.

If the righteousness of God is the obedience of Christ to the law imputed to the believer, Rom. iii. 21 tells us that we have witnesses for it, independent of Paul's epistles, namely, "the law and the prophets." We get such a passage as this from Psalm xcviii. 2:—

> "The Lord hath made known His salvation, He hath revealed His righteousness in the sight of the nations."

It would be a hopeless task to attempt to prove that this "revealed righteousness" was the obedience of Christ to the law. The title "The Lord our righteousness" (Jer. xxiii. 6; xxxiii. 16) likewise leaves the question entirely untouched. The apostle evidently had some passages of "the law" and prophets in mind when he wrote Rom. iii. 21. Perhaps he himself has quoted some. Let us see. In Rom. iv. we have a quotation from "the law" as a witness to this righteousness of God:—

> "For what saith the scripture? Abraham believed God, and it was counted to him for righteousness" (Rom. iv. 3).

Surely this first witness can have no possible reference to obedience to the law. In what way was Abraham connected with the law? In what way was the promise in which he believed connected with the law? Not in any way.

> "For the promise, that he should be the heir of the world, *was not to Abraham*, or to his seed, through the law, but through the righteousness of faith" (Rom. iv. 13).

When we read in Rom. iv. 3: "*it* was counted to him for righteousness," the "it" refers to his faith in the promise of God, and not either to his own, or Christ's obedience to the law, for as we have seen the law can have nothing whatever to do with it. Paul's next witness is David:—

> "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. iv. 6—8).

If Paul's great doctrine of justification was based upon the imputed obedience of Christ, could he have quoted this Psalm? He goes out of his way to quote a passage which speaks of the forgiveness of sins, and the non-imputation of sin as a description of the blessedness of the imputation of righteousness without works. Who is right? Paul or the Puritans? Another quotation from "the law" is found in Rom. x. There we have the righteousness which is of the law and that which is of faith brought together, and the witness of "the law" is clear:—

> RIGHTEOUSNESS OF THE LAW.—"Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them" (Rom. x. 5).
>
> RIGHTEOUSNESS OF FAITH.—"But the righteousness which is of faith speaketh on this wise . . . . If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved, FOR WITH THE HEART MAN BELIEVETH UNTO RIGHTEOUSNESS" (Rom. x. 6—10).

In what way is this a witness to the necessity for obedience to the law being imputed to a believer before he can be saved? Is it conceivable that Paul would so quote and so write if he held such a doctrine to be true? We believe that the righteousness imputed to the sinner who believes transcends the righteousness of the law: "For the law was given by Moses, but grace and truth (i.e., true grace) came by Jesus Christ" (John i. 17). The law was a covenant; it was a ministration of death and condemnation, and has been "done away." The new covenant is called a ministration of the spirit and of righteousness, and it is the failure to realize that the law, as a covenant, has been set aside that makes men believe that it is still necessary for its terms and obligations to be carried over by imputation to the ministration of the glory that excelleth (*see* 2 Cor. iii. throughout).

We shall have ample opportunity of testing this and learning the truth in our subsequent studies. Let us not fear what men may say: tradition has too long held sway, and and the fear of man is its servant.

Redemption.

New Series.

No. 15.

The trespass offering.

The next offering in the order of instruction in Lev. i.—vi. is the *peace* offering, but when we looked at the offerings as a whole we found this one to be central and alone. We found that the burnt offering was balanced by the trespass offering, both of these having relation to the claims of God and of man. The meat offering was balanced by the sin offering, both speaking either of inherent holiness or of sinfulness. The position of the peace offering between these two sets suggests that communion, by which this peace is expressed, is only possible between God and man when the claims of God and man have been satisfied. We therefore propose to come to man's point of view and deal first of all with the trespass offering, which has reference to known acts of unrighteousness, and then with the sin offering which deals with sin within, whether known or unknown.

The trespass offering.

The burnt offering was the satisfaction of all the claims of God and man apart from the question of sin. It spoke of complete and unreserved surrender. The trespass offering speaks of the satisfaction of the claims of God and man *because of sin.* On these two phases of the subject we may truly say hang all the law and the prophets.

Asham, the Hebrew word for trespass and for trespass offering, implies guilt:—

> "Though he wist it not, yet is he guilty (*asham*), and shall bear his iniquity . . . . he has certainly trespassed (*asham*) against the Lord" (Lev. v. 17 and 19).

Just as the "sweet savour" of the burnt offering and the meat offering links them together, so "guilt" links together both the sin and the trespass offering. They are phases of one thing. Sin is the root and trespass the fruit, and of both the word "guilty" is used (Lev. iv. 13, 22, 27; v. 2, 3, 4, 17, 19; vi. 4).

Among the most important distinctive characteristics of the trespass offering is that mentioned in Lev. v. 15, 16 and

vi. 2—5: "*He shall make amends.*" Not only shall the sinner bring for his trespass the prescribed offering of a ram, but something more shall be added:—

> "With thy estimation of shekels of silver . . . . and he shall make amends for the harm that he has done . . . . and shall add a fifth part thereto" (Lev. v. 15, 16).
>
> "He shall restore that which he took violently away . . . . he shall even restore it in the principal, and shalt add the fifth part more thereto" (Lev. vi. 4, 5).

Here the peculiar character of the trespass offering is expressed. "*He shall make amends.*" Some great deeps lie around us unobserved until we read the actual words used by God; and this is an instance. The word "to make amends" is *shalam*, which is cognate with *shalom* ("peace"). The underlying idea of the Hebrew word "peace" is completeness. The "making of amends" restores that which was lacking and so makes peace. It will be realised as the occurrences of these two words are considered that there can be no peace without restoration or making amends, and that the "restitution of all things" and the reign of peace are inseparable. By way of helping the reader who may not be privileged to consult the original, we give a few passages which use this word translated "make amends," but we have not stayed to indicate the various forms of the verb in which it is found:—

> "The owner of the pit *shall make it good*" (Exod. xxi. 34).
>
> "Thus all the work *was finished*" (2 Chron. v. 1).
>
> "*Pay* thy vows unto the Most High" (Psa. l. 14).

Other renderings include "requite," "recompence," "restore," "end," "prosper," "perform." Something of this relation between restoration, peace and completeness can be felt in the N.T. use of the word:—

> "Therefore being justified, let us have peace with God" (Rom. v. 1 R.V.).
>
> "He is our peace, Who hath made the both one . . . . to create in Himself of the two one new man, so making peace" (Eph. ii. 14, 15).

"*With thy estimation.*"—The underlying thought in the expression is "proportion" (Job xli. 12), the primary idea being to "set in order." Lev. xxvii. contains the word more times than any other chapter in the Scriptures. It occurs here 21 times, and its meaning can easily be gathered. The idea of proportion and equivalence contained in this word is

found in the law: "An eye for an eye, a tooth for a tooth." Somewhere and somehow that proportion must be restored which sin has broken. Man himself cannot pay back the principal, to say nothing of his inability to add a fifth part thereto.

"*The fifth part.*"—We have already seen that, quite apart from sin, God demands satisfaction, a satisfaction which He did not find in Adam, but which He did find in Christ. Sin, however, adds another factor. We know that the tithe (or the tenth) is God's portion, but the entrance of sin has added to, or doubled the need. "He shall *restore double*" (Exod. xxii. 4). The fifth is really a double tithe; the one God's due originally, the other to make amends for the harm done. This restoration was made by Christ. First, as the whole burnt offering, He offered Himself without spot to God for a sweet-smelling savour, and then, in the language of the Psalm, He could say: "I restored that which I took not away."

God and neighbour.—The ten commandments begin with the sovereign claims of God, and end with the rights of our fellow-man. Both tables of stone are of God. The second part of the commandment is love to our neighbour, and in the trespass offering this is emphasized. "If a soul sin, and commit a trespass against *the Lord*, and lie unto his neighbour" (Lev. vi. 2). We hear the echo of this in the parable of the prodigal son: "I have sinned against heaven and in thy sight." Also in the repentance of David when, although he had cruelly wronged his fellow-man, he said, "Against Thee, Thee only have I sinned."

It is a salutary thought that we cannot escape our debts to man by fleeing to the Lord for salvation. We do not continue in sin that grace may abound; we realize that in Christ all our obligations have been met, and as we rise to walk in newness of life and serve in newness of spirit, we shall not deal lightly with that which added to the burden of the cross. 1 John iv. 20 is severely clear on this point; so also are James i. 27 and ii. 15—17, which should be consulted.

Trespass and ignorance.

It is well for us to remember also that there may be guilt and the need for a trespass offering in matters concerning which we may be ignorant. Particularly is this so when dealing with the "holy things of the Lord" (Lev. v. 15). Is

it possible for such a ministry as is conducted through the pages of *The Berean Expositor* to be wholly free from guiltiness in this respect? "Through ignorance" we have doubtless offended in every page. This makes us thankful for the provision made for service; otherwise the responsibilities would be too great. This, however, does not cancel our obligations to "make amends" as far as is in our power when we see where we have strayed from truth. Guilt may moreover be contracted in other ways.

> "If a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty and shall bear his iniquity" (Lev. v. 17).

Another item of great importance is found in Lev. v. 5:—

> "When he shall be guilty in one of these things, then he shall *confess* that he hath sinned in that thing."

Some of the Lord's people are a trifle puzzled about the question of forgiveness. Should we ask for forgiveness, seeing that Scripture has said that all our trespasses have been forgiven? This is often a question in the mind of the child of God. Scripture does not teach us to ask for forgiveness. It says: "If we *confess* our sins, He is faithful and just to *forgive* us our sins" (1 John i. 9). We do not need to ask for forgiveness, but we do need to confess. And the confession is particular, and not merely general. It is one thing to stand up with a great number and say, "We are all miserable sinners." It is quite another for one to "confess that he hath sinned *in that thing*."

In many things we offend all.

Look at Lev. v. 1—5. The first verse shows that forgetfulness or fear, bias or indifference may render one guilty. Paul reviling the high priest, Moses smiting the rock, Peter denying and dissembling are examples. Joshua knew the law that forbade the making of a league with the Canaanites, but he was involved by his lack of knowledge in the acceptance of the Gideonites on their own face value—a kind of trespass of which we all are many times guilty. Contact with uncleanness, even though hidden and unconscious, renders us unclean and guilty. Unguarded speech, easily-made promises, all such things of everyday occurrence render us guilty. The more we realize the ramifications of sin, the more we marvel at the great provision in Christ. He has made full restoration for all His people. Both principal and interest

have been paid. The complete discharge is ours by virtue of His precious blood.

In casting our mind back over these articles we are made conscious that, in dealing with the many features, we have not stressed the shedding of blood and the death of the sacrifice. This we so fully accept that we have dwelt on other features. But, lest we should lead any to misunderstand our teaching, we here would say that to accept the Levitical sacrifices as a type of the sacrifice of Christ renders His death on the cross and the shedding of His blood an imperative necessity, without which restoration has not been made, peace is impossible, victory over death hopeless and we of all men most miserable.

The Ministry of Consolation.

No. 26.

The prepared heart.

In the preceding paper we just sought to minister a word of comfort by bringing together the two passages of Psa. lvii. 6, 7: "My soul is bowed down . . . . . My heart is fixed." The word "fix" is most frequently translated "prepare" or "establish" in the A.V., and is so translated in Psa. lvii. 6:—

> **"They have prepared a net for my steps"** (Psa. lvii. 6).
>
> **"My heart is fixed (prepared), O God, My heart is fixed (prepared)"** (Psa. lvii. 7).

Here is one "preparation" being met by another. The wicked may prepare their nets, but the believer trusts in God Who also prepares the heart of His people to meet, endure, and overcome:—

> **"Lord, Thou hast heard the desire of the humble: Thou wilt prepare their heart . . . . that the man of the earth may no more oppress"** (Psa. x. 17, 18).
>
> **"He shall not be afraid of evil tidings, his heart is *fixed* (prepared), trusting in the Lord"** (Psa. cxii. 7).

The unprepared heart spells failure, as Psa. lxxviii. shows:—

> "A generation that set not their heart aright (prepared), and whose spirit was not steadfast with God" (verse 8).

What was the sequel? Failure. Failure even though there was outward preparation:—

> "The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. They kept not the covenant of God . . . . refused . . . . forgat . . . . provoked . . . . tempted" (verses 9—18).

They had arms, they carried bows, but their success depended upon their hearts and not their hands. There is a repetition of verse 8 in verse 37. A very solemn thought arises out of the presence of this same word in verse 20. The people who had not prepared their own heart, and were unfaithful in spirit found their condition recoil in unbelief upon their own heads, for they said: "Can He provide (*prepare*) flesh for His people?" What a blessing therefore is a heart prepared! Shall we not say:—

> "O that my ways were *prepared* to keep Thy statutes" (Psa. cxix. 5).
>
> "*Prepare* my steps in Thy Word" (Psa. cxix. 133),

and also remember that our feet should be shod:—

> "with the *preparation* (same word in LXX. of Psa. lvii. 7) of the gospel of peace"?

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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" (2 Tim. ii. 15).

July, 1928. THREEPENCE (Monthly). Vol. XVIII. No. 7.

Genesis i. and the testimony of all Scripture.

No. 1.

The Law, the Prophets and the Psalms.

It is the custom of the times to speak of Genesis i. as unscientific, allegorical or merely the idea of the time in which it was written. In one way or another the record is set aside as not strictly true, and certainly in no wise binding upon the enlightened mind and conscience of to-day. It is not our purpose here to attempt to show that Gen. i. is in line with modern science; possibly it is diametrically opposed to it both in the realms of astronomy and biology. And it is certainly not our province to attempt to construct a theory of creation of our own; there have been too many such theories already. Our object in these papers is to sound the Scriptures and to discover if possible the answers to the following enquiries:—

(1). What is the attitude of the rest of the Bible to Genesis i.?

(2). Is there an unreserved acceptance of its teaching, or does the conception of creation develop, either gradually or suddenly, from the original record of Genesis i.?

(3). What must be the attitude of professed believers in the Word of God in consequence of these discoveries?

For the purpose of this study we propose the following divisions of the Scriptures, so that our tests may be distributed fairly and rationally over the whole ground of enquiry:

OLD TESTAMENT.

(1). The Law.
(2). The Prophets.
(3). The Psalms.

This is the accepted division of the O.T. and is endorsed by the Lord Himself (Luke xxiv. 41).

Under the heading of the Psalms, the Hebrew Scriptures range eleven books, such as Proverbs, Job, Song of Solomon, etc.

NEW TESTAMENT.

(1). The Gospels and the Acts,
(2). The Epistles of Paul.
(3). The Epistles of the Circumcision (Peter, etc.).
(4). The Apocalypse,

Genesis i. and the Law.

No proof is required to substantiate the statement that the law stands or falls with the commandments. The book of Genesis, at least from chapter xii., and the first nineteen chapters of Exodus have one great gathering point—Mount Sinai, and the remainder of the Pentateuch is an explanation and an amplification of this great covenant. What is the attitude of the law, then, to Genesis i.? Do we find that when Moses received the law, that times had changed, that Babylonian and Egyptian wisdom had thrown such light upon the story of creation that Moses received from God modifications of the record of Gen. i.? Let us see:—

> "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor any stranger that is within thy gates: FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA AND ALL THAT IN THEM IS, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it" (Exod. xx. 8—11).

Whatever *our* opinion of Gen. i. may be, it is beyond question that the law of Moses and the record of Gen. i. stand or fall together. No argument is possible that would allow the discrediting of the very heart of the law, and yet maintain it as a God-given covenant and standard of righteousness. The Pentateuch stands committed to the truth of Genesis i.

Genesis i. and the Prophets.

The five books of Moses, together with the Prophets, cover the whole course of Israel's history from the beginning as a nation up to the failure of the kings and the loss of the kingdom. Let us observe the way in which creation is

spoken of during this long and changing period. When Hezekiah spread the blasphemous letter of Sennacherib before the Lord, he prayed and said:—

> "O Lord God of Israel, which dwelleth between the cherubim, Thou art the God, even Thou alone, of all the kingdoms of the earth; *Thou hast made heaven and earth*" (2 Kings xix. 15).

Hezekiah evidently believed the record of Gen. i., which differs essentially from all modern teaching, which scoffs at what it calls "the geo-centric idea." Hezekiah differentiates between heaven and earth, and would not have tolerated the idea that the earth is really after all a heavenly body. Such an idea cannot be read into Gen. i. 1 or 15—17. Isaiah contains sufficient witness concerning creation to act as a test in the section named "The Prophets":—

> "Who hath measured the waters in the hollow of His hand, and meted out the heavens with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" (Isa. xl. 12).

Here is no mere tinsel god. Isaiah's language is wide enough and deep enough to preface the higher flights of modern mathematical science and astronomical speculations.

> "Lift up your eyes on high, and behold who has created these things, that bringeth out their host by number; He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth . . . . the Creator of the ends of the earth fainteth not, neither is weary. There is no searching of His understanding" (Isa. xl. 26—28).

> "Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein" (Isa. xlii. 5).

Let us take note of the expression concerning the heavens, that "He stretched them out." We find a similar idea in Isa. xl. 22:—

> "That stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in."

Or again, in Isa. xliv. 24:—

> "I am the Lord that maketh all things; that stretcheth forth the heavens alone."

There is a definite challenge in Isa. xlv. 11—13:—

> "Thus saith the Lord, the Holy One of Israel, and His Maker, Ask Me of things to come concerning My sons, and concerning the work of

> My hands command ye Me. I have made the earth, and created man upon it: I, even My hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways; he shall build My city, and he shall let go My captives."

Here we have a double theme—"My sons" and "The work of My hands." The Lord says that as surely as He made the earth, created man and stretched out the heavens, so surely will a deliverer be raised up, who shall build Jerusalem, and let Israel go back again to their own land. The Lord did raise up Cyrus, who made a public proclamation that what he did, he did by the stirring up of the Lord.

Once more in Isaiah we meet with the expression of the heavens being stretched out, when the Lord reproved Israel for being afraid of a man that shall die, and of the son of man which shall be made as grass:—

> "And forgettest the Lord Thy Maker, that hath stretched out the the heavens, and laid the foundations of the earth" (Isa. li. 13).

There is a most evident reference in all these passages to Gen. i. 6—8:—

> "Let there be a firmament (margin *expansion*) . . . . And God called the firmament Heaven."

This word "firmament" is *raqia*, and in its verbal form is used for stretching out the earth and spreading out the sky. The conception of "the firmament" in Gen. i. is peculiarly offensive to modern science; it is too puny a conception for them. We do not introduce any opinion here, but merely pause to remark that if Isaiah represents the section of the O.T. called "The Prophets," then *the Prophets stand committed to the truth of Gen. i.*

Genesis i. and the Psalms.

We must conclude this portion of our survey with the third division of the O.T. Scriptures, namely, the eleven books grouped under the title "The Psalms." And first, the Psalms themselves:—

> "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that thou art mindful of him.? . . . . Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (Psa. viii. 3—8).

The mention of man and the dominion given him, makes the reference to Gen. i. certain, the ordaining of the moon

and the stars referring to Gen. i. 14—17. Psalm xix. makes further reference to Gen. i.:—

> "The heavens declare the glory of God; and the firmament sheweth His handiwork . . . . In them hath He set a tabernacle for the sun" (Psa. xix. 1—4).

The "firmament," which Isaiah says was "stretched out as a *tent*," Psalm xix. likens to a *tabernacle*, using the same word. Psalm xix., moreover, links the law of the Lord with the handiwork of God, even as the Prophet linked the prophecy concerning Israel with the work of His hands. Another reference to the stretching out of the heavens is found in Psalm civ.:—

> "O Lord my God, Thou art very great; Thou art clothed with power and might. Who covereth Thyself with light as with a garment; Who stretched out the heavens like a curtain . . . . Who laid the foundations of the earth" (Psa. civ. 1—5).

Again we read:—

> "The sea is His, and He made it; and His hands formed the dry land" (Psa. xcv. 5).

> "The Lord that made heaven and earth bless thee out of Zion" (Psa. cxxxiv. 3).

> "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven and earth, the sea, and all that therein is; which keepeth truth for ever" (Psa. cxlvi. 5, 6).

Psa. cxxxvi. surveys, in a Psalm of praise, the record of Gen. i., the story of the exodus and the entry of Israel into the promised land. Let us note what it says concerning creation:—

> "To Him that by wisdom made the heavens;
> for His mercy endureth for ever: . . . .
> To Him that made great lights:
> for His mercy endureth for ever:
> The sun to rule by day:
> for His mercy endureth for ever.
> The moon and stars to rule by night:
> for His mercy endureth for ever" (Psa. cxxxvi 5—9).

Here is a most unconditional endorsement of Gen. i. and this, together with the other Psalms quoted, commits this collection of praises to the record of Genesis.

The same truth applies to the smaller books that come under this heading. Let us look, for example, at Job:—

> "Hast thou with Him spread out the sky, which is strong, and as a molten looking glass?" (Job xxxvii. 18).

The references to creation are so numerous and sweeping in the closing chapters of Job that nothing short of full quotation would suffice. There is not one word, however, that in any sense questions the accuracy of Gen. i.; the further account rather amplifies and establishes it. For example, the references to the foundations of the earth, and its corner stone, while they are impossible of interpretation in the light of modern science, are in full harmony with Gen. i. So also is the fixing of the bounds of the sea (Job xxxviii. 1—11).

The same principle is exemplified in the book of Proverbs. Wisdom personified says:—

> "When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet He had not made the earth, nor the open places, nor the highest part of the dust of the world. When He prepared the heavens, I was there; when He set a compass upon the face of the depth . . . . when He gave to the sea His decree, that the waters should not pass His commandment, when He appointed the foundations of the earth" (Prov. viii. 24—29).

Nehemiah, which also comes in this section, must complete our present testimony:—

> "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein" (Neh. ix. 6).

From what source did the Levites in their day get their knowledge of creation? Did they bring it back with them from Captivity? No, chapter viii. reveals the solemn gathering of the people to hear the reading of "The book of the law of Moses":—

> "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. viii. 8).

