

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).

VOLUME XXVI.
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DEAR FELLOW-MEMBERS.

With the conclusion of another year's testimony, we are constrained to give a word of thanksgiving to the Lord for all-sufficient grace; a word of grateful acknowledgment to His people for continued fellowship; and a word commending this another Volume of *The Berean Expositor* to all who love the Scriptures and who appreciate our attempt at their right division.

While our primary object is to "make known what is the dispensation of the mystery," the reader will observe that fundamental truth has by no means been forgotten. Moreover, we trust that those articles which are designed to help to clearer thinking and the "getting of understanding" will be found useful.

With this Volume we conclude the re-issue of Volume VI., and again thank those friends whose fellowship has enabled us to re-print this Volume without increasing the cost of the magazine to the reader.

We rejoice with our fellow-labourers up and down the land not only for sustained interest but for growth in many centres of witness, and earnestly pray that all needed grace may be given to all concerned so that these open doors may be entered, and the truth made known.

We gratefully acknowledge another year's faithful co-operation on the part of a number whose names do not appear in print, but whose faithful services contribute in no small degree to the production and circulation of this monthly witness.

Yours in our One Head,

CHARLES H. WELCH.

FREDK. P. BRININGER.

1st December, 1936.

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Year 1936.

THREEPENCE
(Monthly).

Vol. XXVI.

The answer of a good conscience.

No. 4.

Liberties and Scruples.

The first epistle to the Corinthians provides a fairly full example of a "case of conscience" and the way the believer should act in such circumstances. In chapter viii. we have the question of eating things offered to idols, a custom in vogue throughout the Roman Empire in the days of the apostles. After giving the necessary warning that a mere boastful knowledge may be as harmful as a bad conscience, the apostle proceeds:—

"As concerning, therefore, the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world" (1 Cor. viii. 4).

From one point of view this settles the question. The piece of meat will be neither better nor worse for having been offered up to a block of stone, and it would be foolish to go without useful and wholesome food for such a reason. The question, however, is not finished and settled by this fact, since all believers are not of the same calibre, faith or understanding:—

"Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled" (1 Cor. viii. 7).

It becomes evident that we have here the working of the principle found in Rom. xiv.:—

"I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean" (Rom. xiv. 14).

We are back again to the truth that conscience is not a standard, but an index telling us whether we are acting up to the standard we ourselves recognise as true:—

"All things indeed are pure; but it is evil for that man who eateth with offence" (Rom. xiv. 20).

"He that doubteth (or discerneth and putteth a difference between meat) is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin" (Rom. xiv. 23).

A parallel line of teaching is found in I Cor. viii. 8, where we read:—

"But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse."

By reading Rom. xiv. 14, 20 and 23 together with I Cor. viii. 4 and 8, we realize that it is not so much the thing in itself that is in view, but the reaction of our conscience in the matter. Many children of God are in need of the teaching of I Cor. viii. 8. In their abstinence from some action or habit, they are liable to cultivate a Pharisaic spirit and consider that they are "not as other men are." This may be a more serious evil than the matter in question. Let us keep well before the mind that in many things we are neither better nor worse by abstaining or not abstaining. The whole question is a matter of conscience, and how far one has appreciated human worthlessness on the one hand and Christ's fulness on the other.

We are not, however, left without guidance as to our behaviour:—

"But take heed lest by any means this liberty of yours becomes a stumblingblock to them that are weak" (1 Cor. viii. 9).

It is true that those thus stumbled are "weak." If they were stronger in the faith they would enjoy the same liberty. But this does not give the strong in faith liberty to ride roughshod over the feelings of the weak. While it would be possible for the stronger one in all good conscience to sit at meat partaking with thankfulness of that which had been offered to idols, yet rather than wound the weak conscience of his brother, he will put aside his rights and say with the apostle:—

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Cor. viii. 13).

It is possible that some one may interpose here with the objection: Is it right to allow another man's conscience to decide matters that are personal to ourselves?

In the first place, are there any matters "personal to ourselves" that do not influence our fellows? Is it not written that "no man liveth unto himself?" In the second place, the Scriptures settle the matter, for we read in 1 Cor. x. 29: "Conscience, I say, not thine own, but of the other." The very objection we are considering is expressed in the same verse: "For why is my liberty judged of another man's conscience?" (1 Cor. x. 29).

To understand the apostle's meaning here we must look at the context of this rather remarkable verse. We find that we are still dealing with the matter of "things offered to idols" (verse 19). In verse 23 the apostle writes:—

"All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: for the earth is the Lord's, and the fulness thereof. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake" (1 Cor. x. 23—27).

Here we have the expansion of the fact that "all things are lawful for me." While the matter remains purely personal, I am at liberty, "for the earth is the Lord's and the fulness thereof," and no scruple can interpose.

While, however, any particular action may be "lawful," it may not be "expedient," it may not "edify." And so the apostle continues:—

"But if any man say unto you, This is offered in sacrifice to idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof" (1 Cor. x. 28).

Here the fact that the earth is the Lord's is repeated, but is introduced for another purpose. In the first case "all is lawful"; in the second, "all is not expedient." There is such a fulness and variety for each to choose from that no one need be in any difficulty in the matter of giving up whatever offends. The great covering principle that must guide all our actions is that which the apostle enunciates at the close of the passage:—

"Whether therefore ye eat, or drink, or whatsoever ye do; (1) Do all to the glory of God (*All things are lawful*). (2) Give none offence" (*All things edify not*) (1 Cor. x. 31 32).

It is therefore a part of true Christian grace to allow our liberties and rights to be curtailed for the sake of another man's conscience, for this is but fulfilling the law of Christ. Rom. xiv. contains a warning on both sides. The strong man is likely to "despise" the scruples of the weak; the weak man is likely to "judge" the freedom of the strong.

It is not for us to make a collection of things that are a matter of conscience among believers. Each one of us will know where he feels free and where he feels bound. Each of us must remember his proneness to "judge" on the one hand, or "despise" on the other. If these words are used by the Lord to save some of our readers from harshness or from slackness, from licence or from bondage, we shall not have laboured in vain.



With all thy getting, get understanding.

No. 21.

Figures of Speech.

Figures involving addition (*continued*).



The figure that we are to consider in this paper is named *Correspondence*. It is an extended form of parallelism, and occurs throughout Scripture. The name was first used by Thomas Boys, to whom must be given the credit for first observing this wide extension of parallelism.

Correspondence may be either "alternate" or "introverted." Its chief service is that it throws into prominence the argument concerned, defines boundaries for our study and offers means of checking interpretations of difficult passages by placing in a corresponding member some explanatory clause.

We now proceed to give examples of the figure Correspondence in its six forms:—

I. ALTERNATE.

- (1) Simple.
- (2) Extended.
- (3) Repeated : (a) Two members (b) More than two members.

II. INTROVERTED.

III. COMPLEX.

EXAMPLES:**Alternate (Simple).****Psalm xix.**

- A | 1—4. The Heavens.
 B | 4—6. The Sun in them.
 A | 7—10. The Scriptures.
 B | 11—14. The Servant in them.

In Simple Alternation there are only two series, each consisting of two members. In Extended Alternation there are again two series, but the corresponding members are greater in number.

Alternate (Extended).**Ephesians ii.**

- A | 1—3. Once. The world and the flesh.
 B | 4. But God.
 C | 5—10.

Made alive together.	}	In relation to sins.
Raised together.		
Made to sit together.		

 A | 11, 12. Once. Gentiles in flesh and in the world.
 B | 13—18. But now.
 C | 19—22.

Citizens together.	}	In relation to dispensational privileges.
Fifty framed together.		
Built together.		

Alternate (Repeated).**(a) Two members in a series.**

The disposition of subject-matter in *Psa. xxvi.* is an example of repeated alternate correspondence. We have a fourfold alternation of two themes "Prayer" and "Plea."

(b) More than two members.

In this case, however many items there may be, the first corresponds with the first, the second with the second, and so on throughout the passage. *Psa. xxiv.* is an example of threefold alternation: "Right," "Question" and "Answer."

Introverted.

The Greeks called this figure *Chiasmus*, owing to its likeness to the letter X. Bengel says of the figure that "its employment is never without some use"—meaning, of course, of some use in arriving at the meaning and purport of any passage that is thrown into this form. We give the structure of the Epistle to the Philippians as an example. This structure

has not appeared in *The Berean Expositor* before. It was published for the first time in the book entitled: "*The Testimony of the Lord's Prisoner.*"

The Epistle to the Philippians.

The structure of the book as a whole

(*Introversion*).

- A | i. 1, 2. Epistolary. Salutation. Bishops and Deacons.
- B | i. 3—26. Fellowship in gospel from the first day.
- C | i. 27—ii. 5. Conversation here. Stand fast. Mind of Christ. Now.
- D | ii. 6—11. Sevenfold humiliation of Christ. Example.
- E | ii. 12—17. Exhortation to work out,
- F | ii. 17—30. Example of Paul, Timothy and Epaphroditus.
- E | iii. 1—3. Exhortation to beware.
- D | iii. 4—19. Sevenfold loss of Paul. Example.
- C | iii. 20—iv. 10. Conversation there. Stand fast. Body of glory. Then.
- B | iv. 11—20. Fellowship in beginning of gospel.
- A | iv. 21—23. Epistolary. Salutation. Cæsar's Household.

Complex.

In this figure we have alternation, both simple and extended, together with introversion, so that the various forms possible are almost endless. As an example which may be of service, and at the same time not of undue length, we give the structure of Eph. ii. 19—22.

Ephesians ii. 19—22. The Temple.

- A | a | 19. Fellow-citizens (*sun*).
- | b | 19. Of the saints (*hagios*).
- | a | 19. Household (*oikos*).
- | b | 19. Of God,
- B | c | 20. Built on (*epi*).
- | d | 20. The Foundation.
- | e | 20. Apostles and Prophets.
- | e | 20. Christ Jesus Himself,
- | d | 20. Chief Corner-stone.
- | c | 21. The Building (*en*).
- A | a | 21. Fitly framed together (*sun*).
- | b | 21. Holy Temple in the Lord (*hagios*).
- | a | 22. Builded together (*oikodomēō, sun*).
- | b | 22. Habitation of God in spirit,

In these six forms all figures of correspondence are cast, and it is worth while noting their distinctive features and peculiarities. To some, the structure is just a novel sort of thing, interesting in its way, but nothing more. To others—including the present writer—the discovery of the structure of a passage is a passport into light, a liberation from the opinions of men, and an assurance that the truth has been seen in true proportion. One thing, however, is necessary, and that is to avoid man-made headings—including *one's own*. We must see that the correspondence is founded upon fact and not fancy, the “fact” of the inspired words of the passage itself.

What manner of persons ought ye to be.

No. 17.

Symbols of Service.

The nursing-mother and nursing-father.

From the variety of figures that we have already considered, ranging from “builders” and “fishers” to “angels” and “husbandmen,” it will be seen that our idea of ministry must be exceedingly broad if it is to include all that the Lord intends by the term. The miracles of healing which our Lord and His apostles performed, set forth very vividly the spiritual needs of mankind; and we should be surprised if Christian ministry did not include some aspect of that service which, even among the ungodly, is held in high esteem—the service rendered by the nurse. To-day the nurse, whether public or private, is a highly-trained, skilful person, a picture of efficiency, cleanness and courage. It was not always so. We have but to think of Florence Nightingale in real life, or of Sarah Gamp in the world of fiction, to realize what a new meaning has become attached to the idea of nursing.

Among the many roles that the apostle fulfilled in his ministry to the saints, therefore, we are not surprised to find

that he claimed that of the nurse. Writing to the Thessalonians he says: "We were gentle among you, even as a nurse cherisheth her children" (1 Thess. ii. 7). It is a sad thing to realize that this statement of the apostle is a part of his defence against false misrepresentation. He was obliged to refute charges of deceit, uncleanness and guile, and of using flattering words, and a cloke of covetousness (1 Thess. ii. 3—5). If such as Paul could not escape calumny, who are we (who often, alas, merit the hard things said of us) if sometimes we are called upon to walk the same path?

The apostle here makes a greater claim than at first appears in the A.V. For he actually says that he cherished them as a nurse cherisheth *her own* children. Further on, he changes the figure and says:—

"Ye know how we exhorted and comforted and charged every one of you, as a father doth *his own* children" (1 Thess. ii. 11).

The words "his own" are the same in both verses. The nurse, therefore, is to be understood as a nursing-mother; and this is much more in line with Biblical usage than is our modern conception of a nurse. We read in Isa. xlix. 23 of kings as nursing-fathers, and queens as nursing-mothers, in the day of Israel's glory. Naomi, in Ruth iv. 16 and the mother of Moses in Ex. ii. 7, 9 are nurses of this type. And Moses in Num. xi. exclaims:—

"Have I conceived all this people? Have I begotten them, that Thou shouldest say unto me, Carry them in thy bosom, as a nursing-father beareth the sucking child?" (Num. xi. 12).

It is evident that Paul intended the Thessalonians to understand that he had been both nursing-mother and nursing-father to them. A ministry that can be likened to such wonderful figures as these must be a ministry that is (1) gentle (2) cherishing (3) characterised by a willingness to impart one's own self (4) a labour that makes no charge for its services, and (5) a ministry that exhorts, comforts and charges, with the object that the children of such love and care should "walk worthy of God, Who hath called you unto His kingdom and glory" (1 Thess. ii. 12).

It is important to note the two sides of this wonderful ministry. There is the gentle cherishing that we rightly associate with the mother's care; and the exhortation and discipline that fall to the father's lot. Both are necessary, whether for the actual child at home, or for the believer growing up in the faith. All gentleness, or all discipline, is not

good for either child or saint. A blend of the two, with the unselfishness that characterises the feelings of a parent, is as near an ideal of ministry as this world contains.

As we begin to realize the length and breadth of Christian ministry, we are driven to exclaim with the apostle, "Who is sufficient for these things?" It is a joy to know that the same grace that enabled Paul to be a wise master-builder, an ambassador in bonds, an under-rower, and a nursing-mother and nursing-father, is at the disposal of all who are engaged in the Lord's service. And we can remember, too, that we are never called upon to exhibit to our fellows any grace that has not first been shown towards us in superabounding measure.

Wisdom ; Human and Divine.

Being a comparison of the groping after the truth of the ancient philosophers with the truth as it is revealed in Scripture, in order that the believer may the better appreciate the Word of God.

This group of articles is written as an extension of the series devoted to the exposition of Colossians ii.

No. 1.

The personal Christ, the end of all philosophy.

Philosophy is mentioned but once in Scripture, only to be set aside as "vain and deceitful" (Col. ii. 8). Philosophers are mentioned in the Acts of the Apostles—the "Epicureans and Stoics" (Acts xvii. 18)—but their ignorance is exposed by the apostle, who speaks of the "unknown God" whom they "ignorantly worshipped." To the believer in Christ, philosophy can contribute nothing. All that approximates to truth in philosophy is found without admixture in the Scriptures. Philosophy is a part of the wisdom of this world that comes to nought.

There is, however, a side of the question that is not without a bearing upon us all. The same apostle who exposed the emptiness of philosophy and taught the fulness of Christ, did not adopt towards these ancient philosophers an attitude of

scorn, but rather one of pity. One piece of philosophy that the believer might well learn is that "Truth is one," no matter by whom made known. The apostle has no hesitation in quoting the hymn of the Stoic Cleanthes in Acts xvii. 28, even though that philosopher was born some 300 years before Christ, and was an unbeliever.

The apostle remembers that the Greeks and the Jews are of "one blood"; and teaches that the providence of God towards them was in order that "they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us" (Acts xvii. 26, 27).

We shall realize more fully the bearing of these words upon the Stoic and Epicurean hearers after we have learned something of their peculiar teaching. Speaking to the idolaters at Lystra, the apostle says:—

"He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts xiv. 17).

The second chapter of the Epistle to the Romans, problematic though it be, plainly indicates that the nations of the earth, although without the Law of Moses, were not left without witness. Moreover the apostle writes:—

"For when the Gentiles, which have not the law, by nature do the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another" (Rom. ii. 14, 15).

"Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" (Rom. ii. 26).

The testimony of Rom. i. 19—23 is explicit. That which *may be known* of God, apart from Christ and His finished work, had been shown to the nations of the earth. They knew God, but they glorified Him not as God, and degenerated in consequence. It would not, however, be either true or charitable to deny that, in spite of ignorance and darkness, there were still some who, with a desire for truth that puts us to shame, and a seeking that we could well emulate, "felt after" God, if haply they might find Him.

To us the Son of God has come, and with His coming has solved every problem that baffled ancient wisdom. If we could realize the struggles of unenlightened human wisdom, we might perhaps be more grateful for the light of revelation, and for the solution of all mystery "in the face of Jesus Christ."

It is with this object in view that we present an examination of the philosophy of the Ancients, trusting that we shall not only be chastened in spirit as we contrast our attitude to revealed truth with the intense desire of these men of old, but that, by the very contemplation of their problems, we shall perceive the point in many neglected sayings of inspired Scripture. Speaking of but two out of many examples of ancient wisdom, F. W. Farrar says of the light that they had then, that it was "sufficient to give humility, and patience, and tenderness to an irresponsible Roman Emperor, and freedom and contentment, and imperial magnanimity to a Phrygian slave."

When writing to the Colossians, and warning them of the emptiness of philosophy, the apostle places in contrast the fact that in Christ dwells all the fulness of the Godhead *bodily* (Col. ii. 8, 9). Here is a truth which, when once perceived, turns all other so called "light" into midnight darkness, and writes folly across the wisdom of the world. We read the word "*bodily*" here, but how many of us have appreciated its full significance? After we have followed with amazement the speculations and the reasonings of ancient wisdom, to discover that the quest for "God" or the "Absolute" leads at length to a frozen realm of abstract ideas, it is then that we realize with renewed joy and peace that in Christianity all doctrine and all revelation of the Godhead is *personal*. God is seen "in the face of Jesus Christ." The Word was "made flesh." God Who is invisible is made known by Him Who is "the Image of the invisible God":—

"Beware . . . philosophy . . . For in Him dwelleth all the fulness of the Godhead *bodily*" (Col. ii. 8, 9).

The writer of these words cannot hope to convey to the reader the overwhelming sense of gratitude for the gift of Christ that the contemplation of the use of one Greek word brought to him in this connection. The word is found in Acts xvii. 27. The apostle is speaking of the heathen world left in ignorance and darkness, with only external providential dealings to guide them:—

"That they should seek the Lord, if haply they might *FEEL* after Him, and find Him" (Acts xvii. 27).

The word occurs again in Luke xxiv. and I John:—

"Behold My hands and My feet, that it is I Myself: *HANDLE* Me and see" (Luke xxiv. 39).

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have HANDLED, of the Word of Life" (1 John i. 1).

To us has been made known the "mystery of godliness, God was manifested in the flesh." The ancient philosophers never dreamed that all their problems would be solved by the condescension of God in the incarnation of Jesus Christ. In one sentence the Saviour settled the quest of the ages: "*He that hath seen Me hath seen the Father.*"

With the Scriptures before him, the humblest believer knows more than all the philosophers of antiquity. As it has been written concerning even the child at Sunday School:—

"Each little voice in turn
Some glorious truth proclaims,
What sages would have died to learn
Now taught by cottage dames."

Cowper, the writer of the Olney Hymns, and translator of the Iliad and the Odyssey, a man who knew both the truth of the gospel, and the teaching of the philosophers, wrote:—

"Tis revelation satisfies all doubts

* * *

How oft, when Paul has served us with a text,
Has Epictetus, Plato, Tully, preached!
Men that, if now alive, would sit content
And humble learners of a Saviour's worth,
Preach it who might. Such was their love of truth,
Their thirst of knowledge, and their candour too."

We are not going to fall into the error of allowing Plato to preach; what we hope to do in subsequent articles is to compare the "feeling after" of unassisted wisdom, with the "Handle Me and see" of the revelation of God in Christ. If at the end of each article our hearts do not burn within us as we remember, in contrast with the painful gropings of antiquity, how He, the Personal Word, talks to us by the way, our work will have been in vain. We earnestly pray that no reader will fail to appreciate as never before the grace of God manifested to us "in the face of Jesus Christ."



BEREAN		MATTHEW		CHARTS	
No 9.					
The Gospel of the King - Priest.					
A BIRTH		Born King of the Jews.			
B BAPTISM					
C THREEFOLD TEMPTATION OF KING					
K I N G	D. THE SON OF DAVID				
	iii. 17. The VOICE	"From that time forth began"			
	xvi. 16. Confession by PETER (an Israelite)	iv. 17			
	Sermon on Mount	Rules during Rejection			
	Parables of xiii.	Mystery during Rejection			
	[Su eipas]	xvi. 18.	"Thou hast said."		
Dividing line at Matthew xvi verse 20.					
P R I E S T	D. THE SON OF ABRAHAM				
	xvii. 5 The VOICE	"From that time forth began"			
	xxvii. 54. Confession by CENTURION (a Gentile)	xvi. 21			
	Parables of Absence	Reckoning with servants			
	Prophecy of Presence	After Tribulation			
	[Su eipas]	xxvi. 64.	"Thou hast said."		
C THREEFOLD AGONY OF PRIEST					
B BAPTISM		Died King of the Jews.			
A RESURRECTION					

In this chart the great sections of Matthew's Gospel are set forth, the two great marks of time being illustrated by the two hour glasses. The words of the Lord in iv. 17 and xvi. 21 are identical in the Greek, "From that time forth began." The two divisions appear to belong to the twofold title of the Lord with which the Gospel opens: "Son of David and Son of Abraham." The Son of David, set forth in Solomon, speaks of the great King: the Son of Abraham, as set forth by Isaac, speaks of the offering made upon "one of the mountains of Moriah." The reader will notice that both sections open with the voice from heaven, saying: "This is My Beloved Son," and close with a confession. In the "David" section this confession concerning the Lord is from the lips of an Israelite—Peter, whereas the confession that closes the second or "Abraham" section is that of the Centurion—a Gentile. In the David or "King" section we find the Sermon on the Mount, and the parables of Matt. xiii. In the Abraham section, which pertains to the Priestly side of the work of Christ, we have parables that speak of His absence, and of the accountability of His servants. In this section comes the great prophecy of His second coming, viz., Matt. xxiv.

The threefold temptation and triumph of the King (Matt. iv.) is echoed by the threefold agony and triumph of the Priest (Matt. xxvi.).

It is rather difficult to say much about the words *su eipās*, as much depends upon the ability of the reader to appreciate the problems of deciphering early Greek MSS. Suffice it for the moment to say that the earliest Greek MSS. are full of contractions, such as our use of wd, cd, etc. Proper names and the names of God were also contracted. When the smaller Greek letters were adopted and words spaced as we know them now, a difference of opinion arose as to whether Matt. xvi. 18 should read *su eipās*, "Thou hast said," or whether it should be expanded into *su ei Petros*, "Thou art Peter." It will be observed that in Matt. xxvi. 64, in connection with the same subject as that of Matt. xvi., viz., the Person of Christ, we have the words again. No one of course ever dreamed of expanding *su eipās* to mean "Thou art Peter" in this place. More we cannot say now, than that our own opinion (for what it is worth) is that in both cases the Lord used the same formula, and that Peter's name was never mentioned.

The Parables.

No. 15.

The parable of the Fig Tree (Matt. xxvi. 32-51).

(Reprinted from Volume VI.).

We now approach the concluding set of parables in the Gospel of Matthew.

Two kinds of servants (Matt. xxiv. 32—xxv. 30).

- A | xxiv. 32—44. Noah. Coming as a thief while the goodman slept.
 "Ye know not what hour your Lord doth come."
 b | xxiv. 45—51. The faithful and evil servants.—The one made ruler—the
 other has his portion with the hypocrites.—"Weep-
 ing and gnashing of teeth"
 a | xxv. 1—13. The wise and foolish virgins.—"Ye know neither the day nor
 the hour."
 b | xxv. 14—30. The faithful and unprofitable servants.—The one made
 ruler, the other cast into outer darkness.—"Weeping
 and gnashing of teeth."

It will be observed that the first two parables are introductory and preparatory to the more important and detailed parables of chapter xxv. The statement that follows the reference to the days of Noah, "Ye know not what hour your Lord doth come," is echoed in the words that conclude the parable of the Ten Virgins, "Ye know neither the day nor the hour." So is it with the other pair. Let us then, while we examine xxiv. 32-44, remember that it is providing a setting and preparing us for the parable of the Ten Virgins.

The parable divides itself into two parts, both parts leading up to the thought that the day and hour of the coming of the Son of man are not within the knowledge of man, and therefore watchfulness is imperative. This will be better seen if we give the structure of the parable as follows.

Matt. xxiv. 32—42.

- A | 32-35. THE FIG.—**Its lessons concerning what may be known.

- A₁ | 32, 33. | a | Branch tender, and puts forth leaves.
b | Ye know that summer is near,
a | When ye shall see all these things.
b | Ye know that He is near at the doors.

- Br | 34, 35. c | This generation will not have passed away.
d | Till all these things shall have come to pass.
c | The heaven and the earth shall pass away.
d | But My words shall not pass away.

- B | 36. WHAT NO ONE KNOWS.**

e	Concerning that day and hour.
f	No one knows.
f	Not even the angels of heaven.
e	But My Father (knows) only.

A | 37—41. THE DAYS OF NOAH — Its lessons concerning the coming of the Son of man.

- A₂ | 37.**

a	The days of Noah.	}	The days,
b	The coming of the Son of man,		

- B₂ | 38, 39—.**

c	Eating, drinking, marrying.	}	The people.
d	Till the day that Noah entered ark.		
d	Till the flood came.		
c	And swept them all away,		

- A₃ | —39.**

a	Even so (like days of Noah).	}	The days.
b	The coming of the Son of man.		

- B₃ | 40, 41.**

c	Two men in field.	}	The people.
d	One taken, other left.		
e	Two women grinding at mill.		
d	One taken, other left.		

B | 42. WHAT NO ONE KNOWS.—Ye know not at what hour your Lord cometh.

The majority of our readers will require no proof that the fig tree typifies Israel in the Scriptures, and together with the olive and the vine presents its destiny under the three phases, national, covenant privilege, and blessing. The fig tree is used particularly in the Gospels, where national fruitfulness and national excision is in view. The olive figures prominently in Rom. xi. where covenant privileges are in view. The vine in Isa. v. and Psalms lxxx. speaks of blessing. Apart from the reference in Matt. xxiv. 32 the fig tree is mentioned in one other place in that Gospel, namely, in chapter xxi. 19, 20, 21. There the tree, having "nothing thereon but leaves only," is cursed and withers away. This typified the fruitless condition of Israel when the Lord came "seeking fruit." Luke's Gospel provides another reference which supplements the statements of Matthew.

"He spake also this parable; a certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon and found none. And he said to the vine dresser, Behold, these three years I come seeking fruit on this fig-tree, and find none, cut it down, why should it render the earth unproductive" (Luke xiii. 6, 7).

The "fruit" is explained by John Baptist:—

"Bring forth therefore fruits meet for repentance..... and now also the axe is laid unto the root of the trees....." (Matt. iii. 8, 10).

At the first coming of Christ Israel proved a failure, there was "nothing but leaves," and the national fig tree was cut down.

As the days shorten, and the coming again of the Son of man draws near, the fig tree begins to show signs of life. The fig tree is putting forth its leaves. Once again eyes are turning to Jerusalem and Palestine. Within a short time we may see great things transpiring in connection with Israel and the Holy land. Luke xxi. 29 adds the words, "Behold the fig tree *and all the trees.*" This addition refers to the "times of the Gentiles" of verse 24. The times of the Gentiles will "be fulfilled" when Israel comes forth from its long night of rejection. In Matt. xxiv. 34 we read, "This generation shall not pass till all these things be fulfilled." The expression, "this generation," must not be quickly disposed of as having reference only to those who lived during what we call the lifetime of a generation—it carries with it something more than length of time—it indicates *character* also.

Sixteen times do we read of "this generation" in the Gospels, besides other expressions like, "an evil generation"; "adulterous and sinful generation"; "the men of Nineveh and the queen of the south shall rise in judgment with this generation, and shall condemn it"; "of this generation shall be required the blood of *all* the prophets which was shed from the foundation (or overthrow) of the world" (Matt. xxiii. 34—36, Luke xi. 49, 50). This seems to indicate something more than a reference to those who were born and lived during the time of the Lord on earth. Heb. iii. 10 speaks of the Lord being grieved with "that generation," and the reader will find many parallels in the O.T.

Further, the words of Col. i. 26, speaking of the Mystery being hid "from the ages and from the generations," will help us further in seeing that the word has a meaning wider than the primary idea. The words of verse 34, "be fulfilled," should be rendered, "begin to be," or "may have begun to arise." If we glance back to verses 29—31 we shall see what was to "begin to arise." The sun was to be darkened, the moon was not to give her light, the stars were to fall from heaven, the powers of the heavens were to be shaken. Some may say that these things have not yet taken place. True, but they "began to arise," although cut off through Israel's failure. This may seem an assertion without foundation, but we believe a comparison of two passages of Scripture will help us. The margins of most of our Bibles refer us back from Matt. xxiv. 29 to Joel. In Joel ii. 10 we read words very similar to those of Matt. xxiv. 29. There, wonders shewn in heaven have a prelude on earth. The spirit was to be poured out upon all flesh.

"Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out My spirit. And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come."

Peter on the day of Pentecost in Acts ii. positively declared that the outpouring of the spirit then manifest was what had been prophesied by Joel. He not only quotes the references of Joel to the spiritual gifts, but makes a complete quotation concerning the whole of these wonders with reference to the sun, moon and stars. In all there are fourteen items. Seven of them have been fulfilled; seven of them await fulfilment. They will be fulfilled when Israel repents (Acts iii. 19—21). The coming of the Son of man is preceded by these things.

The "generation" of Matt. xxiv. 34 is in view in Acts ii. 40, "Save yourselves from *this* untoward generation." It is perfectly true therefore to say that the generation alive during the ministry of Christ, and during the period covered by the Acts, did not pass away without these things "beginning to be." They will be resumed when the time comes, and Revelation i. goes on from Acts ii. and iii., the interval of Israel's rejection not being reckoned. Just as surely as the Lord could say, "this generation shall not pass," so He could say, "heaven and earth shall pass away, but My words shall not pass away."

"The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat, the earth also and the works that are therein shall be burnt up" (2 Pet. iii. 10).

Here the connection with Matt. xxiv. 35 and 43 is evident, strengthened moreover by Peter's allusions to the flood and to Noah.

Some men—not seeing the break that has come in the dispensational dealings of God—have said, "Where is the promise of His coming?" They maintain, with wilful ignorance, that all things have continued right through without a break since the beginning of the creation. Their wilful ignorance of the interposition of judgment at Gen. i. 2, and again at the flood, prevents them from seeing that once again the Lord has allowed a break to interpose in the unfolding of His purposes. "The Lord is not slack concerning His promise." The one thousand years or so of Israel's blindness are but a day. The apostle Paul in all his epistles treats of the purpose of God in the long interval between Acts and Revelation.

Reader, the fig tree seems about to bud. If so, the present parenthetical dispensation draws near to its conclusion. While we see no prophetic word concerning this period in Matt. xxiv., yet by application we may learn the same insistent message, "Watch therefore, for ye know not the hour." We have considered the moral principal of the parable (the Fig Tree); in our next paper we must consider the type (Noah and his days).

Things that differ.

No. 3.

The death of Christ.—Apothnesko.

(Reprinted from Volume VI.)

We have considered the word *thanatos* ("death") so far as it is used in the N.T. in a doctrinal connection with the Lord Jesus Christ. We now turn our attention to the word *apothnēskō* ("to die") in its doctrinal connection with Christ. In John xi. 50—52 is recorded the prophetic utterance of Caiaphas that the Lord Jesus should "die for the nation that the whole nation perish not," and further that the children of God who were scattered abroad should be gathered together in one. "This spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation." To this the Lord Himself had already referred in John x. 15, 16.

"I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice. And there shall be one flock and one Shepherd."

"The other sheep," "the children of God scattered abroad," "the nation," these are the ones for whom the death was accomplished, "to bring into one flock," "to gather together in one," "that the whole nation perish not," these are the objects for which the Lord died. What is understood by us as *the gospel* is not prominent in these verses, but rather the national preservation and restoration of Israel.

"Now is (a) judgment of this world; Now shall the Prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me. But this He said, signifying by what death He was about to die" (John xii. 31—33),

The *kind* of death is here indicated by the Lord, as well as some of its consequences. "Lifted up." Already this word has been used by Him in earlier passages. In John iii. 14 we meet it, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John viii. 28, "When ye have lifted up the Son of man, then shall ye know that I am He." First as the antitype of the brazen serpent, lifted up by the command of God for the salvation of those who were perishing; then as one lifted up by a people in their ignorance and blindness, being unknown to them until thus shamefully treated, and finally, lifted up from the earth with a power to draw all men toward Himself. This *consequence or effect* (John xii. 31—33) is hardly ever dealt with contextually, and its full force is therefore scarcely ever perceived.

The word translated "draw" (*helkuō* and *helkō*), leaving out John v. 44 and the passage before us the meaning of which we have to determine, is always used in the N.T. of *drawing with force*, not merely exercising an attractive influence. John xviii. 10 uses it of the drawing of a sword; John xxi. 6—11 of the dragging of a net full of fish; Acts xvi. 19 of dragging Paul and Silas into the market place; Acts xxi. 30 of dragging Paul out of the temple; James ii. 6 of dragging men before the judgment seats. To substitute the milder idea of "exercising an attractive influence" for the word "drag" would simply create nonsense. Are we to believe then that the Lord Jesus meant to say that by reason of His death and the manner of it, He would forcibly drag all towards Himself? Yes, that is so, but such a way of putting it may lead to false conclusions apart from the great safeguard—the context. The Lord had said:—

"Now is a crisis (or judgment) of this world, Now shall the Prince of this world be cast out, AND I (*kagō*, emphatic, and in strong contrast), if I be lifted up from the earth, will drag all men towards Myself."

Light upon the Lord's meaning will be found in Luke xi. 20—23.

"If I by the finger of God cast out demons (cf. cast out the Prince of this world), no doubt the kingdom of God is come upon you. When the strong one fully armed guardeth his own court, his goods are in peace, but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils."

By the death of Christ all men are taken by force from the tyranny and bondage of the evil one. Contend as he will, a stronger than he has come upon him, and "through death has destroyed (or rendered powerless) him who has the strength

of death, that is, the devil." This does not necessarily imply that forgiveness, life and glory are therefore the possession of all. *Faith* is not spoken of in this passage. While in various other ways the death of Christ is referred to in John, these two passages are all that use *apothnēskō* in a doctrinal connection. John xviii. 32 and xix. 7 are the only other references that need be mentioned in this Gospel. It will be seen, as far as we have gone, that the death of Christ is here connected with two related phases of God's purpose.

- (1) The national blessings of Israel.
- (2) The overthrow of the authority of Satan.

These aspects of truth need to be kept well before the mind lest we confuse things that differ, and limit the great offering of Christ to the salvation of the elect, as is the case with those who rigidly adhere to what is called *Particular Redemption*, a truth indeed in its place, but an untruth when exalted to a place never intended for it in the purpose of the ages. The *Acts of the Apostles* does not use the word in reference to Christ. The remaining occurrences are found in the writings of Paul, a large number of which come in the Epistle to the Romans. These references we must consider in our next paper as the subject is too important to deal with briefly.

Perfected for ever.

Heb. xi. 14.

"What the law could not do."

(*Reprinted from Volume VI.*)

On page 226 of Volume xxv. we drew attention to the true teaching of Heb. ix. 26, namely, the abrogation of the sin offering. An equally important change is necessary in the rendering of Heb. x. 1. The little controversy centres around the meaning and position of the words translated "continually." The Greek words thus translated are *eis to diēnekēs*, literally, "unto (or for) the unbroken continuance." The words occur four times in Scripture, and the whole four are found in Hebrews. We give the A.V. references first.

"Abideth a Priest *continually*" (Heb. vii. 3).

"One sacrifice for sins *for ever* set down on the right hand of God" (Heb. x. 12).

"For by one offering He hath perfected *for ever* them that are sanctified" (Heb. x. 14).

It will be seen that the words have reference to the vital teaching of Hebrews. In connection with the infinite superiority of the Melchisedec Priesthood of Christ, one of the most important features is its permanence in contrast with the temporary character of the Aaronic order. In the Melchisedec type we have a "Priest continually." This continuance is in the "power of an endless life" (Heb. vii. 16), and is "intransmissible" (Heb. vii. 24). This as will be seen is set in contrast with a "carnal commandment," and the fact that the Aaronic Order could not remain unbroken in the person of one priest by reason of death. The priesthood being dealt with, the apostle approaches the offerings, and together with the old covenant they are put away (chapters viii. and ix.).

Chapter x. 12 has been variously rendered. Some put the comma after the words "for ever" (as in A.V.), and refer the words to the one sacrifice. Others say no, the words "for ever" should read on to the next statement thus, "for ever sat down," in contrast to the many sacrifices offered by the priests. We shall be better able to decide this when we have considered the remaining occurrences. The two other passages (x. 1. and x. 14) structurally balance each other. Verse 14 is clear. "For by one offering He hath perfected *for ever* them that are sanctified." Here there is no doubt but that the words "for ever" rightly attach to the word "perfected." In x. 1, both versions read the words "for ever" with the word "offer." "The same sacrifices which they offer year by year continually." We can see that an offering made "year by year" must of necessity be one that is "oft repeated" (verse 11), but is that the meaning of *eis to diēnekēs*? We believe it is not. The "continual" priesthood of Christ was such by reason of the fact that it was *never to be repeated or passed on*. The "continual" or "for ever" quality in the sacrifice of Christ is like His Priesthood, it is "one sacrifice," "offered once for all."

The fact is we have been misled by the looseness of an English word. "Continually" stands for two very different ideas (1) Permanently, without repetition (2) Frequently. Now "permanently" is the idea of *eis to diēnekēs*, and the impression made by the rendering "year by year *continually*" is false. This is easily demonstrated by changing the word thus, "year by year permanently or without repetition." Heb. x. 14 gives us the key. The one offering of Christ "perfects for ever," whereas Heb. x. 1 declares the annual offerings under the law could not "perfect for ever." This rendering of course necessi-

tates a revision of the sentence. The order of the Greek words is given in the following.

"Every year by the same sacrifices which they offer for ever never is able those drawing near to make perfect."

The meaning is that the law being merely a shadow—emphasized by the annual sacrifices which were offered under its provisions—could not make those who draw near *perfect for ever*, whereas the one offering of Christ can and does. This is the insistent message of this passage. Regarding x. 12 the teaching is that He offered one sacrifice for sins for ever—never to be repeated. The idea sometimes given, "for ever sat down," is not the meaning of the passage. We may now be better prepared to consider the structure of the section x. 1—18. In the large view it is divided between the Law and the New Covenant.

A₁ | Heb. x. 1—9. The Law,—Shadow,

A₂ | Heb. x. 9—18. The New Covenant,—Real.

Taking the passage a little more in detail we get the following:—

Hebrews x. 1—18.

- | | |
|------------|---|
| A 1. | a The yearly offerings. |
| | b Are not able to <i>perfect for ever</i> . |
| | c Those who draw nigh. |
| B 2—4. | d Argument.—Cessation of offerings. |
| | e Argument.—Remembrance of sins. |
| C 5—10. | f The prepared body. |
| | g No pleasure in sacrifices. |
| | h I come to do Thy Will. |
| | i The FIRST taken away. |
| | j The SECOND established. |
| | k By the which will. |
| | l Sanctified through one offering. |
| | m The body of Jesus Christ |
| C 11—13. | f The priest standing. |
| | g The repeated sacrifice. |
| | h Never take away sins. |
| | i Christ's one sacrifice. |
| | j For sins. |
| | k He sat down. |
| A 14. | a By one offering. |
| | b Perfected for ever. |
| | c Them that are sanctified. |
| B 15—18. | e Argument.—No remembrance of sins. |
| | d Argument.—Cessation of offerings. |

A comparison of verse 1 with verse 14 in the structure shows that what the law could not do, Christ has done. Its many offerings could not perfect for ever; His one offering does. There is, further, another connection established which

we hope to enquire into in some future paper; "those that draw nigh" in x. 1 are balanced by "them that are sanctified" in x. 14. Initial salvation is *not* in the scope of Hebrews; but rather the perfecting of the saint is in view.

Notes and jottings from an old Bible.

No. 8.

To behold.

If you want to be *miserable* LOOK WITHIN Psa. lxxvii.
 If you want to be *distracted* LOOK AROUND Psa. lxxiii.
 If you want to be *happy* LOOK UP Luke xxi. 28.

"They *looked* unto Him, and were lightened" (Psa. xxxiv. 5).

Four different words translated "BEHOLD" are used in the N.T., which give, when taken together, the secret of a holy life.

(1) TO BEHOLD AS IN A MIRROR.

"But we all, with unveiled face *beholding* as in a mirror the glory of the Lord, are transfigured into the same image" (2 Cor. iii. 18).

(2) TO BEHOLD AS IN A THEATRE.

"And the Word was made flesh, and tabernacled among us, and we *beheld* His glory" (John i. 14).

(3) TO BEHOLD AS FROM A PRIVILEGED POSITION AT A HIGH OR SACRED FESTIVAL.

"Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may *behold* My glory" (John xvii. 24).

(4) TO BEHOLD AS AN INITIATE.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were *eye witnesses* of His majesty" (2 Pet. i. 16).

(5) TO BEHOLD AS A SPECTATOR.

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall *behold*, glorify God in the day of visitation" (1 Pet. ii. 12).

"If any obey not the word, they also may without the word be won by the conversation of the wives: while they *behold* your chaste conversation coupled with fear" (1 Pet. iii. 1, 2).

There are five divisions here, but only four words. Nos. (4) and (5) are two meanings attaching to the same word, but the context demands that they shall be kept separate. The different references tell us that not only are we influenced as we behold, but that others are influenced as they behold us.

Paul and his Companions.

No. 1.

The emphasis upon fellowship in service.

To consider the various titles given by Paul to his friends in the Faith and in service is an education in both christian courtesy and the essentials of christian service. Furthermore it affords encouragement both for the lowly and the more highly gifted to press on in the fight of faith. A chief characteristic of the apostle's choice of these titles is the way in which he associates his friends *with* himself. He does not speak of their service as being rendered *to* himself, but rather expresses the desire that he and they, whoever they may be, and whatever the character of their service, may, in blessed fellowship, both serve the Lord Christ.

First of all let us consider those titles given by Paul to his friends that are prefixed by the word *sun*, "together with."

Sunkoinoneō; *Sunkoinonos*: "To have something in common with another."—For the general meaning of the word see Eph. v. 11. In Rev. i. 9 the word is translated "companion," and as this is the word we have adopted in our title, "Paul and his Companions," let us look for a moment at the make up of the word. Even in its English composition it is suggestive. *Com*, is simply the Greek *syn*. In Greek "S" was originally written "C" and the ending "m" or "n" changes according to the consonant with which it sounds. Thus in English we say *Sympathy*, but *Synthesis*. The second part of the word "companion" lives on in our word "pantry" and originally meant "the place where bread is kept." Moreover, the reader will recognise in this latter word the modern French word *pain*, "bread." Originally, therefore, a "companion" was one who had "eaten bread with another." This may have been bread shared in kindness, bread shared as a covenant, or bread shared as a fellow-sufferer. Out of all the churches to which he wrote, the apostle gives signal honour to the Philippian church, by reserving this title for them:—

"Both in my bonds, and in the defence and confirmation of the gospel, ye are all *partakers* of my grace" (Phil. i. 7).