The words quoted above from Neh. ix. 6 show that they understood the first chapter of Genesis in a literal sense, and made no modification of its teaching.

Thus we have one unbroken testimony from Moses, the Prophets, and the Psalms concerning the Creation. We are not here concerned with modern science and its claims. All we would press upon the reader is that *the Law, the Prophets, and the Psalms stand committed to the truth of Genesis i.*

We hope to deal with the N.T. witness in our next article. Meanwhile we trust the solemnity of the issue

raised will be prayerfully faced by every reader. The time is not far distant when we shall be forced to take our stand upon these matters.

The Mystery.

Its meaning, message, and ministry.

No. 7.

"The mystery of His will."

We have seen that "a mystery" in Scripture has to do with some secret purpose of God, and that where dispensational movements are concerned, it follows hard upon the apparent failure of the revealed and outward purpose, spanning the gap brought about by this defection until the estrangement is healed and restoration takes place. This feature of a mystery we saw very clearly in the three places where Israel had failed and God intervened, namely:—

Daniel i., ii.

Nebuchadnezzar is appointed as the "head of gold" upon the failure of Israel's kings. The "mystery"—that this Gentile supremacy shall last until the day of Israel's restoration shall have come—is revealed through Daniel.

Matt. xii., xiii.

This does not speak of Israel's rejection by the Lord and of the transference of the kingdom to the church, but rather of the Lord being rejected by Israel as their King, and the consequent "mysteries of the kingdom of heaven" that immediately followed, revealing the corruption and abasement of the external kingdom, and the secret preservation of an elect remnant.

Acts xxviii. and Ephesians.

Here once more we have the failure of Israel, and the introduction of something entirely new: a new calling, sphere and constitution, a "mystery among the Gentiles," which fills the gap during the period of Israel's blindness. This constitutes "the mystery of His will."

It was *the revealed and known will* of God that Israel should be "the head, and not the tail" among the nations of the earth. The "mystery" or "secret" of His will was that upon their foreknown failure, God would appoint Nebuchadnezzar as the head of gold, and that Gentile dominion would hold sway over the earth until the time came for the Lord to take to Him His great power and reign.

It was *the revealed and known will* of God that the Lord Jesus should be born King of the Jews, and that He should sit upon the throne of His father David. The "mystery" or "secret" of His will concerned the depths of apostacy and corruption that had yet to run their course, but this was not made known—in the "mysteries of the kingdom"—until the people of Israel had manifested their hostility to the revealed purpose. "Wilt Thou AT THIS TIME restore again the kingdom to Israel?" asked the apostles of the Lord in Acts i. 6. The Lord's answer leaves the time undefined, but Acts xxviii. makes it known that the day of Israel's restoration had then for the time being lapsed.

The setting aside of Israel was a crisis. With Israel went all the promises made to the fathers. With Israel went the covenant with David. It was imperative that something should be revealed from the Father, if chaos were not to return to earth. That revelation was made in "the mystery." It is called "the mystery of His will" because it occupies much the same place as the appointment of Nebuchadnezzar, foreknown and provided for, but not revealed until the appointed time.

Very prominently in the new revelation comes the sphere of blessing that is for the first time revealed, viz., "in heavenly places," "far above all" (Eph. i. 3—21). Thus the mystery of His will reveals a higher position occupied by Christ in glory than had hitherto been made known. If this church is to be blessed in heavenly places, these heavenly places must come under the headship of Christ, without Whom inheritance is impossible because of sin and death. The mystery of His will, therefore, is said to be:—

> "Unto a dispensation of the fulness of the seasons, that He might gather together in one all things in Christ, both which are in heaven, and which are on earth" (Eph. i. 10).

We therefore realize that "the dispensation of the mystery" (Eph. iii. 9 R.V.), which we saw in our last paper was in structural correspondence with the subject of Eph. i. 9, is the logical outcome of Israel's rejection, and serves to fill

up the gap. It will therefore be necessary to consider Eph. iii. 9 before we can come to any conclusion either as to the "mystery of His will" or "the dispensation of the fulness of the seasons." This we must do, therefore, in our next article. This leaves Eph. iii. 3 and v. 32. In the former passage, the words "the mystery" are unqualified and unexplained. In the latter they are both qualified and explained. In this passage the mystery is said to be "great" and is referred to as of "Christ and His church," an explanation which we must remember when reading Eph. iii. 4.

We have now the subject before us in some degree of order, and we find that it is threefold, a feature that is found throughout the epistle:—

1. The mystery has to do with a special dispensation.
2. The mystery has to do with Christ and His church.
3. The mystery has to do with Christ and His gospel.

Seeing that we have new readers in view, we must not assume that the word "dispensation" is understood by all, and so we pause for a moment to consider its meaning. The word *oikonomia* (dispensation) is made up of *oikos* (a house) and *nemō* (to administer). Luke xvi. 1, 2 provides a context that displays the underlying idea:—

"A certain rich man had a steward" (*oikonomos*).

"Give an account of thy stewardship" (*oikonomia*).

So, in 1 Cor. iv. 1, Paul says:—

"Let a man so account of us, as of the ministers of Christ, and stewards (*oikonomos*) of the mysteries of God."

Here we see that the mysteries had "dispensers," and that Paul and Apollos were prominent among them. When we come to consider the "dispensation of the mystery" we find that the apostle claims to have received this dispensation himself:—

"If ye have heard of the dispensation of the grace of God which is given me to you-ward" (Eph. iii. 2).

"Unto me . . . . is this grace given that I should . . . . make all men see what is the dispensation of the mystery" (Eph. iii. 8, 9 R.V.).

"His body . . . . the church, whereof I am made a minister, according to the dispensation of God which is given to me for you" (Col. i. 25).

We have omitted quite a number of features from these quotations in order to avoid confusion, the one thing before us at the moment being the fact that "the mystery" is said

to have both a special "dispenser" and a special "dispensation." With this is allied the "dispensation of the fulness of the seasons" (Eph. i. 10), which is connected, as we have seen, with "the mystery of His will" (Eph. i. 9).

Every dispensation has some distinctive features, and it will be largely a consideration of the things that differ, that will be the most helpful part of this present study. Our way is now clear to consider these passages, and we hope, therefore, to give particular attention in our next article to "the mystery of His will" and passages connected with this subject.

Studies in the Epistle to the Hebrews.

No. 54.

Faith and blessing contrary to nature (Heb. xi. 20, 21).

The insistence of Hebrews xi. upon the peculiar characteristics of faith brings into prominence some incidents in the lives of the patriarchs that might otherwise have remained in the background. This is specially the case with Joseph; for who, unguided by God, would have picked out of that wonderfully typical life the commandment concerning his bones? In the verse before us we have a pair of witnesses that have to do with "blessing," but blessing given with some rather unusual accompaniment or in some rather unusual circumstance:—

> "By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph: and worshipped, leaning upon the top of his staff" (Heb. xi. 20, 21).

It is very evident to the most casual reader that these two acts form a pair. In both cases the old man, the father, is partially blind. "His eyes were dim so that he could not see" (Gen. xxvii. 1). "Now the eyes of Israel were dim from age, so that he could not see" (Gen. xlviii. 10). In both cases, two sons are connected with the blessing; in the first Jacob and Esau, in the second Ephraim and Manasseh. In both the younger is blessed above the elder, and in both there is an attempt to interfere with the Divine purpose by the fondness of the parent for the firstborn. We

have already demonstrated that Heb. xi. is occupied with a series of seven pairs, and this close parallel is but added confirmation.

Grace not Law.

We take it that the reader is sufficiently acquainted with the narrative of the two passages of Genesis to enable us to proceed at once to the lesson intended by the apostle when writing to the Hebrews. One of the stumbling-blocks in the path of the early church was the necessity to set aside generations of racial pride and the privileges of circumcision. The Hebrew section could not readily relinquish their connection with the law and their position as the firstborn, and around this difficulty a great deal of the argument of Galatians and Romans is written:—

> "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise" (Gal. iii. 17, 18).

> "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all" (Rom. iv. 16).

These two passages make it very clear that the promises of God do not move along the line of works, law or race, but that the promises originally made to Abraham and his Seed included both Jew and Gentile in their embrace. Rom. ix. 7—12 throws further light upon the question, revealing that deeper motives and purposes are involved:—

> "In Isaac shall thy seed be . . . . And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth); it was said unto her, the elder shall serve the younger."

Ishmael the firstborn is set aside, and Isaac is seen as the child of promise. Esau the firstborn is set aside, and the younger, Jacob, is the true seed, a "supplanter," by Divine intention. Manasseh the firstborn is passed over, that Ephraim the younger may receive the blessing, and so on down the ages.

We believe that we are not alone in experiencing considerable difficulty when asked to believe that when Isaac

was deceived into blessing Jacob in the place of Esau, that Isaac acted "by faith." If *that* is faith what is credulity, or unbelief or disobedience? For observe, in Gen. xxvii. we have the following statements, and are not left to our own deductions:—

1. **Isaac most pointedly intended to bless Esau.**

2. **Rebekah as definitely intended Jacob to be blessed.**

Rebekah's *methods* are to be condemned, but at least she sought, even by questionable means, that the revealed purpose of God at the birth of Esau and Jacob should be carried out. We cannot suppose that Isaac had lived in ignorance of this prophecy given at the birth of the children, and therefore his direct choice of Esau can scarcely be called "the obedience of faith."

3. **When Esau returned we read, "And Isaac trembled very exceedingly and said, 'Who? where is he,' etc.?" This trembling and questioning are not evidences of faith. Yet it still stands written, "By faith Isaac blessed Jacob and Esau concerning things to come."**

The turning point of the narrative where faith begins to operate appears to be at the moment that Isaac realized the deception that had been practised upon him. The words: "And Isaac trembled with a great trembling greatly" (Gen. xxvii. 33, margin) appear too strong if they simply indicate Isaac's fear of Esau's anger. May they not rather indicate that with the revelation of Jacob's deception came also the consciousness of his own failure to seek first the will of the Lord? And so at the end of the very same verse that sees him "trembling greatly," we find him suddenly resolute: "Yea, and he shall be blessed." So we find the vacillating Pilate suddenly adamant, when the purpose of God shall so require: "What I have written, I have written."

The blessing intended in unbelief for Esau is confirmed to Jacob "by faith." Strange overruling, yet can we not see some parallels in our own wayward wanderings? Esau was blessed concerning things to come, and the blessing is recorded in verses 39, 40. Jacob's full blessing, freely and by faith, however, is not given until chapter xxviii.: "And Isaac called Jacob and blessed him" (Gen. xxviii. 1). There is no deception now, no compulsion; faith sees clearly the path to tread. The blessing evidently has intimate relation to the great promise of God to Abraham concerning a Seed and a land, for Isaac immediately adds: "Thou shalt not take a wife of the daughters of Canaan." Here Jacob follows

in line with Isaac, as Isaac with Abraham (*see* Gen. xxiv. 37). Then follows that blessing which Rebekah had schemed in vain to hear, and Jacob had deceived in vain to receive:—

> "And God Almighty (El Shaddai, as in xvii. 1) bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people" (Gen. xxviii. 3).

The margin renders "multitude" by "assembly." The LXX. translates the word *kahal* by *sunagogē*, "synagogue." This also is a peculiar item in the great promise to Abraham, for it reappears at the change of Jacob's name to Israel:—

> "I am God Almighty; be fruitful and multiply, a nation and a *company* (*kahal*, LXX. *sunagogē*) of nations shall be of thee" (Gen. xxxv. 11).

It occurs yet again in the passage where Jacob blesses Ephraim and Manasseh (Gen. xlviii. 4). We do not know whether the note to the word "multitude" (Gen. xlviii. 19) in *The Companion Bible* has been corrected in later editions, but the student should remember that in this verse the word is quite different from the above, being the Hebrew *melo*, and involves a different idea. This is but an expansion of the original promise: "In thee shall all families of the earth be blessed" (Gen. xii. 3).

Gen. xxviii. 4 continues:—

> "And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land, wherein thou art a stranger, which God gave unto Abraham."

Here, without the shadow of doubt, is the promise of Abraham, and given by faith to Jacob by Isaac. If we contrast the blessing of Gen. xxviii. 1—4 with that of xxvii. 28, 29 we shall find that the former blessing, received by deception, was the firstborn's blessing, while the latter, given freely and by faith, was the one for which Jacob had seized the chance of the birthright, and Rebekah had plotted in vain; for this promise was by grace and did not necessarily descend to the firstborn. This lesson is repeated in the second instance given in Heb. xi. When the moment came for the two sons of Joseph to be blessed, Joseph placed the firstborn at the right hand of Jacob:—

> "And Israel stretched out his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn . . . . and he set Ephraim before Manasseh" (Gen. xlviii. 14—20).

It is not our object to attempt an exposition here of these two blessings, which include within their terms practically all that belongs to the purpose of God for the earth until the end of the Millennium. Our purpose is rather to gather the lesson that may be learned for ourselves, and to see how it is related to the need of the Hebrew believer and the theme of the epistle.

The blessing of the crossed hands.

This would be but one more blow at the passing system of law and Jewish privilege. Already the Aaronic and Levitical priesthood had given place to that after the order of Melchisedec. Already the sacrifices of bulls and goats had passed away in view of the one great Sacrifice for sin. Already the old covenant had been set aside for the new. We have read of a better covenant, better sacrifices, a better hope, and now we are to realize that there are "better promises" than those of the law. When this chapter is concluded we shall find a better "Firstborn" connected with Mount Sion, than was connected with Mount Sinai (Heb. xii. 18—23), and we shall perhaps believe that it is not accident but design that places Heb. xii. 16, 17 immediately before these verses, and introduces Esau, as a profane person, who for one morsel of meat sold his birthright. With all Jacob's manifold faults, and we are not called upon to gloss them over, Jacob schemed and plotted *for the blessing*. He did not, like his profane brother, hold it cheap and barter it away. The account of Jacob who, though the younger, was the recipient of blessing, who, when he was most blessed, halted upon his thigh, whose blessing at the end was deliberately contrary to law and expectation, this together with Jacob's cross-hand blessing and Isaac's previous blessing of himself bring forward one more important feature in the constitution of faith, namely, that it sets aside the flesh. This is but another way of saying that faith is ever associated with resurrection as we have already seen. May we rejoice that "all spiritual blessings" are not given as deserts, but in pure grace, and that the highest of all inheritances has been bestowed upon those who by nature and practice seemed the least likely.

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed."

Signs of the Times.

World war in 1928!

Prophecy of disaster in which Russia will be wiped out.

"*The next great world war will start on May 28th, 1928, and will continue until September 16th, 1936.*"

Mr. Basil Stewart made this prophecy at the annual meeting of the British Israelites at Londonderry House, Park Lane, London.

"This date is," he said, "foretold in exactly the same way as was August 4th, 1914, through the symbolism of the Great Pyramid, which gives us in the language of geometry a chronological chart of history, though it does not actually specify the event."

How many of our readers know how the date August 4th, 1914 was "foretold"? How many know that it was after that date, and not before, that certain calculations were adopted that fixed August 4th, 1914? Is that "foretelling"?

"How shall we know the word which the Lord hath spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, THAT IS THE THING WHICH THE LORD HATH NOT SPOKEN, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Deut. xviii. 21, 22).

NOTE.—*Paul and Hell* (or *Pure from the blood of all men*) is the title of a Pamphlet in course of preparation. Date of issue will be announced later; meanwhile your prayerful interest will be appreciated.

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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" (2 Tim. ii. 15).

August, 1928. THREEPENCE (Monthly). Vol. XVIII. No. 8.

Genesis i. and the testimony of all Scripture.

No. 2.

The Gospels, Acts and Epistles of Paul.

Having seen that the whole of the O.T. Scriptures stand committed to the acceptance, without alteration, of Gen. i., we now turn to the N.T. Scriptures to gather their evidence.

The first section is that which comprises the Gospels and the Acts of the Apostles. The first direct reference is that which arose out of the question of divorce. Those who put the question to the Lord, we are told, "came unto Him, tempting Him," and we are sure that had there been anything in the Lord's reply upon which they could have fastened we should have heard of it. The question was: "Is it lawful for a man to put away his wife for every cause?" The part of the Lord's answer that concerns us immediately follows:—

> "Have ye not read, that He which made them at the beginning made them male and female? and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh" (Matt. xix. 3—5).

Here is a complete acceptance of the record of Gen. ii. 18—25 and Gen. i. 27, "Male and female created He them." It will be granted that if the record of the sixth day's work be received as true, there remains no insuperable difficulty regarding all the rest.

When speaking of the great tribulation in Matt. xxiv. the Lord says:—

> "For there shall be great tribulation, such as was not since the beginning of the world this time" (Matt. xxiv. 21).

When we read the record in Mark, we find a slightly different wording, viz :

> "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time" (Mark xiii. 19).

While it may be admitted that in these references no specific reference is made to Gen. i. as such, yet to a people who accepted as God's word the five books (as we know they did) "the beginning of the world" and "the beginning of creation which God created" could refer to nothing else.

In John's Gospel we read :—

> "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him ; and without Him was not anything made that was made . . . . the world was made by Him" (John i. 1—10).

Here we have a practical endorsement of the teaching of Prov. viii., to which reference was made in our earlier article. In Proverbs viii., Wisdom was " with Him " " in the beginning of His way, before His works of old. I was set up from the age, from the beginning, or ever the earth was." In John i. "Wisdom" is exchanged for "the Word," the *Logos*. This passage in John i. is the only place in the four Gospels where any sort of teaching concerning the creation is found. It adds to our knowledge and our understanding, it is a revelation of truth that we should not have discovered unaided in our reading of Gen. i , but in no single detail nor as a whole does it call for the smallest modification of the teaching of that chapter. It is very evident from a reading of the four Gospels that the voice of criticism or science had not at that time called the record of creation into question.

There are two passages in the Acts that we should notice. When Barnabas and Paul realized the idolatrous intention of their hearers, they countered it by saying :—

> "Sirs, why do ye these things ? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein" (Acts xiv. 15).

The apostle follows the threefold division of creation that is the feature of Gen. i., viz., "Heaven," "Earth," and "Sea." We know how the apostle refers to the creation of Adam in his epistles, and here he evidently includes the whole record of creation as given by Moses in Gen. i. Again, when confronted with idolatry, superstition and philosophy, the apostles says :—

"Whom therefore ye ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts xvii. 23—26).

Here we have "the world" and "all things therein," "heaven and earth," "life and breath." The Vatican MS. omits the word "blood," but whether we read as the A.V. or with the R.V., "He made of one, every nation of men," the reference is to one human ancestor of the race. There is certainly no modification of the teaching of Gen. i. here, but rather the passage is accepted without remark or proof. While we find the Gospels and the Acts quoting as Scripture the Law of Moses as a whole, and referring to creation incidentally, it is evident that no philosophical speculations were then entertained that threw doubt upon the record.

Genesis i. and the Epistles of Paul.

Let us collect the references to creation in Paul's epistles and then see what light they throw upon the question of Gen. i.:—

"The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made . . . . they worshipped and served the creature more than the Creator" (Rom. i. 20—25).

"To us there is but one God, The Father, of Whom are all things, and we in Him; and one Lord Jesus Christ, by Whom are all things, and we by Him" (1 Cor. viii. 6).

"The earth is the Lord's and the fulness thereof" (1 Cor. x. 26).

"For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man" (1 Cor. xi. 7—9).

"The first man Adam was made a living soul . . . . the first man is of the earth, earthy" (1 Cor. xv. 45—47).

"God, Who commanded the light to shine out of darkness" (2 Cor. iv. 6).

These quotations are from the epistles of Paul to the churches, and were all written before Acts xxviii. There is not the slightest warrant for believing that Paul's view of Gen. i. held by him when he wrote Corinthians was any different when he wrote Romans. The epistles to the Corinthians are most emphatically committed to the truth of Gen. i. Apart from the record of the creation of Adam and the subsequent formation of Eve, it would have been absurd for Paul to reason as he does concerning the headship of

man in I Cor. xi. And it is evident when comparing I Cor. xi. with I Cor. xv. that he quotes Gen. i. and ii. of the same first man Adam. The spiritual application of Gen. i. 3 in 2 Cor. iv. 6 assumes the truth of the typical passage.

Passing to the epistles written after Acts xxviii. or to other than churches, we find the following:—

> "According as He hath chosen us in Him before the foundation (*katabole*, overthrow) of the world" (Eph. i. 4).

The usage of *katabole* and *kataballō* in such passages as the LXX. of 2 Sam. xx. 15 and Ezek. xxvi. 4, 9, and the reference to the Hebrew of Gen. i. 2 in Isa. xlv. 18, are enough to show that Eph. i. 4 looks back to the chaos of Gen. i. 2.

Eph. v. 31 quotes Gen. ii. 24 in exactly the same way as does Matt. xix. 5, which we have already considered.

Colossians speaks very fully upon the subject of creation, referring to Christ as "the Image of the invisible God and firstborn of every creature:—

> "For by Him were all things created, that are in the heavens, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by Him and for Him. And He is before all things, and by Him all things consist" (Col. i. 16, 17).

The record of creation as given in Gen. i. includes heaven and earth, but it focusses attention particularly upon the earth as a habitation for men, and upon those heavenly bodies that are for his service. Angelic creation is not in view, and is included in the one great comprehensive statement of Gen. i. 1. "In the beginning God created the heavens and the earth." A statement is made moreover as to the power that holds this vast universe together: "By Him all things consist" (Col. i. 17) (or are held together in place), but it is no more philosophical than the words of Gen. i. 2, 3: "The Spirit of God moved . . . . and the Lord said, Light be, and light was." Paul is under no more necessity to assume the existence of an hypothetical ether when speaking of this might-sustaining and regulating force in nature, than was Moses 1500 years before his day. Both find God an all-sufficient explanation. The reference to the creation of the new man "after the image of Him that created him" (Col. iii. 10) is a patent reference back to Gen. i. 27.

Writing to Timothy, Paul enjoins order in the assembly by reference to the creation of man: "For Adam was first formed, then Eve" (1 Tim. ii. 13), so that so far as Paul's estimate of Gen. i. is concerned, there is not the slightest

change from the time he wrote 1 Cor. xi., although mighty upheavals, both doctrinally and dispensationally, occurred between the writing of the two passages.

God is said to have created meats to be received with thanksgiving (1 Tim. iv. 3), and at the close of this epistle Paul says to Timothy: "Avoid profane and vain babblings, and oppositions of science falsely so called" (1 Tim. vi. 20).

In his second epistle to Timothy Paul emphasizes the inspiration and profitableness of "all Scripture," and he who had uttered the warning about a falsely-named science, feels under no necessity to suggest to Timothy that he would be wise not to over-emphasize the worth of Gen. i. Paul appears to have believed the story of creation implicity from earliest days until the day of his martyrdom for the truth.

We believe that Paul is the author of Hebrews, but for our present purpose it is immaterial, and as we have to review the epistles of the circumcision and the Apocalypse before concluding our task, we will make a pause here, reserving the remaining books for the next paper.

So far as we have proceeded through the N.T. we have to record that *the Gospels, the Acts, and the Epistles of Paul all stand by the truthfulness of Genesis i.*

The Mystery.

Its meaning, message, and ministry.

No. 8.

The dispensation of the mystery.

The first mystery mentioned in Ephesians is "the mystery of His will" which has in view a "dispensation of the fulness of the seasons" when Christ is to head up all things, "both which are in heaven and which are on earth."

We have already seen that the corresponding reference to this is Eph. iii. 9, which we here quote from the R.V.: "And to make all men see what is the dispensation of the mystery, which from all ages hath been hid in God Who created all things." We have quoted the R.V. because it recognises the reading "dispensation" instead of "fellowship." The expression "all ages" is a free rendering—the "all" is not to be taken as though it existed in the original. Paul

uses the word *oikonomia* ("dispensation") five times. It may be as well to see the references together. We give Conybeare and Howson's translation, which, though it is a little free, seems to convey the intention of the apostle:—

> "For although I proclaim the glad-tidings, yet this gives me no ground of boasting; for I am compelled to do so by order of my Master. Yea, woe is me if I proclaim it not. For were my service of my own free choice, I might claim wages to reward my labour; but since I serve by compulsion, I am a slave entrusted with a stewardship (dispensation)" (1 Cor. ix. 16, 17).

To this selfsame "bond slave of Jesus Christ" a further dispensation or stewardship was granted upon the failure of Israel in Acts xxviii.:—

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

Here we have a series of statements that put the new dispensation in a clear light:—

1. It was given to Paul as "the prisoner of Jesus Christ."
2. It was given to Paul "for your Gentiles," "to you-ward."
3. It had immediate relation to "the mystery."
4. Which was received by "revelation."

A parallel passage in Col. i. makes Eph. iii. even more clear and emphatic:—

> "His body . . . . the church, whereof I am made a minister according to the dispensation of God which is given to me for you, to complete the word of God—the mystery which hath been hid from the ages and from generations, but is now made manifest to his saints" (Col. i. 24—26).

Additional items that give further light are the following:—

1. The church which is His body is intimately associated with this new dispensation.
2. This new dispensation *completes* the word of God, and
3. Finds its expression in a mystery which had never been made known before it was entrusted to the apostle Paul.

We can now go back to Eph. i. and read again the first reference to this dispensation:—

> "Unto a dispensation of the fulness of the seasons, to unite all things under one head, in union with Christ, both which are in heaven and which are on earth" (Eph. i. 10).

Where Colossians tells us that this dispensation of the mystery "completes" the word of God, Ephesians tells us

that this dispensation of the mystery of His will is "the fulness of the seasons." There is a contrast in Eph. ii. 12—19:—

> "At *that season* ye were without Christ . . . . aliens . . . . strangers . . . . *now* therefore ye are no more strangers and foreigners, but fellow-citizens with the saints . . . . "

The "now" of verse 19 is the *present season* in contrast with "*that season*" when the Gentile was an alien. A new creation intervenes between verses 12 and 19. "The both" have been "made one"; this deals with the reconciliation of Jew and Gentile. Eph. i. 10 speaks not of the Jew and the Gentile, but of the things in heaven and on earth being made one under the headship of Christ. This is the reconciliation spoken of in Col. i. 20.

Now all this is absolutely new. Nowhere else in the whole range of the Scriptures can such things be discovered as are made known by the apostle in these epistles to the Ephesians and Colossians. Lest we be misunderstood, it is evident, we trust, that we speak of the "dispensational" revelations. Such blessed doctrines as redemption and forgiveness of Eph. i. 7 have already been revealed and explained in earlier Scriptures.

To complete our references, we quote 1 Tim. i. 4. R.V.:—

> "Neither give heed to fables and endless genealogies, the which minister questionings, rather than a dispensation of God which is in faith."

This has more to do with the faithful exercise of ministry, whatever it may be, and, while including the dispensation of the mystery so far as Timothy shared it with Paul, does not actually deal with it.

We trust it is clear that the dispensational standing of the church, the calling of the Gentile, and the revelation of the mystery after Acts xxviii., constitute a unique revelation and stewardship. We pray that many may be able to enter into its blessedness as a result of studying these Scriptures together.

The Epistle to the Romans.

No. 14.

The righteousness of God through faith of Christ (Rom. iii. 22).

In our last paper we were considering the manifestation of the righteousness of God "apart from law." We now turn

to the positive presentation of the same blessed truth and learn that this righteousness is through faith of Jesus Christ. Let us see the two statements together :—

NEGATIVE.—"Righteousness of God manifested apart from law" (Rom. iii. 21).

POSITIVE.—"Righteousness of God (manifested) through faith of Jesus Christ" (Rom. iii. 22).

The little particle "even" in Rom. iii. 22 shows that we are dealing with the same theme as was started in Rom. iii. 21, and necessitates the mental insertion of the word "manifested" to complete the sentence. The expressions "apart from law" and "through faith of Jesus Christ" are placed in direct contrast, the one showing that the law is ruled out, the other that the faith of Christ is the one great basis. This being so, we come to the question,

What is the faith of Christ?

The usual interpretation makes the faith of Jesus Christ to mean the believer's faith in Christ, or the faith which Jesus Christ has enjoined. This would interpret Rom. iii. 21, 22 as:—

"The righteousness of God has been manifested through the believer's faith in Jesus Christ."

This has neither good sense nor good doctrine to commend it. It appears that we must abandon this interpretation and come to the Word afresh.

Referring to the structure of Rom. iii. 21—28 given on page 85, we see that "the faith of Jesus Christ" (Rom. iii. 22) is balanced by the expression "the faith of Jesus" (Rom. iii. 26), a phrase translated in the A.V. "believeth in Jesus." The two passages together stand in relation to the great cause of our justification—"the faith of Jesus Christ" and the experience of that justification—"to him which is of the faith of Jesus."

We are not left entirely without guidance on this subject, for the very next chapter takes up the expression in connection with Abraham in a way that leaves little room for doubt as to its true import. In Rom. iv. 12 we read concerning Abraham that he was the father of those "who also walk in the steps of that faith of our father Abraham." The faith of Abraham cannot mean my faith in him, or faith enjoined by him to me; it simply means Abraham's own faith. I am enjoined to walk in the steps of that faith. Thus we have presented here the two aspects that we have already found in Rom. iii. 22 and 26.

The apostle Paul, unless he were a careless writer, would not so soon have used the same expression with a totally different meaning without a word of warning. Rom. iv., however, is manifestly an expansion of the argument of Rom. iii. 21—28 and consequently it seems difficult to resist the conclusion, that the terms "the faith of Jesus Christ" and "the faith of Abraham" must be interpreted in the same way. In fact the testimony of the law and the prophets spoken of in Rom. iii. 21 is actually the basis of Rom. iv., which cites the book of Genesis and the Psalms on this very point (Rom. iv. 3 and 6).

Pistis, its usage in the LXX.

Paul's great teaching, justification by faith, is confessedly enshrined in the words of Hab. ii. 4, "The just shall live by faith." This one verse is quoted in three different connections by the apostle, viz., Rom. i. 17; Gal. iii. 11; and Heb. x. 38. The Hebrew word that is translated *pistis* in the LXX. of Hab. ii. 4 is *emunah*; this and the cognate word *amanah* are so translated many times, and with the idea of *faithfulness*, and not simply believing, e.g. :—

"His righteousness and His faithfulness (1 Sam. xxvi. 23).
"Did ordain in their set office." Margin *trust* (1 Chron. ix. 22).
"The men did the work faithfully" (2 Chron. xxxiv. 12).
"All His works are done in truth" (Psa. xxxiii. 4).
"We make a *sure* covenant" (Neh. ix. 38).

The Hebrew text of Hab. ii. 4 reads as the A.V.: "The just shall live by *his* faith (or faithfulness)." What that faith involved can be seen in Hab. iii. 17—19. The LXX. departs a little from the Hebrew and reads: "The just shall live by My faith (or faithfulness)." The apostle, who knew both the Hebrew and the LXX., omits both the pronouns ("his" and "my"), and so can use the verse in three different contexts, emphasizing one or other of the shades of meaning as the case demands.

"The just shall live by his and by My faithfulness" is a rendering which approaches the dual teaching of Rom. iii. 22 and 26. "*The faith of God*" (Rom. iii. 3) is practically synonymous with "*the truth of God*" (Rom. iii. 7), showing that Paul retained the O.T. meaning of the word. Gal. iii. 22 uses the two expressions "out of the faith of Jesus Christ" and "to them that believe": "In order that the promise out of the faith of Jesus Christ might be given to them that believe." To translate this: "In order that the promise out

of believing in Jesus Christ might be given to them that believe," is not good sense, to say nothing of the demands of the context.

The context speaks of another possible source, *ek nomou*, "out of law" (Gal. iii. 21). But righteousness cannot arise "out of law"; it can only arise "out of the faith of Jesus Christ." His faith and faithfulness, not my belief in Him, is the great cause and foundation of the glorious gift of the gospel. To put the law where God puts promise, to substitute a legal righteousness where God puts one by faith, may indicate zeal, even as Israel's similar action (Rom. x. 2), but as Gal. iii. 16—18 shows, it is contrary to Scripture. Abraham's faith looked away beyond Sinai and its covenant to Christ in Whom the promises were made. And it is the faithfulness of Christ as the true Seed both of the woman (Gen. iii. 15), and of Abraham (Gen. xii. 7), and not His obedience to the law and covenant of Sinai that is ever uppermost in the apostle's doctrine.

Before passing on we will put the reader in possession of a list of all the occurrences of the expression "the faith of . . . . " in the N.T. so that all may "search and see."

"Have faith of God," i.e., great faith (Mark xi. 22) (*See* parallels in Matt. and Luke).

"Upon the faith of His name" (Acts iii. 16). The faith of the lame man in the Lord is not mentioned; faithfulness to all His name implies is rather the thought. "His name shall be called Jesus, for He shall save His people from their sins" (Matt. i. 21).

"Shall unbelief make the faith of God of none effect?" (Rom. iii. 3).

"Even God's righteousness through Jesus Christ's faith" (Rom. iii. 22).

"Justifier of him who is out of the faith of Jesus" (Rom. iii. 26).

"Who walk in the steps of the faith of our father Abraham" (Rom. iv. 12).

"A man is not justified by the works of law, but through faith of Jesus Christ . . . . justified by faith of Christ" (Gal. ii. 16).

"The promise by faith of Jesus Christ might be given to them that believe" (Gal. iii. 22).

"Boldness of access . . . . through His faith" (Eph. iii. 12).

"Righteousness . . . . which is through faith of Christ, the out-of-God righteousness upon faith" (Phil. iii. 9).

"Buried . . . . also raised with Him through the faith of the inworking of God, Who hath raised Him from the dead" (Col. ii. 12).

"Your faith" (the faith of you) (1 Thess. iii. 2, 5, 7, 10).

"Have not the faith of our Lord Jesus Christ . . . . with respect of persons" (James ii. 1).

The reader will find fresh comfort and true enlightenment by realizing that "faith" is many times "faithfulness" in these passages. For example, in Col. ii. 12 we are not left in death, but God is faithful and works in us with that mighty power which He wrought in Christ when He raised Him from the dead.

The adjective *pistos* which occurs some 66 times in the N.T. is translated "faithful" in over 50 occurrences. This but confirms our findings concerning *pistis*.

This righteousness of God, manifested apart from law, through Jesus Christ's faith, is unto all and upon all them that believe. Several manuscripts omit the words "and upon all," but the question of manuscript evidence is beyond our province. Far too much weight is often placed upon the *number* of manuscripts that can be cited, forgetting sometimes that these may all belong to one "edition," to use a modern term. Meyer remarks that a gloss on "unto all" is quite needless, that is, there is no reason in the nature of the wording for any one to invent and insert the added words "and upon all." Many who are aware of the omission in some manuscripts feel justified in retaining them. The apostle Paul often uses different prepositions with the same noun in order to give fuller definition :—

> "Not from (*apo*) men, neither through (*dia*) man" (Gal. i. 1).
> "By Him, through Him and for Him (*en*, *dia*, *eis*)" (Col i. 16).
> "By faith and through faith, (*ek* and *dia*)" (Rom. iii. 30).

So here in Rom. iii. 22; this righteousness is unto all, in the sense that it ignores all distinctions of circumcision and uncircumcision, but it is not upon all except they believe.

The insistence upon personal faith in these few verses is sufficient to warrant the assertion that the justification here in view is not experienced apart from faith on the part of the one who is to be justified. The law had limits, and had a special and privileged place for the circumcision. No one can read the many items of the law that definitely exclude the Gentiles, and which emphasize Israel's peculiar privileges, without realizing that such distinctions make a righteousness by *that* law impossible for the Gentile. One of the righteous requirements of the law was the observation of rules respecting clean and unclean foods, given with the express purpose of emphasizing the difference between Israel and the nations. Such a clause in the law makes it impossible for the righteousness of the law to be transferred or to be of benefit to any

outside of Israel. God's righteousness by faith of Jesus Christ knows no such distinction; it is *unto all*, whether Jew or Gentile, and is *upon all*, whether Jew or Gentile, that believe.

We must take up the reason given for this levelling doctrine in our next paper. Meanwhile let us remember that the Lord is our righteousness as surely as He is Jehovah Tsidkenu to Israel (1 Cor. i. 30 and Jer. xxiii. 6).

Redemption.

New Series.

No. 16.

The sin offering.

The trespass offering with its added fifth and its amends, deals with what I have *done*, whilst the sin offering deals with what *I am*. The revelation of doctrine takes this line in the N.T. For example, the word "sin" is unknown in Matthew, Mark and Luke. It is always a question of "sins," whereas out of over 45 occurrences of the word in Romans two only are "sins," the remainder being "sin." The earlier teaching deals more often with evil acts and evil thoughts, rather than with the fact of an old man, a natural man, a ruined creature. The sin offering balances the meat offering in that they both speak of that which is inherent and within. The state of man by nature is revealed by the word used in this case, the word for sin having the meaning of "missing the mark" (Judg. xx. 16), "coming short" (Rom. iii. 23), in other words, man is a failure.

All have sinned and come short.

As we note the introductions to each of these different offerings we are struck with the departure from the normal that marks the sin offering:—

The *Burnt* offering.—"If any man of you" (Lev. i. 2).

The *Meat* offering.—"And when any will offer" (Lev. ii. 1).

The *Peace* offering.—"And if his oblation be," etc. (Lev. iii. 1).

The *Sin* offering.—"If a soul shall sin through ignorance" (Lev. iv. 2).

The *Trespass* offering.—"If a soul commit a trespass" (Lev. v. 15).

The reader may be inclined to say that he sees nothing remarkable about the fourth offering. That is so as far as we have gone, but if we read on we shall find that whereas the other chapters speak no more of, or with any particulars concerning, the offerer, the chapter devoted to the sin offering does.

In Lev. iv. we have brought before us four distinct ranks and companies of sinners:—

A1 | Lev. iv. 3. The priest that is anointed.
B1 | Lev. iv. 13. The whole congregation.
A2 | Lev. iv. 22. A ruler.
B2 | Lev. iv. 27. One of the common people.

Priest and congregation, ruler and ruled are all alike in this one common attitude; they are sinners and have come short of the glory of God.

The first and the highest example of sin in Lev. iv. sets before us the principle that was made prominent by the apostle Paul in Rom. v. 12: "By one man sin entered into the world." Instead of reading as in the A.V.: "If the priest that is anointed do sin according to the sin of the people," we must read with the R.V.: "so as to bring guilt upon the people." This sin of the priest involved access to God, prayer and acceptance, for in the expiation of his guilt:—

> "The priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before *the vail* of the sanctuary. And the priest shall put some of the blood upon the horns of *the altar of sweet incense* before the Lord which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of *the altar of the burnt offering*, which is at *the door* of the tabernacle of the congregation" (Lev. iv. 6, 7).

The sin of the priest touched the vail, the altar of incense, the altar of burnt offering, and the door of the tabernacle, and all that they stand for as types and symbols. In like manner Adam's sin touched the right to the tree of life that was in the midst of the garden, the fellowship and communion with the Lord, his acceptableness, and led to expulsion from the garden and the immediate presence of the Lord. We have before observed the presence of the cherubim in both the garden and the tabernacle.

After these instructions concerning the application of the blood, directions are given concerning the fat. This was to be taken off the bullock, as it was for the peace offerings, and burnt upon the altar of burnt offering, but with this important difference, it was not a *sweet savour* on this occasion. After the burning of the fat, the rest of the

bullock as it was, with nothing removed, with nothing divided, parted or washed, was carried forth without the camp where the ashes were poured out, and burned on the wood with fire.

Readers of *The Companion Bible* should make a correction if their edition gives a note on "burn" for Lev. iv. 10. The statement that the word "burn" is the Hebrew word *saraph*, and is not the same as the word burn in verse 19, is not true of Lev. iv. 10, but of verse 12, the note having been placed under the wrong verse number. The place is outside the camp, the site is a place of ashes, the burning is one that speaks of extinction, like the burning of graven images (Deut. vii. 5), or groves (Deut. xii. 3), or cities (Josh. viii. 28). The same word gives us the "fiery serpents" of Num. xxi. 6, and the seraphim who cried day and night "Holy, holy, holy, is the Lord of Hosts."

Holiness meeting perfection as in the burnt offering and the meat offering, turns that offering into a sweet savour. But the same holiness meeting sin must burn it up in judgment. In all this we see the foreshadowing of the death of Christ and the meaning of the cross. He became a curse, He was made sin, He suffered without the gate, in the place of poured out ashes He uttered that cry: "My God, My God, why hast Thou forsaken Me." Though without sin Himself Christ suffered the just for the unjust, and the sin offering, burned as it was without the camp, was in itself as spotless as the burnt offering (Lev. iv. 3. and i. 3).

Degrees of appreciation.

As in the other offerings, so here we find that under different presentations varying degrees of appreciation of Christ's sacrifice are set forth. The offerings allowed in Lev. iv. are a young bullock, a male kid, a female kid, a lamb, and even the tenth part of an ephah of fine flour in chapter v. 11. This last is exceptional, for it is apart from the shedding of blood. It recognises in a vague sense the claims of God by offering "fine flour," but does not specifically realize the necessity of the death of the cross. This exception has a twofold message. So far as *we* are concerned it is a departure from the normal, and finds no place in the definite "law of the sin offering" in Lev. vi. 25—30. No one would be justified therefore in preaching Christ as a perfect man, and omitting His sacrificial death on the cross. From *God's* standpoint, however, we see a blessed provision, for He *may* accept and save many whose faith is so poor as not to reach

the standard set in the N.T., much as He "allowed" divorce because of the "hardness of their hearts," although in the beginning "it was not so."

Identification.

One item remains constant throughout the changing offerings of chapter iv. Whether the sin be for priest or people, ruler or individual, and whether the offering be bullock, male or female goat, or lamb, in each case we read the solemn words: "He shall (or they shall) lay their hands upon the head of the offering." Whatever terms we feel justified in using, whether "substitute" or "representative," there is at least some element of transference to be understood in this action. The Saviour took our place, of this there can be no doubt. In what capacity He took our place may be open to enquiry, but such scriptures as the following can have but one meaning in this connection:—

> "For Christ also hath once suffered for sins, *the just for the unjust*" (1 Pet. iii. 18).
>
> "For He hath made Him to be sin for us Who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v. 21).
>
> "All we like sheep have gone astray . . . . and the Lord hath *laid on Him* the iniquity of us all" (Isa. liii. 6).

He was forsaken that we might be received to the glory of God. He knew the hiding of faces (Isa. liii. 3) that we might behold with open face the glory of God. He knew the darkness that we might be delivered and translated into light. He took upon His own blessed head all that was due to us, and oh! the thought of it, we are equally to receive all that was *due to Him!* All His life, at least from the moment that He commenced His public ministry, and death, was "for us." He bore our sins, He was raised from the dead because of our justifying. He ever liveth to make intercession for us. The more we realise the perfectness set forth by the burnt offering and the meat offering, the more wonderful these expiatory sacrifices become. He Who was in Himself the delight of the Father, suffered without the gate because He bore our sin.

In the fourth offering of chapter iv. we read: "And the priest shall burn it upon the altar *for a sweet savour* unto the Lord" (verse 31). This is an exception to the rule. The sweet savour offerings are the burnt offering, the meat offering, and the peace offering. It would appear that in this lowest sin offering of the group, there is a failure to distinguish things that differ. It indicates a faith in Christ that accepts Him as a Saviour, without realizing all that His atoning work accomplished, yet it is said of this offerer:

"The priest shall make atonement for him, and it shall be forgiven him" (Lev. iv. 31), as it was said of the congregation (verse 20), and of the ruler (verse 26). The actual statement is omitted in connection with the priest, but in its stead is recorded the sprinkling of the blood before the vail, and on the horns of the altar, which would signify atonement and forgiveness to the priest, and would need no further explanation.