"Notwithstanding ye have well done, that ye *did communicate with* my affliction" (Phil. iv. 14).

If we had no personal acquaintance with the truth, we might wonder how the words "my grace," in i. 7, become "my affliction" in iv. 14. Reference to Phil. i. 29 gives the link: "For unto you it was graciously given (*charizomai*) in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." As one reads the epistle to the Philippians, and especially the last chapter, we see how Paul, the independent (iv. 11—13) alternates with Paul, the lowly (iv. 14—16). He is strong enough to endure and to do all things through Christ, assuring the Philippians that he does not "desire a gift": yet, immediately, he withdraws, lest he should wound their feelings, and says, "nevertheless ye have well done," and even goes so far as to speak of their gifts in the same terms that God uses of the sacrifice of Christ. However, it is Paul, the independent, that has the last word, for he says: BUT *My God shall supply all your need* (Phil. iv. 19).

Fellowship with a man of this calibre had to be real or it would be repudiated. See how scathingly he rejected the assistance of the Corinthian church (2 Cor. xi. 7—10). Paul could be melted by an act of pure christian charity, but he could scorch and wither the first approach of patronage. We may be certain that any who were honoured with his companionship were worthy indeed.

Suzugos: "*I entreat thee, also, true yoke-fellow*" (Phil. iv. 3).—It is impossible to come to any conclusion regarding the identity of the believer thus called "Genuine yoke-fellow." Some have thought that Paul here speaks of a sister in Christ, and the reference in the context to women who were "fellow-labourers" with the apostle in the gospel of Christ lends colour to the suggestion. Whoever it was, the title is a blessed one, and reminiscent of the words of the Lord in Matt. xi. In Phil. iv. 3 the A.V. uses the word "labour with" and "fellow labourers," as though the apostle used the same word twice, but this is not the case:—

"And I entreat thee genuine yoke-fellow, help those women, who in the gospel strove together with me (*sunathleō*), with Clement also, and with other of my fellow-workers (*sunergos*), whose names are in the book of life" (Phil. iv. 3).

Sunathleō occurs once more in Phil. i. 27:—

"Only let your conversation be as it becometh the gospel of Christ . . . that I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together (*sunathleō*) for the faith of the gospel."

This does not necessarily mean "preaching the gospel," it speaks of "conversation," or "manner of life," that

"becomes" the gospel; it speaks of "affairs" and suggests that the women thus commended, had stood fast, and taken their share in the witness, strengthening the hands of those who were more actively engaged in public service, without which much of such service would never have been accomplished. The other word *sunergos*, or "fellow-worker," is the more constantly used by the apostle. Priscilla and Aquila are greeted with this title in Rom. xvi. 3, and the intensely practical nature of their fellowship is seen in verse 4, "who have for my life laid down their own necks." Urbane, also, is given this title (Rom. xvi. 9), and Timothy in verse 21. Twice the word is translated "helper" and once literally "work-fellow."

In I Cor. iii. 9 we read: "We are labourers together with God," where the English rather leads one to believe the apostle's meaning to be, that he and others were labouring together *with God*. This however, is not the meaning, but rather, "We are God's 'workers together'; you are God's tillage; you are God's building." Paul was the planter, Apollos was the waterer, and both together were workers who belonged to the same God. Titus also bore the title (2 Cor. viii. 23), and certain of the circumcision who are mentioned in Col. iv. 10, 11. Timothy also is given this title in I Thess. iii. 2; so is Philemon and a number of others including Luke (Phile. 1 and 24).

These are some of the ways in which the apostle refers to his companions. May the very reading of the passages stimulate fuller and more faithful service.



The Acts of the Apostles.

No. 13.

Millennial foreshadowings (Acts ii. 41—47).



What were the immediate results of Peter's ministry on that day of Pentecost? Three thousand souls were added to the company of believers, and they that believed were together and had all things in common. Gladness and singleness of heart characterised this favoured company, who were not only

pleasing to God, but in "favour with all the people." It will not do to pass over this section without examination, for in it, in germ, is the goal of Pentecost, and here we shall find a forecast of that future day when not 3,000 only, but all Israel shall be saved.

Acts ii. 41—47.

A | 41. | a | Glad reception of word ; baptism.
 | b | 3,000 souls added.

B | 42. | c | Stedfast continuance in apostles' doctrine.
 | d | Fellowship, breaking of bread, prayers.

C | 43. | e | Fear, wonders, signs.

C | 44, 45. | e | All things common.

B | 46 | e | Continuing daily in the temple.
 | d | Breaking bread from house to house.

A | 46, 47. | a | Gladness, singleness, praise,
 | b | Saved ones added.

What was the apostles' doctrine in which the believers continued stedfastly? It could not have been that marvellous system of truth with which we associate the epistle to the Romans written by the, as yet, unconverted Saul. Justification by faith is unknown in the testimony of Peter. Reconciliation finds no place in the ministry of the circumcision. When we reflect that Peter and the other apostles had but now received power from on high, it is foolish to imagine that there existed some great system of doctrine that could be subscribed to, as though it were a creed. All that could be meant by the "apostles' doctrine," or teaching, is the witness that had been given concerning the resurrection of Christ, His lordship, His kingship, His coming, and the need on the part of the believer to be ready. The breaking of bread has been interpreted as of the Lord's supper, but this is pure assumption :—

"Breaking bread from house to house, did eat their meat with gladness" (Acts ii. 46)

shows that the term simply meant taking a meal. The same expression is used in the following passage relating to the shipwreck, where Paul exhorts those on board to take food for their "health" :—

"And when he had thus spoken, he took bread, and gave thanks to God in presence of them all : and when he had broken it, he began to eat" (Acts xxvii. 35).

Without their contexts, we might readily believe that Acts xx. 7, and Luke xxiv. 35 related to the partaking of the Lord's supper, yet the contexts preclude such a belief. The development known later as "the breaking of bread" is but one of the traditions of the elders.

"And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed had all things common; and sold their possessions and goods, and parted them to all men, as every man had need" (Acts ii. 43-45).

In these few lines we have compressed that which is expanded in Acts iii., iv. and v. In those chapters we have recorded the prophetically significant miracle of healing, and the equally significant miracle of judgment that caused "great fear" to come upon all the church. There is also a fuller statement concerning the having of things in common in Acts iv. 32-37, which compels us to ask whether the selling of possessions and community of goods was not a real part of the meaning and purpose of Pentecost. There have been companies of believers who, taking Pentecost as their basis, have sought consistently to follow out its practice, but the having of all things in common does not seem to have captured their mind in the same way as has the gift of tongues. Yet how can one speak of "continuing in the apostles' doctrine and fellowship," without realizing that this *koinonia* (fellowship) refers to and is expressed by the having of all things in common (*eichon hapanta koina*)?

Turning to Acts iv. 32-37, we observe that there is a re-statement of this "fellowship," and as in Acts ii. 24-46, so here, the account of this new state of affairs is punctuated by reference to the witness of the apostles to the resurrection of the Lord. The reader will see that verse 33 of Acts iv. is, as it were, slipped in and breaks the flow of the narrative. This however is as intentional as the equally strange insertion found in Acts i. 13. The resurrection of the Lord, as testified by the apostles, was intimately associated with the restoration of the Kingdom to Israel, and to the time of the restitution of all things which had been spoken by the prophets. No Jew would need to be told, that just as the feast of Pentecost with its emphasis upon the word "fifty" was a recurring, annual reminder of the day of Jubilee, so the final prophetic, fulfilment of all that Pentecost stood for would be the real, great Jubilee toward which all prophecy pointed. Believing therefore the "apostles' doctrine," these believers put their faith into practice. If the Jubilee was near, all would receive their own inheritance, all forfeitures would be cancelled, all

buying and selling of land and possessions would come to nought; consequently, although no one could sell or buy his inheritance, he could sell whatever else he had purchased, and use the proceeds for the common good, while awaiting the Lord from heaven. The case of Barnabas is specially mentioned. He was a Levite, and "having land, sold it, and brought the money and laid it at the apostles' feet" (Acts iv. 37). In Jer. xxxii. 6—14 we have the case of Jeremiah (who, like Barnabas, was of the priestly tribe). He bought land to demonstrate his faith in the Lord's promised restoration (Jer. xxxii. 15), and Barnabas sold land to demonstrate the same conviction. The law that governed the sale of land is found in Lev. xxv. The voluntary act of Barnabas in selling his acquired land and placing the proceeds at the apostles' feet is in direct contrast with the action of Ananias. He, too, sold a possession; he, too, laid the proceeds at the apostles' feet, but with the difference that he kept back part of the price, while pretending that he had given all. The apostle makes it quite clear that there was no compulsion about the selling of the land when he says, "While it remained, was it not thine own? and after it was sold, was it not in thine own power?" Ananias sinned in that he lied to the Holy Spirit. The sin of Ananias was the sin of Achan. The reader will find that the very words used of Achan in Joshua vii. 1 are used of Ananias. The LXX reads *enosphisanto apo tou anathematos*, "appropriated for themselves a part of that which was devoted." Acts v. 2, 3, twice applies this peculiar expression to Ananias and Sapphira: "*kai enosphisato apo tēs timēs*," "and kept back part of the price." This is no place to discuss the passage in Joshua, but the interested reader is urged to weigh over the arguments contained in the article on "Achan, the troubler of Israel," on pages 37—41, which show that the word "accursed thing" should be understood as "a devoted thing," i.e., devoted to the Lord. Peter and the apostles stood somewhat in the same position as did Joshua, and wielded the same awful discipline.

Pentecost anticipates the Millennium: the gifts are called "the powers of the world to come" (Heb. vi. 5), and so the summary judgment of the day of the Lord is seen to be in operation during the early days of the Acts:—

"He that worketh deceit shall not dwell within My house; he that telleth lies shall not tarry in My sight. Morning by morning will I destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord" (Psa. ci. 7, 8),

Millennial characteristics are also seen in Acts iv. 23—26,

where the opposition of the rulers to the ministry of the apostles is regarded as a partial fulfilment of the last times :—

“ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, Thou art God, which hath made heaven, and earth and sea, and all that in them is : Who by the mouth of Thy servant David hast said, Why did the heathen rage and the people imagine a vain thing ? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ ” (Acts iv, 23—26).

The language of the passage clearly shows the minds of the apostles fully occupied with millennial expectation.



The epistle to the Romans.

No. 57.

The hope of the groaning Creation (Rom. viii. 18—21).



In our examination of this section in the last article we reached the close of verse 17. We now take up the thread and pursue our way through verses 18—21. The thread that guides us, which, as we have already seen, runs through the remainder of the chapter (see Volume XXV. pages 265—270), is the apostle's conviction expressed in verse 18, that present suffering is not worthy to be compared with future glory.

When the apostle said: “For I reckon,” he spoke not only with apostolic inspiration, but also from heart experience. In some things, his humility caused him to say that he was “less than the least of all saints,” but when it came to suffering for Christ's sake, he could, with humility still, say: “I more.” Let us allow him to recount the sufferings that he had already endured up to the writing of 2 Corinthians :—

“ In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep ; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are

without, that which cometh upon me daily, the care of all the churches.
Who is weak, and I am not weak? Who is offended, and I burn not?
(1 Cor. xi. 23—29).

It would do us good to take a sheet of paper, and as before the Lord tabulate our sufferings for Christ's sake. We should feel ashamed of our murmuring and pettiness, in view of this stupendous endurance of the apostle. He indeed had a right to institute a comparison, if any one had; and his "I reckon" should give us grateful peace and strong consolation. We shall discover that the law of relativity that has perhaps puzzled us by its modern application to the universe is largely true here. Which do we look at, the sufferings or the glory? A pin's head can eclipse the sun, if held near enough to the eye; but spiritual perspective puts everything in its true relative place, and we discover to our joy that:—

"Our **LIGHT** affliction, which is but for a **MOMENT**, worketh for us a far more exceeding, **ETERNAL WEIGHT** of glory; *while we look not at things which are seen*" (2 Cor. iv. 17, 18).

The apostle has placed suffering and glory in the balance. He says that the one is "light," compared with the "weight" of the other. The one is "for a moment," when compared with the "age-abiding" character of the other. The standpoint from which this right relation can be seen is expressed in the last clause; "while we look not at things which are seen." The things which are seen are temporal, but we look forward to the things which are unseen, yet abiding. If we pursue our reading in Corinthians further, we find that the apostle goes straight on to the "redemption of the body," where "mortality is swallowed up of life" (2 Cor. v.).

Coming back to our study in Romans, we find that the A.V. speaks of the glory that shall be revealed "in us," while the R.V. speaks of the glory that shall be revealed "to usward" (Rom. viii. 18). The latter is a closer rendering of the preposition *eis*. The future glory, that is to be revealed, has us "in view." It is not a glory in which we shall be swallowed up and lost, but a glory in which we shall at last find "liberty" as well as life. We shall shake off "the bondage of corruption," and appreciate our salvation as never before.

There is a twofold "revelation" in this passage; but one of the two occurrences is disguised in the A.V. under the word "manifestation":—

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be REVEALED to usward. For the earnest expectation of the creature (which also suffers during this

present time) waiteth for the REVELATION of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same IN HOPE. Because the creature itself also shall be delivered from the bondage of corruption into the LIBERTY of the glory of the children of God" (Rom. viii. 18—21).

There is evidently an intentional link here between "the children of God" and "the whole creation." The sufferings of the church are related to the groans of creation. As we read in James i. 18, we are "a kind of firstfruits of His creatures." The bondage of corruption not only holds mankind; it extends to the creation around us.

Some commentators have limited the words "the whole creation" and "the creature" to mankind, because of the words "earnest expectation," "hope," "groaneth," etc., but this is to ignore the very language of prophecy:—

"The land *mourneth*, for the corn is wasted; the new wine is dried up, the oil *languisheth* . . . because joy is withered away among the sons of men . . . How do the beasts *groan*! . . . the beasts of the field *cry* also unto Thee" (Joel i. 10—20).

"How long shall the land *mourn*, and the herbs of every field wither, for the wickedness of them that dwell therein?" (Jer. xii. 4).

"The earth *mourneth* and *languisheth*; Lebanon is *ashamed*" (Isa. xxxiii. 9).

Passages that speak with the language of Rom. viii. 19—22 abound, not only with reference to the mourning and groaning that result from the curse that descended upon the earth for man's sake, but also with reference to the rejoicing that shall take place when the day of earth's jubilee shall come:—

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His people" (Isa. xlix. 13).

"Make a joyful noise unto the Lord, all the earth . . . let the sea roar, and the fulness thereof . . . let the floods clap their hands; let the hills be joyful together before the Lord; for He cometh to judge the earth" (Psa. xcvi. 4—9).

The apostle in Romans expresses the "earnest expectation of the creature," in language that is consonant with the rest of Scripture and full of intense feeling.

When Adam fell, he not only involved his seed in sin and death, but brought the earth and the lower creation into bondage also. The apostle reveals that this creation was subjected to vanity "in hope." We do not occupy space in discussing where the marks of parenthesis should be placed

in Rom. viii. 20, as they are not needed. The truth is given by the passage as it stands in the A.V. Creation was subjected to vanity, not willingly, but by reason of Him Who hath subjected the same in hope. In Gen. iii. we see the subjecting, the vanity and the hope. Man and his dominion are intimately bound up together, both in their fall and in their restoration.

(1) *The Subjecting.*—*The woman.*—Sorrow and submission to the rule of her husband.

The man.—Sorrow in connection with the provision of his daily food, with death and dissolution at the end.

The earth.—"Cursed is the ground for thy sake."

The animal creation.—The Lord God made coats of skin, and clothed the man and the woman. Later He gave the animal creation to man for his daily food, whilst the fear and dread of man came upon the beasts of the field (Gen. ix. 2, 3).

(2) *The Vanity.*—The first children born demonstrate the vanity of this life. The firstborn became a murderer; and the second was named Abel, which means "Vanity." The productive powers of the earth became vain. "Thorns and thistles" are brought forth instead of every thing that is good for food. The sweat of the face, and the sorrow and conception are in vain, for all ends in death. As Ecclesiastes says, "This also is vanity."

(3) *The Hope.*—The Seed of the woman shall bruise the serpent's head. The clothing of the man and the woman with coats of skin, and the placing of the Cherubim, together with the flaming sword to keep, or protect, the way of the tree of life, were God's pledges of hope. The Cherubim, with their four faces (the lion, the ox, the man, and the eagle) symbolize man and his dominion—a dominion which he lost, but which is restored in Christ.

The very word "subjected" in Rom. viii. 20 is a word of hope. The carnal mind will never be "subject" to the law of God (Rom. viii. 7), but a day is coming when all things shall be subjected under Christ, the last Adam, and the last enemy, death, shall be destroyed (1 Cor. xv. 26—28).

Heb. ii. is a passage that should be read and compared with Rom. viii. 17—21. The chapter speaks of "the world to come" (verse 5); of Adam whose dominion was forfeited

(verses 6—8); and of Christ, Who not only delivered those who were held in bondage of the fear of death (verses 14, 15), but Who, as the Captain of salvation, was made perfect through sufferings, in bringing many sons to glory.

The deliverance and liberation of the creature, and the liberty of the children of God, look forward to the earth's day of Jubilee. Isaiah gives a wonderful vision of that day, when the creation shall share in the glory of restoration :—

“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” (Isa. xi. 6—9).

If the reader could spare the time to study afresh the Scriptures dealing with Israel's Jubilee, he would receive further light upon the way in which the sons of God are linked up with the hope of the groaning creation.

(The article on the Jubilee in Vol. XVI., pages 37—41, should also be consulted).

Biblical blessings.

No. 13.

Resurrection, the sphere and power of blessing.

We have followed the footsteps of Abraham from his departure from Ur of the Chaldees up to his triumph in connection with Sodom. Following the record a stage further, we come to the next point in Abraham's history that is associated with blessing.

One of the comforts that the Scriptures bring to the believer is that outstanding examples of faith like Abraham, Moses, David and Paul are revealed as men of like infirmities as ourselves. The Scripture does not mask their weaknesses or their failures. So, in the case of Abraham, we find that the double triumph of Gen. xiv. is followed by a double reaction in Gen. xv. When the excitement was over, he began to be a prey to fears. Would Chedorlaomer come back and avenge

his defeat? And so the Lord, Who knows our hearts and remembers that we are dust, came to Abraham in a vision saying, "Fear not Abram: I am thy *shield*" (Gen. xv. 1). Not only did Abraham suffer the reaction of fear, he also seems to have experienced a reaction concerning his refusal of Sodom's riches. Had he been foolish? Was his attitude justified? Did it necessarily follow, because his God was the Possessor of heaven and earth, that he should refuse legitimate recognition of service? The Lord, Who knew his fears, knew also his doubts, and added: "I am . . . thy exceeding great *reward*" (Gen. xv. 1).

This brings us to the next important step in Abraham's career—the birth of Isaac. In reply to the vision and its promises, Abraham says, in effect: "I am childless, and my possessions will all go to the steward of my house." Then comes the revelation, and the great act of faith. An old man, as good as dead, looks at the stars in a Syrian sky and dares to believe God when He says, "So shall thy seed be" (Gen. xv. 5; Rom. iv. 18).

If the reader were to make a graph of Abraham's faith, he would notice its resemblance to the temperature chart that hangs over a sick-bed in hospital. The line would not take an unbroken ascending curve, but would rise and fall. It would rise in Gen. xii. 1—9, but would fall again at the famine and Abraham's experience in Egypt in Gen. xii. 10—20. It would rise at the separation from Lot and Abraham's attitude toward Sodom; it would fall again at the reaction of fear and doubt in Gen. xv. 1. It would rise to a greater height when Abraham believed God concerning the promise of a son, but would sink again when Ishmael was born (Gen. xvi.). After circumcision and the repudiation of the flesh, it rises again and we reach the third statement of blessing:—

"And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but SARAH shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her" (Gen. xvii. 15, 16).

Abraham was now a hundred years old, and his wife ninety (Gen. xvii. 17). We are assured by Scripture that all hope of becoming parents had passed, so that the birth of Isaac was, in its degree, miraculous. Rom. iv., dealing with this incident, stresses the God of resurrection as the object of Abraham's faith.

We observed earlier that Heb. xi. seems to have brought together the four stages of blessing in Abraham's history. The third is found in Heb. xi. 11;—

"Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful That promised."

The third element in realized blessing is to recognize the utter deadness of the flesh, and to trust implicitly in God, as the God of resurrection. The reader will remember that circumcision in its spiritual aspect is given extraordinary prominence in both Philippians iii. and Col. ii., and in both passages the utter repudiation of the flesh and the complete recognition of the resurrection is the dominant theme.

In the preceding article we drew attention to Abraham's reasonable concern for Aner and the others. Similarly, in Gen. xvii., Abraham is concerned for Ishmael: "And Abraham said unto God, O that Ishmael might live before Thee" (Gen. xvii. 18). Abraham had already acknowledged his error in connection with Ishmael, and had set forth his repudiation in the rite of circumcision. He does not, however, wash his hands of the responsibility; he recognizes it still. And God honours Abraham's tender conscience by hearing his prayer on Ishmael's behalf.

This, then, is the next lesson we learn from our study in relation to realized blessing—the necessity to recognize the supreme place that the risen Christ holds in the purposes of God. All blessing that is mediated to us through obedience or separation, is only mediated to us because He lives to die no more. All blessing that we now enjoy or ever shall enjoy comes to us bearing the image and the superscription of the risen Christ. Like Cæsar's penny it has two sides, the reverse and the obverse; and we must never forget that if on one side we discover "The risen Christ," on the other we shall find "Death to, and in, ourselves." Isaac was a true type, because he was not only given by promise, but he also came when his parents were "as good as dead."

Fundamentals of dispensational truth.

Joshua.

No. 8.

Achan, the troubler of Israel (Josh. vii.).