We have now passed in review the four great offerings which set forth the fact that the Son of God has fully met all the claims of God upon man, both the claims of His holiness apart from man's sin, and the "added" claims of His holiness by reason of sin.. The ground is now prepared for reconciliation, peace, and communion. This, the central offering of the five, must occupy our attention in the next article.

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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" (2 Tim. ii. 15).

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Genesis i. and the testimony of all Scripture.

No. 3.

Hebrews, Peter, James and the Revelation.

We commence our reference to the circumcision epistles with the epistle to the Hebrews:—

> "Unto the Son He saith . . . . And, Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of Thine hands. They shall perish, but Thou remainest" (Heb. i. 8—11).

Psalm viii. is quoted at some length in Heb. ii. 6—8, and the fulfilment of the type set forth in the dominion given to Adam is seen realized in Christ. We have already noted that Psa. viii. endorses Gen. i.

Speaking of the "rest that remaineth to the people of God" the apostle refers to Gen. ii. 2, which is the real conclusion of Gen. i.: "And God did rest the seventh day from all His works" (Heb. iv. 4 and 10). With this late reference to the Sabbath, endorsing as it does both Gen. ii. and Exod. xx., we may claim the many references to the Sabbath in the Gospels and the Acts as so many tacit confirmations of the record of creation.

Heb. xi. 3 does not refer to the creation of worlds, but to the "adjustment of the *ages*," therefore we do not use the reference here. James refers to Gen. i. when he says of the tongue:—

> "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God" (Jas. iii. 9).

God is spoken of as a "faithful Creator" in 1 Peter iv. 19, as though the apostle saw in that very title and relationship something intimate and personal, something far removed from "laws of nature." In the third chapter of Peter's second epistle we find the most sweeping and important pronouncement of all these epistles on the fundamental character of the record of Genesis i. The reference to creation is introduced by the apostle in answer to the taunts that were being made concerning the fact that, although Peter had so definitely asserted that the Lord's coming was imminent and would take place during their own generation, changes had taken place that appeared to contradict his testimony:—

> **"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation"** (2 Pet. iii. 3, 4).

Peter calls these objectors "scoffers," although their objection to the second coming of the Lord was "scientific." Peter's words are a prophetic anticipation of the "law of uniformity" and its bearing upon the miraculous element in Scripture. What is their argument? The fathers received many wonderful promises. Did they enjoy them? No, they just filled out their days and fell asleep as all their posterity have done ever since. The law of uniformity sets aside the idea of the personal coming of the Lord from heaven to earth. Since the beginning of creation all things have continued "right through" (*diameno*), without interruption. In view of this axiom of science, there never could have been an "overthrow" in Gen. i. 2, there never could have been a "flood" in the days of Noah, there never could have been a judgment upon the cities of "Sodom and Gomorrah"; all such interferences in the course of nature must be set aside as "unscientific." Yet after all this bowing down to the god of "uniformity" Peter says that those who do take up this attitude are "wilfully ignorant". (*lanthano* is better rendered "hidden," and J.N.D. translates the passage: "For this is hidden from them through their own wilfulness.")

What a sidelight upon the mind of man!

"The world by *wisdom* knew not God" (1 Cor. i. 21).

"Professing themselves to be *wise*, they became fools" (Rom. i. 22).

"Ye reject the commandment of God, that ye may keep your own *tradition*" (Mark vii. 9).

Peter refers to three distinct phases of creation:—

1. **The world that then was.**
2. **The heavens and the earth which are now.**
3. **New heavens and new earth.**

All this is "unscientific," as is the idea of the earth "having its subsistence out of water and in the water." What was hidden from these scoffers by their own wilfulness is clearly revealed in the word of God. The "subsistence out of water and in water" is seen in Gen. i. 2, 6, 7. The distinction between the creation of Gen. i. 1, and the six days' work is clearly observed—"the world that then was" and "the heavens and the earth which are now." Peter's appeal is to the record of Genesis against the "scoffing" and the "science" of the objectors.

Our closing reference is from the Apocalypse. The opening chapters give us the message to the churches, and consequently we do not expect creation to be prominent. Nevertheless we find this title of Christ in chapter iii. 14, "The Amen, the faithful and true Witness, the beginning of *the creation of God.*" Chapter iv. leaves the churches for a wider vision. There a throne is seen in heaven, and the chapter concludes with the acclamation:—

> "Thou art worthy, O Lord, to receive glory and honour and power; for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. iv. 11).

This links up creation with the purpose of the ages, "For of Him, and through Him, and to Him are all things" (Rom. xi. 36). Rev. v. deals with the redemption of this creation that had come under the dominion of sin and death. This scene ends with an ascription of praise:—

> "And every creature which is in heaven, and on earth, and under the earth, and such that are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. v. 13).

In chapter vi. 12, 13, the sun, the moon, and the stars are intimately associated with the earth, as they are when first we read of them in Gen. i. John at one end of revelation speaks with the same voice as Moses at the other. The departing of the heavens like a scroll is in strict harmony with the fact revealed in Gen. i. 8: "And He called the firmament heaven," for the "heaven" of the six days' creation is circumscribed when compared with the heaven of Gen. i. 1 and the new heaven of Rev. xxi. The distinction between "earth" and "sea" that is found in Gen. i. is preserved in Rev. vii. 1, 2, 3, a distinction not possible to modern science, as a consultation of any text book will reveal. Of this Peter has said: "This is hidden from them through their own wilfulness." Peter foreshadowed a state of affairs that we can see for ourselves is rapidly developing. The conflict

between "Religion" and "Evolution" is becoming a worn-out theme. Leaders of thought are going deeper, and sweeping aside with "scoffing" the "geo-centric" idea of the Bible with some such word as: "My dear fellow, its simply too absurd for anything, there's nothing more to be said." The primitive division of creation into "The heavens" and "The earth," and the further distinction of the "earth" from the "sea" are hopelessly irreconcilable with scientific teaching. What the prevailing attitude will be at the time of the end is indicated in Rev. xiv. 6, 7:—

> "And I saw another angel fly in the midst of heaven, having the *aionian* gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, Saying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come, and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

Not only are heaven, earth, and sea kept distinct, but another feature is added: "The fountains of waters." The scientist scoffingly asks regarding the flood, Where could the water have come from? and if it once came, where could it have gone to? Genesis tells us that "the fountains of the great deep were broken up" (vii. 11), and later that "the fountains of the deep" were stopped (viii. 2), and that "the waters returned from off the earth" (viii. 3), which is hopelessly at variance with present-day views. There is intimate connection between 2 Peter iii. with its scientific denial of the Lord's return and the scientific opposition that this "*aionian* gospel" assumes in Rev. xiv.

Here is a gospel that has no word of redemption or faith. The state of affairs when this becomes history will be such that for any man *then* to dare to step out and confess his belief in the *Lord of creation* will be equivalent to believing the *gospel*. A book is already before the public, endorsed by an ecclesiastic in high position, that attacks the position of Gen. i., and confesses that the resultant "religion" which will emerge will find no real place in it for the "Founder" of the faith! And this is the outcome of accepting the scientific position of the present time.

To many the acceptance of Gen. i. has never been faced as a matter of faith and conscience; the present lull but speaks of the storm that is yet to break. The child of God would do well to face the issues while time and opportunity are still with us. We have now completed our survey. We have not of course quoted or indicated every reference to creation in either Old or New Testament, but we believe that we have not omitted one reference that would modify

in the least our findings. We have discovered that there is an unbroken adherence to the teaching of Gen. i., not only throughout the Hebrew Scriptures, but throughout the N.T. as well. We believe that the gospel and its salvation, our blessed hope and all that we hold most dear and true are intimately bound up with the integrity and truth of Holy Scripture, and we have now seen that "all Scripture" is most unquestionably committed to the teaching of Gen. i.

This therefore is our stand. We make no attempt to harmonize the record of Gen. i. with existing science, for that science is constantly changing. What are called laws to-day are on the scrap heap to-morrow. We pretend to no system of astronomy, but seek to have a whole-hearted allegiance to the record of Gen. i., believing assuredly that if we fail here, we fail all along the line. We would now, before that angelic ministry enjoins it,

> "Worship Him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. xiv. 7).

The Epistle to the Hebrews.

No. 55.

Joseph and the pledge of restoration (Heb. xi. 22).

Among the characters of the O.T. that are outstanding types of Christ, Joseph takes a prominent place. His separate position in the family of Jacob, his betrayal, his imprisonment, his exaltation to the throne, all provide food for holy wonder as we see the Messiah, Who was to come after many years, so clearly anticipated by God and recorded in His Word. Heb. xi. 22, however, is not so much concerned with Joseph as a type, as with Joseph as the man of faith. Moreover we must never lose sight of the fact that the apostle, when writing this chapter, had the Hebrews in mind, and was guided in the selection of his examples so as to afford to these saints all the help possible in their difficult path.

> "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones" (Heb. xi. 22).

The expression "when he died" is the rendering of the Greek verb *teleutao*, which suggests the end or close of life. In early studies we have found that one of the key words of

Hebrews is the word "perfect" and its variants. We have *teleios* in ix. 11, "the more perfect tabernacle"; *teleiotes* (vi. 1), "let us go on unto perfection"; *teleioō* (x. 14), "perfected for ever"; *teleiosis* (vii. 11), "if perfection were by the Levitical priesthood"; *teleiotes* (xii. 2), "the Author and Perfecter of faith"; *teleutao* (xi. 22), "Joseph, when he died"; *telos* (vi. 11), "hope unto the end." It would not be true to say that *teleutao* necessarily carries with it the idea of perfecting, for it is used of the death of Herod (Matt. ii. 19), and the punishment of the law-breaker (Matt. xv. 4), as well as of the death of David (Acts ii. 29), Jacob (Acts vii. 15), and Joseph (Heb. xi. 22). Yet, seeing how closely the theme of Hebrews is interwoven with this word, it is possible that it was used with intent, because of what was to be written immediately afterward.

The exodus.

What Joseph particularly remembered when near the close of his life was the "departing of the children of Israel," or, as the original has it, "the exodus." "Made mention" is perhaps better rendered "remembered" as the margin suggests. In what way could Joseph have "remembered" the exodus of Israel? The actual deliverance at the Passover did not take place for nearly two centuries after his death. He is said to have remembered this exodus "by faith," and therefore must have known and believed some "word of God" (Rom. x. 17). It is very evident that the promise of Gen. xv. was believed by Joseph, and he realized that his own imprisonment and elevation to the throne, the coming of his brethren and their settlement in Egypt were all parts of one great whole. The basis of Joseph's faith reads as follows:—

> "And he said unto Abraham, Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and afflict them four hundred years; and also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; and thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full" (Gen. xv. 13—16).

Joseph, surely, was one of those witnesses who "died in faith, not having received the promise," but who nevertheless saw it afar off and was persuaded of it. There is no murmuring when his time comes to die, but just a confident assurance that God will keep His word:—

> "And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which He sware unto Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence" (Gen. 1, 24, 25).

Twice in this small compass we have the expression "visiting He will visit," the Hebrew figure denoting emphasis and certainty. Joseph knew that bondage and affliction awaited Israel, yet who more fitted to speak confidently than himself? Had not Joseph endured sorrow and reproach? Is it not written of him: "Whose feet they hurt with fetters; he was laid in iron"? (Psa. cv. 18). Nevertheless, the Lord had kept His word of promise to Joseph, and so He would keep His covenant with His servant Abraham also. In the exodus Joseph would have no conscious part, for he knew that his hour had come.

Resurrection.

Joseph, however, did not only remember the exodus of Israel; he gave commandment concerning his bones. Why was this? He certainly did not intend Israel to hold them in reverence as the church of Rome does the bones of the martyrs. There is something distinctly personal in Joseph's desire. If we compare the statements of Scripture concerning Jacob and Joseph we shall realize that there is some important lesson involved in their concern about their bones and their burial. We will continue first the record of Joseph:—

> "And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver; and it became the inheritance of the children of Joseph" (Josh. xxiv. 32).

This parcel of ground was bought by Jacob, as recorded in Gen. xxxiii. 19, and there he had erected an altar and called it *El-elohe-Israel*, God—the God of Israel. When Jacob came to die, after blessing the twelve tribes, he too makes special arrangements for his burial in the land of Canaan:—

> "I am to be gathered unto my people: bury me with my fathers 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. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah" (Gen. xlix. 29—31).

It is suggestive that it is in the passages where we read that Joseph and Jacob "died" (*teleutao*) that we read of this special burial. Stephen in his speech before the Sanhedrim spoke to men who were not only his opponents, and so not likely to allow any mistake to pass unnoticed, but who were also well versed in the history of the fathers. Consequently we must accept Acts vii. 15, 16 as added light and not attempt to explain it away:—

> "So Jacob went down into Egypt, and died (*teleutao*), he, and our fathers, and they were carried over to Sychem, and laid in the sepulchre which Abraham bought for a sum of money of the sons of Emmor the father of Sychem."

Here we learn that not only were Jacob and Joseph buried in purchased burial places in the land of promise, but that the parcel of land that Jacob had bought (Josh. xxiv. 32) had originally belonged to Abraham, and had been secured by Jacob, after his long absence, by the payment of the added one hundred pieces of silver. Further, it will be seen that the fathers, Abraham, Isaac, and Jacob, were buried together in the one place, the cave of Machpelah, while Joseph and his brethren, the heads of the tribes of Israel, were all buried together in the other place, purchased both by Abraham and by Jacob for this very purpose. Who can doubt the meaning? There in that land of pilgrimage, a land that was promised but not enjoyed, faith saw afar off the promise fulfilled in resurrection. The burying places secured from the inhabitants were just so many pledges of undying faith, and those holy dead lying together in solemn stillness spoke of the quiet confidence of faith awaiting the day when in resurrection glory all should come into their own.

There is one more passage that must be noted, viz., Gen. xlviii. 21, 22:—

> "And Israel said unto Joseph, Behold I die; but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."

Here we have a portion of the promised land not bought with money, but taken by the sword. This was "a double portion," a portion above his brethren, the portion of the victor, the overcomer. It is surely something more than coincidence that the word "portion" in this passage should be the very word "shechem," which occurs as a place name in the record of Josh. xxiv. 32. It would appear that the complete story is somewhat as follows:—

1. Abraham purchased the field of Machpelah, and there Abraham, Isaac, Jacob, Sarah, Rebekah and Leah were buried (Gen. xxiii. 4—20; xlix. 29—31).

2. Abraham also purchased a portion of land in Shechem of the sons of Emmor, as a burying place for the twelve patriachs (Acts vii. 16).

3. This piece of land was apparently seized by the Amorites, and delivered from them by Jacob's sword and bow, and doubly secured by the further payment of a sum of money to the sons of Emmor (Gen. xlviii. 21, 22, and Josh. xxiv. 32).

The glorious truth of Ephesians was a mystery, unknown when Abraham, Jacob and Joseph lived. Certain under-

lying principles however receive a little light from the Old Testament records. We can surely see how strong the hope of resurrection was, how intimately it was associated with the inheritance and restoration. Here, in these typical transactions, we can see the "redemption of the purchased possession." We can see in the very possession of these sacred spots of earth an "earnest of the inheritance," and in Jacob's fight with the Amorite for this precious pledge the conflict with principalities and powers in Eph. vi.

Jacob undertook no campaign against the Canaanites. In fact he was strongly opposed to such a spirit (Gen. xxxiv. 25—30). But when it was necessary to fight for the sacred pledge of the inheritance for which he was willing to wait, then he did not hesitate to enter into battle. This is the true overcoming for the present time. Many dear servants of God are being persuaded to adopt an attitude that is alike dangerous and undispensational. We must not forget that dominion over the Canaanite was not granted to Israel until, under Joshua, they crossed over Jordan. No walls of Jericho fell down flat before either Abraham, Isaac or Jacob. Such is not the condition of pilgrimage but of conquest, and the day of redemption, the day of entry into our inheritance, though near, is not actually present.

This precious lesson of faith would come with quickening force to the Hebrew who read it, and, under God, it was calculated to strengthen the afflicted and persecuted believer by the simple grandeur of its example:—

> "These all died in faith, not having received the promise, but having seen them afar off."

The purchased possession.

There is more in this purchase of land than is at first sight evident, owing to the law of inheritance and its relation to redemption. When Boaz, the kinsman-redeemer, bought the land that belonged to Elimelech and Chilion and Mahlon, he also bought Ruth, the wife of Mahlon, to be his wife, "*to raise up the name of the dead* upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place" (Ruth iv. 9, 10). Jeremiah also bought a piece of land in Anathoth at the command of the Lord, and as an evidence of his faith in the restoration of his people:—

> "Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it . . . . Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel,

> that they may continue many days. For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land" (Jer. xxxii. 7—15).

To the Hebrew who knew the law, those sacred burial grounds would be so many pledges of future resurrection and restoration. "The purchased possession" would be redeemed, the inheritance would be enjoyed, and during the intervening time of waiting and discipline, "faith is the substance of things hoped for."

Fundamentals of Dispensational Truth.

No. 64.

Consecration (Exodus xxviii. 40—xxix. 46).

"Put all in their hands . . . . receive them of their hands."

The garments of "glory and beauty," outward symbols of spiritual realities, have been described in the earlier part of Exod. xxviii. The priests were not to treat these symbolic garments without due regard, for upon the wearing of them in the course of their ministry depended the life of the ministers.

> "And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity and die" (Exod. xxviii. 43).

Such, however, is the holiness of God, and such the ministry of the true High Priest, the Lord Jesus Christ, that the earthly types were caused to pass through a further series of ceremonials of consecration and cleansing, that internal as well as external fitness might be stressed.

The whole story of this consecration is punctuated with sacrifice. There is so much detail in this ceremonial consecration that it will be of service to set out the passage in structure form, so that the essential features may be made more evident. It will be seen that the passage actually commences at xxviii. 40, where the "consecration and sanctification" of Aaron and his sons are first introduced.

Exodus xxviii. 40—xxix. 46.

A	xxviii. 40—xxix. 1.	Aaron and his sons. Consecration and sanctification commanded.
B	xxix. 1—3.	Materials for ceremony. Bullock, rams, bread and oil.
C	xxix. 4—30. The act of consecrating and sanctifying.	a1 | 4—9. Consecration. Wash, clothe, crown, and anoint. An age-abiding statute.
		b1 | 10—21. Means. Bullock. . . Sin offering. Ram . . . . . Burnt offering. Ram . . . . . Blood and oil.
		a2 | 21. Sanctification. Blood and oil.
		b2 | 22—27. Means. Ram. . . . . Wave offering. Ram. . . . . Heave offering.
		a3 | 28—30. Consecration. Garments for succession. An age-abiding statute.
B	xxix. 31—41.	The ram and bread eaten. The bullock and lamb, with oil, flour and wine offered.
A	xxix. 42—46.	Aaron and his sons. Consecration and sanctification achieved. I will meet. I will sanctify. I will dwell. I will be their God. They shall know.

We are too conscious of our limitations to pretend to any degree of exactness in such a complicated passage, but we trust the earnest reader will be helped in the study of this important theme by the analysis of the chapter here presented. By comparing the opening and closing members A, we realize the goal and object of this consecration and sanctification—"I will meet"; "I will dwell"; "They shall know." Members marked B show the symbolic materials used, while under C the actual ceremonial is enacted. It will be observed that consecration and sanctification are kept distinct. Before proceeding we must understand the word translated "consecration." "Sanctify" we already know to have as its basis the idea of "separation" or "setting apart."

Filled to the full in Him.

Male yad (consecrate) means, literally, "to fill the hand," and is taken from this ceremony;—

> "And thou shalt take of the ram . . . . and *put all in* the hands of Aaron . . . . and thou shalt *receive them of* their hands, and burn them upon the altar for a burnt offering, for a sweet savour before the Lord" (Exod. xxix. 22—25).

Put all in their hands . . . . receive them of their hands. What room for self does such "consecration" leave? As surely as the ram, and the unleavened bread speak of the offering of Christ in all His spotless acceptableness, so surely this teaches that consecration is not the development of the flesh or even the growth of the spirit, but it is the taking of

the fulness of Christ, "filling the hand," and then bringing all that fulness back in loving service to the Lord.

The Philippians' ministry to Paul is spoken of as "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." This is the "receiving of their hands." But this passage from Phil. iv. is immediately followed by the words: "But my God shall supply all your need, according to His riches in glory by Christ Jesus" (Phil. iv. 19). This is the fulness first of all placed in their hands. Consecration, like service, is in line with the words of the O.T: "Of Thine own have we given Thee." Here is true consecration:—

"Of His fulness have all we received" (John i. 16).

"Ye are filled to the full in Him" (Col. ii. 10).

When we ponder that which actually filled Aaron's hands we may see all the more clearly what true consecration means.

"Thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration: and one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the Lord" (Exod. xxix. 22, 23).

The blood of the ram was taken and put upon the tip of Aaron's right ear, upon the right hand thumb, and upon the great toe of the right foot. Oil and blood were also sprinkled upon Aaron's garments; all this was to SANCTIFY. Then, *when sanctified*, Aaron's hands are filled that he may be *consecrated*. This is important. Only sanctified hands can be filled with all the fulness of Christ in consecrated service. Sanctification is here seen to be twofold. First, by the blood on the ear, hand and foot. Then by oil in a general sprinkling. Sanctification by the Spirit follows sanctification by the atonement. To reverse this order is to court disaster. The undue emphasis upon the work of the *Spirit* apart from the santification once for all by the blood of Christ is not of God.

The wave and the heave offerings.

"Thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up" (Exod. xxix. 27).

Terumah, the heave offering, is essentially something lifted up, for *rum* means to lift up, to exalt:—

"Let us *exalt* His Name together" (Psa. xxxiv. 3).

"Be thou *exalted*, O Lord, above the heavens" (Psa. lvii. 5).