Achan, the son of Carmi, brought the dreaded "trouble" upon Israel (Josh. vi. 18). "Why hast thou troubled us? The

Lord shall trouble thee this day" (Josh. vii. 25). In I Chron. ii. 7 we read; "And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed." Here the spelling is *Achar*. In the original, we discover that the word *Achar* is also the word "trouble." By name and by deed this man is set forth as an example of all those who are "troublers," who cause defeat where victory should have been achieved, and who will be found wherever the Church exists, until all trouble and troublers are no more.

The valley in which Achan was stoned was named after him "Achor" ("Trouble"). This valley comes into prophecy in Hos. ii. 15, a passage which we must consider later.

No one saw Achan take the gold, silver and raiment, no one reported the theft to Joshua; yet it soon became evident that something was wrong. Joshua sent men to view Ai, and as a result of their spying out the land, and apparently in view of the way in which Jericho had been overthrown, they suggested that it was not necessary to send all the people to take it, but that two or three thousand would be quite sufficient. So they went full of confidence. But to their consternation the men of Ai, far from being defeated, smote thirty-six of Israel, and Israel fled from before them. Instead of the hearts of the men of Ai melting in fear of Israel (Josh. ii. 11), we read that "the hearts of the people (Israel) melted, and became as water" (Josh. vii. 5). At this news, Joshua rent his clothes and fell to the earth before the Ark. Not knowing the cause of the defeat, he expostulates with God:—

"Alas, O Lord God, wherefore hast Thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan!" (Josh. vii. 7).

In these words of Joshua, we hear an echo of the words of unbelief that brought about the failure of Israel in the wilderness:—

"Would God that we had died in the land of Egypt! Or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword . . . were it not better for us to return into Egypt?" (Num. xiv. 2, 3).

At that time Joshua, the son of Nun, had stood firm, and had been threatened with stoning for his faithfulness. Now we see him lying on his face before the Lord, not so much to enquire where the evil lies, but echoing the murmur of unbelief. This is a faithful book. It does not flatter any man, and in its

pages we may see ourselves. Dear reader, at times of defeat and failure, have we not sometimes acted as Joshua? Have we not implied that God was using us unfairly, that His promises were not being honoured, that we had a grievance against Him?

Joshua continues before the Lord, speaking of His great name, when the Lord cuts him short. "Get up . . . Israel hath sinned." Every defeat of the believer must be attributed, not to the Lord, but to some hidden sin or failure.

Just as there had been the national circumcision at Gilgal, so there had to be the more individual clearing of the people at Achor. The intended parallel between Achor and Gilgal we shall see presently.

The Lord now reveals the sin that had brought defeat upon Israel :—

"Israel hath sinned, and they have also transgressed My covenant, which I commanded them: for they have even taken of the accursed (devoted) thing, and they have stolen and dissembled also, and they have put it even among their own stuff" (Josh. vii. 11).

"*The children of Israel* committed a trespass in the accursed thing, for *Achan* . . . took of the accursed thing; and the anger of the Lord was kindled against *the children of Israel*" (Josh. vii. 1).

How this emphasises the fact that no one lives, dies, sins or suffers to himself alone. We are related as parts of a whole, and any failure on my part or yours reacts upon the spiritual advance of the whole church.

The LXX Version shews, by the use of the word *nosphisasthai*, that the N.T. counterpart of Achan is Ananias. The passages in the LXX and the Acts read :—

"But the children of Israel committed a great trespass, and *purloined* part of the accursed thing" (Josh. vii. 1).

"But a certain man named Ananias, with Sapphira his wife, sold a possession, and *kept back* part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet" (Acts v. 1, 2).

The charge of "lying to the Holy Ghost" made by Peter in Acts v. 3 is closely parallel with the Hebrew words translated "committed a trespass," *maal maal le Jehovah*, the word here implying treachery and unfaithfulness. In both cases covetousness was at work, and in both cases the end was death.

Achan's confession is as follows :—

"Indeed I have sinned against the Lord God of Israel, and thus and thus have I done. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it" (i.e. the garment) (Josh. vii, 20, 21).

Years later, Saul spared Agag and the flocks and herds, instead of destroying them as the Lord had commanded. We are all prone to allow our baser nature, with its lusts and covetings, to betray both ourselves and our brethren.

In the Epistles, those against whom the apostle warns the church in Phil. iii. have much the same characteristics as those of Achan (Phil. iii. 17—19). And it will be remembered that the apostle himself realised that the flesh could rob him of the prize (1 Cor. ix. 24—27).

The fall of Achan, after the taking of Jericho, is even more tragic than the failure of undisciplined Israel in the wilderness. Achan had passed through Jordan and the experiences of Gilgal, with its repudiation of the flesh, and had been present at the taking of Jericho—and yet he fails.

The Book of Joshua, if it has nothing to say of the church as a whole, cannot be set aside by any who seek to "press toward the mark," for it is full of analogies and illustrations invaluable to the believer who has the prize of the high calling of God in view.

Achan is spoken of as a "troubler" (Josh. vii. 25). His own name means "trouble"; and "Achor," the valley named after him, has the same meaning. The LXX uses the words "to destroy" to translate the Hebrew word for "trouble." The Church has had these "troublers" from the beginning. They are with us yet, and are the cause of much failure and defeat. Let us see that we do not follow them in their evil ways.

Both Achan and Ananias failed to realize the spirit of their calling. They "kept back part of the price." Let the reader go through the epistle to the Philippians with that one thought in mind. He will recognize at every turn the characteristics of one who was the exact opposite of Achan and Ananias. The apostle Paul yielded up all. Not only liberty and self-defence, but life and all boasting in self. Neither fulness nor poverty could tempt him. For him "to live was Christ, and to die, gain."

The epistles of the mystery equally with the rest of Scripture warn against the evil of "covetousness" (Eph. v. 5 : Col. iii. 5 : 2 Tim. iii. 2) ; as does the epistle of the overcomer (Heb. xiii. 5).

Finally, there is an intended parallel between the repudiation of the flesh set forth in the circumcision at Gilgal, and the repudiation of the flesh in the punishment of Achan :—

"And they raised over him a heap of stones unto this day"
(Josh. vii, 26),

The word "heap" is *gal*, from the same Hebrew root as *Gilgal*. Twelve stones were taken from the bed of Jordan and made to stand up at Gilgal. Circumcision, carried out with "knives of stone" (Josh. v. 2) at Gilgal, the heap of stones in the valley of Achor; these things speak aloud to us who, though redeemed and members of the Body of Christ, have not yet reached in actual fact those heavenly places where neither the spiritual Canaanite nor the spiritual Achan shall trouble us any more for ever.

"For He must reign till He hath put all
enemies under His feet" (1 Cor. xv. 24—28).

(*Reprinted from Volume VI.*)

It is evident to all readers that the reign of Christ here referred to is to continue until every enemy is subdued or destroyed, and by the further teaching of the passage, that when those enemies are subdued or destroyed, the object and purpose of the reign will be achieved, and then that kingdom will not come to an end, but be handed back to the Father as needing no longer a Mediator—when God will be all in all.

A most important passage for our consideration is that which says, "the last enemy that shall be destroyed is death." Our English version has reversed the place of the article. In the original the word "last" is without the article, but the word "death" has it. The usage of the word rendered "last" (*eschatos*) is worth noticing in passing. We give only some of its occurrences. It will be found that many passages contrast

the "last" with the "first," and the idea underlying the word and its usage seems to convey that of the last of a series. Matt. xix. 30, "the first shall be last." The word occurs ten times in Matthew, and each passage either actually refers to or implies the presence of the first (Matt. v. 26, xii. 45, xix. 30, xx. 8, 12, 14, 16, xxvii. 64). It is so in Mark and Luke. In John the frequent reference is to the "last day." That the "last day" need not necessarily mean that after that period there would be no more days is indicated by John vii. 37, "in the last day, that great day of the feast"—the last of the series of days which comprised the feast. The word occurs five times in I Corinthians.

"For I think that God hath set forth us the Apostles last"
(1 Cor. iv. 9; cf Luke xiv. 9).

"Last of all He was seen by me" (1 Cor. xv. 8).

"A last enemy that is destroyed is the death" (1 Cor. xv. 26).

"The last Adam a life-giving spirit" (1 Cor. xv. 45).

"At the last trump" (1 Cor. xv. 52).

It will be seen that I Cor. xv. contains four of the five references, and that the idea of the last of a series is still uppermost. In the case of xv. 8 it is the last of a number of above 500 witnesses of the resurrection; in xv. 45 it is the last of a series of two only, the parallel being between the first Adam and the last Adam, between the first man and the second man.

While it may be true that death is to be destroyed last of all, the truth of I Cor. xv. 26 is that death is the last of a series of enemies which are to be destroyed. The other enemies which form the series are enumerated under the terms, "all rule, all authority and power," death being the last of them to be destroyed. Among the enemies of the believer we find principalities and powers as indicated in Eph. vi. These same foes are seen in Col. ii. 15.

It may be as well if we tabulate the passages where *exousia*, translated "authority," and *dunamis*, translated "power" in I Cor. xv. 24, are used in connection with spiritual beings.

Exousía.

"The *power* of darkness" (Luke xxii. 53).

"The *power* of Satan" (Acts xxvii. 18).

"The prince of *power* of the air" (Eph. ii. 2).

"The *power* of darkness" (Col. i. 13).

"The dragon gave him his.....great *authority*" (Rev. xiii. 2).

- "He executeth all the *power* of the first beast" (Rev. xiii. 12).
 "The dragon which gave *power* to the beast" (Rev. xiii. 4).
 "Angels and *authorities* and powers being made subject unto Him"
 (1 Pet. iii. 22).
 "Principalities and *powers* in the heavenlies" (Eph. i. 21; iii. 10;
 vi. 12; Col. i. 16, ii. 10, 15).

It will be seen that *exousia* is a word often used with reference to angelic or spiritual authorities.

Dunamis.

- "The *powers* of the heavens shall be shaken" (Matt. xxiv. 29, Mk. xiii. 25, Luke xxi. 26).
 "All the *power* of the enemy" (Luke x. 19).
 "Angels, principalities, *powers*" (Rom. viii. 38).
 "Angels, and authorities and *powers*" (1 Pet. iii. 22).
 "The dragon gave him his *power*" (Rev. xiii. 2).

Returning to I Cor. xv., it would appear that the rule, authority and power which are to be destroyed are to be viewed together with death as enemies. Revelation xx. as a final act shows the destruction of death in the lake of fire after all other enemies have been dealt with, and immediately before the new creation with which Rev. xxi. commences.

Studies in the Book of the Revelation.

No. 10.

The glory and dominion. The first Amen (Rev. i. 6).

(Reprinted from Volume VI.).

With this ascription of glory and strength we reach the first of a series of eight *Amens* which run through this book. The glory of redemption is His; He is the "stronger than the strong man armed"; He it is that has the keys of *Hades* and of death. The glory also of the kingdom is His.

The first time we read of glory in the N.T. is in Matt. iv. 8, where the tempter showed the Saviour the kingdoms of the world and the glory of them. We know how

futile the temptation was, and here in Revelation i. we rejoice to see Him acknowledged as the One rightly to receive the glory as a sequel to His redeeming love.

The word translated "dominion" is *kratos*, and means "strength." Rev. v. 13 renders it "power," and these are the only occurrences in the Revelation. The word is used in Eph. i. 19:—

"And what the exceeding greatness of His power towards us who believe according to the inworking of the *strength* of His might which He wrought in Christ when He raised Him out from dead ones."

This great strength seems to have reference to "him who has the strength of death, that is, the devil" (Heb. ii. 14).

Peter links glory and strength together in 1 Pet. iv. 11, "To Whom be praise and dominion" (glory and strength), and v. 12 also. Col. i. 11 links glory and strength for our practical walk now in the phrase, "according to His glorious power," literally "the strength of the glory." One thing at least is clear, we have here no empty glory, but a glory resting upon a solid foundation. He who had the strength of death has been vanquished, the glory long usurped is to be his no longer. It will be remembered that in Psa. viii. 2 we read, "Out of the mouth of babes and sucklings hast Thou ordained strength." The LXX. and Matt. xxi. 16 give "perfected praise." This shows that the word "strength" must be the Figure of Metonymy, where the ascription of praise is called forth by the great strength of the overcomer.

Most of our readers will know that the title, "To the chief musician upon Muth-labben," which stands over Psa. ix., is really the conclusion of Psa. viii. This expression is taken to mean "the death of the champion," indicating in the first place the destruction of Goliath, and prophetically the overthrow of antichrist and satan, "the enemy and the avenger." A further and fuller light shines on Psa. viii., when we realize that "through death" Christ destroyed him who has the strength of death, and it is quite possible that the "champion" may refer more to Christ Himself than to the antitype of Goliath. This is strengthened by the quotation of Psa. viii. in Heb. ii., where it continues, "but we see Jesus,.....for the suffering of death, crowned with glory and honour."

The dual ascription of "glory and strength" is found in Psa. xxix. 1, and verse 2 continues, "Give unto the Lord the glory due unto His name." Verse 3 says, "The voice of the Lord is upon the waters, the God of glory thundereth," and

verse II concludes with the comforting assurance that He to Whom glory and strength is ascribed "will give strength unto His people." As we ponder Psa. xxix. and then read in Rev. i. of the voice that is like the sound of many waters (verse 15), and see the strengthening power of His right hand (verse 17), we realize that the King of Psa. xxix. is before us. Psa. xcvi. introduces "a new song," and in verse 7 the "kindreds of the people" are called upon to ascribe to the Lord "glory and strength," and to "say among the heathen that the Lord reigneth" (verse 10), "for He cometh, for He cometh to judge the earth" (verse 13). We cannot help thinking of Rev. i. 7, "Behold He cometh with clouds."

The more we search and examine the O.T. prophecies, the more we realize the culminating fulness of the words of Rev. i. 6. The glory and strength thus ascribed is His "unto the ages of the ages." There are three variations of this usage of "age." We have in Heb. i. 8, "Thy throne, O God, is unto the age of the age"; in Eph. iii. 21, "The age of the ages"; Rev. i. 6, "The ages of the ages." Just as we have the expression "King of kings," "Holy of holies," "Servant of servants," "Hebrew of Hebrews," "Pharisee of Pharisees," so we have "Ages of ages," not merely an indication of *length* of time, but of superlative excellence. During the ages that are to ensue, commencing as far as we can perceive with the millennial reign, the glory and strength of them will be ascribed unto the Lord. Here we see Him crowned with glory and honour, highly exalted, and given the Name that is above every name. This enables us to look with confident expectancy beyond conflict of earth to the peace that shall come.

To this glorious ascription of praise heaven adds its first apocalyptic Amen. The use of this word "Amen" in Revelation is suggestive. We find it used in three connections. It follows: (1) The ascription of praise to the Lord, (2) The statement of and prayer for His coming, and (3) It is the title of the Lord Himself.

Amen.

- A | i. 6. Glory to Him, etc.
- B | i. 7. He cometh. Yea, Amen.
- C | iii. 14. The Amen; the faithful and true Witness.
- A | a | v. 14. Four living ones, and twenty-four elders.
- | b | vii. 11, 12. Angels.
- | a | xix. 4. Four living ones, and twenty-four elders.
- B | xxii. 20. I come. Yea, Amen,

It will be seen that v. 14, vii. 12, and xix. 4 suggest an expansion of the first passage (i. 6), and a careful study of these verses will throw further light upon the One who is the Prince of the kings of the earth, the throne upon which He sits, and the circumstances under which He reigns.

We with the inspired book add our hearty Amen. To His glory we too say, Amen; to His coming again, Amen; and looking to the wonderful and manifold promises of God we say with the apostle, "*In Him* is the Yea and *in Him* the Amen, unto the glory of God" (2 Cor. i. 20).

Fundamentals of dispensational truth.

No. 4.

The ages made and adjusted.

(*Reprinted from Volume VI.*)

"God, Who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by (His) Son, Whom He hath appointed heir of all things, through Whom also He MADE the ages" (Heb. i. 1, 2).

"Now faith is the substance of things hoped for, the evidence of things not seen. For in this the elders were attested. By faith we perceive the ages to have been ADJUSTED by a declaration of God that the things which are seen have not come to pass out of things which are apparent" (Heb. xi. 1—8).

Here in the epistle to the Hebrews we find two important passages that must not be passed over hurriedly by the earnest student. The ages were *made*, the ages were *adjusted*, the existing economy did not arise merely as a matter of course. The contexts of the two passages must be considered. In the first, the wondrous glory of the Son of God shines forth; in the second, the faith of the overcomers, leading on to the Author and Finisher of faith (xii. 2), is prominent. In both, the final word is either, "sat down on the right hand of the Majesty on high," or, "is set down at the right hand of the throne of God," and in both there is a reference to redemption, "purged our sins," and "endured a cross."

It will be necessary to make the meaning of these passages as clear as possible in order that subsequent considera-

tion may not be rendered ineffective. Before, however, looking at the contexts, and gathering up the teaching of the verses quoted above, we must endeavour to settle the meaning of one or two words.

Dia hou, "Through whom."—Some translators have rendered these words, "For whom," and as it is of great importance to understand which of these two phrases is the true one, we will give a little time to their study. *Dia*, followed by the genitive case, signifies the efficient cause, through or by; followed by the accusative, the final cause, for, on account of. Such is the grammatical rule. It can be easily illustrated from N.T. usage. With the genitive: Rom. i. 5, "*Through Whom we received grace*"; iii. 24, "*Through the redemption*"; v. 1, "*Peace.....through our Lord Jesus Christ*"; John i. 3, "*All things were made through Him*." With the accusative: I Cor. ix. 23, "*This I do for the gospel's sake*"; Rom. iv. 23—25, "*For His sake.....but for us.....on account of our offences.....on account of our justifying*." These few instances will be sufficient for a general view. The distinction between *dia hou* and *di hon* is made for us in the very epistle we are considering. Heb. ii. 10; "For whom (accusative) are all things and by whom (genitive) are all things." While we believe it to be true that the ages were made *for* or *on account of* Christ, yet that is not the truth of the verse before us. Just as John i. 3 declares that all things were made *by Him* (*dia autou*), and Col. i. 16 that all things were created *by Him* (*dia autou*), so Heb. i. teaches us that the ages are a part of His work. He made them. They form a part of the great purpose that necessitated them.

The quotation from Heb. xi. 3 is more difficult to apprehend and a few helps to its understanding may be welcomed. The word translated "framed" (*katartizo*) is used elsewhere in Hebrews, namely, x. 5, "A body hast Thou prepared Me," and Heb. xiii. 21, "make you perfect." The word occurs thirteen times in the N.T., and the first occurrence, Matt. iv. 21, "*mending their nets*," conveys one of the principal ideas of the word, namely, the restoration, mending, or re-adjustment of parts; the idea of "fitted" seems best in Rom. ix. 22, "fitted to destruction."

We shall probably obtain most help by a more careful study of the use of the word in Hebrews itself. In Heb. x. 5, "a body hast Thou prepared me" cannot convey the meaning of restoration which sometimes attaches to the word *katartizo*. The verse is a quotation from Psa. xl. 6, yet when we turn to

that passage we read, "mine ears hast Thou opened" (margin, Heb. "digged") instead of "a body hast Thou prepared me." "Opened" is misleading; the passage does not refer to the "hearing," but to the custom of Ex. xxi. 6. It was the sign of willing submission. This is carried out in the parallelism, "I come to do Thy will, O Lord." Hence, while Heb. x. 5 is not a literal *quotation*, it is an inspired *commentary*, and the "prepared" body of the Lord is referred to in Phil. ii. 7, "made Himself of no reputation, and took upon Him the *form* of a servant," in contrast to the glorious "form" of God. The same sense will apply to Heb. xiii. 21, and it would seem that we must keep to that aspect of its meaning in Heb. xi. 3, "By faith therefore we understand that the ages were prepared and adjusted by the word of God."

We must not confuse the expression "by the word of God," with the *Logos* ("The Word") of John i. 1. The word here is *rhema*, and occurs in Hebrews four times, the first passage being i. 3, "Upholding all things by the *word* of His power." He who can thus uphold all things, also perfectly adjusted the ages by the same word. This perfect adjustment, among other reasons, had the one in view which is written here, "that the things which are seen have not come to pass out of things which are apparent." The succeeding verses contain illustrations of this truth. Noah prepared an ark when warned of things "not seen as yet"; Abraham, going out "not knowing whither he went"; Moses endured "as seeing Him Who is invisible." The secret of their faith was that they did not judge by outward circumstances. They understood that the ages were perfectly fitted together, knew they were all prepared by God, and they relied upon His unalterable word. Even the dispensations which are within the ages have somewhat the same character. The dispensation of the mystery certainly would never have been anticipated by any before its revelation. The purpose of the ages, and the making of the ages are both in His hands, and we rest content that it is so.

THAT BLESSED HOPE.—A new booklet with this title will be ready shortly, and your co-operation in its circulation will be valued,

The answer of a good conscience.

No. 5.

Conscience, and suffering for Christ.

The world has adopted the proverb, "Conscience makes cowards of us all." There is a serenity about a clear conscience that is more eloquent than any amount of self-justification. The French have a proverb: "He who excuses, accuses himself."

Let us now turn to Matt. xxvi. 69-75. When first Peter was challenged regarding his association with Christ, "he denied before them all, saying, I know not what thou sayest." The second time, his denial was fortified with "an oath"; and the third time "he began to curse and to swear, saying, I know not the man." When, therefore, Peter wrote about "conscience," he spoke feelingly of the problem and dangers besetting those who were apprehended and suffered for Christ's sake. Let us, therefore, hear what he has to say.

Turning to I Pet. ii., and reading from verse 11 onwards, we find that the apostle first brings forward the fact that his hearers are "strangers and pilgrims." This fact, if kept well in mind, will preserve us from many indulgences that would otherwise "war against the soul." The next step is the effect produced by such a manner of life upon the Gentiles:—

"That, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation" (1 Pet. ii. 12).

Thirdly, he warns against the spirit that abuses freedom and makes it offensive. The believer submits to every ordinance of man for the Lord's sake:—

"As free, and not using your liberty for a cloke of maliciousness, but as the servants of God" (1 Pet. ii. 16)

Fourthly, the apostle writes:—

"This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God" (1 Pet. ii. 19, 20).

Finally, the apostle comforts all who may thus be called upon to suffer, by the example of Christ Himself, Who "left us an example, that we should follow His steps."

After an interval, the apostle returns to the same theme in chapter iii. In verse 9 he writes: "Not rendering evil for evil, or railing for railing" (compare ii. 23). "But and if ye suffer for righteousness' sake," the apostle continues, "happy are ye." "Be not afraid of their terror, *neither be troubled*" (verse 14). Can any one doubt that when Peter wrote these words, his heart was back in John xiii. and xiv? Immediately after he had learned that he would deny his Lord, the Saviour had said; "Let not your heart be troubled." The apostle is comforting those to whom he writes with the same comfort wherewith he had been comforted of God. Surely it was with tears that he wrote these words that exposed his own early weakness and the only road to peace that he himself had found:—

"But sanctify the Lord God in your hearts; and *be ready always to give an answer* to every man that asketh you a reason of the hope that is in you with meekness and reverence" (verse 15).

How the apostle would remember his own failure to sanctify the Lord, and how, instead of giving such an answer, he had denied with oaths and curses.

So once more he comes back to the possession of "a good conscience" in these matters, and couples it, as he does in chapter ii., with "a good conversation," concluding once again with the example of Christ: "For Christ also hath once suffered for sins" (verse 18).

The intimate association between "good conversation," "good works" and a "good conscience" underlies the somewhat difficult passage in iii. 21, where we meet the word "conscience" for the third time in this epistle. Baptism is but a figure or type, and water of itself can remove nothing more than the uncleanness of the flesh. The inner meaning of baptism is found in the answer of a good conscience toward God "by the resurrection of Jesus Christ." We do not stay over the many problems and difficulties that surround this passage. All we can do here is to emphasize the obvious association between the conscience, and its effects seen upon the conversation and life.

The setting of Peter's epistle is one of suffering with glory in view, and nothing will help the tired believer

patiently to endure with a Christlike spirit, more than "the answer of a good conscience."



With all thy getting, get understanding.

No. 22.

Figures of Speech.

Figures involving Addition (*concluded*).



We have considered some of the Figures of Addition that affect the words of a passage: we have now to deal with those that affect the sense. There are six sections of this figure, with many subdivisions:—

- (1) REPETITION.—Seven varieties.
- (2) AMPLIFICATION.—Eleven varieties.
- (3) DESCRIPTION.—Twelve varieties.
- (4) CONCLUSION.—Eight varieties.
- (5) INTERPOSITION.—Eight varieties.
- (6) REASONING.—Seven varieties.

This is a formidable list. We do not propose to deal with more than a few of these varieties, our purpose being to stimulate interest and pave the way for more earnest and systematic study.

The seven varieties of REPETITION we leave without comment, as they are fairly obvious and simple. We commence with a variety of the second section—AMPLIFICATION and the figure called *Pleonasm*, or "Redundancy." This figure occurs when more words appear to be used than are strictly necessary. Such sentences as the following would be understandable without the redundant words, but not nearly so emphatic and arresting:—

"Yet did not the chief butler remember Joseph, but forgot him" (Gen. xl. 23).

"He confessed, and denied not; but confessed, I am not the Christ" (John i. 20).

"God is light, and in Him is no darkness at all" (1 John i. 5).

Another figure of AMPLIFICATION is called *Periphrasis*, or "Circumlocution," where again more words are used than are absolutely necessary. This figure is often employed to avoid something indelicate or offensive, and is sometimes used when we wish to refer to private matters in public. In 1 Thess. iv. 5, 12 and 13 the Gentiles are spoken of, yet how much more intense is the effect of the words that are actually used: "Which know not God"; "Them that are without": "Others which have no hope."

The figures that come under the heading DESCRIPTION and CONCLUSION need no special explanation, and we accordingly pass on to those headed INTERPOSITION.

In this section an important variety is *Parenthesis*:—

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed (as unto a light that shineth in a dark place, until the day dawn, and the day star arise) in your hearts" (2 Pet. i. 19).

Unless we observe the parenthesis here, we shall be found believing that the Second Coming of Christ takes place when "the day star arises in our hearts"—as some do indeed teach.

When a sentence is added as a kind of explanation by the way, the Parenthesis is called *Epitrechon* or "Running along." For example:—

"Now the sojourning of the children of Israel (who dwelt in Egypt) was four hundred and thirty years" (Exod. xii. 40).

The passage does not state that Israel sojourned in Egypt 430 years, although there are some who construct their chronology on this assumption.

When a Parenthesis is a statement complete in itself, and makes good sense when read separately, it is called *Parembolē* or "Insertion." An important example is found in Eph. iii. 2—13:—

A | Eph. iii. 1. For this cause.

B | Eph. iii. 2—13, | *Parembolē*, inserted to justify the claim of the apostle to be the prisoner of Christ for the Gentiles. It is complete in itself, and is most vital to the teaching of Ephesians.

A | Eph. iii. 14. For this cause. Resumption of argument commenced in verse 1.

The figures that come under the last heading, REASONING are not employed much in Scripture. They belong rather more to the realm of Philosophy.

The figure *Apophasis*, or "Insinuation," is beautifully used by the apostle in his letter to Philemon:—

"I Paul have written it with mine own hand, I will repay: (albeit I do not say to thee how thou owest unto me even thine own self besides)" (Phile. 19).

It can, of course, be used in very unlovely ways and settings.

This concludes our survey of the Figures of Speech that involve Omission and Addition. By far the most important are yet to come, namely, those involving change, such as Simile, Metaphor, Metonymy, and the like. These we hope to deal with in due course, and to give more attention to detail than we have felt necessary with those already considered.



What manner of persons ought ye to be.

No. 18.

Symbols of Service.

Overseers.



It is remarkable that the controversy between Episcopalians and Presbyterians that was waged with so much bitterness years ago, should have been associated with two names which have fundamentally the same meaning. The Anglo-Saxon language tends to smoothness of speech. Thus the Scotch "kirk" becomes the English "church"; and the Greek word *episkopos* becomes the English "bishop." The word "presbyter" that gives us the other term, means an "elder"; and by comparing the passages where *episkopos* and *presbuteros* occur in the N.T. we discover that these two words are two titles of the same office. The literal meaning of the word *episkopos* is an "overseer," and the word is so translated in Acts xx. 28:—

"Take heed, therefore, unto yourselves, and unto the flock over which the Holy Ghost hath made you *overseers*, to feed the church of the God, which He hath purchased with His own blood" (Acts xx. 28).

The same "overseers" or "bishops" are called "elders" or "presbyters" in Acts xx. 17, showing that the titles are

interchangeable. The word is translated in its four other occurrences by the word "bishop"; and in one of these references the title is applied to Christ Himself :—

"For ye were as sheep going astray ; but are now returned unto the Shepherd and *Bishop* of your souls" (1 Pet. ii. 25).

The first and last occurrences of the word link it with the office of a Shepherd. The apostle has this connection in mind when he writes :—

"Feed the flock of God which is among you, taking the oversight (*episkopeō*) thereof" (1 Pet. v. 2).

That the apostles were "bishops" is evident from Peter's words at the time of the appointment of Matthias. Speaking of the fall of Judas he says, quoting from the Psalms: "His bishoprick (*episkopē*) let another take" (Acts i. 20). The word *episkopos* is of frequent occurrence in the LXX. and was apparently taken from this version by the inspired apostles. We find, in this Version, that there were "overseers" of the army (Num. xxxi. 14); "overseers" of workmen (2 Chron. xxxiv. 12); and "overseers" of the house of the Lord (2 Kings xi. 18).

The title *Episkopos* is used to translate the name of God "*El*," in Job xx. 29; in one English translation the last word of the verse is rendered "The all-seeing God" or, as we say, "Providence."

Eleazar, the son of Aaron, is called an "overseer" in connection with the tabernacle and its furniture (Num. iv. 16).

We will not go into the specific qualifications mentioned by the apostle Paul in 1 Tim. iii. 1—7, as they pertain to "the office of a bishop" rather than to "oversight" in its wider meaning, which is the aspect with which we are concerned here.

The office of an overseer is a position of no small responsibility. It includes the thought of being responsible for soldiers, for workmen, and for the House of God, as well as the care of a shepherd for his flock. And when we discover that the title has been dignified by being applied to God Himself, we realize that to be made an overseer in any department of the work of the Lord is an honour indeed. As the apostle himself writes :—

"If a man desire the office of a bishop, he desireth a good work" (1 Tim. iii. 1).



Wisdom, Human and Divine.

Being a comparison of the groping after truth by the ancient philosophers with the truth as it is revealed in Scripture, in order that the believer may the better appreciate the Word of God.

No. 2.

**The work of the law written on the heart (Rom. ii. 15)
as exhibited in the writings of two philosophers.**

In our opening article, we sought to show that the Scriptures recognise that the ancient world had some knowledge of God, but that to a large extent this knowledge was abandoned. Nevertheless, the providence of God over all His works was so arranged that men should seek the Lord, if haply they might feel after Him and find Him—"though He be not far from every one of us." It is not that God has removed Himself from man, but that man, by sin, cannot see or understand. Man needs a Mediator, he needs a Saviour; and the immense difference between all philosophy and the revelation of God finds expression in the Person and Work of Christ. Where the philosopher "felt after" but found not, the believer can say, "Our hands have handled." The One Who has revealed the Father to us has also removed our sin. Philosophy knows neither an atonement nor a redeemer, and must inevitably fail.

Before we go further, let us allow some of these ancient philosophers to speak for themselves, so that we may see just how far they penetrated, and just where they stopped. Let us go back to ancient Egypt, famed for its wisdom. We are told that Solomon's wisdom was such that it excelled "all the wisdom of Egypt" (1 Kings iv. 30), a comparison that prevents us from unceremoniously setting aside the wisdom of Egypt as superstition or ignorance. When Stephen speaks of Moses, he says that he was "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts vii. 22). Moses certainly had much more to learn, and a great deal to unlearn, before he became the meekest man in all the earth and a fit instrument for the Lord to use, but the reference here to the wisdom of Egypt is sufficient to prevent our dismissing it scornfully.

Scattered through the writings of ancient Egypt are a number of "loan words" of Semitic origin, indicating close

contact with Hebrew-speaking people and their ideas. For example, the words "a skilful scribe" are *sopher yode*; "mountain" is *har*; "quick" or "apt" is *maher*; "pure gold" is *kethem*, etc. In the British Museum there is a papyrus, numbered 10474, which dates from about the XVIIIth. dynasty, or the close of Israel's sojourn in Egypt. This papyrus contains the teaching of Amen-Em-Ope; and in a land that was so overrun with idols it is surely worthy of note that Amen-Em-Ope speaks of "God." In case some reader may think this mere sentiment on our part, we would remind him that such an eminently godly Hebrew as Joseph found no reason against a marriage with the daughter of a priest of On (Gen. xli. 50). We do not intend giving many quotations from this papyrus, but the following are so much in line with passages in the Scriptures as to make us wonder how much these early Egyptians knew of the truth. Take as an example the following parallels with passages in the epistle of James:—

"The tongue of man is the rudder of a ship,
But the Universal Lord is the pilot,"

"Be not influenced with fine clothes,
And refuse not him that is in rags,"

"Of a truth thou knowest not the thoughts of God.
Thou canst not realise (?) the morrow" (*Amen-Em-Ope*).

"Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth" (Jas. iii. 4).

"If there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment: and ye have respect to him that weareth the gay clothing, and say to him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye then not partial . . . ?" (Jas. ii. 2—4).

"Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow" (Jas. iv. 13, 14).

We will give three more examples from the same papyrus, in this case parallel with passages in the Book of Proverbs:—

"Charcoal to embers, and wood to fire,
And a contentious man to inflame strife."

"Better is bread with a happy heart
Than wealth with trouble."

"Say not, I have no sin,
And be not at pains to (conceal) it.
Move not the scales, and falsify not the weights,
And diminish not the parts of the corn measure" (*Amen-Em-Ope*).

"As coals are to burning coals, and wood to fire;
So is a contentious man to kindle strife" (Prov. xxvi. 21),

"Better is a little with the fear of the Lord
Than great treasure and trouble therewith" (Prov. xv. 16),

"Who can say, I have made my heart clean,
I am pure from my sin?
Divers weights and divers measures,
Both of them are alike abomination to the Lord" (Prov. xx. 9, 10).

As we have already remarked, the central doctrine of our faith, the finished work of the Son of God, is entirely absent from the teaching of unenlightened man; but the moral teaching of this ancient Egyptian is, nevertheless, in some respects comparable with the teaching of Solomon or of James.

Coming to the times of the apostle Paul, we have the writings of a slave named Epictetus. The following extracts from his discourses will help us to perceive how far he had traversed the road of "feeling after, if haply he might find."

"Freedom and slavery are but names, respectively, of virtue and of vice: and both of them depend upon the will. But neither of them has anything to do with those things in which the will has no share. For no one is a slave where the will is free."

"Fortune is an evil bond of the body, vice of the soul; for he is a slave whose body is free, but whose soul is bound, and, on the contrary, he is free whose body is bound, but whose soul is free" (*Epictetus*).

The reader will immediately think of Paul's words to the Corinthians and to the Romans:—

"He that is called in the Lord, being a slave, is the Lord's freeman" (1 Cor. vii. 22).

"When ye were the slaves of sin, ye were free from righteousness . . . But now being made free from sin, and become slaves to God . . ."
(Rom. vi. 20, 22).

Epictetus was asked, "Who among men is rich?" to which he replied: "He who suffices for himself." The same truth is expressed in the Book of Proverbs: "A good man shall be satisfied from himself" (Prov. xiv. 14).

Again, when he was asked, "Who is free?" he replied, "The man who masters his own self." This is much the same truth as Solomon expresses in Prov. xvi. 32:—

"He that is slow to anger is better than the mighty; And he that ruleth his spirit than he that taketh a city."

Epictetus could not have given an answer to the deepest needs of the heart of man, for the liberating truth of redemption forms no part of human philosophy; but the parallel with O.T. morality is very evident.

There is also a remarkable parallel between the advice of Paul to the Corinthians concerning marriage, and that of Epictetus :—

"Since the condition of things is such as it now is, as though we were on the eve of battle, ought not the Cynic to be entirely *without distraction* for the service of God?" (*Epictetus*).

"I suppose, therefore, that this is good for the present distress . . . that ye may attend upon the Lord *without distraction*" (1 Cor. vii. 28, 35).

The same Greek words are used by both writers in the phrase, "*without distraction*."

When Epictetus was asked how a man could grieve his enemy, he replied: "By preparing to act in the noblest way." So the apostle, in Romans, writes :—

"If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head" (Rom. xii. 20).

The following argument used by Epictetus is an interesting parallel with Paul's use of the "*Jew inwardly*" in Rom. ii. :—

"When we see a trimmer, we are in the habit of saying, This is no Jew; he is only acting the part of one; but when a man takes up the entire condition of a proselyte, thoroughly imbued with Jewish doctrines, then he is in reality as is called a Jew. So, we philosophers too, dipped in a false dye, are Jews in name, but in reality are something else . . . we call ourselves philosophers when we cannot even play the part of men" (*Epictetus*).

"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: and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God" (Rom. ii. 28, 29).

In his description of a true Cynic, Epictetus makes a remark that reminds us somewhat of Paul's words in Phil. iii. and other places :—

"Nor must he marry; marriage is right and honourable in other men, but its entanglements, its expenses, its distractions, would render impossible a life devoted to the service of heaven. Nor will he mingle in the affairs of any commonwealth: his commonwealth is not Athens or Corinth, but mankind."

We will not pursue these parallels further. If we have removed any existing prejudice, if we have excited the smallest sympathy with these men in their feeling after God, we have accomplished our end. We have no intention of setting up philosophy as a parallel with the faith. It is not and could not be. It lacks the essential ingredients of life and love

found only in the Person and work of the Redeemer. If, however, we feel the smallest shame at our own low standards, as we think of this crippled slave in the Court of Nero, standing so solidly against its wealth and sin, our study will not have been in vain. And as we consider our own privileges, surely we shall turn in thankfulness to Him Who has not left us in our natural darkness, but has been made unto us "wisdom, and righteousness and sanctification and redemption" (I Cor. i. 30).

Paul and his Companions.

No. 2.

Fellow-prisoners.

In the opening article of this series we considered four titles given by the apostle Paul to his companions in labour, which, by their composition with *sun*, "together with," emphasize the idea of fellowship. These four titles are *sunkoinonos*, partaker, companion, one who has fellowship; *susugos*, yokefellow; *sunathleō*, fellow-striver; and *sunergos*, fellow-worker. There is one other title similarly composed, and in order to make our study complete we must give it like consideration.

Sunaichmalotos, "fellow-prisoner" (Rom. xvi. 7; Col. iv. 10; Phil. 23).—The word *aichmē*, meaning "a spear," is from *akme*, "a point," and is found in our language in the word "acme." When Paul refers to himself as "the prisoner" of Jesus Christ, or of the Lord, in Eph. iii. 1; iv. 1; 2 Tim. i. 8 and Phil. 1 and 9, he uses *desmios*, a word that emphasizes the "bonds" that went to make up his imprisonment. To this aspect of his imprisonment he refers several times in his epistles, speaking of his "bonds" four times over in Phil. i. and, with a touch of pathos, he refers to them in Col. iv. 18, saying "remember my bonds." Again, in 2 Tim. ii. 9 and Phil. 10 and 13 mention of his bonds is made.

It is this word which we associate with Paul's "prison ministry." He had however suffered imprisonment many times before the occasion chronicled in Acts xxviii. We read

of his imprisonment in Acts xvi. 23, xxii. 29, and xxiv. 27, while in 2 Cor. xi. 23, when comparing his experiences with that of other apostles, he wrote: "in prisons more frequent." We do not know how many times Paul suffered this indignity, but both before and after Acts xxviii. certain faithful souls shared imprisonment with him. The first to be mentioned are found in Rom. xvi. 7:—

"Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who were also in Christ before me."

It is difficult to decide whether by the word "kinsmen" the apostle intends us to understand that Andronicus and Junia were simply Israelites (Rom. ix. 3), or that they stood in the nearer place of relatives, as may be indicated by the use of the same word in verses 11 and 21. In Mark vi. 4 and in Acts x. 24 the meaning is, undoubtedly, "relatives," and we are inclined to believe that the apostle means us to understand that these "fellow-prisoners" were relatives, and he tells us that they had been Christians longer than he. When merely the national relationship of Israelite is intended, and not kinsmen, the apostle uses the expression, "of the circumcision" (Col. iv. 11). It is an encouraging thought that apparently some of Paul's kinsfolk were amongst the earliest believers on the Lord, and had probably prayed for Saul at the very time he made havoc of the church. What joy would be theirs, even in prison, to go over the wonderful ways of God, and how their tears would be "lusted by His love" as they reviewed the grace of the Lord.

Aristarchus, the next to be mentioned, is introduced into the pages of Scripture at a perilous moment. Evidently there had been a rush to the Jewish quarters at Ephesus, in the hope of seizing Paul and dragging him into the theatre. In this the Jews were unsuccessful, but Gaius and Aristarchus, men of Macedonia, were "rushed with one accord into the theatre." On hearing this Paul "would have entered" the theatre, but the disciples "and certain of the chief of Asia" desired him not to do so (Acts xix. 29—31).

The second reference to Aristarchus is in Acts xx. 3, 4, where we find the Jews laying in wait for Paul, and a noble band of faithful believers, including Aristarchus, accompany him on his perilous journey. In Acts xxvii. 2 we again find Aristarchus with the apostle, this time on board the ship which was taking Paul as a prisoner to Rome. Evidently he went through the storm and the wreck with the apostle, and

stood by during his Roman imprisonment, for in Col. iv. 10, as Paul's fellow-prisoner, he joins in sending salutations to the saints at Colosse.

What a record of faithful devotedness these few verses supply! When writing the epistle to Philemon Epaphras becomes the "fellow-prisoner" while Aristarchus is now called by Paul his "fellow-labourer" (Phile. 23, 24).

While there are indications that Paul was at times treated with some discrimination, being permitted to dwell in his own hired house, the fact remains that bonds are bonds, and to a man of the sensitiveness of Paul—a man who championed liberty with fiery zeal—bonds and bars of any sort would perhaps have become well-nigh intolerable, had it not been for the grace of God.

We sometimes forget that the grace of God through which we receive help in time of need will usually reach us through some human channel, and Andronicus and Junia, Aristarchus and Epaphras, as "fellow-prisoners" with the apostle, must be regarded in that light.

Paul himself is now for ever beyond the power of man. He awaits "the liberty of the glory of the sons of God," but his message remains, and his appeal to Timothy is of the same urgency to-day as when he wrote it:—

"Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the gospel according to the power of God" (2 Tim. i. 8).

Some of our readers may know a loneliness and an isolation as deep and as cruel as any prison experience. Certainly those intimately associated with the publication of this magazine know what the shut door of ostracism means. In a sense, all who believe the truth of the mystery become "fellow-prisoners" with the great apostle, and we trust that the contemplation of this phase of companionship, which is open to us all, will tend to sweeten the bitterness of the way, and cheer the lonely pilgrim thereon:—

"Ye became companions . . . ye had compassion on me in my bonds . . . ye have in heaven a better and an enduring substance" (Heb. x. 33, 34).



This is the record.

No. 1.

Introductory.

Many years ago we had the privilege of addressing a Sunday School. Several years elapsed and we had the opportunity again. During the opening exercises of the School, we were struck by one unusual item. The Superintendent said, "Let us rise and give the record." The School stood to attention, and then together said:—

"This is the record, that God hath given to us eternal life: and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v. 11, 12).