Tenuphah, the wave offering, is derived from the word *nuph*, which means to move in a horizontal rather than in a

vertical direction. It is the movement of a sickle (Deut. xxiii. 25) and a sieve (Isa. xxx. 28). The "sending" of rain (Psa. lxviii. 9: margin, "shake out") suggests the sieve also. The idea of the wave offering seems, like the four horns of the altar, to include the four corners of the earth, whereas the heave offering is directed upwards to God. The high priest bore the names of Israel "on his two shoulders" and "on his heart"; these two offerings, the one "the breast," the wave offering, the other "the shoulder," the heave offering, appear to have the same lesson to teach. True consecration will alone enable any of us to "bear one another's burdens and so fulfil the law of Christ." It is here in this ceremony of consecration that we read of the "drink offering" (xxix. 40), and to this the apostle alludes when he says,

> "Yea, and if I be offered (*poured out* as a drink offering) upon the sacrifice and service of your faith, I joy, and rejoice with you all" (Phil. ii. 17).

Consecration, then, in the Lord's service, has at least two aspects. There is (1) the complete appropriation of the fulness of Christ, and (2) its rendering back in acceptable service. The O.T. ceremonial says, "Fill the hand .... put all in the hands .... receive them of their hands." The N.T. realization says: "It is God Which worketh in you both to will and to do of His good pleasure" (Phil. ii. 13).

Our walk may be a remembrance of the offering of Christ (Eph. v. 2). Our life in the flesh may be His life lived in us (Gal. ii. 20). Our whole ministry may be a savour of Christ (2 Cor. ii. 15).

True consecration and true equipment is a hand, a heart, and a life filled with Christ. All other so called "consecrations" have about them some element of "strange fire."

If our service were ever and only the rendering back to God of the fulness of Christ, originally and graciously given, what service it would be! May the contemplation of this chapter be owned and used to that end for writer and reader.

Specially for Young People.

No. 3.

Three aspects of the Way.

The way of truth.

There are three titles used to describe the "way" which it may be profitable for us to consider. They are:—

1. The way of TRUTH (Psa. cxix. 30).
2. The way of RIGHTEOUSNESS (Prov. xvi. 31).
3. The way of PEACE (Rom. iii. 10—17).

These are not to be looked upon as three distinct ways, but as three titles given at different stages of the journey back to God. The "way of truth" is placed in sharp contrast with "the way of lying" in Psa. cxix. 29, 30, suggesting that here is the parting of the ways. There are in reality but two ways; one the way of truth, the other the way of the lie. The awakened soul says, with the Psalmist: "I have chosen the way of truth"; not forgetting that before this choice lies another: "Blessed is the man Whom Thou choosest" (Psa. lxv. 4).

This way of truth suggests the office of the Scriptures, for the apostle in 2 Tim. iii. 15 says:—

> "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

It is the purpose of Scripture to lead to Christ. The "word of truth," when it is received by faith, will become "the gospel of our salvation" (Eph. i. 13). The Psalmist tells us, in Psa. cxix., that he chose two things:—

"I have chosen the way of truth" (Psa. cxix. 30).
"I have chosen Thy precepts" (Psa. cxix. 173).

To this man, the word was "a lamp to his feet, and a light to his path." The word was better than "thousands of gold and silver," sweeter than honey. This word was his delight, his hope, and his comfort. Because of its truth, the way of lying was abhorred, and every false way hated (*See* Psa. cxix. 105, 72, 103, 70, 81, 52, 29, 128). This same love for the Scriptures will characterize those who are walking in the way of truth.

The way of righteousness.

Those who are in this way have learned that our own righteousness is like filthy rags (Isa. lxiv. 6), that faith in the Lord Jesus is counted unto us for righteousness (Rom. iv. 5), and that, after this perfect standing is ours in Christ, we are exhorted to yield our members as instruments of righteousness unto God (Rom. vi. 13), remembering that, if the root of righteousness is found alone in Christ, the fruits of righteousness should be the manifested result (Phil. i. 11). While it is true that, "Not by works of righteousness which we have done, but according to His mercy He saved us" (Tit. iii. 5), we are nevertheless exhorted to follow after righteousness (2 Tim. ii. 22). The principle is expressed by John:—

"If ye know that He is righteous, ye know that everyone that doeth righteousness is born of Him" (1 John ii. 29).

The way of peace.

Three great sections constitute this way of peace: peace *with* God, the peace *of* God, and the presence of the *God* of peace.

The first is the result of salvation, the second the result of perfect trust, and the third the result of consistent practice. Rom. v. 1 gives the basis for the first phase of this way of peace: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Isaiah declares "The work of righteousness shall be peace" (xxxii. 17) and "There is no peace, saith my God, to the wicked (lvii. 21). So Rom. iii. 10 and 17 reveal that "There is none righteous . . . . and the way of peace have they not known." We also have "peace through the blood of His Cross" (Col. i. 20).

The second phase is found in Phil. iv. and Col. iii:—

"Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. iv. 6. 7).

To keep as a garrison of soldiers is the idea in this verse:

"And let the peace of God (or of Christ) rule in your hearts" (Col. iii. 15).

To "rule" here means "to be the umpire," to settle all things for us. This phase of peace is associated with quiet confidence in the Lord.

The third phase is associated with a practical outworking of the life and calling that God has given, and for this a pattern has been provided in the person of the apostle Paul.

"Brethren, be followers together of me, and mark them which walk, so as ye have us for an example" (Phil. iii. 17).

"Those things which ye have both learned and received and heard and seen in me, do; and the God of peace shall be with you" (Phil. iv. 9).

There are other descriptions of this way of life that we might add. These are given as samples, with the hope that the young reader may be stirred up to see how far he may be along this road, may be warned of the by-paths of error, and realize how fully Christ is ALL in *truth*, *righteousness*, and *peace*. At all points Christ can say: "I am the Way."

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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" (2 Tim. ii. 15).

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The Mystery.

Its meaning, message and ministry.

No. 9.

The unique character of the dispensation of the mystery.

The subject before us in this paper is one of great importance to every member of the body, inasmuch as it raises and endeavours to supply the answer to the question: How far is the dispensation of the mystery connected with previous dispensations, and how far is it unique?

Let us endeavour to see first of all where the dispensation of the mystery is connected with other periods and callings.

1. The purpose of the ages.

This purpose, running through the ages, necessarily includes within itself many different callings and companies. Within that one great purpose are seen the "Jew, Gentile and church of God." Here, as parts of one complete whole, is that church which is in the kingdom of the heavens (Matt. xvi. 18, 19), that church which is being fashioned as the bride (2 Cor. xi. 2; Rev. xxii. 17), and that church which is His body (Eph. i. 23).

While we see that these various companies are all related as parts of a whole, we must nevertheless realise that they

are still distinct in themselves. Jews can never become Gentiles ; the kingdom of the heavens is not the body.

2. The kingdom of God.

This term is used in Matthew as an alternative to the kingdom of the heavens (Matt. vi. 33). It is also used as synonymous with the "kingdom of Israel" (Acts i. 3 and 6), and with the teaching of the mystery (Acts xxviii. 23). The kingdom of God is the title for the great consummation of the age purpose (I Cor. xv. 24), and is used both in Eph. v. 5, and Col. iv. 11. Does it therefore follow that because the same title is used of Matthew's theme, and of Ephesian truth, that they are necessarily one and the same? Not at all. The kingdom of God is all-embracive. There is no one feature of the age purpose that is outside its circumference. It is as though one were to say: *The Berean Expositor* is written in Great Britain, is printed in Great Britain, and published in Great Britain, therefore all these operations are conducted at one centre. This, however, would not be accurate, for, as our readers are aware, the writing is done at Hutton, the printing at Leyton, and the publishing at Wanstead, yet all are truly in Great Britain. The kingdom of God includes the body, the bride and the kingdom, but without confusing them.

3. The fundamental doctrines.

It is in the dispensational element where differences are most clearly seen, whilst in fundamentals there are features that are common to all periods. Redemption by the blood of Christ is as true for Rom. iii. 24 as for Eph. i. 7. Justification by faith is as much a foundation of Phil. iii. as it is of Rom. i.—v., and so on through all those doctrines that have to do with man in Adam and in Christ. No one, however, is justified in teaching that because these common links bind all dispensations together, both in need and in remedy, that God has not a variety of spheres for the redeemed to fill, or that these differences are merely superficial or unimportant.

The special features which distinguish the dispensation of the mystery from all others are as follows :—

1. *Its sphere of blessing* ("The super-heavenlies").—There are three distinct spheres of blessing indicated in the Scriptures : the earth (Matt. v. 5), the heavens (Heb. xi. 16 ; xii. 22), and the heavenly places which are at the right hand of God, far above all (Eph. i. 3, 20, 21). The expression "in

the heavenlies" is peculiar to Ephesians. Here is a distinction that is real. This sphere cannot be merged with others. It is no more possible to be blessed in the super-heavenlies and inherit the earth or the heavenly Jerusalem, than it is for a body to be in two places at once.

2. *Its period of election* ("Before the foundation of the world" and "before age times," Eph. i. 4 and 2 Tim. i. 9).—Leaving the question of the true translation of the word "foundation," we observe that this phrase is used only of Christ Himself (1 Pet. i. 20 and John xvii. 24), and of the church of the dispensation of the mystery. This church must not therefore be confused with those callings that date *from* or *since* the foundation of the world.

3. *Its equality of members.*—While all believers during the Acts were one in Christ, distinctions, however, between Jew and Gentile were perpetuated. This can be seen in the "decrees" (Acts xv. 20, 21; xxi. 17—24). All such distinctions are obliterated in the dispensation of the mystery, the "decrees" (ordinances) being abolished, and of the two parties a new man has been created, so that for the first time in the history of the purpose of the ages it can be written of the Gentiles, that they are

> "joint heirs, a joint body, and joint partakers of His promise in Christ by the gospel whereof Paul was made a minister" (Eph. iii. 6, 7).

These things being so, we are called upon to guard this sacred deposit against all comers, and it is the considered policy and purpose of this magazine not to abate one inch of ground on the subject. We cannot introduce the teaching of 1 Cor. xii. into the epistle to the Ephesians, neither can we mix the hope of Col. iii. 4 with 1 Thess. iv. We cannot agree that the "one baptism" of Eph. iv. 5 is the ordinance of baptism by water, nor can we admit that the memorial of the New Covenant has any place in the dispensation of the mystery. This attitude we know may appear provocative, but we shall seek, with due deference to the opinions of others, not only to maintain it, but to show the reason for it from the Scriptures. This we hope to do in the next article of this series, and shall take up the following as necessary parts of the demonstration:—

1. An examination of 1 Cor. xii.
2. A demonstration of the oneness of the epistle to the Ephesians, and the singleness of its teaching.
3. The place in Scripture of baptism and the Lord's supper.

It will be seen from the above that while we most willingly admit that those who differ from us do so with a good conscience and unto the Lord, yet we feel that there cannot be faithful and uncompromising testimony on our part until this distinct and clear character of the dispensation of the mystery has been set forth. May we be permitted to commend singleness of heart to all our readers, and the resolve of the apostle in the words, "One thing I do"?

The Epistle to the Romans.

No. 15.

The acid test of sin and righteousness (Rom. iii. 22, 23).

When we read Rom. iii. 22 and 23 together we realize that we have two related expressions: "the righteousness of God" and "the glory of God," with "sin" placed between. The righteousness of God that is here in view is "apart from law," *and so also is the glory of God.* It matters not whether we look at the narrow circle of Israel or the wider circle of mankind: "There is no difference, for all have sinned and come short of the glory of God."

"*All have sinned and come short.*"—A more accurate translation would read: "All sinned and *are coming* short." These words express the great all-embracing failure of sin. It not only fails of righteousness, it is not only *anomia* (lawlessness), but it bursts upon the soul at length that all sin is like the prodigal's, it is "against heaven"; it is like David's, "against Thee, Thee only have I sinned." (When preparing the way for the great revelation of gospel grace, Paul quotes from this passage in the Psalms (Rom. iii. 4)).

The glory of God, in law and gospel.

It might be asked, Was not the law of Sinai glorious, and given with every manifestation of glory? And we reply that this is true, but with a scriptural qualification:—

> "Even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious" (2 Cor. iii. 10, 11).

The law and its glory did not reach to the height of the glory of God revealed in the gospel, neither was it transferred or carried over in any shape or form; it was "done away" and "abolished" (2 Cor. iii. 7, 11, 13). Many an earnest evangelical preacher is busy fabricating a veil out of "these things that are perishing" (2 Cor. iv. 3), and so hindering the full light of the gospel of the glory of Christ from shining out to men. If we insist that the righteous standing of the saved sinner is found in the imputed obedience of the Lord to the law of Moses, we cannot preach without reserve that both the law and its glory have been "excelled" by the gospel and "abolished"; we can but say that they have been "fulfilled" and "transferred."

Shall we say that "the face of Moses" with its fading glory can be compared with the "light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iii. 7 and iv. 6)? Did not Moses himself testify that the glory of Sinai was unsatisfying? The law had been given with accompaniments of glory (Exod. xxiv. 16, 17), and Moses and the elders of Israel "saw the God of Israel, and did eat and drink" (Exod. xxiv. 10, 11). Yet Moses prays later, "I beseech Thee, show me Thy glory" (xxxiii. 18), and the Lord distinctly tells him that when His glory passes by, He will cover Moses with His hand—"My face shall not be seen" (xxxiii. 22, 23). Unless these two passages refer to different things there is a contradiction, but if the glory of God that Moses desired to see was something higher and greater than the glory of the law, and something nearer that glory that excelleth, then all is clear. Neither Moses, Paul nor any other creature can ever see that glory apart from the face of Jesus Christ. If the glory of God in the gospel be one and the same as obedience to the law of Moses *however attained*, either by personal obedience or by imputation, how can that glory be said to "excel"? Can it excel itself? How can the law be said to have been "done away" and "abolished"? Is a law abolished that is fulfilled and transferred? Of course we know without question that Christ, born under the law, kept that law as no Israelite had ever kept it, but the righteousness of God apart from law, and the glory of God that excelleth the law, must be kept distinct from Christ's own personal obedience to it.

Even Christ Himself in His early teaching drew attention to that glory or righteousness that excelleth. A man under law was expected to conform to the principle, "An eye for an eye and a tooth for a tooth." That was the righteous

requirement of the law, and it stood for righteousness to every man that "did" it. But would that constitute righteousness so far as the gospel was concerned? Those who teach that to our account has been transferred the active obedience of Christ to the law, answer, Yes. But Christ Himself declared that such a standard was not high enough. The righteous requirement of the law was that we should love our neighbour and hate our enemy. Would this satisfy the standard of gospel righteousness even if imputed to us? It would not, for the Lord said: "But I say unto you, Love your enemies." Moses and the elders of Israel could endure the glory of Sinai, but Moses himself could not look upon the glory that the gospel reveals, which is the ultimate standard of righteousness.

The series of statements associated with the words, "Ye have heard" and "But I say unto you," is introduced by the Lord thus:—

> "I say unto you, Except your righteousness *shall exceed* the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. v. 20).

It is useless to say that this merely refers to the hypocrisy and partial obedience of the Scribes, for the disciples by this time had no need to be reminded of so self-evident a fact. Neither can true obedience be said to "exceed" hypocrisy.

In a similar way the parable of the Pharisee and the Publican is spoiled by those who say that the Pharisee did not really fast twice in the week, and that he was in reality no better than the Publican. This is false. The Pharisee was a better man. He was not unjust; he was scrupulous with regard to the law. Like Saul of Tarsus, he was "blameless." But what was the Lord's comment? "I tell you, this man went down to his house justified rather than the other" (Luke xviii. 14). The Publican was not justified by law or its works; he was justified as a sinner seeking mercy, apart from law, and finding it in the sacrifice of Christ: "God be merciful (propitious—*see* Rom. iii. 25) to me the sinner" (Luke xviii. 9—14). Men have sinned and come short not only of the righteous standard of Sinai, but of the glory of God, and no sacrifice of law can blot out their sin, nor obedience, however attained, justify before God.

The acid test (doxa).

Definitions of the word "glory" are apt to be somewhat nebulous. Glory, in English, like the Latin *gloria*, includes

fame, splendour, and magnificence, but none of these fit the thought of Rom. iii. 23. Underlying every occurrence of the word "glory" is the idea of testing and proving, especially the testing of a metal. This is true also of *dokimazō*, to try, to prove, *dokimē*, approve, *dokimos*, proof or test, and *dokeō*, *dogma*, and the like. For example:—

> "The *trial* of your faith . . . . more precious than gold . . . . though it be *tried* in the fire . . . . found unto . . . . *glory*" (1 Pet. i. 7).
>
> "Lest . . . . I myself should become a *castaway*," i.e., unrefined, dross, unfit (1 Cor. ix. 27).

So, when we read Matt. iii. 17, let us remember that "well pleased" (*eudokeō*) indicates that Christ was attested from heaven, as having been *tried* and assayed, and that nothing but pure gold was found in Him: "This is My beloved Son, in whom I am *well pleased*" (Matt. iii. 17). This acid test, the glory of God, has revealed throughout the whole human family the presence of base metal. In One, and One alone, was nothing but the pure gold of the righteousness and holiness of truth (Eph. iv. 24), and it will be found also in those who have put on not a righteousness of the law, but that new man which after God is created in righteousnes sand holiness of truth.

Romans reveals that where sin caused failure, faith triumphed. *We* should have said perhaps that righteousness or obedience triumphed, but no, this is neither the testimony of Romans, nor the essence of the gospel.

The very next reference in Romans to glory after iii. 23 is found in iv. 20—22. It is spoken of Abraham, a man who had no ground of boasting so far as works were concerned, but who simply believed God, and it was counted unto him for righteousness. He was at the time uncircumcised, and rested simply on the faithfulness of the Promiser.

> "He staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God . . . . and therefore it was imputed to him for righteousness" (Rom. iv. 20—22).

Where sin comes short, faith gives glory to God, and is imputed for righteousness. Faith is greater than law.

The apostle by his usage of faith in this epistle would draw our attention to an oft-forgotten phase of faith, namely, "obedience." The first and last references to faith in

Romans are i. 8 and xvi. 26—"a faith obedience." This is designed, and colours every reference between these extremes. Abraham's faith obedience as recorded in Gen. xv. outweighed a whole lifetime's legal obedience; the righteousness that was imputed to Abraham, and which is also imputed to all believers, has the glory that excelleth. Righteousness by law and by works is spoken of as the person's "own," but the righteousness of God is only by faith of Jesus Christ (Phil. iii. 9). Hope also is connected with the glory of God. There springs from justification a blessed assurance, and the believer "rejoices in hope of the glory of God" (Rom. v. 1, 2).

Faith and hope operate on resurrection ground, and "like as Christ was raised up from the dead by the *glory* of the Father, even so we also should walk in newness of life" (Rom. vi. 4). From that new position the saved can look forward to the "liberty of the glory of the children of God" (viii. 21).

When Moses prayed, "Show me Thy glory," that glory which transcended the glory of the law which he had already seen, there passed before him all the Lord's "goodness," there was proclaimed "the name of the Lord," and there was revealed the sovereignty of His grace—"I will be gracious to whom I will be gracious." This was something new. The two tables of stone were re-written, and connected with them was this proclamation of the name of the Lord (Exod. xxxiv. 1--9). But even this added revelation of glory was partial. Moses saw but the "back parts" (xxxiii. 23). This, it is true, made the skin of his face to shine. What, then, must be that glory of God in the face of Jesus Christ, that so excels this revelation to Moses as to merit the language of 2 Cor. iii. and iv.?

Just as sin is deeper than sins, so the glory of God is a standard higher than the law of Sinai. It is for us to cast aside all hopes in ought else than the Lord Jesus Christ Himself as our righteousness, our peace, and our acceptance before God. Anything less comes short of the glory of God; anything more is impossible. Let us not underestimate the precious blood of Christ; let us not merit the condemnation of Moses, for even he, the man of law, even he cried, "Show me Thy glory" when the law had been broken by Israel, and nothing less than sovereign grace and the gospel of God could span the gulf or fill the breach. Let us "stagger not" through unbelief, but rather by faith give glory to God.

Redemption.

New Series.

No. 17.

The peace offering.

We have now given some attention to four out of the five great offerings that are set forth with such a wealth of detail in Lev. i.—vi.

The two God-ward offerings are the whole burnt offering and the meal offering. The two man-ward offerings are the trespass offering and the sin offering. The one that remains is the peace offering; it is central in the series, and unites both God and man in perfect harmony. Before going into detail let us at once notice the one outstanding difference that makes the peace offering unique in the series. The great outstanding feature is COMMUNION; *God feasts, the priest feasts, and the offerer feasts.*

In Lev. iii. 11 the part of the peace offering burned upon the altar is called "the food (or bread) of the offering made by fire unto the Lord." This is God's part of the feast. In Lev. vii. 31, in the law of the peace offering, "the breast" is reserved for Aaron and his sons. This is the priest's part of the feast. In Lev. vii. 15 the flesh of the peace offering is shared by the offerer. This is his part of the feast.

The Hebrew word peace.

The word for peace offering is *shelem*. This is from the word *shalam*, to make whole, entire or complete;—

"So he *finished* the house" (1 Kings ix. 25).
"The iniquity of the Amorites is not yet *full*" (Gen. xv. 16).
"Thou shalt have a *perfect* weight" (Deut. xxv. 15).
"He shall even *restore* it" (Lev. vi. 5).
"He shall *make restitution*" (Exod. xxii. 5).
"He shall *make amends* for the harm" (Lev. v. 16).

To make peace, or to be at peace, is to make up a difference, to restore harmony, to make complete. When Jacob sent Joseph "to see whether it was well" with his brethren, the margin tells us that the actual words were, "See the peace of thy brethren" (Gen. xxxvii. 14).

The idea of completeness is found in the Greek word for "peace," *eirēnē*, which comes from *eirein eis en*, "connecting into one." This underlies the teaching of Eph. ii. 14—17 where we read, as though in exact exposition of *shalom* or *eirēnē*:—

> "For He is our PEACE, who hath made the both ONE."
>
> "For to create in Himself of the twain ONE new man, so making PEACE" (Eph. ii. 14, 15).