The Superintendent turned and said, "We have given that record in this school ever since you were with us on the last occasion several years ago." The occasion and details of that earlier visit were only dimly remembered, but we could just recollect choosing out verse 12 for the younger members of the School as a verse containing a tremendous truth in words of not more than four letters, and drawing the attention of the older scholars to the variety of renderings of the word translated "record."

Perhaps it will be of service to readers other than Sunday School scholars to get a clear grasp of this important word. The words in 1 John v. that are variously translated "bear witness" (i. 2; v. 6, 8), "testify" (iv. 14; v. 9), "give record" (v. 10) are renderings of the Greek word *martureō*; the words "witness" (v. 9, 10) and "record" (v. 11) are translations of the word *marturia*. Both words are derived from *martur*, which gives us the English word "*martyr*." It means a witness who is willing, if necessary, to seal his testimony with his blood. The study of its etymology is involved, and considerable difference of opinion prevails among experts. We do not, therefore, feel justified in taking up valuable space over that which after all may not be of use.

There is one reference in the A.V that must be rejected. In 1 John v. 7, 8 the words, "in heaven . . . in earth" must be omitted, and the passage read as in the R.V. No ancient Greek manuscript contains the passage, and it has crept into the text from the Latin Vulgate. We have therefore in 1 John

six occurrences of *martureō*, the verb, and six occurrences of *marturia*, the noun. It is suggestive that the number twelve is emphasised in the opening of the Acts in connection with making up the number of witnesses.

Let us see these twelve passages together and consider their bearing upon the truth:—

Martureō, "to witness."

"For the life was manifested, and we have seen, and *bear witness*, and show unto you that eternal life, which was with the Father, and was manifested unto us" (1 John i. 2).

"We have seen and *do testify* that the Father sent the Son to be the Saviour of the world" (1 John iv. 14).

"This is He that came through water and blood, Jesus the Christ; not in water only, but in water and blood. And it is the Spirit that *beareth witness*, because the Spirit is truth" (1 John v. 6).

"For there are three who *bear witness*, the Spirit, and the water, and the blood; and the three agree in one" (1 John v. 8, R.V.).

"This is the witness of God which He *hath testified* of His Son" (1 John v. 9).

"He that believeth not God hath made Him a liar; because he believeth not the record that God *gave* of His Son" (1 John v. 10).

These six references fall into correspondence, stressing three phases of this testimony:—

A | i. 2. The Witness of the apostles who saw.

B | iv. 14. The Witness of the Father Who sent the Son.

C | v. 6. This Witness is true.

A | v. 8. The Witness of the three, the Spirit, the water and the blood.

B | v. 9. The Witness of God concerning His Son.

C | v. 10. The Witness rejected makes God a liar.

We must return to these references to consider more carefully what their testimony is, but for the moment our quest is a complete survey of the occurrences. We therefore give the six references to *marturia*:—

Marturia, "witness."

"If we receive *the witness* of men, *the witness* of God is greater: for this is *the witness* of God which He hath testified of His Son" (1 John v. 9).

"He that believeth on the Son of God hath *the witness* in himself; he that believeth not God hath made Him a liar; because he believeth not *the record* that God testified of His Son" (1 John v. 10).

"And this is *the record*, that God hath given us eternal life, and this life is in His Son" (1 John v. 11).

These occurrences group themselves in a similar way to the occurrences of *martureō*:—

A | v. 9. The Witness of men. *Receive*.

B | v. 9. The Witness of God.
The Witness of God.

A | v. 10. The Witness in himself. *Believe*.

B | v. 10, 11. The Record of God.
The Record of God.

If we should say no more, the very presentation of these passages impresses the mind with the singleness and the solemnity of this witness. The singleness is most evident. The record of man and of God, of Spirit, water and blood is "concerning His Son." The solemnity is equally evident. The issues are nothing less than life or death; of believing God to be true or of making Him a liar; of possessing the conviction of the truth in our hearts, or of being lost in the darkness of a guilty world.

Sidelights on the Scriptures.

No. 11.

The Code of Khammurabi.

(Reprinted from Volume VI.).

Near to the entrance to the fourth Egyptian Room stands a tall black stone pillar engraved with cuneiform letters. This is the famous code of laws inscribed by order of Khammurabi. The stone is of great antiquity, possibly the oldest monument in this Assyrian Room, for it dates back to the days of Abraham. Some of us may remember the words of Wellhausen concerning Abraham, viz:—

"We may not regard him as a historical person; he might with more likelihood be regarded as a *free creation of unconscious art*"!

Since these words of so-called criticism were penned, God has brought to light many wonderful witnesses to the historical

accuracy of the Bible. Chedorlaömer becomes a living person, the dominance of Elam, as given in Gen. xiv., but denied by critics, proves to be an established fact; Arioch, King of Ellasar, is found in the inscription as Eri Aku, King of Larsa. Tidal (Tid-gal in the Hebrew, and Tud-Khula, or Tud-Ghula, in the inscriptions) has also been found. Amraphel has been identified with the name Ammurabi-ilu, "Khammurabi the god," the Amraphel of Gen. xiv. being the Khammurabi of the stone pillar we are now considering.

We are not endeavouring to prove anything directly connected with Abraham, but the link with Amraphel is noteworthy, as also the clear light of the Scripture on these ancient times. In Gen. x. 25 we are told that "unto Eber were born two sons; the name of one was Peleg.....his brother's name was Joktan," and from Joktan came the various tribes of Arabia. Peleg's descendants remained nearer their ancestral home, and when Abram was born are found in the Babylonian city Ur. Documents written in the days of Abraham, and in the land in which he lived, have brought to light *his very name!* In the Assyrian Eponym Canon we find the name *Abu-ramu*, or Abram, a name of one of the inhabitants of Abraham's land in Abraham's day. The ancient records of Arabia, moreover, make it plain that Khammurabi was from that same region, and that his language is closely allied with the Hebrew. Professor Sayce says that Khammurabi, like the rest of his dynasty, is not Babylonian, but South Arabian. The words of which they are compounded, and the divine names which they contain, do not belong to the Babylonian and Assyrian language, and there is a cuneiform tablet in which they are given *with their Assyrian translation*. We may be able to deal more fully with this line of things when considering various passages of Scripture in the light of Archæology. We pass on to consider the Code of Khammurabi itself.

The existence of this stone, with its codified laws eight hundred years before Moses, disposes of the fiction which we sometimes still hear that it was not possible in the time of Moses for a stone to be engraved with laws as is definitely set forth in Exodus.

"These laws of Khammurabi governed the peoples from the Persian Gulf to the Caspian Sea, and from Persia to the Mediterranean, and were in force throughout Canaan." (*Companion Bible*, Appendix No. 15).

This same Appendix tabulates nine of the laws of Khammurabi operating in Genesis. We give a condensed summary

for the sake of any who may not possess a copy of this invaluable work.

1. The law of Adoption. Gen. xv. Code 191.
2. The giving of Hagar to Abraham. Gen. xvi. Code 146.
3. Commercial enactments. Gen. xxiii. Code 7.
4. Taking of life for stealing. Gen. xxxi. 32. Code 6.
5. Taking of life by burning. Gen. xxviii. 24. Code 110.
6. Death for theft from palace. Gen. xlv. 9. Code 6.
7. Special portion to favourite son. Gen. xlviii. 22. Code 165.
8. Reuben's punishment. Gen. xlix. 4. Code 158.
9. Inability of Abram to sell Hagar. Gen. xvi. 6. Code 119.

The laws of Khammurabi include other interesting items. If a surgeon kills a patient he must lose both his hands. If a house falls and kills anyone, the jerry-builder must be put to death. If a wife be not economical, but is a goer-about, she must be thrown in the river! Some of the penalties it will be seen are rather drastic. Where stealing is punished under the law of Moses by having to restore double, Khammurabi's Code condemns the thief to death. Some of the laws savour of the acceptance of man's person. For injuring a slave the law of God gave the slave his freedom, but Khammurabi's Code compensated the master. A rich or a poor man being injured, the law of Moses penalizes the offence by inflicting identical injury. Khammurabi's Code differentiates between rich and poor. The rich man's injury is punished as under the law of Moses, but the poor man's is expiated by paying a fine of one *mina* of silver.

We do not expect to find "statutes and judgments so righteous as all this law" that was given to Israel (Deut. iv. 8) in the Code of Khammurabi. The fact of a code of laws at all, their witness to a high state of civilization, their reflection in the very customs recorded in Genesis make this monument of great value. As we get nearer to the beginning, so we find traces of a knowledge of God becoming more distinct. Romans i. distinctly declares that the nations had a knowledge of God, but perverted it and were given up by God. Many of the problems that have arisen in connection with some of the laws of Moses would be easily solved did we know more of the times and customs prevailing. For example. To us, from the light of subsequent revelation, "an eye for an eye, and a tooth for a tooth" seems very lacking in mercy, and yet when we remember that the custom of blood feud meant that for an eye, a life, or possibly many lives would be sacrificed,

the strict equity of the Mosaic law becomes tinged also with mercy and grace. The Bible student we feel sure cannot look upon this venerable witness of Abraham's day without a very real interest.

Eternal life.

(Reprinted from Volume VI.).

Among the doctrines which come before the student of Scripture in his search into its teaching regarding human destiny, is that of eternal or everlasting life. In order to avoid the traditional interpretation, and also to keep out of sight any ideas of our own, we shall transliterate the word translated "eternal," and call it *aionion* throughout this enquiry. Our present quest is to discover as far as possible all that Scripture says regarding *aionion* life, to whom it is given, upon what basis, whether it is exclusively proffered to faith, or to works, or to both; whether it is a present possession, or a future one; whether it has to do with the final or a transitional state, and anything further that may be learned by a careful and prayerful study.

The first occurrence of the words *aionion life* is in Matt. xix. 16, "Good Master, what good thing shall I do that I may have *aionion* life." It will be observed that "doing good" is directly associated with "having *aionion* life." The Lord, it is true, corrects the error contained in the loose usage of the word "good," but does not correct the idea that good works, or keeping the commandments, were necessary for the attainment of this life, for He said;—

"If thou wilt enter into the life (the article seems to indicate the life under consideration, namely, *aionion* life, KEEP THE COMMANDMENTS."

Reading further, we find the Lord speaking of "being perfect," and of telling the young man to go and sell all that he had and give to the poor, to follow the Lord, and that he would have "treasure in heaven." We know how the young man failed. Although he had "kept from his youth up" all the commandments, yet he did not reach the standard necessary for "*aionion* life," or "for treasure in heaven." One can-

not help comparing these two expressions together, and asking whether they both refer to the same thing. In verses 27—29 Peter asks a question arising out of the failure of the young man, and is answered, and there again a twofold description is given of the result of "forsaking all and following." To the disciples the Lord held out the prospect of sitting upon twelve thrones in the regeneration, and supplements that by a promise to "every one that hath forsaken.....," that they "shall receive an hundred-fold, and shall inherit *aionion* life." Here, in place of "treasure in heaven," is found "sitting on thrones" and "receiving a hundred-fold." We must also bear in mind that the Lord did not say that a rich man could not enter into the kingdom of heaven, but that he would only enter with great difficulty.

It will be observed that the Lord uses the word "inherit" with *aionion* life. He never misused words, and it will be our wisdom to keep this idea of an *inheritance* before us as we continue our study. Mark and Luke record the incident of the rich young man, and in their Gospels the word "inherit" is used by the young man himself. Readers must not think this to be a discrepancy. The young man in all probability spoke Aramaic, and the Holy Spirit has given us in the translation two Greek words, "to have" and "to inherit," to help us to understand the meaning of the term. Mark's record clarifies our conception somewhat as may be seen by the following slight variation from Matthew's record, Mark x. 17—31, "What shall I do that I *may inherit aionion life*?"

We have heard it said that the young man was very wrong to have boasted that he had "kept all these things from his youth up," yet Mark tells us that when the young man had made this statement, "Jesus beholding him, loved him, and said, *One thing thou lackest, etc.*"

Yet one other item is explained by Mark and Luke. Matt. xix. 29 leaves us with no settled knowledge as to when the "hundred-fold" should be received. The record in Mark is very explicit, "he shall receive a hundred-fold *now* in this time.....and in the coming age life *aionion*." So also in Luke xviii. 30. Luke records two occasions when the Lord was definitely asked the way to obtain *aionion* life. In chapter xviii. we read of the rich young ruler as in Matthew and in Mark, and in Luke x. 25—28 a certain lawyer asks the question tempting Him, but to him also it was shown that inheriting *aionion* life is linked with doing the commandments,

Many have felt how diametrically opposed to the way of justification and life these passages are to the doctrine revealed through Paul, and, failing to discern the things that differ, they have attempted to make the Lord teach the rich young ruler that *aionion* life was to be attained only by faith and not by works. In no other branch of study would such biased reading be tolerated. Nothing is clearer than that *aionion* life was connected with doing, keeping, forsaking and following. Matthew, writing with the kingdom of the heavens before him, uses *aionion* life with special reference to that period. The Lord himself links it with the kingdom and the regeneration, and the time when He shall sit upon the throne of His glory.

Once again, and only once, He refers to that throne, and it is there we find the next and last reference in Matthew to *aionion* life. Matt. xxv. 31, 32, "He shall sit upon (the) throne of His glory, and before Him shall be gathered all the nations." The nations are divided into two sections, the one section hear the words, "Come ye blessed of My Father, *inherit* the kingdom prepared for you since the overthrow of the world.....the righteous into life *aionion*." Here it will be seen that these nations "inherit a kingdom," are "righteous," and enter into "*aionion* life." What is the basis of the entry? We unhesitatingly say, with the scripture before us, Works! This is the Lord's own explanation. "For I was an hungered.....thirsty.....Then shall the *righteous* answer Him saying, Lord, when saw we Thee an hungered.....thirsty, etc?" They had done it unto His brethren, and were not conscious that it was received by the Lord as being rendered unto Himself. This therefore rules out the idea often read into the passage that it was an act of faith; faith does not enter into the passage. The rest of the nations are addressed as "Ye cursed," and while the righteous inherit the prepared kingdom, they enter the prepared fire, "*aionion* fire prepared for the devil and his angels." "These shall go away into *aionion* punishment." The basis for this punishment is the exact negation of the kind deeds shown by the righteous. This is the Lord's own explanation. "For I was an hungered.....thirsty.....Then shall they also answer Him, saying, Lord, when saw we Thee an hungered.....thirsty, etc." The way in which the Lord deals with these two classes shows how exactly He will keep to the law, "Thou shalt love thy neighbour as thyself:" Failure to observe this cost these nations the kingdom and *aionion* life. Instead, they received *aionion* punishment in *aionion* fire.

The relation which is observed between the subject of *aionion* life and the set of parables under consideration in other articles is important. The parable which precedes the first reference to *aionion* life in Matthew is the parable of the wicked unforgiving servant. He is delivered to the tormentors (same root as the word used so often in the Revelation), till he should pay all that was due. This is parallel with the passage in Matthew v. 26, "Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." The parable which immediately follows Matt. xix., and which commences with the word "For," is the parable of the house-holder and vineyard, where the penny a day seems to be in the parable what the *aionion* life is in the plain statement of xix. 29,

The parable that immediately precedes the last reference to *aionion* life in Matthew is the parable of the faithful and unprofitable servants. The faithful enters into the joy of his Lord; the unprofitable servant is cast into outer darkness, where there is weeping and gnashing of teeth. All these parables have service or manner of life before them, with their consequent rewards and punishments. It is so with regard to the way in which *aionion* life, punishment, and fire are used in Matthew.

There are many who do not hesitate to affirm that the *aionion* fire of Matt. xxv. is the second death of Rev. xx. 14. Colour is given to this interpretation by the fact that in Rev. xx. 10 we read that:—

"The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet (are), and they shall be tormented day and night unto the ages of the ages."

Let us not be too hasty in our conclusions. In the one case the fire is for *torment day and night* unto the ages of the ages. In the other case it is definitely called the *second death*. Death and Hades are cast into the second death, and nothing is said about Satan. So far as we have any knowledge, the Devil has never yet died, and if he be cast into the lake of fire of Rev. xx. 14, it would be the first death, not the second, for him.

The special emphasis upon "the overcomer" in the Revelation has already been pointed out in the articles dealing with that book. It should be kept in mind when considering the meaning of the passages relating to punishment. Note the alternatives in the addresses to the seven churches in

chapters ii. and iii. So far as we can understand the term, *aionion* life may be for a limited period, and may end. Life in Christ is another matter, and must on no account be confused with it.

Matt. vii. 14 and xviii. 8, 9 are the only other references to "life" found in Matthew. We there learn of the "strait gate and narrow way that lead to life," with its alternative "destruction"; and in xviii. 8, 9 we read that it is better to enter into life halt, or maimed, rather than having two hands or two feet to be cast into the *aionion* fire. This *aionion* fire is further interpreted for us by the fact that the next verse says, "rather than having two eyes to be cast into the *Gehenna* of fire." The danger of the *Gehenna* of fire is first mentioned in Matt. v. 22; a parallel passage with xviii. 9 is found in Matt. v. 29, 30. The destruction of soul and body is referred to *Gehenna* in x. 28 (this should be considered over against the losing of the soul in Matt. xvi. 25, mistranslated "life"). The proselytes of the Pharisees and Scribes are spoken of as children of *Gehenna*, and the Pharisees and Scribes are asked, "How can ye escape the judgment of *Gehenna*?" (Matt. xxiii. 33). *Gehenna* occurs only in Matthew, Mark, Luke and James. It is exclusively used in connection with the kingdom, and never comes into sight in the Church Epistles; it is the divine explanation of the *aionion* fire as used by Matthew.

Enough has been shown that *aionion* life and *aionion* punishment as found in Matthew have an entirely different aspect from that evangelical offer of life connected solely with faith in the sacrifice of the Lord Jesus. Neither faith nor the atonement are ever in view in the passages we have been studying,

Answers to Correspondents.

(Reprinted from Volume VI.).

No. 16. Unsigned,—“Who is the Porter in John x. 3?”

It is impossible to answer with certainty. It is part of a "proverb" (verse 6) translated there "parable." In the

explanation that follows (verses 7—18) the interest centres around the Shepherd as the door of the sheep, and the one who gives His life for the sheep. The only passage in these verses that has the remotest reference to the Porter is verse 15: "As the Father knoweth Me." Subsequently in verses 24—42 the question concerning whether the Saviour was "the Christ" or not is revived. His answer is a reference to the works which He did in His Father's name. This is followed by the words, "My sheep hear My voice, and I know them, and they follow Me." Here we are taken back to the opening verses of John x.; and it will be seen that where, in the "proverb," Christ speaks of the "Porter," in the two explanations He speaks of the witness of the Father.






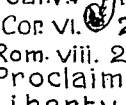
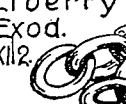
There is a special reference here also to the witness of John the Baptist. He declared that the reason why he came baptising was "that He (Christ) should be made manifest to Israel," and John it was who opened the door to the Good Shepherd in the first instance, which, combined with the voice from heaven (Matt. iii.) proved to all who had ears to hear that here, in the Person of the Saviour, was the true Shepherd. This seems to be the meaning of the "Porter" in John x. 3.

Notes and jottings from an old Bible.

No. 9.

Zechariah iii. 1—7.

CHOSEN	Zech. iii. 2	A brand plucked out of the fire.
CLEANSED	Zech. iii. 4	Take away the filthy garments.
CLOTHED	Zech. iii. 4	Clothe with change of raiment.
CROWNED	Zech. iii. 5	Set a fair mitre upon his head.
CHARGED	Zech. iii. 7	The first "if." The place of responsibility and reward.

BEREAN CHARTS		The Jubilee		NUMBER TEN.	
i	Creation	7 Days	Exod.xx.8-11.	} The Jubilee Fore-shadowed.	
ii	Pentecost	7 Weeks	Lev.xxiii.15.		
iii	Festal Year	7 Months	Lev.xxiii.24.		
iv	Sabbatic Year	7 Years	Lev.xxv.2-5.		
v	Jubilee	7x7 Years	Lev.xxv.8-10.		
vi	Prophecy	70x7 Years	Dan. ix.24.		
vii	Ages	7000 Years	Rev.xx.4. ^{2.Pet} _{iii.8.}		
<p align="center">Lev. XXV. 8-19.</p> <p>Day of Atonement. Trumpets Proclaim liberty Fiftieth year Return to possessions & family. Last occurrence of Heb word Jubile Josh.vi.13. Jericho 7days 7priests 7times Josh.vi.3.4. Acceptable year & Day of vengeance Isai.xi.1.2. Luke iv.21. Matt. vi.12. Rev.xxi.4.</p>					
Prophecy		Church		Victory	
Dan. ix.		Eph. i. 7.		Joshua vi	
Israel's					
Jubilee		Atonement Liberty Forgiveness		Seven Times Round Jericho The Shout Josh.vi.5. 1Ths.iv.	
An End of Sin.		Eph. i. 14.		Seventh trumpet Victory 1Cor.xv. Rev.x.7. xi.15.	
490				Earth's Jubilee Rom.viii.21. Hallelujah Rev. xix.1-6.	
LOAM MI		Kinsman-Redeemer Book of Ruth		Gal.v.1 1Cor.vi.20 Rom.viii.2. Proclaim Liberty Exod. xxii.2.	
					
				Sinners	
					
				Jubilee	
					
				Gal.v.1 1Cor.vi.20 Rom.viii.2. Proclaim Liberty Exod. xxii.2.	
					
				CH.W. 35	

While it may be too bold a statement that the idea of the Jubilee underlies the whole of the revelation of Scripture, one can safely say that the whole purpose of the ages appears to be constructed along the lines of the Jubilee. The present creation with its six days' work and seventh day rest conforms to this idea, and the ever widening series of sevens which are such a feature in Israel's typical feasts and prophecies but confirm the close association of the age purpose and the type of the Jubilee.