When compared with the depth of meaning in the Hebrew and the Greek, how superficial is the modern conception of peace! To-day it means little more than quietness, or the cessation of hostility, and does not include fundamental righteousness as an imperative necessity. Labour troubles are "patched up," wars are terminated by armistice and treaty, but *peace* is still unknown. Nor is this superficial view confined to the politics of the world. It is found in theology. True peace, that which fulfils God's conception of the word, the glorious *shalom* of the Scriptures, implies perfectness, completeness, restoration, settlement. "The work of righteousness shall be peace, and the effect (or service it renders) quietness and assurance for ever" (Isa. xxxii. 17). When we see this meaning underlying "peace," and realize the position occupied by the peace offering, is there not a fuller and deeper significance in the Saviour's "It is finished" (John xix. 30)?

The ground of peace.

Peace rests upon accepted sacrifice.

The peace offering is similar to the burnt offering in that it is burnt for a sweet-smelling savour (Lev. iii. 5). It differs from it, however, in more than one particular. The burnt offering must be a male; the peace offering can be either male or female. God could appreciate, as we may never be able to, the completeness of the offering of His Son, and this is set forth in the burnt offering, which takes the highest and the fullest type. The burnt offering was cut into its several pieces, but not the peace offering. God alone could fully understand the innermost perfectness both of walk and heart that lay behind the whole-hearted surrender, even unto death, of His beloved Son. The burnt offering was all burnt upon the altar. The priest ate nothing of it, neither did the offerer. It was all rendered up to God. This, perhaps, is the aspect of the sacrifice of Christ which is least understood. We are too much burdened with our sense of guilt to realize that the

Lord's great offering could have had an aspect where sin had no place, where all was fragrance and acceptableness, where man was forgotten and God's satisfaction was all.

In the peace offering, the kidneys, the fat and the caul above the liver are burnt; the remainder serves for the feast of priest and offerer. The innermost was for God, the breast and shoulder (Lev. vii. 28—36) the priest's, and the remainder the offerer's.

The peace offering, while emphasizing communion, shows the necessity for the shed blood. If 1 John i. 7 says, "We have fellowship one with another," it immediately adds, "and the blood of Jesus Christ His Son cleanseth us from all sin."

Sin and its connection with peace.

By examining Lev. vii. 11—21, where we have "the law of the peace offering," we shall find one or two details that further illuminate 1 John i. In Lev. vii. 13 we have, in the midst of the items that make up the peace offering, this command: "He shall offer for his offering *leavened* bread." Without exception, wherever it is used in Scripture, leaven is typical of evil, and yet it is here offered to God. In Lev. vii. 20, however, we have a balancing thought:—

> "The soul that eateth of the flesh of the sacrifice of the peace offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from His people."

By the offering of the leaven there is evidently no connivance at sin. What can it mean?

The uncleanness that is "upon" a man can be washed off, but the leaven that is "in" a man will not be entirely lost until he rises from the dead. When we draw near to God to feast upon the great peace offering, the leaven will remind us that in ourselves we are unworthy. Yet this need not cause us to hesitate to walk in the light as He is in the light, and have that fellowship which is with the Father and with His Son Jesus Christ, for there is provision for our cleansing in His blood. So 1 John i. 8 speaks of the need to remember the "leaven" in all our fellowship: "If we say we have no sin, we deceive ourselves," and verse 10 adds: "If we say that we have not sinned, we make Him a liar."

The consciousness of our own imperfection, however, does not excuse sin "on" us: "If we confess our sins, He is faithful and just to forgive us our sins, and *to cleanse us* from

all unrighteousness" (1 John i. 9). Here is the "washing" that is essential for the communion of the peace offering. Moreover, John adds: "These things write I unto you, that ye sin not" (ii. 1). We may say in passing that this passage in the first epistle of John contains an answer to the oft-repeated question concerning prayer for forgiveness. It does not tell us to ask to be forgiven, but it does tell us to "confess our sins." If this is not done our fellowship both with God and His people is hindered.

Thanksgiving and the vow.

The peace offering may be associated with "thanksgiving" (Lev. vii. 13), or with a "vow" (Lev. vii. 16), and there are features peculiar to each. Leavened cakes enter into the thanksgiving, but not into the vow. The vow is a solemn dedication and of a high order of service. Notice Lev. xxii. 23:—

> "Either a bullock or a lamb that hath anything superfluous or lacking in his parts, that mayest thou offer for a freewill offering; *but for a vow* it shall not be accepted" (*See also* verse 21).

The distinction translated into N.T. terms seems to be that between fellowship with saints *as such*, and with saints as *servants or teachers*. I may have fellowship with any and every child of God upon the basis of our common acceptance by Christ to the glory of God, neither denominational differences nor creeds having any place. But when it comes to fellowship in teaching, the pathway suddenly becomes narrow, the supervision becomes strict, the exercise of care becomes acute. If we may be allowed the expression, fellowship in the *pew* is as wide as redemption, but fellowship in the *pulpit* is as narrow as the doctrine entrusted to us.

It is important also to notice another law:—

> "The flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day . . . . and on the morrow . . . . the remainder of it shall be eaten . . . . but the remainder . . . . on the third day shall be burnt with fire" (Lev. vii. 15—17).

Communion either in worship or service must never be allowed to go beyond the consciousness of the sacrifice. The manna had to be gathered and eaten daily, with the exception of the sabbath. The passover had to be eaten before morning. Communion needs no dallying. The basis is either

perfect, and access with boldness and confidence is therefore ours without further ado, or it is not and we have no hope.

Let us now return to chapter iii. In verse 5 is an important clause:—

> "And Aaron's sons shall burn it (like incense) on the altar UPON THE BURNT SACRIFICE, which is upon the wood that is on the fire: it is an offering made by fire, of a savour of rest unto the Lord."

Because this peace is based upon the burnt offering it is for ever perfected. Our peace has been made by the blood of His cross. Permit an illustration. A sick-visitor asked a dying man, "Have you made your peace with God?" "No," replied the dying man with some energy. Before the visitor could proceed and point the man to the Lord, he added, "No, I have not, for, thank God, *it has been made for me*."

> "They shall burn it (like incense) upon the altar *upon the burnt sacrifice*."
>
> "Peace through the blood of His cross."

The Ministry of Consolation.

No. 27.

Dumbness.

There is a most important truth underlying the miracle recorded in Mark vii. 32—35. A man was deaf, and had an impediment in his speech. The Lord touched his ears and his tongue, and then looking up to heaven, he sighed, and said, *Ephphatha*, that is, "Be opened." The special point to which we draw attention is that the Lord did not say "Be opened and be loosed," but that the opening of the ears was very vitally connected with the loosening of the tongue.

It is a physical fact that there are many who are dumb, simply because they are deaf. They do not know that they can make a sound and therefore remain mute. This is a *spiritual* fact also. Ability to speak and the right words to speak are directly connected with hearing. Isaiah will illustrate this important teaching :—

> "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary" (Isa. l. 4).

Do you covet this gift? It is not so much the tongue of the learned, but of the *learner* that is intended here. An unconverted man may acquire the tongue of the learned, but it is grace alone that can loose the tongue and give it words in season to weary ones. How then may this gift be obtained? Let us read on in Isaiah :—

> "He wakeneth morning by morning, He wakeneth mine *ear to hear* as the learner" (Isa. l. 4).

Here is the secret. The tongue of the learner follows the ear of the learner, and unless we continually hear God's Word, we shall find an impediment in our speech. The learner indicates a disciple, a follower, and includes the thought of obedience even to suffering. This, too, is the sequence of thought in Isa. l.:—

> "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back" (Isa. l. 5).

An opened ear, and a wakened ear, are both necessary if the tongue is to be used in the Lord's service.

Not only is dumbness closely associated with deafness, but in the spiritual sphere it is connected with unbelief. Zachariah was rendered dumb because he "believed not" the words sent by God. Some are dumb because of fear. Think of the blessed example of Daniel, who in spite of the prohibition of the King threw open his window and prayed as he had always done. Or think of Paul who asked the prayers of God's people, "that he might open his mouth boldly to make known the mystery of the gospel."

There is a time, however, when it is right to be silent. Isa. liii. 7 comes to mind immediately. There the Lord Jesus, the faithful Witness, is depicted "as a sheep before her shearers is dumb, so He openeth not His mouth." A desire to avoid giving occasion for the enemy to blaspheme may sometimes close our lips :—

"I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me" (Psa. xxxix. 1).

A recognition of the hand of God stays the murmuring lip:—

"I was dumb, I opened not my mouth; because Thou didst it" (Psa. xxxix. 9).

Finally, perfect trust in the Lord may sometimes close both our ears and our mouths:—

"They also that seek after my life lay snares for me; and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not, and I was as a dumb man that openeth not his mouth" (Psa. xxxviii. 12, 13).

Thus there are three phases of spiritual dumbness to be avoided, and three to be emulated. Let us write them down, the better to remember them.

Dumbness may arise from	Spiritual deafness.
Dumbness may be the result of	Unbelief.
Dumbness may be the outcome of . . .	Fear.
Dumbness, however, may arise from . .	Perfect trust.
Dumbness may be for the	Glory of God.
Dumbness may arise from	Recognition of God's hand.

May grace be given so that we may know when to speak and when to keep silence, and ever to remember the close association that exists between the ear and the tongue.

Frail human nature sometimes breaks down, but it is the desire of the writer to act in harmony with the foregoing. Will readers therefore who may have been somewhat disappointed at our not dealing in these pages with opposing teaching, please accept this in explanation? When, however, the truth is at stake silence shall not be maintained.

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Letters intended for the Editor, or relative to speaking engagements, should be addressed to CHARLES H. WELCH, "SHALOM," HAVERING'S GROVE, MAIN ROAD, HUTTON, ESSEX, ENGLAND.

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" (2 Tim. ii. 15).

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Fundamentals of Dispensational Truth.

No. 65.

"Ye shall know that I am the Lord" (Exodus).

Before we leave Exodus xxix. one phrase occurring in verse 46 demands our attention :—

> **"And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them : I am the Lord their God."**

The expression: "they shall know that I am the Lord" is one that comes over and over again in different settings, and it seems a fitting opportunity to pause here and give it consideration. It occurs first in Exodus in connection with the promise of redemption, it runs through Exodus, both in connection with Israel and the Egyptians, and the closing references are connected with sanctification (xxix. 44—46 and xxxi. 13). Seven references deal with Israel, seven with the plagues of Egypt, and two have to do with individuals—Jethro and Moses.

The seven passages that are concerned with Israel are as follows:—

A1	vi. 6, 7.	I will redeem . . . . ye shall know.
A2	viii. 22.	I will sever the land of Goshen.
	xi. 7.	The Lord put a difference between Egyptians and Israel.
	xvi. 6.	Provision of Quails.
	xvi. 12.	Provision of Quails and Manna.
	xxix. 46.	Sanctification. Dwell among Israel.
	xxxi. 13.	Sanctification. Sign of the Sabbath.

The seven passages that are concerned with the Egyptians are similar in arrangement:—

A 1	vii. 5.	Egyptians shall know.
A 2	vii. 17.	Plague connected with river.
	viii. 10.	Plague lifted from waters.
	ix. 14.	Plagues sent upon heart.
	x. 2.	Signs wrought among them.
	xiv. 4.	God obtains honour upon Pharaoh at Red Sea.
	xiv. 18.	God obtains honour upon Pharaoh at Red Sea.

Thus there is a twofold way in which this mighty lesson of the ages is impressed. The Lord's people learn by the judgments that fall upon the ungodly, and by the Lord's own dealing with themselves. The ungodly, too, are to learn this lesson, even though in their case it will not bring similar blessings. We are more concerned just now, however, with the Lord's people, and the way in which they are led along this pathway of knowledge. The first step must, in the nature of things, be redemption.

> "By My name Jehovah was I not KNOWN unto them . . . . I will REDEEM you, with a stretched out arm . . . . and ye shall KNOW that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians" (Exod. vi. 3—7).

The patriarchs certainly heard and used the name Jehovah. Abram "called on the name of Jehovah" (Gen. xiii. 4). Abram said, "I have lifted up mine hand unto Jehovah" (Gen. xiv. 22), and named the mountain of his great trial of faith, "Jehovah-jireh" (Gen. xxii. 14). Isaac "intreated Jehovah for his wife" (Gen. xxv. 21), and to Jacob the revelation was made at Bethel: "I am Jehovah, God of Abraham thy father" (Gen. xxviii. 13). Yet it could be said that the name Jehovah was not *known* unto them.

This immediately revolutionizes our idea of what knowledge is. How did Israel *know* that name in a way that was radically different from any experience of man hitherto? The answer must be found in their actual deliverance from Egypt, and the manifestation of the power of the Lord in that deliverance. His judgment upon the gods of Egypt, and their oppressors, His remembrance of His covenant, and, moreover, the fact that the redemption from Egypt was not only by power, but through the shedding of blood—all this, and more, led to the point wherein it could be said that Israel *knew* the Lord. This is a foundation truth still. Men may be *acquainted* with the "God of Creation" and "Providence," but to *know* Him necessitates an experience of redeeming grace.

The next step that Israel had to take in this deepening knowledge was the lesson of separation, viz., "I will sever,"

"the Lord put a difference" (Exod. viii. 23, xi. 7). This distinction is twofold: 1. In connection with divine judgment. 2. In connection with human judgment. This "severing" of the land of Goshen from the rest of Egypt, and so separating it from the sphere of judgment, is called a "sign," and the words "I will put a division" read, as the margin shows, "I will put a redemption." One of the first great results of redemption is this complete separation from judgment. "There is therefore now *no condemnation*." Even though the child of God be chastened by the Lord, he cannot be condemned with the world (1 Cor. xi. 32).

The Lord, Who "severed" Israel from the divine judgments, "put a difference" between the Egyptians and the Israelites, in that He would not allow even a dog to move his tongue against them. In later prophecies this blessing is expanded.

> **"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their heritage is of Me, saith the Lord" (Isa. liv. 17).**

This twofold difference was made with the object that,

> **1. "Thou (Pharaoh) mayest know that I am the Lord in the midst of the earth" (Exod. viii. 22).**
>
> **2. "Ye (Israel) may know how that the Lord doth put a difference between the Egyptians and Israel" (Exod. xi. 7).**

Israel had still more to learn of the Lord before their lesson was complete, and the next step in it was reserved for the wilderness. The Lord Who delivers from the bondage of sin has pledged Himself to lead us every step of the way to glory. This is all involved in the work of redemption. If we look back once more to Exod. vi., we shall find that the Lord's activities do not finish with the deliverance from Egypt, but He goes on to say: "And I will bring you into the land, concerning the which I did sware to give it to Abraham, to Isaac and to Jacob" (Exod. vi. 8). Here Israel failed. They said: "Ye have brought us forth unto this wilderness, to kill this whole assembly with hunger" (Exod. xvi. 3). Now, ordinary common sense should have prevented such foolish reasoning, but unbelief is ever illogical. If God had indeed delivered Israel by such a series of marvels, even to the crossing of the Red Sea dry shod, surely He could provide for the pilgrim journey; so Moses said:—

> **"At even, then shall ye know that the Lord hath brought you out from the land of Egypt" (Exod. xvi. 6).**
>
> **"Ye shall know that I am the Lord" (Exod. xvi. 12).**

This lesson is expressed in more doctrinal language in such passages as the following:—

> "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?" (Rom. viii. 32).
>
> "For all things are yours, 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 is God's" (1 Cor. iii. 21—23).

The last step of the lesson is connected with sanctification:—

> "I will sanctify the tabernacle . . . . and the altar, I will sanctify also both Aaron and his sons . . . . I will dwell among the children of Israel, and I will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them; I am the Lord their God" (Exod. xxix. 44—46).
>
> "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you" (Exod. xxxi. 13).

The knowledge of the Lord, though it commences with redemption, is not complete until the object of redemption is attained, viz., the sanctification of the people, and the dwelling of the Lord with them. We shall never have an adequate knowledge of the Lord unless His intense desire for the full heart-confidence of His people is appreciated. In the full sense, Israel have yet this final phase to learn. When the "tabernacle of God is with men, and He will dwell with them" (Rev. xxi. 3), when the earth is "filled with the knowledge of the glory of the Lord" (Hab. ii. 14), when the life of the ages is really entered, then the knowledge of the Lord will at length be attained.

> "And this is life eternal (*aionion*), with the object that (*hina*) they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent" (John xvii. 3).

Without going into the references to "knowing" in John xvii., we suggest the following supplement to the seven passages in Exodus to all readers who desire to pursue these studies:—

To know (John xvii.).

A1	3.	"Life *aionion*, that they might know Thee."
A2	7.	"They have known . . . . all things of Thee."
	8.	"They have known surely that I came out from Thee."
	23.	"That the world may know that Thou hast sent Me."
	25.	"The world hath not known Thee."
	25.	"I have known Thee."
	25.	"These have known that Thou hast sent Me."

In addition to the sevenfold testimony in Exodus, both to Israel and the Egyptians, there is a twofold personal testimony (Jethro and Moses) that rounds off the record.

> "Blessed be the Lord, Who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, Who hath delivered the people from under the hand of the Egyptians. Now I KNOW that the Lord is greater than all gods: for in the thing wherein they dealt proudly He was above them" (Exod. xviii. 10, 11).
>
> "Now therefore, I pray Thee, if I have found grace in Thy sight, shew me now Thy way, that I may KNOW Thee, and that I may find grace in Thy sight; and consider that this nation is Thy people. And He said, My presence shall go with thee, and I will give thee rest . . . . . so shall we be separated, I and Thy people, from all the people that are upon the face of the earth" (Exod. xxxiii. 13—16).

Here are two points of view. Jethro learns the infinite greatness of the Lord as related to the gods of Egypt. Moses, even though he had learned this, presses on to better knowledge. "Shew me Thy way, that I may know Thee," and that ultimate way is a way of fellowship, "My presence," and that fellowship is a way of peace, "I will give you rest." This fellowship, in its turn, manifested Israel's sanctification, "Thou goest with us, so shall we be separated."

Though we may have touched upon the references in Exodus, a great field yet lies before us. The prophecy of Ezekiel, for example, contains at least 70 references to different experiences of judgment and grace, "that they may know that I am the Lord." We must leave untouched the blessed results that follow from a knowledge of the Lord; this must form the theme of another paper. We can, however, at all times take the attitude of the apostle when he said, "That I may know Him."

The Mystery.

Its meaning, message, and ministry.

No. 10.

Ephesians iv. 1—6 an integral part of the dispensation of the mystery.

Are there in the epistle to the Ephesians two companies? Does this epistle minister to two dispensations? Are there two bodies referred to in this epistle, and is one of them the one body of I Corinthians? There is but one way to seek an answer to these questions—an examination of the Scriptures themselves. As we read through Ephesians i., ii. and iii., we have the revelation of the mystery unfolded. Starting

from all spiritual blessings in heavenly places, it proceeds to the threefold prayer that the saints should know what is the hope, the glory, and the power attached to this calling. Then comes the blessed position of being seated with Christ in the heavenlies, the breaking down of the middle wall of partition, and the creation of the new man. This newly-created company is being built up as a holy temple in the Lord.

Chapter iii. gives clear and definite teaching upon the nature of the mystery and its dispensation, concluding with the prayer that really leads off from the reference to the dwelling place of God in chapter ii., "that Christ may dwell in your hearts by faith." The *Amen* of chapter iii. brings the doctrinal section to a close. Chapter iv. opens with the necessity to walk worthy of the calling. It is just here where we shall find attempts are being made to introduce features belonging to another dispensation and calling, and which are causing some to hesitate and halt in their walk. We must therefore first of all prove that the teaching of Ephesians *is one and indivisible*, that it contains no teaching except for those who belong to the dispensation of the mystery, and that such teaching which belongs to I Corinthians is foreign to its theme.

Ephesians as a whole.

A | i. 1, 2. | a | 1. Paul an apostle of Jesus Christ by the will of God . .
b | 2. Grace to you, and peace, from God our Father, and from the Lord Jesus Christ.

With this opening member we compare its last, thus establishing the form in which the epistle is cast. It is an introverted correspondence, and takes the form of a > having three chapters of Doctrine, and three chapters of Practice, balanced on either side of the great central prayer.

A | vi. 21—24. | *a* | 21, 22. Tychicus, a beloved brother and faithful minister.
b | 23, 24. Peace to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

If we are correct, we shall find each feature of chapters i.—iii. echoed in chapters iv.—vi., and no room will be found for extraneous teaching. We do not feel called upon to print the whole epistle, so trust that the following headings will be examined and tested before acceptance. To make the presentation complete we include the members already set out above.

Ephesians.

A | i. 1, 2. | a | i. 1. Paul's commission.
b | i. 2. Salutation. Grace and peace.

B | i. 3—ii. 7. | c | i. 3—14. All spiritual blessings.
d | i. 15—19. Paul's prayer for the saints: "That ye may know."
e | i. 19—ii. 7. Mighty power. Above principality and power. "Wrought in" (*energeo*).

C | ii. 8—10. Walk of the new creation.

D | ii. 11—19. New man. Once aliens from commonwealth.

E | ii. 20—22. The temple. Fitly framed together.

F | iii. 1—13. The mystery. Three-fold unity. Joint body.

G | iii. 14—21. Rooted and grounded in love.

F | iv. 1—6. The manifestation. Seven-fold unity. One body.

E | iv. 7—17. The Body. Fitly joined together.

D | iv. 17—v. 1. New man. Once alienated from life of God.

C | v. 2—vi. 9. Walk of the new creation.

B | vi. 10—20. | *e* | vi. 10—13. Mighty power. Against principality and power. "Worked out" (*kataergazomai*).
c | vi. 14—18. Whole armour of God.
d | vi. 19, 20. Saints' prayer for Paul: "To make known."