The Jubilee and its glorious anti-type at the end of the ages cannot be separated from the *atonement*, and in all the types there is present the alternative to "the acceptable year of the Lord," namely, "the day of vengeance of our God."

Not only does the Jubilee foreshadow the great purpose of the ages, but we find it colouring prophecy, doctrine, and hope. The prophecy of Dan. ix. is most obviously built upon the idea of the Jubilee, but instead of the period being one of 7×7 years, it is the longer period of 70×7 years.

The word translated "forgiveness" in Eph. i. 7 is the same as is used in the O.T. for the proclamation of "liberty." The second reference to redemption in Eph. i. looks to the day when every man shall return to his own possessions. The use of the title "Kinsman Redeemer" and the securing of the lost inheritance in the book of Ruth should also be taken into account.

Throughout Israel's history we meet with the blowing of trumpets. The overthrow of Jericho is intimately associated with the seven-times-seven, with the blowing of trumpets, with the scarlet thread, and with the execution of vengeance. Trumpets are associated with the second coming of the Lord, with the assumption of the kingdom, and with the resurrection.

It may not be granted to us all to attain to an earthly Jubilee, but we rejoice to know that not one of the redeemed of the Lord shall fail of that great anti-typical Jubilee, when "the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Paul and his Companions.

No. 3.

Ananias ; the man who said " brother."

It is usual to speak of Barnabas as Paul's first companion, and if we limit the word companion to actual fellowship in service, perhaps Barnabas must be given first place. We are sure, however, that one name, associated with Paul's passing from blindness to sight, would be sure of a prominent place among Paul's companions ; the name of one by whom Paul was cheered in the midst of his bitter reflections and remorse when he was addressed by that unexpected, but lovely, word " brother." To the end of his days, Paul retained vivid remembrances of his conversion, speaking of it with much feeling as late as his first epistle to Timothy. We feel sure that Paul himself never forgot the first time he was addressed by a Christian as " brother," and how that greeting was enhanced by the circumstances. Consequently we commence the goodly fellowship of the companions of the apostle with the name of Ananias.

To-day it is usual to associate the name Ananias with the sin of lying. Indeed, in the writings of some the word has been used in this connection as a synonym, much as Herod's name is used by Shakespeare in the phrase, " It out-herods Herod." But the name was a common one in the days of the apostles, and it is comforting to remember that of the two others of the same name beside the man who lied against the Holy Spirit, which are mentioned in the narrative of the Acts, Ananias was the name of the man to whom it was first revealed that Saul of Tarsus was a chosen vessel unto the Lord. Ananias was also the name of the High Priest before whom Paul stood, as recounted in Acts xxiii. The name means " Jah is gracious," and would speak to the heart of the stricken Saul. The grace of the Lord became the keynote of his after life and ministry, and in every sense the association of this name with the commencement of Paul's life as a Christian was fitting.

We are not drawing upon our imagination when we stress the name of this disciple who ministered to the newly-converted persecutor, for the Lord said of Saul ;—

"He hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight" (Acts ix. 12).

Twenty-five years after, in spite of suffering beyond measure and labour beyond computation, the name and character of the man who first called him "brother" is remembered by Paul:—

"And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight" (Acts xxii. 12, 13).

It was no small or easy commission that Ananias received when he was told:—

"Arise and go into the street which is called Straight, and ask in the house of Judas for one called Saul of Tarsus; for behold he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight" (Acts ix. 11, 12).

Ananias knew only too well the character of the man to whom he was sent, and in his answer to the Lord declares how he had heard through many of the evil that Saul had done to the saints at Jerusalem, and that now even to far-away Damascus, armed not only with the persecuting zeal of a fanatic but with authority from the chief priests, had he come to bind all that called upon the name of the Lord. Ananias had heard "how much evil" this man had wrought. The Lord shows him "how great things" Saul must suffer for His sake. Ananias is in fear for those who call upon "the name" of the Lord, but the Lord reveals that this same persecutor shall bear His "name" before the Gentiles and Kings and the children of Israel, and that he shall suffer great things for that selfsame "name." Assured by these words, Ananias pursues his way along the street that is called Straight, and enters the home of Judas.

Scripture tells us that all that Ananias was commissioned to do was to put his hand upon the sightless eyes of Saul. But when, at last, Ananias stood in the presence of the stricken man, when, as he looked upon this trophy of grace, he recalled the Pharisee and the persecutor, when he realized the common bond that was now theirs, he was constrained not only to act, but to speak, and we believe Saul of Tarsus had never before heard so sweet a sound from human lips as the greeting, "Brother Saul." Here doctrine and practice met: he was still "Saul," but he was now "Brother." The proud persecutor had been received into the family of faith, not only by the Lord of glory, but by one of His humble children. The words and the attitude of Ananias are full. He followed this

endearing and lovely salutation with the words, "The Lord, even Jesus" (emphasizing the Lordship of the risen Christ, another feature prominently marking the teaching of the apostle), and finally, he interpreted the gift of physical sight as being symbolic of spiritual illumination: "Receive thy sight, and be filled with the Holy Ghost" (Acts ix. 17).

We have not yet mentioned the first title that Scripture gives to the apostle Paul. Without the Book, and without having Acts ix. before us, we believe that we should select many titles borne by the great apostle before the one given him in Acts ix. 15 came into our minds, viz., "He is a *chosen vessel* unto Me, to bear My name" Paul never forgot that he had been "chosen," a word allied with the word "elect," and, in Paul's estimation, a word redolent of grace beyond dreams. He never forgot that he was a "vessel," and in 2 Cor. iv. 6, 7, as though still thinking of that blinding light which he saw on the road to Damascus, he writes:—

"For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Then follows a list of sufferings, which shows that he had entered into that phase of his commission covered by the words, "how great things he must suffer for My name's sake."

There are but six references in the Scriptures to Ananias, five of them being in the record of Acts ix. and one in Acts xxii. when Paul is making his defence.

Ananias may not have lived to see the fulfilment of his vision, but he did see the miracle-working power of Christ's love. It was a great thing to be one of the Lord's "chosen": it was an honour to be a "chosen vessel": to bear the name of the Lord before Gentiles, Kings and Israel was a glory hitherto unknown by a son of man: to be entrusted with the fellowship of His sufferings was a trust indeed—each and all of these wondrous titles Ananias no doubt unfolded during that scene in the room in Damascus. But all was sanctified, and crowned and blessed beyond the power of human speech, by that grace-taught preface; "*Brother Saul.*"

The Acts of the Apostles.

No. 14.

A dispensational miracle (Acts iii. 1—iv. 22).

Perhaps it is not quite right to single out the healing of the lame man and call it a "dispensational miracle," for the miracles performed by the Lord and His apostles in almost every case foreshadow spiritual truths. The miracle of the death of Ananias and Sapphira, for instance, was a dispensational anticipation; and also the judgment of blindness that fell upon Elymas. Nevertheless, while all miracles are called "the powers of the age to come" (Heb. vi. 5), this initial miracle of the Acts in a special way follows on the day of Pentecost and illuminates its prophetic character.

We must first discover the general disposition of subject-matter, so that we may realise what are the salient features of the narrative, and not omit any step that is essential to the carrying forward of the theme.

Peter's miracle of healing (Acts iii. 1—iv. 22).

The miracle of restoration.

A | iii. 1—11. The miracle. Its performance.

B | a | iii. 12—16. Explanation. "The Name."

b | iii. 17—24. Prophetic application.

B | a | iii. 25—iv. 10. Explanation. "The Name."

b | iv. 11, 12. Prophetic application.

A | iv. 13—22. The miracle. Its acknowledgment.

While each of these members has its own structure, we will not set out the opening and closing sections in detail, as they are fairly obvious, and the explanatory teaching is developed in the central members. If we will but pay attention to the way in which this explanation has been written, a number of items will fall naturally into place, and we shall be able to concentrate on the dispensational foreshadowing which this miracle represents.

The miracle of restoration.

Explanation and prophetic application.

- B | iii. 12—24. a | D | 13. The God of our fathers. Abraham, Isaac, Jacob.
 E | 13. Glorified His Son Jesus.
 F | 14, 15. Denial, detention and death of Christ.
 G | 15. Witnesses to resurrection.
 H | 16. The power of the Name.
 I | 16. Perfect soundness before all.
- b | J¹ | 17, 18. Fulfilment. Mouth of prophets. Suffering.
 K₁ | 19—21. Repent; refreshing; restitution.
 J² | 21. Fulfilment. Mouth of prophets. Glory.
 K₂ | 22—24. Hear . . . if not . . . destroyed.
- B | iii. 25—iv. 12. a | D | 25. The God of our fathers. Abraham.
 E | 26. Raised up His Son Jesus.
 F | iv. 3—7. Detention and opposition to apostles.
 G | 2. Witness to resurrection.
 H | 8—10. The power of the Name.
 I | 10. Whole before all.
- b | J¹ | 11. The rejected Stone becomes Head.
 K₁ | 12. Neither THE HEALING in any other.
 J² | 12. None other name under heaven.
 K₂ | 12. Whereby saved (healing of nation).

There is an insistence in this record on the fact that the Lord's name, in the power of which the lame man was healed, is "Jesus Christ of Nazareth." The choice of this name out of the many borne by our Lord is as inspired as any other part of Scripture, and has a definite bearing on the teaching of the passage. Most readers will know that the title never occurs in the epistles written to the Church. Five times in the Acts we meet the title "Jesus of Nazareth," but on the two occasions when it is used by Peter in connection with this miracle, it is "Jesus Christ of Nazareth." This is important, because it stresses the Messiahship of the rejected One, the acknowledgment of which is closely connected with the prophetic interpretation of the miracle. John, who was with Peter in the working of this miracle, has told us that Pilate wrote a title and put it on the cross:—

"And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS"
 (John xix. 19).

And he is careful to remind us, before the story of the crucifixion is ended, of the prophecy: "They shall look upon

Him Whom they have pierced" (John xix. 37). When this takes place, Zechariah tells us that Israel's restoration will follow; and this same Jesus of Nazareth, so long despised, shall once more stand upon the Mount of Olives and accomplish all the purposes of grace that are awaiting Israel's repentance (Zech. xii.—xiv.).

The changed attitude towards "Jesus of Nazareth" which brings about the healing of the nation is seen in Isa. liii. :—

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and He hid as it were His face from us (margin); He was despised, and we esteemed Him not" (Isa. liii. 3).

This is the Jewish estimate of "Jesus of Nazareth"; but immediately following, the prophet reveals to us the surprise which will be expressed by Israel when they look upon Him Whom they pierced:—

"Surely, HE hath borne OUR griefs and carried OUR sorrows: yet we did esteem HIM stricken, smitten of God, and afflicted. But (and here note the dawning revelation of truth), 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. 4, 5).

This passage must be read aloud to be appreciated. The stress must be put upon the pronouns "HE" and "OUR." Israel rejected Jesus of Nazareth and esteemed Him stricken and smitten of God. But when at last they repent and believe, they will acknowledge that it was for *their* sins, not His own, that He died, and they will then gladly give Him the title which Peter uses in Acts iii. and iv.—"Jesus the Messiah of Nazareth" (Acts iii. 6 and iv. 10).

Peter's words in Acts iii. 19—26 are a direct prophetic exposition of the meaning of this miracle. He urges repentance, with a view to the times of refreshing and of restitution that will be brought in by the return of the Lord from heaven. This coming of Christ, and the blessings that will flow from it, are in perfect harmony with the testimony of Moses and all the prophets (Acts iii. 22—24), and with the covenant made with Abraham and his seed (Acts iii. 25, 26). It is impossible to read "the church" into this passage, especially when we read the concluding words:—

"Ye are the children of the prophets Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities."

The point of Peter's explanation lies in the word translated "salvation" (Acts iv. 12). We read that the lame man

had been more than forty years a cripple, which makes us think at once of Israel in their unbelief. The words "perfect soundness" (Acts iii. 16) refer back to Israel's condition as described in Isa. i. 6, where the LXX. uses the same word, "no soundness." The word "whole" in Acts iv. 9: "By what means he is made *whole*," is *sesostai*, from *sozo*, "to save." The word "salvation" in Acts iv. 12 is *he soteria*, literally "the healing": "Neither is there *salvation* in any other."

This, then, is Peter's explanation. The lame man who had been healed, and who was seen walking and leaping and praising God (Acts iii. 8) was a picture of the millennial day when "the lame man shall leap as an hart, and the tongue of the dumb shall sing" (Isa. xxxv. 6). Bringing the healed man forward, Peter says, in effect:—

"Look at this man. He has been healed by the name of Jesus Christ of Nazareth, and stands before you as a prophetic anticipation of Israel's restoration; neither is there **THE HEALING** (that is, the healing and restoration of Israel) in any other. None but this despised and rejected Messiah can ever avail."

Alas, Israel did not repent. The next outstanding typical miracle is that of a Jew stricken with blindness, while a Gentile believes (Acts xiii.). The type is fulfilled in Acts xxviii., when blindness falls upon the whole nation and "the salvation of God is sent to the Gentiles" (Acts xxviii. 28).

We believe that the reader will now be able to interpret the details of this great section of the Acts without need of further exposition. We trust that we have made the dispensational character of the healing of the lame man clear, and this must suffice. With a book like the Acts, which is so full of incident and detail, we can only deal with the main outlines, and must leave the reader to fill in the details for himself.



The epistle to the Romans.

No. 58.

Waiting for the Adoption (Rom. viii. 22—28).



The structure of Romans viii. given on page 72, Vol. XXV., places verses 15—17 in correspondence with the section before us.

C | 15—17. Spirit Itself bears witness. SONSHIP (*huiiothesia*).

C | 22—28. Spirit Itself intercedes. SONSHIP (*huiiothesia*).

It is of the greatest importance, therefore, as we thread our way through the intricacies of interpretation, to keep before the mind the similarity of theme exhibited by these two sections.

Turning to the second of these sections, verses 22—28, we observe that it is divided into four parts by the recurrence of the verb "to know." These four parts are arranged as follows:—

A | 22—25. WE KNOW. Waiting for the adoption.

B | 26. WE KNOW NOT. The help and intercession of the Spirit.

B | 27. HE KNOWETH. The mind of the Spirit.

A | 28. WE KNOW. Working together of all things for good.

Each of these parts is complete in itself; and as we can only deal with one in the space of an article, we will give the expansion of A | 22—25 here, reserving the details of the remaining sections until we come to them in order.

Romans viii. 22—25.

"We know."

A | 22. The whole creation.

B | 23. Groaneth and travaileth together.

C | 22. Until now.

A | 23. Ourselves also, first-fruits.

B | 23j Groan within ourselves.

C | 23. Waiting for the adoption.

Waiting (24, 25) expanded.	{	a Saved by hope.
		b Seen.
		b Not seen.
		a Wait with patience.

The "groaning," the "redemption," and the "hope" which form the basis of our present study have already been touched upon in the preceding verses of this chapter, and are largely dealt with in chapter vii. The struggle against indwelling sin, so vividly exhibited in the "wretched man" of Rom. vii., finds some answering hope in the revelation of that other "indwelling," the Spirit of Him that raised up Jesus from the dead (Rom. viii. 11). In the Person of Christ Himself there was no conflict between the flesh and the spirit,

but in our case there always will be, until we attain to the likeness of His body of glory. The groaning of the child of God comes largely from the consciousness of this indwelling sin; and, in contrast, it is the indwelling spirit that helps his present infirmities. This indwelling spirit is called "the spirit of sonship" ("adoption," A.V.) in verse 15, and it is the consummation of this sonship in resurrection glory that is the goal and expectation of the child of God, "delivered from the bondage of corruption into the liberty of the glory of the children of God . . . the adoption, to wit, the redemption of our body" (Rom. viii. 21 and 23).

The groaning that forms part of the saint's experience is called in verse 18 "the sufferings of *this present time*"; or, as given in verse 22, "the whole creation groaneth and travaileth in pain together *until now*." While these sufferings may be intense, they are limited to "this present time," to the "now" of verse 22, and are not worthy to be compared with "the glory" that shall be revealed at the "manifestation of the sons of God" (viii. 19), and "the liberty of the glory of the children of God" (viii. 21).

We have not to search far to discover the root cause of our present groaning and suffering. It is "subjection to vanity" and the "bondage of corruption." We have to go back to Gen. iii. to find its origin; and there too we learn its only remedy: "The seed of the woman shall bruise the serpent's head."

Interspersed among the solemn words of Rom. viii. 20—25 we find also words that cheer, encourage and illuminate. Before our first parents were expelled from the garden, they received the promise of the coming Deliverer. At the door of the garden stood the Cherubim, a pledge of future blessing, the four faces speaking of man and the creation that was ruined by his fall, but is destined in God's good time to be restored and glorified. So in Rom. viii. 20—25, we have an emphasis on the word "hope." The very words "groaning and traveling" are not without hope, for they speak of a birth that shall follow; and as John xvi. 21 says, "As soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." In Rom. viii. the birth that shall turn all present sorrow into joy is the attainment of the adoption, "the redemption of the body" in resurrection glory.

In verse 15 the apostle speaks of "the spirit of adoption" as opposed to "the spirit of bondage"; in verse 23 it is "the

first-fruits of the spirit" as opposed to "the bondage of corruption" in verse 21. On pages 165—171 of Volume XXV. (dealing with viii. 5—15) we have examined the usage of the word "spirit." The spirit given to the redeemed child of God is a *Divine* spirit, or new nature; it is a *Christ*-spirit, or *Sonship*-spirit; it is the spirit of resurrection, and consequently a *first-fruits* spirit, a blessed pledge and anticipation of the resurrection yet to come. The possession of this pledge does not, however, exempt from sharing in the universal groan of creation, nor does it speak of sinless perfection in the flesh. We have this spirit as the earnest until the redemption of the purchased possession.

The word translated "to groan" in Rom. viii. 23 is *stenazo* and literally means "to contract," "to make narrow or strait." It will be recognised in the modern word "stenographer," which does not imply that a shorthand writer groans while at work, but that "shorthand" is a contracted form of writing. In 2 Cor. v. 2 and 4 we have this groaning connected with the straitness of "this tabernacle," coupled with the "earnest desire" for "the house which is from heaven," which shall be entered when "mortality" is "swallowed up of life." The "earnest desire" of 2 Cor. v. is parallel with the "earnest expectation" and the "waiting" of Rom. viii. 19, 23 and 25.

The word "earnest expectation" in verse 19 is *apokaradokia*—*apo*, "from"; *kara*, "the head"; and *dokaō*, "to expect." It denotes eagerness, the neck outstretched, watching and waiting. The same eagerness is expressed in other passages by such figures as "your loins girded," "shoes on your feet," "lamps trimmed," etc.

The word "wait" in verses 23 and 25 also indicates eagerness. The Greek word is *apekdechomai*—*apo*, "from"; *ek*, "out of"; and *dechomai*, "to receive." The idea conveyed by the two prefixes *apo* and *ek* is that we receive, or look to receive, something away from this life and this present sphere, something which originates in the sphere connected with the manifestation of the sons of God.

In the doctrinal portion of Romans, chapters i.—viii., the word *elpis* ("hope") occurs nine times, and *elpizo* ("to hope") once. Of these occurrences, seven refer to the true hope. Let us look at these seven references grouped together:—

A | Rom. iv. 18. HOPE in spite of the deadness of self. A son in view.

B | Rom. v. 2. HOPE arising out of peace and justification.

C | Rom. v. 4 HOPE realised in experience and patience.

D | Rom. v. 5. HOPE and the love of God. Unashamed.

A | Rom. viii. 20. HOPE in spite of vanity and corruption. Sonship in view.

B | Rom. viii. 24. HOPE leading to complete salvation in that day.

C | Rom. viii. 25. HOPE expressed by patience and waiting.

These seven references have this in common, that they all speak of resurrection, and the utter failure of the flesh. They suggest that the true attitude of heart and mind of those who have such a hope should be one of patient expectancy.

"For we are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. viii. 24, 25).

The outstanding quality of this hope is that it is not seen. The faith which is "the substance of things hoped for" in Hebrews xi., is linked with "the evidence of things not seen" (particularly with reference to suffering, see Vol. XVII., pp. 44—47). Throughout the ages, changes of dispensation have had something of this character in common (Heb. xi. 3). It was the outstanding feature of the faith of Noah, who was "warned of God of things not seen as yet" (Heb. xi. 7). It was the secret of the faith of Moses, who endured "as seeing Him Who is invisible." It was characteristic of Abraham, who "looked for a city which hath foundations" (Heb. xi. 10); and, indeed, of all those who died in faith, "having seen the promises afar off" (Heb. xi. 13).

We have already referred to 2 Cor. v. in connection with the groaning of the present time, and the earnest expectation of the resurrection body. We now refer to 2 Cor. iv., where we shall find the same kind of sequence as in Rom. viii.—sufferings not worthy to be compared with the glory that is to be revealed, the association of the glory with resurrection, and the sufferings with the "groaning" of the present time; and the linking of all this with "things not seen."

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; *while we look not at the things which are seen; but at the things which are not seen*; for the things which are seen are temporal: but the things which are not seen are eternal. For we know that if the earthly house of this tabernacle were dissolved, we have a building of God . . . For in this we groan, earnestly desiring . . . our house from heaven . . . God hath given us the *earnest of the spirit*" (2 Cor. iv. 16—v. 5).

The only other occurrence of *blepō* ("to see") in the doctrinal section of Romans is found in Rom. vii. 23: "I see another law in my members, warring against the law of my mind." Is it not a comfort to remember that "things seen" are

temporal? The law of which the apostle speaks is not for ever. It is doomed to pass away. The hope we entertain has nothing to do with things seen, but with spiritual realities that will abide. If, therefore, everyday experience presses upon us the knowledge of creation's groan, may it also cause us to appreciate more fully the blessed teaching represented by the firstfruits of the spirit, the spirit of sonship, the unseen yet very real pledge of things to come.

Biblical blessings.

No. 14.

Fellowship with the Father and the Son.