A | vi. 21—24. | *a* | vi. 21, 22. Tychicus' commission.
b | vi. 23, 24. Salutation. Grace and peace.

We are aware of the possibility that some reader may say: This is purely a human invention, and has no bearing upon the matter in hand. Therefore, without spending undue time, we will seek to show one or two features that, when once seen, will settle the disposition of the remainder. As we are concerned chiefly with chapter iv., let us test the members near by. Look at D | ii. 11—19 with *D* | iv. 17—v. 1.

"For to *create* in Himself of the twain ONE NEW MAN" (Eph. ii. 15).

"That ye put on *the new man*, which after God is *created* in righteousness and holiness of truth" (Eph. iv. 24).

Here we have two members each receiving fuller light from the other. To clinch the correspondence we give one more item:—

"At that time ye were without Christ, being *aliens* from the commonwealth of Israel" (Eph. ii. 12).

"Having the understanding darkened, being *alienated* from the life of God" (Eph. iv. 18).

Here dispensational alienation from privilege and actual alienation from life are balanced.

Now look at E | ii. 20—22 with *E* | iv. 7—17.

"The building *fitly framed together*" (*sunarmologoumai*).
"The body fitly joined together" (*sunarmologoumai*).

Surely it has passed the realm of speculation, and is now clear demonstration, that the temple of chapter ii. finds its manifestation in the body of chapter iv., especially when we learn that these are the only occurrences of the words "fitly framed together" and "fitly joined together" in the N.T. If "the whole body" of iv. 16 be the external manifestation of the holy temple of chapter ii., then the teaching of chapter iv. 1—6 equally belongs to the same system of truth, for it is organically joined together with verse 16 as we will now proceed to show; and we say with all the earnestness that the subject demands, "What God hath joined together, let no man put asunder."

The first proof that iv. 1—6 is entirely to do with the theme of the mystery is the fact that it is the exhortation of the "prisoner of the Lord." Now chapter iii. commences with the words:—

> "For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles. If ye have heard of the dispensation of the grace of God which is given me to you-ward. How that by revelation He made known unto me the mystery."

The same prisoner, associated by his own words with the mystery, now beseeches the reader to "walk worthy of the calling wherewith ye are called" (iv. 1). What calling can he mean? He taught these same believers to pray that the Lord would give them a spirit of wisdom and revelation, that they may know what is the hope of His calling. Here, without a word of caution or a statement that he is not dealing with the same thing, he beseeches them to walk worthy of that calling, and in iv. 4 says, "Ye are called in one hope of your calling."

The unity of the spirit that occupies iv. 3—6 is perfect, and is seven-fold.

A | "There is one body.
  B | And one Spirit.
    C | Even as ye are called in one hope of your calling,
      D | One Lord.
    C | One faith.
  B | One baptism.
A | One God and Father of all, Who is above all, and through all, and in you all."

This seven-fold unity reveals the relation that exists

between the *one hope* and the *one faith*, and this in its turn reveals the connection with the new dispensation, for arising out of this we have the goal, as a result of the ministry given by the ascended Christ.

> "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of the Christ" (iv. 13).

This is the goal of the dispensation of the mystery. Here are three measures that link these sections together:—

> The MEASURE of the gift of Christ (iv. 7).—The gift of apostles, &c.
>
> The MEASURE of the stature of the fulness of Christ (iv. 13).—The goal of the church.
>
> The MEASURE of every part making increase (iv. 16).—The building up of itself in love.

The truth of Ephesians is one. The "body" of Eph. i. 23 is the "body" of Eph. iv. 4 and 16. Christ is the Head in both cases (i. 22 and iv. 15). This is the "joint body" of iii. 6, which is the essential expression of the mystery on earth.

We are *not* called upon to judge the motives of others, we are, however, responsible to the Lord for our own faithfulness to the sacred trust committed to us. We should have avoided a great deal of unpleasantness, and have had many more doors open for our ministry, had we preached a blend of I Corinthians with Ephesians, but our own conception of stewardship does not place ease or success first, for "it is required in stewards that a man be found faithful." While we seek the support of all of like precious faith, we would nevertheless follow the instruction given to Gideon, and lose some support rather than retain it at the price of compromise.

In our next article we hope to compare I Cor. xii. with Ephesians iv.

The Epistle to the Hebrews.

No. 56.

Moses, and the king's commandment (Heb. xi. 23—28).

A glance at the structure of Heb. xi. given in Vol. XVII., page 14, will show that Joseph and Moses are coupled. Let us notice a lesson that arises out of the comparison of these

two witnesses to faith. Both have to do with Egypt, both have to do personally with Pharaoh, but here the similarity ceases, and contrast begins.

In the case of Joseph, he was led steadily, step by step, through suffering and shame, until at last he sat upon the throne of Egypt and became the saviour of his people. In the case of Moses, he was led just as steadily to turn his back upon Egypt and its throne, and from greatness and wealth he descended to reproach and affliction that he, too, might be, equally and as surely, a saviour of his people. Now both these contrary actions were "by faith." How easy it would have been for Moses to have reasoned that in Joseph he had a precedent for accepting the honour of adoption, and of remaining attached to the throne of Egypt! How easily he could have deceived himself by reasoning that this closeness to the throne was a God-given responsibility that he must use for the amelioration of Israel's sorrows! Yet how false it would have been. Moses, as surely as Joseph, knew the promise of Gen. xv. God had declared that "in the fourth generation" Israel should come out of the land of their affliction, and Moses knew that in his own person *that fourth generation* stood represented. This can be easily seen by reading Exod. vi. 16—20.

"These are the names of the sons of LEVI.—*Generation No. 1.*

Gershon, and Merari, and KOHATH.—*Generation No. 2.*

The sons of Kohath, AMRAM, &c.—*Generation No. 3.*

And to him Jochabed . . . . to wife and she bare him Aaron and MOSES."—*Generation No. 4.*

Moses' faith, like Joseph's, came by hearing, and hearing by the Word of God. Joseph said, "God shall surely visit you"—that he had heard, as recorded in Gen. xv. Moses knew that Israel were to leave Egypt; they were to be saved by no laws, however good, that emanated from that land of bondage. Joseph's faith as surely saw that Israel must remain in Egypt for some two hundred years, as Moses saw that they could not remain another generation. They both believed the Word, and though their actions, viewed externally, were so directly opposite, really they were entirely in line and harmony.

Here is the right division of the Word of truth in actual practice. We have to see where we are in the outworking of the divine purpose, and to emulate *the faith*, but not copy the *external expression* of it, manifested in different periods, lest by so doing we err as surely as Moses would have done had

he emulated Joseph and ruled in Egypt. By faith Moses forsook Egypt, and refused to be called the son of Pharaoh's daughter.

Abraham "went out." Moses "refused," "forsook."

Moses stands with Abraham in the list of witnesses, inasmuch as more space is devoted to these two than to all others. There are points of resemblance that should not be passed unnoticed. Abraham left a highly civilised community to become a dweller in tents. Moses turned his back upon the treasures of Egypt to become associated with God's people in their affliction. Both Abraham and Moses had the faith that "sees the invisible," a quality shared by Noah, and all who were moved with like precious faith, as the opening words of Heb. xi. indicate.

The witness of Moses to that faith which is both the substance of things hoped for, and the proof and reproof associated with things not seen, is given in a series of statements that cover his life from the day of his birth until the great day of Israel's deliverance by the passover. His history, as given, is bounded on either side by protection from one who would destroy in the first place all the male children, and in the second the first-born. At the beginning faith provided an ark of bulrushes, and at the end the blood of the passover lamb. Lying between these two extremes are four related acts that carry the story on to its blessed conclusion.

> By faith Moses REFUSED to be called the son . . . . CHOOSING to suffer affliction with the people of God. ESTEEMING the reproach of Christ greater riches.
>
> By faith he FORSOOK Egypt.

1. When he was born.

The first item in this exhibition of faith is connected with his birth and, while included in the faith of Moses, is yet, strictly speaking, the faith of his parents. The last item, however, balances this, for while it reads "by faith he kept the passover," this faith was shared by all Israel, so that we perceive that faith can sometimes be collective, while at others, as in the case of Moses refusing, choosing, esteeming and forsaking, it may be very personal and individual.

When Moses was born two parts of God's promise drew near together. Amram his father knew full well that Moses was the fourth generation from the entry into Egypt. He also knew that there was another prophecy which must be

fulfilled, namely, that 400 years were to elapse (*see* Gen. xv. 13 and 16). It might have been difficult to have understood clearly, before the event, how 400 years and a fourth generation could coincide, but by the time Moses was born the possibility of this coincidence became manifest.

We learn that the parents of Moses hid the child for three months "because they saw that he was a proper child." Stephen, speaking of this same event, says Moses was "exceeding fair," margin "fair to God," a Hebraism indicating something exceptional. The word *asteion*, "fair," "proper," is an unusual word, occurring only in Acts vii. 20, and Heb. xi. 23. Etymologically it means "belonging to the city," like "polite" (from *polis*, a city), "urbane" (from *urbs*, a city). One edition of the LXX. introduces the name of God into the description of David in 1 Sam. xvi. 12, where it reads: "Now he was ruddy, and *fair in aspect through the Lord*." It may be therefore that Moses at his birth had something about him that first of all caused his parents to stop and think, and then to perceive that there was the promised deliverer of the Lord's people.

"And they were not afraid of the king's commandment."

The hiding of Moses was by faith, not fear, for faith is not presumption. It would not have been an act of faith to have exposed Moses, and it is salutary to remember the Saviour's repudiation of the devil's suggestion to "tempt the Lord." When we read the record in Exod. ii. the mother alone is mentioned: "When *she* saw, *she* hid, *she* took him," &c. Heb. xi., however, assures us of the fact that both parents were associated in this venture of faith, even as Exod. ii. goes on to reveal the part played by the elder sister Miriam.

Faith and the powers that be.

It will also be observed that faith set aside the commandment of the king. Normally, the child of God is called upon to be law-abiding. Taxes were paid both by the Lord (Matt. xvii. 27), by the command of the Lord (Matt. xxii. 21), and by the command of His servant Paul (Rom. xiii. 7) Human government was to be viewed as under the ordering of God (Rom. xiii. 1; Titus iii. 1; 1 Pet. ii. 17). The order of human society is not invaded because believers are "all one in Christ." Though it be true that "in Christ" there are no longer "male and female," yet these distinctions are observed in the order of the home life (Eph. v. 22—33), and in the church (1 Tim. ii. 8—15). Though there be no longer "bond

and free," nevertheless the relationship of master and servant remains untouched (Eph. vi. 5—9).

While this is the general attitude, it will be seen that there are times when faith takes the position of Peter and John:—

> "Whether it be right in the sight of God to hearken unto you more than unto God, jndge ye" (Acts iv. 19).

There are times when the commandment of the king must be ignored or flatly contradicted:—

> "Now when Daniel *knew* that the writing was signed . . . . he prayed and gave thanks before his God, *as he did aforetime*" (Dan. vi. 10).
>
> "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. iii. 18).

What it all amounts to is this, that whether we obey the command from the king, or whether we reject it, in both actions we must see to it that we are simply obeying the *Word of God.* This is what the parents of Moses did. Seeing by faith that this child was the one marked out by God for a special purpose, they had but one course of action, which they took, and so their names are found enrolled upon the scroll of witnesses for that faith which is the substance of things hoped for.

The positive acts of faith that pertain to Moses now follow, but these we must consider together in our next article.

Specially for Young People.

No. 4.

Stepping stones for young students.

"Can you give me some guidance in the study of Scripture? *Must* I read the whole Bible straight through?"

The request quoted above was made at the close of a Bible address on the subject of: "Creation and the purpose of the Ages," which had been specially adapted to young people. The questioner was in earnest, but it was very evident that the amount of time for quiet, steady reading was very limited, and the prospect of solidly reading through the whole Bible seemed to overwhelm the young aspirant after truth. We believe the question will find an echo in the hearts of other young people, and that the answer we gave may be of help to all such. We therefore pass on the

suggestion for what it is worth, trusting that the stepping stones will lead first of all to a fuller appreciation of the Lord Himself, and then a deeper desire to become personally acquainted with "all Scripture."

As a counsel of perfection our answer should have been: "Start at Genesis i. and go steadily through to Rev. xxii.," but we are sure that such a reply would have been crushing to the young seeker, as it would have imposed a burden for which he was not prepared. It would have put up too solid a barrier between his own ardent soul and the glory of the Lord he had glimpsed in the epistles, and consequently we suggested the following as a preliminary study.

First of all GENESIS.—Observe its special characteristics. A book of beginnings. Study carefully Gen. iii. and iv., and the life of Abraham and Joseph as outstanding features around which the story develops. Take note of the introduction of any new feature. Observe the repetition, or parallel, of any feature. For example, compare what was said to Noah in Gen. ix. with what was said to Adam in Gen. i. and ii. This will reveal Noah as a "second Adam," and suggest the typical character of Scripture. Make a note of all types of Christ, and also of the false way, like that of Cain, Nimrod, Esau, etc.

Secondly EXODUS.—This book is divided into two parts, viz.:—

1. **Redemption from bondage by the blood of the Passover.**
2. **Worship and access. The Story of the Tabernacle.**

Then the covenant of Sinai, and its obligations must be studied. While there is much more to learn, we proposed that the young student should pass straight on to:

Thirdly ISAIAH.—This book divides into two sections, viz.:—

i.—xxxix. | Israel's failure and dispersion.

xl.—lxvi. | Israel's restoration.

Here the student will meet a fulness of Messianic prophecy that will stimulate wider search, and also catch the burning vision of that Millennial kingdom which occupied so large a place in O.T. prophecy. Note should be taken of all prophecies concerning Christ under two heads:—

1. **Those that have been fulfilled.**
2. **Those that await fulfilment.**

As a preliminary study, these three books will span the Old Testament.

Now for the N.T.

Firstly MATTHEW.—Note the genealogy, and the insistence, throughout, upon the King and the kingdom. The place where the fact that the Lord was to die is first definitely revealed, viz., Matt. xvi.

Secondly ACTS.—Notice the movement of this book.

Jerusalem, Antioch, Rome.
Jew. Jew and Greek. Gentile apart from Jew.

Notice the peculiar characteristics of Pentecost.

Thirdly ROMANS.—Study this topically, that is, not only read it through, but study its teachings on such subjects as: 1. Sin. 2. Righteousness, and Justification. 3. Redemption. 4. Peace. 5. Gentiles. 6. Jews. 7. Gospel. Compare the teaching of Rom. i—v. 11 with Rom. v. 12—viii.

Fourthly EPHESIANS.—Read this book through first of all. Then take special note of such key words as "mystery," "body," "fulness," "heavenly places." This epistle will have to be approached again when a fuller grasp of all Scripture has been obtained. In all study, however, observe "things that differ."

Fifthly THE REVELATION.—This book is the consummation of Matthew and Isaiah. Its imagery is to be interpreted by O.T. usage, and the student will become conscious that there are serious gaps in his Bible knowledge. By this time he will have grown in grace and knowledge, and, having taken this stride through the Word, will be more content to go back to the beginning, starting with Genesis i., and reading right through.

As an alternative to the order of the books of the O.T. as they occur in the A.V., we would suggest that they be read in the order in which they occur in the Hebrew Bible, which is as follows:—

THE LAW.—Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

THE PROPHETS.—Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the Minor Prophets.

THE PSALMS.—Psalms Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, Chronicles.

The closing chapters of 2 Chronicles, with which the Hebrew Bible ends, makes the opening of the N.T. the more impressive. They record the utter failure of Israel, and the tragic words of 2 Chron. xxxvi. 16, "till there was no remedy," cry aloud for the coming of the Redeemer.

Notices.

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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" (2 Tim. ii. 15).

December, 1928. THREEPENCE (Monthly). Vol. XVIII. No. 12.

The Mystery.

Its meaning, message and ministry.

No. 11.

Things that differ between 1 Cor. xii. and Eph. iv.

We seek in this article to set forth the teaching of 1 Cor. xii., and to compare it with the teaching of Eph. iv. When that comparison has been made, we ask whether it is possible to speak of 1 Cor. xii. as having any place in the teaching of Eph. iv.?

First of all, what is 1 Cor. xii. about? We can discover its theme by reading the chapter through, and we can also give heed to any explanation offered by the apostle. In the first verse he tells us his subject: "Now concerning spiritual gifts, brethren, I would not have you ignorant." Spiritual gifts are mentioned in fourteen verses out of thirty-one, the sixteen verses that remain, occupying the central part of the chapter, divide the references to spiritual gifts into two parts, and provide a figure whereby the apostle could illustrate the essential unity of all spiritual gifts although, superficially, they differed, as the gift of speech differs from the gift of sight.

These spiritual gifts are not vaguely hinted at, but are specified, as follows: 1. The word of wisdom; 2. The word of knowledge; 3. Faith; 4. Gifts of healing; 5. The working of miracles; 6. Prophecy; 7. Discerning of spirits;

8. Divers kinds of tongues; 9. The interpretation of tongues; 10. Apostles; 11. Prophets; 12. Teachers; 13. Helps; 14. Governments.

The following members of the body are mentioned in connection with the inter relationship of these gifts: 1. The foot; 2. The hand; 3. The ear; 4. The eye; 5. The smelling; 6. Feeble members; 7. Less honourable members; 8. Uncomely members.

Now either the apostle has one subject before him, and keeps to it throughout, using these various members of the body to enforce his teaching, or he has two unrelated subjects, beginning and ending with spiritual gifts, but in the central portion of the chapter dealing with another subject altogether. If he has so written, we must accept it, and seek the lesson, but if he has not, are we not right in suspecting that any other interpretation is the result of the influence of tradition and not truth? After speaking about the need to discern between spiritual gifts that come from God, and those that come from evil, the apostle alternates three times over the fact that *diversity* of gift and *unity* of origin are a needed lesson. Let us see this, as taught in 1 Cor. xii. 4—6:—

A1 | 4. There are DIVERSITIES of gifts.
B1 | 4. But the SAME spirit.
A2 | 5. There are DIVERSITIES of service.
B2 | 5. But the SAME Lord.
A3 | 6. There are DIVERSITIES of inworkings.
B3 | 6. But the SAME God.

Verses 7 – 11 develop the teaching of A1 and B1:—

A | 7. The manifestation of the Spirit is given to every man.
B | 8—10. Nine diverse gifts enumerated.
B | 11. That one and self-same Spirit.
A | 11. Dividing to every man severally as He will.

Not only does verse 12 commence with the word "for," which establishes the *logical* connection of 12—27 with the rest of the chapter, but it is followed by "as" (*kathaper*), which may be translated "just as" or "even as," and adds to the logical connection, "for," here used in the illustrative sense:—

> "For just as the body is one, and hath many members, and all the members of that one body being many are one body, so also is the Christ" (1 Cor. xii. 12).

"The Christ" here must be interpreted in the light of the previous statement made in 1 Cor. vi. 15, 16: "Know ye

not that your bodies are the members of Christ?" Here "Christ" is used of the anointed company called the church. Now what sense can we make of 1 Cor. xii. 12 if the word "body" there is taken to mean the "church"? Let us substitute the word "church" for the word "body" and see:—

> For as the church is one and hath many members, and all the members of that church, being many, are one church, so also is the church!

This makes the Word of God of none effect, but as an illustration taken from the harmonious working of the human body, the true passage is illuminating. "The Christ," referring to "the anointing," is particularly connected with the period when spiritual gifts abounded in the church. We read of the anointing in 1 John ii. 20, and in that epistle, as in 1 Cor. xii., there is "the trying of the spirits." The confirmatory character of the anointing, with its manifest gifts of the Spirit, is seen in the following:—

> "Ye are enriched by Him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you" (1 Cor. i. 5, 6).
>
> "Now He which confirmed 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" (2 Cor. i. 21, 22).

Now if we turn to Eph. i. 13, 14 we observe that whereas the "seal" and the "earnest" is there, no mention is made of the anointing. And as there is no possibility of such being omitted by mistake, we accept the fact that it is omitted by intention, and with it goes the external spiritual gifts, so closely associated with the anointing. This fact 1 Cor. xii. 13 proceeds to show:—

> "By one Spirit are we all baptized into one body: whether we be Jews or Greeks, whether we be bond or free: and have been all made to drink into one Spirit."

This verse has been taken to teach the same truth as that of Ephesians, but the very peculiarity of its wording provides the true key to its interpretation. It is assumed that the reader *has perused the epistle to this point*, and that any reference already made to this matter will be recalled. In chapter x. therefore we read:—

> "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea: and did all eat the same spiritual meat: and did all drink the same

spiritual drink: for they drank of that spiritual Rock that followed them, and that Rock was Christ" (1 Cor. x. 1—4).

"Because there is one loaf, we, the many, are one body; for we all partake of the one loaf" (1 Cor. x. 17).

Here is the background of 1 Cor. xii. 12, 13. Here are the many members yet one body; one because of baptism, spiritual drink and the bread of the covenant. 1 Cor. x. deals with Israel in the wilderness, and 1 Cor. xi. shows that the one loaf in view is the bread of the new covenant. The Lord's supper, described in 1 Cor. xi. 23—34, is a commemoration of the new covenant, which by the testimony of Jer. xxxi. 31—37 and Heb. viii. 7—13 has very definitely to do with Israel, which makes it impossible of application to the church of the dispensation of the mystery. 1 Cor. x. says that these believers were one body because they partook of one loaf, and 1 Cor. xii. that they are one body because they have one Spirit. This "drinking into" or "imbibing" of one Spirit has reference to the fact that however diverse the gifts may be they nevertheless flow from one source (1 Cor. xii. 7—11), and are a manifestation of the unity of the whole church.

Paul does not feel any difficulty here in speaking of the eye, the ear, the nose, the tongue (all members belonging to the head); neither does he see anything out of place in referring to uncomely parts, because he is speaking of the natural human body as an illustration concerning the distribution of spiritual gifts. No such liberty would be possible in Ephesians and Colossians. There Christ, as Head, is clearly differentiated from the church, which is His body, and to speak of any who are accepted in the Beloved, or who are to be presented holy and without blame, as "uncomely parts" is a flat denial of the truth.

A further proof that these "members" of the body have definite reference to spiritual gifts is found by reading 1 Cor. xii. 18 and 28 together:—

"But now God hath set the members every one of them in the body as it hath pleased Him."

"And God hath set some in the church, first apostles, secondarily prophets," etc.

It is therefore entirely a matter of accepting the inspired statement, not one of argument. While the church was thus constituted it had not reached "perfection":—

"Now we are the body of Christ, and members in part" (1 Cor. xii. 27).

"When that which *is perfect* is come, then that which is *in part* shall be *done away*" (1 Cor. xiii. 10).

Which shall we believe? That this church which was "in part" is to be brought over into the perfect church of the mystery, or that when the perfect thing arrived that which was in part should be done away? The latter is the position for which we contend. Ephesians supersedes Corinthians, and while it may be true that there are many believers who have got no further than "in part," and seek to perpetuate "childish things," we most certainly will not allow them to spoil for us the testimony of Ephesians by mixing these two dispensational phrases together.

One further contrast with Eph. iv. is found in 1 Cor. xii. 28. This contrast is twofold. Firstly, the apostles, prophets and teachers are spoken of in the same breath as miracles, gifts of healing, and tongues. This is entirely foreign to Eph. iv. where apostles, prophets and teachers are seen as the gifts of the ascended Christ. Secondly, 1 Cor. xii. 28 gives a definite order which is different from the order in Eph. iv.:—

"God hath set some in the church
First Apostles
Secondarily Prophets
Thirdly Teachers
After that Miracles," etc. (1 Cor. xii. 28).

"He gave some Apostles, and
some Prophets, and
some Evangelists, and
some Pastors and Teachers
for the perfecting of the saints," etc. (Eph. iv. 11, 12).

In the list given in Eph. iv. there is not only the *omission* of the miracles, but the *addition* of the evangelist. We find that the apostles and the prophets were the foundation ministry (Eph. ii. 20), while the evangelist (2 Tim. iv. 5) and the teacher (2 Tim. ii. 2) continue the work, and instead of "gifts of healing" we meet with a "prescription" (1 Tim. iv. 23).

Let us come back to 1 Cor. xii. 4—6, which we have set out on page 178. It will be seen that there is a threefold division suggested:—

1. Gifts of the same Spirit.
2. Ministries of the same Lord.
3. Operations of the same God.

The remainder of 1 Cor. xii. is devoted to

1. The gifts of the same Spirit (7—11);
2. The operations of the same God (18—28);

but the ministries of the same Lord receive no further expansion. When we turn to Eph. iv. we find that the administrations of the One Lord are there given, and are the gifts enumerated in Eph. iv. which are definitely said to be "for the work of the ministry," where the word "ministry" is *diakonia*, translated "administrations" in 1 Cor. xii. 5.

Here therefore we have an accumulation of evidence that makes it impossible to read into Eph. iv. the teaching of 1 Cor. xii. This, together with the unity of the theme of the epistle already set out in the preceding article, must be shown to be false and unscriptural before we can regard the question as still open. So far as the testimony of *The Berean Expositor* is concerned, we shall maintain and teach, with all possible emphasis, that the dispensation of the mystery is unique and, both in its dispensational and ecclesiastical position, is neither a blend nor a development of the position of Corinthians, but a newly created thing "far above all."

The Epistle to the Romans.

No. 16.

The gift by grace (Rom. iii. 24).

To appreciate the teaching of free justification revealed in verse 24, we should read verses 23 and 24 together, taking no breath at the junction of the verses, thus: "For all have sinned and are coming short of the glory of God, being justified freely," etc. "Coming short" and "being justified" are both in the present tense. There is no interval between the two states. The same truth is found in Rom. iv. 5: "Him that justifieth the ungodly." If such be the fact, then justification by faith can never be merited. This is the truth suggested in the tenses of the verbs, and definitely revealed in the words "freely" and by His "grace."

The free gift.

The word translated "freely" is *dorēan*, and like *dōrea*, *dōrēma* and *dōron* is derived from *didōmi*, "to give." We cannot stress too strongly the blessed fact that justification is an act of grace, is a gift undeserved and unmerited. Let

us not pass this feature by too easily. Let us allow the "freeness" of this rich gift to make itself felt. The word "freely" occurs in the Gospels, the Epistles, and the Revelation:—

"*Freely* ye have received, *freely* give" (Matt. x. 8).

"They hated Me *without a cause*" (John xv. 25).

"I preached the gospel unto you *freely*" (2 Cor. xi. 7).

"If righteousness came by the law, then Christ is dead *in vain*" (Gal. ii. 21).

"Neither did we eat any man's bread *for nought*" (2 Thess. iii. 8).

"The water of life *freely*" (Rev. xxi. 6; xxii. 17).

The English idiom will not allow John xv. 25 to be translated, "They hated Me freely," but we can say: "They hated Me gratuitously." So in Gal. ii. 21, "Christ died *in vain*" (or gratuitously). Romans v. places great emphasis on this gratuitous act of God:—

"But not as the offence so also is the free gift, for if through the offence of one many be dead, much more the grace of God and the *gift* by grace, which is by one man, which is Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so also is the *gift*, for the judgment was by one to condemnation, but the free gift is of many offences unto justification."

Here we not only have *dōrea* in verse 15, and *dōrēma* in verse 16, but also *charisma*, a gift in grace (or gracious gift), translated in both verses "free gift." We doubt whether any definition of grace is complete that does not include this element of gift—a gift that is the antithesis of "wages" (Rom. vi. 23), a gift that is without repentance on the part of God (Rom. xi. 29). The "grace-by-faith-salvation" of Eph. ii. 8 is not of works, but is "the gift" of God. It is the very essence of love to give. Even unregenerate men and women manifest their mutual love by the exchange of gifts. Children, parents and friends seize upon birthdays, weddings and festive seasons as opportunities of manifesting their love by gifts. The love of God has been shown for all time in the gift of His Son (John iii. 16), and it is a repeated characteristic of the love of Christ that it gives, and gives all, even to life itself (Gal. ii. 20; Eph. v. 2 and 25).

We have been "justified freely"—gratuitously, without a cause—"by His grace." Here we need to pause again that we may receive the double emphasis upon the "grace" element of the gift. Grace is of such a nature that it is entirely vitiated by the intrusion of "works" or "wages."

"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. xi. 6).

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 4, 5).

"For the wages of sin is death, but the gift of God is *aionion* life through Jesus Christ our Lord" (Rom. vi. 23).

"For by grace are ye saved . . . . it is the gift of God" (Eph. ii. 8).

Let not a crude theology rob us of the "freeness" of this gift of grace. Rom. iii. 24 *does* say that, "being justified freely by His grace, *through the redemption* that is in Christ Jesus." What it does *not* say is that this freely given justification is *through* the fact that the Lord Jesus *earned* a legal righteousness for us by His obedience to the law of Moses. Such an idea robs the grace-gift of its glory, and brings God down to the level of a bargainer with His Son, whereas it is *God* Himself Who loved the world, *God* Who sent His Son, *God* Who justifies freely, *God* Who provided the ransom.

Justification through Redemption.

Where theology teaches justification through the imputed obedience, under law, of the Lord Jesus, Rom. iii. 24 declares that it is through the redemption that is in Christ Jesus. The same truth appears in Rom. v. 8, 9 where we read: "Christ *died* for us. Much more then, being now justified by *His blood*," and again in Rom. iv. 25: "Who was delivered up because of our offences, and raised again because of our justification." Christ's death dealt with our sin. His blood at once redeems, atones and makes us nigh. Redemption sets us free, and long before the dispensation of the gospel dawned, David realized that God would *reckon* righteousness where He *forgave* sin.

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. iv. 6—8).

It was necessary that sin should be righteously dealt with, and that has been done, but it is the glory of the gospel that the same love that prompted our redemption and our deliverance can provide gratuitously, freely, and without cause (except in the great love of God Himself) "a righteousness of God apart from law."

Shall we reject this loving gift because, forsooth, WE do not see just how God could give it to us freely and without

some external moving cause. We undervalue far too much the initial movement of God in our salvation. Who constrained God in the first place to provide a ransom? What works of righteousness were accomplished, and by whom, before He would send His gift of love down to die? Do we not see that in a sense more full than the context allows, we may take the words of Rom. viii. 32: "He that spared not His own Son, but delivered Him up for us all, how shall He not, with Him, *freely give us all things*?" Here is God's own argument. The "free gift" of righteousness to the believer in the Lord Jesus is freely covered and provided for in the one great gift of all—His own Son. Let none think that his righteousness is not resting upon a firm enough foundation—it is! It rests upon the uninfluenced grace of God. Its bed-rock is the love of God that changes not, and the fact of the gift of Christ itself is sufficient pledge that, having given Him, God will *freely give*, not grudgingly give, or have to be persuaded to give, but freely and without a cause give all things else that are necessary to life and glory. This does not refer only to the act of justification, but covers all our pilgrim needs, and our eternal blessedness.

It has been said that the doctrine of "justification by faith" is held by both Protestant and Roman schools of thought, everything depending, of course, upon exactly what is meant by "faith." It is good therefore to be able to express what we mean concerning the freeness of this gift, and the fact that "faith" has no merit in it, by quoting, insistently, the language of Titus iii. 7: "Being justified by His *grace*." Justification by grace is what we believe and what we intend when using the more common expression "justification by faith"—"it is the gift of God."

For a fuller examination of redemption, the reader is directed to the series entitled *Redemption. New Series*, now running through these pages.

"*Thanks be unto God for His unspeakable gift.*"

Redemption.

New Series.

No. 18.

The sin bearer.

The particular aspect of the great Sacrifice for sin to which we would direct attention is found in Isa. liii. We are happy in the consciousness that to those who are in any measure in sympathy with the witness of *The Berean Expositor*, proof that Isa. liii. is Messianic prophecy is unnecessary. We rejoice at the simple reply of Philip in Acts viii. 35: "And Philip opened his mouth, and began at the same scripture, and preached unto him *Jesus*." The whole chapter is rich in teaching, the special feature for our present study being but one precious line of truth out of many, viz.: "He shall *bear* their iniquities . . . . He *bare* the sin of many" (Isa. liii. 11, 12).

How are we to understand the meaning of the word "bear"? The Hebrew word *nasa* means "to lift up." It is so used in the expressions "to lift up the eyes, the voice, the feet and the countenance" (Gen. xiii. 10; xxvii. 38; xxix. 1; Numb. vi. 26). By an easy transition it means "to lift up, and so bear or carry a burden," as in Gen. xlv. 23 and Exod. xxv. 14. We could fill pages with various translations and usages, but we should do little more than improve our knowledge of the A.V. as a version. What we desire is a knowledge of the truth, and especially, at the moment, the true doctrinal meaning of the words "to bear iniquity."

To bear, and to forgive.

We find the same word translated "bear iniquity" as we do "forgive iniquity."

"He shall BEAR his iniquity" (Lev. v. 1, 17).

"He shall BEAR his sin" (Lev. xxiv. 15).

"FORGIVE the trespass" (Gen. l. 17).

"FORGIVEN the iniquity" (Psa. lxxxv. 2).

When Abraham prayed for Sodom he used the word when he said: "Wilt Thou also destroy and not *spare* the

place?" (Gen. xviii. 24, 26). Then there is that classic example of Gen. iv. 13:—

> "My punishment is greater than I can bear" (A.V.).
>
> "Mine iniquity is greater than it may be forgiven" (A.V. margin).

Rashi translates the passage: "Is mine iniquity too great to be forgiven?" The LXX. favours the A.V. margin. Possibly the fulness of the original can only be expressed when the passage is rendered: "Mine iniquity is greater than can be lifted up." This gives the double thought. It was beyond Cain's ability to "lift up" this burden of sin, and it was equally beyond his faith or hope that it could be "lifted up" from him by the mercy of God. It is this vicarious "lifting up" that is set forth in the sacrifice. Before we can enter into the teaching of Isa. liii., or the N.T. doctrine of the sacrifice for sin, we must acquaint ourselves with the scriptural expression "to bear iniquity."

Bear sin, and die.

That the bearing of sin exposed the bearer to death is made evident by Numb. xviii. 22 and Exod. xxviii. 43 "lest they bear sin, *and die*, and Lev. xxii. 9: "They shall therefore keep Mine ordinance, lest they bear sin for it, and die therefore." There are two ways wherein one person may bear the iniquity of another. The one way is by becoming a voluntary sacrifice for the other, the other way by being morally responsible for another. This second way is explained in Numb. xxx. 15. There we find that if a husband, by the exercise of his authority over his wife, shall prevent her from fulfilling a vow made unto the Lord, after that the husband has given his sanction: "Then *he* shall bear *her* iniquity," and suffer the consequences.

Let us now come to Isa liii., and with all reverence seek to understand its teaching: "Surely He hath born our griefs, and carried our sorrows" (verse 4). Here we may obtain assistance from the parallelism of the Hebrew—borne . . . . griefs . . . . carried . . . . sorrows—the simple idea of lifting up being common to each. In Isa. liii. 11 this second word "carry" is translated: "He shall *bear* their iniquities," and so the evident correspondence of the passage is lost. Let us restore it.

> "Surely He **hath** BORNE **our griefs**
>
> And CARRIED **our sorrows**" (verse 4).
>
> "He **shall** CARRY **their iniquities**" (verse 11).
>
> "He BARE **the sin of many**" (verse 12).

The bearing of our griefs and the carrying of our sorrows cannot be explained by speaking of the sorrow a righteous man feels when surrounded by sin and sinners. We are told that Lot vexed his righteous soul from day to day at the sin of Sodom, but Lot was not the sin-bearer for Sodom, neither did his daily vexation accomplish anything in delivering Sodom from the wrath to come. The bearing of sin led to death for sin, and that sin the sin of others.

When Israel saw their Messiah bearing grief and carrying sorrow, they said: "Yet we did esteem Him stricken, smitten of God and afflicted." They were mistaken in one solemn feature. Their mistake did not lie in the recognition of the smiting, or the affliction, but in the thought that the Lord was being dealt with by God for sins of His own. This can soon be proved: "For the transgression of My people was He *stricken*" (Isa. liii. 8). Again Isa. l. 6, a truly Messianic passage says: "I gave My back to the *smiters*." And again Isa. liii. 7 says: "He was oppressed, and He was *afflicted*." The correction does not alter the fact of the smiting, but points to the fact that the Lord was smitten for others.

> "But He was wounded for OUR transgressions,
> He was bruised for OUR iniquities;
> the chastisement of OUR peace was upon Him
> and with His stripes, WE are healed" (Isa. liii. 5).

Here is One taking the place of others, bearing the punishment due to their sins, innocent and righteous in Himself, yet having the iniquity of others laid upon Him. This is substitution indeed. If the word "vicarious" means acting or suffering for another, the sufferings and death of Christ were essentially vicarious.

This suggestion of transfer, that of which we are conscious as we read these words, is turned into certainty and a matter of revealed truth in the next verse:—

> "All we like sheep have gone astray; we have turned every one to his own way, and the Lord *hath laid on Him* (or made to meet on Him) the iniquity of us all" (Isa. liii. 6).

These words "made to meet" are found in verse 12, where they are translated "made intercession" or "made a meeting" for transgressors. What wonders are here! The blessed Lord Himself a meeting place for our sins in judgment, and a meeting place for ourselves in grace! That the Lord's sufferings were definitely substitutionary, we can see in the whole record of this wonderful chapter:—

> "He was oppressed, and He was afflicted . . . . He was cut off out of the land of the living; *for the transgression of My people* was He stricken" (Isa. liii. 7, 8).

By following the R.V. of verse 9, and translating "although" in place of "because," we get a clearer statement.

> "Although He had done no violence; neither was any deceit found in His mouth, Yet it pleased the Lord to bruise Him."

Here the innocence of the sufferer is stressed. He was wounded for *our* transgressions. This "bruising" and "putting to grief" constituted His "offering for sin" (verse 10). "His soul" that made an offering for sin, was "poured out unto death" (verse 12). Here is sin-bearing. The fact that the word means "lift up" makes it possible for the word to mean the Saviour's great sacrifice, and the sinner's forgiveness.

The forgiveness of sins is too wonderful a theme to be crowded into our remaining space here. All that we can point out is that this particular aspect reveals the nature and the ground of forgiveness in the one idea, "to lift up." My Saviour "lifted up" my sins, and carried them in His own body on the tree, and as a result of that sin-bearing, my sins have been forgiven or "lifted up" from me.

> "Thus far I did come laden with my sin,
> Nor could ought ease the grief that I was in,
> Till I came hither: what a place is this!
> Must here be the beginning of my bliss?
> Must here the burden fall from off my back?
> Must here the strings that bound it to me crack?
> Blessed cross! blessed sepulchre! blessed rather be
> The Man that there was put to shame for me!"
>
> (*Pilgrims Progress, John Bunyan*).

The Ministry of Consolation.

No. 28.

"The Rock more exalted than I" (Psa. lxi. 1, 2).

We have looked at Psa. lvii. and learned a blessed lesson in contemplating the connection between the "bowed" soul and the "prepared" heart, and also by observing the con-

nection between the "prepared" *net* and the "prepared" *heart.* There is another feature that we must consider for our help, and that is the close connection established between this preparation of heart and its triumph with the thought of the Lord's exaltation. Twice does the Psalmist sing:—

> "Be Thou exalted, O God, above the heavens; let Thy glory be above all the earth" (Psa. lvii. 5 and 11).

What is the secret of our confidence? How is it that with soul "bowed down," "among lions," and among men whose "tongue is a sharp sword," how is it that such can hope to triumph? The answer is found in the double ascription of exaltation here given. It may be objected that there is no necessary connection here, and that it is unwise to draw conclusions. It is therefore encouraging to turn to Psa. cviii. for confirmation. The Psalm opens with a repetition of Psa. lvii. 7: "O God, my heart is fixed," and goes on to the exaltation of the Lord in verse 5, saying: "Be Thou exalted, O God, above the heavens: and Thy glory above all the earth." One of the reasons for emphasizing the exaltation of the Lord is found by comparing Psa. cviii. 12 with Psa. lxi. 2, as follows:—

> "Give us help from trouble, for vain is the help of man' (Psa. cviii. 12).
>
> "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto Thee, when my heart is overwhelmed; lead me to the Rock that is HIGHER (more exalted) than I" (Psa. lxi. 1, 2).

Here the exalted Rock is higher than man, and the lesson is evident. Let there be no doubt in the believer's heart as to the reception he will receive if he draws near the *exalted* One, for "Though the Lord be exalted, yet hath He respect unto the lowly" (Psa. cxxxviii. 6), and another connection with Psa. lvii. 2 is found in the words of Psa. cxxxviii. 8:—

> "The Lord will PERFECT that which concerneth me" (Psa. cxxxviii. 8).
>
> "God that PERFORMETH for me" (Psa. lvii. 2),

where the words "perfect" and "perform" are the same. This exalted One is called Lord and God in the Psalms, and some may hesitate to say that in these passages the ascended Christ is in view. In Psa. lxxxix. 19–27 we read:—

> "I have laid help upon ONE that is mighty, I have EXALTED ONE chosen out of the people . . . . Also I will make Him My Firstborn, higher than the kings of the earth."

This is prophetic of Christ, and in Psa. lxviii. 18 we read:—

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

This passage we know (by the testimony of Eph. iv. 8) is prophetic of Christ. In Psa. lxvi. 7 these rebellious ones are exhorted, "Let not the rebellious *exalt* themselves," for the Lord alone shall be exalted in that day. We may fittingly close this little word with another quotation from the same Psalm:—

> "Come and hear, all ye that fear God, and I will declare what He hath done for my soul. I cried unto Him with my mouth, and He was EXALTED with my tongue. If I regard iniquity in my heart, the Lord will not hear me" (Psa. lxvi. 16–18).

Signs of the Times.

Preparing for Anti-Christ.

> "I should say that the aggregate membership of the 500 spiritualist churches amounts to at least 100,000 men and women. We have thousands of followers who are not members, and in the event of political action we should probably have the support of the Theosophists and other sects of a like character, giving us a total following of at least 500,000 persons.
>
> "With that we have the material for a very earnest and strong political weapon. We intend to see that every political party becomes aware of the movement, and we shall, I hope, vote *en bloc* for the party that is sympathetic to our aims and promises to help us."

Sir A. Conan Doyle said the above suggestive words to a *Daily Mail* reporter (1st October, 1928), and as a comment on the darkness that is called light in Christendom, he added:—

> "As for our relations with the Church of England, I should say that between one-quarter and one-third of the spiritualist churches are run on purely Christian lines. The great majority are run on Unitarian lines, every reverence being paid towards the chiefs and prophets of every great religion of the world.
>
> "I go so far as to say that I do not think that any Christian would be offended by anything he saw or heard in our churches."

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SOUTHEND.—Sat., Dec. 15 and 29; also Sun., Dec. 30. *Particulars of the Editor.*

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Letters intended for the Editor, or relative to speaking engagements, should be addressed to CHARLES H. WELCH, "SHALOM," HAVERING'S GROVE, MAIN ROAD, HUTTON, ESSEX, ENGLAND.

Statement of Accounts for year ended 31st October, 1928.

RECEIPTS.	£	s.	d.
Balance brought forward ...	9	9	8
Donations	22	1	8
Sales	122	5	8
Interest from Bank	1	5	0
	£155	2	0

EXPENDITURE.	£	s,	d.
Printing and Binding	113	19	6
Postage	19	7	9½
Honorarium (Editor)	10	10	0
Stationery	6	2	7½
Sundries		5	0
Balance carried forward ...	4	17	1
	£155	2	0

(*Sgned*) F. P. BRININGER,
Hon. Treasurer
13th November, 1928.

Audted and found correct,
[*Sgned*] J. T. MUHLETHALER.
Hon. Audtor.