We now come to the fourth element in the realization of blessing, as it is set forth in the life and experience of Abraham. Abraham had obeyed the call of God, at first partially (Gen. xi., xii.), and at the last, fully (Gen. xiii.). He had learned something of Divine sufficiency through the mediation of Melchisedec, and had gone on in faith to believe the promise of God that his seed should be as the stars for multitude. His faith and his experience have led him to resurrection ground, and to the recognition of the deadness of self. At this point the Lord appears to him, saying: "I am Almighty God; walk before Me, and be thou perfect" (Gen. xvii. 1).

Abraham's walk from this point was by no means one straight ascending line. There are still evidences of frailty, but there are also many evidences of the favour of God. His name is changed (Gen. xvii. 5); and he is visited by the Lord before the destruction of Sodom and taken into His confidence (Gen. xviii. 17). Abraham's intercession for Sodom is a revelation of the greatness of his faith and confidence. The promise of a son is at length fulfilled and Abraham's tent is filled with "laughter" (for such is the meaning of the name "Isaac"). This leads us to the fourth element of realized blessing.

"*God did tempt Abraham*" (Gen. xxii. 1). It is unfortunate that in modern English the word "tempt" has taken on

a rather sinister significance. The more primitive meaning is still retained in the word "attempt," which simply means "to try." The same root word gives us "tentative," and also "tend," meaning "to aim at."

We have already found that Heb. xi. records the three phases of our subject so far considered, and it is a confirmation to discover that this fourth occurrence of the word "blessing" in Abraham's story is also noted in the same chapter:—

"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 received him in a figure" (Heb. xi. 17—19)

The trial of Abraham's faith has several features that it will help us all to consider.

In the first place comes fellowship with God. Let us never miss the essential reason for "separation." There are some natures that lean towards the severe, the use of the scourge, the philosophy of the Stoic. Separation in Scripture is never merely "from"; it is always "unto." Abraham was called out from his kith and kin—only that he might become the friend of God. His separation from Lot was essential to this friendship and to the enjoyment of his inheritance. He must also realize that the blessing of the Most High God does not accord with enrichment from the King of Sodom. All this separation "from" and "to," however, pales in the light of Calvary. We can never really "know" what "fellowship with the Father and with His Son Jesus Christ" really is, unless at some time we have stood upon that lone mountain, as Abraham did, with eyes dimmed with tears, with heart breaking, yet with faith unflinching. It was for this climax of fellowship that the Lord called Abraham in Gen. xxii. When Abraham obeyed, he knew, so far as it is possible for man to know, what it cost the Father when He spared not His Only Begotten Son for our sakes.

We can realize perhaps more vividly, as we stand with Abraham here, what the apostle meant when he said:—

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Phil. iii. 10).

Phil. iii. becomes full of meaning when viewed in the light of that mountain where Abraham offered up his son. As

it was with Abraham, so with Paul, he rejoices in true circumcision (Phil. iii. 3), and, like Abraham, is justified by faith (Phil. iii. 9). The fellowship of suffering common to both Abraham and Paul led on to "perfection," a "prize" and a "citizenship." For the fact that Abraham's faith was "perfected" we must turn to James; and for the "power of resurrection" that he shared with Paul, to Heb. xi.

The epistle of James is full of the thought of "trial":—

"Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her *perfect* work" (Jas. i. 2—4).

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the *crown* of life, which the Lord hath promised to them that love Him" (Jas. i. 12).

Note in each case that "temptation" is explained in terms of "trial":—

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made *perfect*?" (Jas. ii. 21, 22).

Here we have the trial of Abraham's faith leading on to "perfection." James links together the justification of Abraham, which was by faith without works, with that justification by faith which was shown to be true by works—the initial faith of Gen. xv. and its full fruition when Abraham was manifestly "the friend of God" (Jas. ii. 23). The association of "perfection" with "trial" and a "crown" or "prize" is evident both in James and Philipians.

For the fact that Abraham, like Paul, knew "the power of His resurrection" we turn to Heb. xi. 19:—

"Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

What fulness is found in the conclusion of Gen. xxii.:—

"Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me" (Gen. xxii. 12).

"By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee" (Gen. xxii. 16).

This is the climax experience of faith. No service however strenuous or successful, no suffering however intense, no battle however severe, is on the same plane.

Abraham's fellowship with God commenced when he turned his back upon Ur of the Chaldees. It developed as he severed from Lot and dwelt in Hebron (which means "fellow-

ship"). It grew after the incident of the King of Sodom; it blossomed when, after the repudiation of self, Isaac was born, the child of promise and resurrection life; and its glorious fruit was brought forth that day on the mountain top of Moriah.

The four phases of realized blessing that the life story of Abraham reveals are, therefore :—

- (1) The obedience of faith.
- (2) The principle of separation.
- (3) The deadness of self and the place of resurrection. "God Who quickeneth the dead."
- (4) Fellowship with the Father, Who "spared not His Own Son."

Here are Biblical blessings, realized and enjoyed. Let us look over the record of our own blessings, and see how far we have entered into them.



Answers to Correspondents.

(Reprinted from Volume VI.)



No. 17. T.J.M. "Regarding Romans xvi. 25, 26: I have never yet been able to interpret this scripture as referable to the members of the One Body."

Neither do we believe that this passage refers to the mystery as revealed in Ephesians. In Romans xvi. 25 the mystery under consideration is qualified by the following statements.

- (1) It hath been silenced in age times.
- (2) It was made manifest at the time of writing the Epistle.
- (3) It was made known to all nations for the obedience of faith.

Of the mystery of Ephesians it is written that it had been hidden by God since the ages—a much stronger expression than "silenced" or "hushed." The mystery of Ephesians was not revealed through Paul until he was a prisoner. In the epistle to the Romans he is a free man, making plans for wider missionary efforts.

The reference to "all nations for the obedience of faith" links this passage with the first chapter (i. 5). To us, now, there is possibly no mystery as to the evangelizing of the

Gentiles, but until the apostle Paul received the ministry of the reconciliation, even a pious Gentile like Cornelius would be reckoned by Peter as "common and unclean" (Acts x. 28). The estrangement of the Gentiles (Rom. i. 18—32) necessitated the reconciliation. But that this would take place, and when, and how, was not spoken of in the Scriptures. So it is that in Rom. xvi. 25 Paul's gospel is linked with the mystery that had been hushed or kept quiet during the age times, but was made manifest when he, the apostle to the Gentiles, received the commission unto all nations for the obedience of faith. The One Body and the mystery of Ephesians is nowhere in sight. The emphasis in your letter on "*since*" the world began is based on the A.V. There is no word for "*since*" in the original of this passage.

Studies in the epistles of the mystery.

No. 15.

The blessings of the Son (Eph. i. 7—12).

The forgiveness of trespasses.

(*Reprinted from Volume VI.*)

The first blessing given under this heading—Redemption through His blood—is particularized by the words, "the forgiveness of trespasses."

What a gracious word this is. What a relief to the sin-burdened mind to realize the forgiveness of sins as a present personal fact. There may be many precious results of the redemption of Christ, but the entry into them would be hindered, and their enjoyment rendered impossible, unless the barrier and guilt of our sins had been removed. Moreover, it is not the question of *sin* here. The depravity and fall of our nature inherited from Adam, and the utter ruin of the creature, is not so much in view as the personal sins and failures which we know we have committed. The apostle Paul uses the word *hamartia*, "sin" and "sins," over eighty times, the prison epistles having only three of these occurrences.

The question of sin evidently is not the leading theme of the epistles of the mystery. To understand how God has dealt with that, Romans and Hebrews will supply full teach-

ing. The prison epistles, moreover, do not differentiate between SIN and SINS, or rather, they deal only with sins, sin itself not coming within their scope. While, however, it may be true that themes other than the question of sin and justification are before us (God in His condescension puts our hearts at rest regarding this), redemption carries with it the forgiveness of our sins.

The word forgiveness is *aphesis*. Emission, dismissal, and remission are among its most primitive meanings. It is derived from *aphiēmi*, which means "to send away." "Then Jesus *sent* the multitude *away*" (Matt. xiii. 36); and "Jesus *cried with* (emitted) a loud voice" (Mark xv. 37). "Let not the husband *put away* his wife" (I Cor. vii. 11). It will be seen that the root idea of dismissal is the leading one, and it can be easily traced in the secondary meaning "forgiveness." Let us learn the lesson while it is before us, viz., not to *read back* secondary meanings. The same applies to the rendering "forsook" in Matt. xxvi. 56. Rom. iv. 7 declares that it is a blessed condition to be in, to have one's sins forgiven, and may we not forget this as we contemplate all the spiritual blessings that are ours in Christ.

An inspired corollary to forgiveness, and an exceedingly comforting one, is that *forgiven* sin is *forgotten* sin. "Their sins and their iniquities will I remember no more" (Heb. x. 17, 18). The same chapter indicates further that by virtue of the once offered sacrifice, "we being once cleansed have no more conscience of sins" (Heb. x. 2). If under the law with its typical blood of bulls and goats which can never *take away* sins there was blessedness, how much more ground of rejoicing have we who have the much better reality? The sins that have been "dismissed" have not been merely driven off to return again and imperil our peace; they have been "borne" in the the body of Christ on the tree (I Pet. ii. 24). For them He suffered (I Pet. iii. 18), for them He died (I Cor. xv. 3). Christ has *made a purification* for sins (Heb. i. 3); He has made a propitiation for the sins of His people (Heb. ii. 17); He has *put away* sin by the sacrifice of Himself (Heb. ix. 26); He has *died unto* sin once for all (Rom. vi. 10). All this and more lies at the foundation of forgiveness. We trace the mercy of God in this blessing of forgiveness, but we trace more; we see a display of His righteousness. "He is faithful and *just* to forgive us our sins" (I John i. 9), as He is "*just* and the justifier of him that believeth in Jesus" (Rom. iii. 26). Herein is our confidence and boasting, and already we begin to anticipate the conclusion, "to the praise of His glory."

The word translated "sins" in the A.V. of Eph. i. 7 should have been translated "trespasses." There is a difference. God does not use different words without intent. Eph. ii. 1 uses both words together. Sin (*hamartia*) means a missing of the mark, a coming short; trespass (*paraptōma*) means a falling aside. Rom. xi. 11, 12 renders it "fall," Rom. v. 15 "offence," Gal. vi. 1 "fault," Col. ii. 13 "trespass." This last passage adds to the ground of our assurance by saying, "haverforgiven you *all* trespasses." In this passage a different word is used for forgiveness. Instead of *aphiēmi* the word is *charizomai*, to deal graciously; to be gracious. It is this word that comes in Eph. iv. 32, "tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you," although the A.V. would lead the reader to think it was the same as in i. 7. In Eph. i. 7 the fundamental thought is not so much "forgiveness" as "deliverance from," which is even deeper.

The fulness of this blessing appears augmented when we read that it is "according to the riches of His grace which He caused to abound towards us." Here we have the first of a series of riches such as never entered the mind of man, many of them never coming within the ken even of the inspired writers of Scripture. Here we have riches of grace abounding in the forgiveness of trespasses; in i. 18 we read of "the riches of the glory of His inheritance in the saints"; in ii. 7 we are taken to the future where "in the ages to come, He might show the exceeding riches of His grace, in kindness upon us in Christ Jesus." In iii. 8, in conjunction with the mystery, the apostle preaches among the Gentiles the "unsearchable riches of Christ," and finally in iii. 16 the apostle prays that the saints may be strengthened "according to the riches of His glory."

The riches of His grace have *overflowed* towards us. The word translated "abound" indicates entire absence of restraint or barrier. We find the word in another form in Eph. iii. 20, "exceeding abundantly." The thought has already been expressed by the continual use of "riches." Chapter ii. 8 calls our attention to the fact that the "grace-by-faith-salvation" is God's gift. He makes all the overtures, He provides, He gives, He overflows in His grace towards us.

In i. 8 we must make a stop. To read on as in the A.V. and the R.V. is to confuse things that differ. The passage needs to be re-cast. The first part of verse 8 belongs to verse 7. While we are sure that there is no prodigality in the liberal

grace and overflowing love of God, yet that does not appear to be the first thought here. Place a full stop after the words "abounded towards us." Then commence a new sentence thus: "In all wisdom and prudence having made known unto us the mystery." Here we are viewing two distinct spheres of the Lord's gracious operations. While He lavishes His grace with unstinting hand, He makes known the mystery "in all wisdom and prudence," revealing as much as we can bear at a time. It is for us earnestly to seek an answer to the apostle's prayer, "that He may give you a spirit of wisdom and revelation in the knowledge of Him."

It is our desire that these pages may, under God's blessing, help us forward in this direction.

The Parables.

No. 16.

The days of Noah (Matt. xxiv. 37—41).
(Reprinted from Volume VI.)

In the study of the parable of the Fig Tree, we found that its teaching was echoed, not by another parable, but by reference to a typical event in history, "As it was in the days of Noah."

The book of Genesis gives a vivid picture of the days of Noah. Gen. vi. has been robbed of its significance by the failure to see that "The sons of God" are not men but angels. Job i. 6, ii. 1, xxxviii. 7; Psa. xxix. 1, lxxxix. 6; Dan. iii. 25 (see verse 28), use this title of angels. The LXX. of Gen. vi. 2 renders the words "sons of God" by "angels." Jude 6 makes it clear that some of the angels fell. What that fall involved is hinted in the same verse, "they left their own *oikêtêrion*." This word occurs again in 2 Cor. v. 2 where it has reference to resurrection. Whether it means there a resurrection *body*, or a heavenly abode, we are not at the moment prepared to say.

In Jude 7 further light is given; the sin of the angels was "in like manner" to the sins of Sodom and Gomorrha. Further, 1 Pet. iii. 20 and 2 Pet. ii. 5 link this fall with the days of Noah. The result of this unseemly irruption led on to the corruption and violence that necessitated the flood. "The giants," or as the Hebrew calls them, "the Nephilim," were monsters, and had to be destroyed first by the flood and afterwards by the sword of Israel. The sons of Anak were of the

Nephilim (Num. xiii. 33). The giant cities of Bashan and the gigantic buildings still standing from antiquity testify to their skill and strength.

"And the Lord said, I will destroy man whom I have created,.... but Noah found grace in the eyes of the Lord. These are the generations of Noah; Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. vi. 7—9).

Not only was Noah a second Enoch in that he "walked with God," but he like Enoch witnessed against the ungodliness of the people, and "God took him" by means of the ark, as completely as He took Enoch by translation. The words "perfect in his generations" should read "uncontaminated as to his pedigree." God had preserved the line from Adam through Noah from the awful Satanic attempt to prevent the coming seed of the woman. But why all this? How does this help our understanding of Matt. xxiv.? Scripture gives no uncertain sound regarding the activity of evil spirits and fallen angels during the time of the end. The apostle Paul tells us that "in the latter times some shall depart from the faith, giving heed to seducing *spirits* and doctrines of *demons*" (1 Tim. iv. 1). Spirit and angelic interference are prominent in the book of the Revelation, for example, the unclean spirits, spirits of demons who work miracles and who gather the kings of the earth to their destruction (Rev. xvi. 13, 14). This passage is immediately followed by the warning, "Behold, I come as a thief, blessed is he that watcheth," and so is linked still more with Matt. xxiv. Parable, prophecy and type tell us of days that shall be "as the days of Noah."

The record given in Gen. vi., vii. and viii. is full of instruction. We will draw attention to one point more, namely, the marks of time :—

- (1) Noah's age—600 years (Gen. vii. 6).
- (2) Forty days and nights the rain was upon the earth (Gen. vi. 12).
- (3) The ark rested on the seventh month (Gen. viii. 4).
- (4) And on the 17th day of the month (Gen. viii. 4).
- (5) The removal of the cover of the ark was in the six hundred and FIRST year, in the FIRST month, the FIRST day of the month (Gen. viii. 13).

The 600 years of Noah's life seem to indicate the end of man, six being the number of man. It is considered by many that the age of the world up to the coming again of Christ will be 6000 years. The forty days and nights refer to a period of judgment and testing. The resting of the ark on the seventh month typifies the millennium, the thousand years, the "rest" (*sabbatismos*) that remaineth unto the people of God. The 17th of the seventh month is the 17th of Nisan, three days after *Passover*, bringing us to the typical day of resurrection. The

threefold emphasis on the word *first* in connection with the drying of the ground is very suggestive.

Not only shall the character of the times be similar, but the character of the people shall be the same, "For as in the days that were before the flood....." There we find men going about their affairs with absolute disregard of the warnings of Noah or the building of the ark. So we find that Scripture tells us that in the days that are coming men will be in the field, women at the mill; one shall be taken and the other left. Many expositors read this passage as though it teaches that the *one taken* is taken away for judgment, and the one left is left for blessing. A superficial connection is also seen between the "taking away" by the flood, and the being "taken" by the invisible hand of God. This is not the meaning, however. Those taken are taken into the ark of the *parousia*, those left are left to the storms of tribulation.

The word used of the taking away by the flood is the same used of the depriving of the unprofitable servant of his talent (Matt. xxv. 29). The other word, "one shall be taken," means to take to one's self as a companion, and indicates the conferring of a favour. When the Lord selected Peter, James and John to view the transfiguration (Matt. xvii. 1) and to see the raising of Jairus' daughter (Mark v. 37), or to witness the agony in Gethsemane (Matt. xxvi. 37), He used this word "to take" in each case. Further, the point seems definitely settled by John xiv. 3, where the Lord says, "I will *receive* you unto myself" (same word). Hence, in Matt. xxiv. one shall be received by the Lord, and the other left. To be left is a term of judgment. "Let them alone" was said of the blind guides (Matt. xv. 14); "left" as a desolate house (xxiii. 38); "forsook" as did the disciples (xxvi. 56); and, in conjunction with "to take," compare John xiv. 3 with xiv. 18, "I will *receive*," "I will not *leave* you comfortless." The obvious conclusion is that those not taken will be left comfortless.

Rev. xii. brings before us in vision and symbol the same teaching as Matt. xxiv. 40, and when we deal with this passage in our papers on the Revelation we shall be able to show more clearly than here that the "man child" does not refer to the birth and ascension of Christ. Rev. ii. 26, 27 gives a clue:—

"He that overcometh and keepeth my works unto the end, to him will I give authority over the nations, and he shall rule them with a rod of iron."

The institution of this authority takes place when the man child is caught up "to God and His throne," for:—

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. iii. 21).

The words of Rev. iii. 3, 4 are also related to the same time and event :—

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.....Thou hast a few names.....they are worthy."

The words of Luke xxi. 36 seem to refer to the same time and people :—

"Watch ye and pray always that ye may be accounted worthy to escape those things that shall come to pass, and stand before the Son of man."

While the hope and the reward of the various bodies or callings of believers differ, there is a unity of principle regarding them that it is well for us to observe. I Thess. iv. speaks of the same period as Matt. xxiv., and I Thess. v. equally warns against being found sleeping (Mark xiii. 35), and speaks of the coming as like a thief in the night. We cannot shut our eyes to the conditions that are attached to the participation in the reward aspect of the believer's service (which is the aspect of Matt. xxiv. and xxv.). Matt. xxiv. 42, Luke xxi. 36 and Rev. iii. 3, "Watch therefore," or as in the case of the householders, and virgins, "readiness" is the word. By confounding the hope with the prize, either of the church, or of the heavenly calling, or of Israel, a great deal of wrong teaching has arisen. One system maintains that by reason of grace all believers will of necessity escape the great tribulation; others who see a line of teaching urging watchfulness, readiness, and being accounted worthy, etc., say that some only will escape. These subjects are too great to be decided upon in these articles, they demand a separate study.

It is important, however, to note that the parables which follow in Matt. xxv. emphasize the need of "readiness" (verse 10), "faithfulness" (verse 21), and "kindness" (verse 40) as a prerequisite for entering the marriage feast, for being made ruler over many things, and for entering into the kingdom. These varying degrees and aspects are summed up in the word "taken" (Matt. xxiv. 40), and in the appointment of verse 47. The sad alternatives, outside the marriage feast, outer darkness, and eonian fire, are summed up in the word "left" (Matt. xxiv. 40), and in the appointment of verse 51.

The hope and prize of the One Body (Eph. i. and Phil. iii.) are nowhere in view in Matt. xxiv. or xxv. Nevertheless, we do well to take heed to the words, "What I say unto you I say unto all, *Watch*,"

This is the record.

No. 2.

“ Search the Scriptures ; for in them ye think ye have eternal life : and they are they which testify of Me,

“ And ye will not come to Me, that ye might have life ” (John v. 39, 40).

Read as translated and sub-divided in the A.V. there is certainly an observable connection between the two verses, but the full effect of the original is scarcely felt. The Revised Version corrects the translation, and by eliminating the break between the two verses emphasizes the close connection of the argument :—

“ Ye search the Scriptures, because ye think that in them ye have eternal life ; and these are they which bear witness of Me ; and ye will not come to Me, that ye might have life.”

Our own witness in these pages over a period of more than twenty-five years has been to the full inspiration and authority of Holy Scripture, and yet we do not “ think that in them we have eternal life,” for the very Scriptures which are our supreme authority teach us that they are “ able to make wise unto salvation, through faith which is in Christ Jesus ” (2 Tim. iii. 15). If the Scriptures were only inspired records of past ages, they would certainly be instructive, elevating, interesting and of moral influence ; but if they did not lead us to the Saviour, if they did not by type and symbol, prophecy and proclamation, continually point to Christ, and reveal all the fulness of His saving work, their chief end would never be attained.

We search the Scriptures. It is the objection of some that our pages are too full of this searching, and that *The Berean Expositor* is not of much use to the casual reader. We lay everything under tribute in this search. Structure, grammar, manner and custom are all made to yield their quota ; and yet, if our labours stop there, we have signally failed. We search the Scriptures, because they ever and always lead us to Christ. It may be Christ crucified, or Christ glorified. He may be seen as Prophet, or Priest, or King ; but He must be seen, if the true end of all Bible searching is to be reached. And so the Saviour spoke these words to those who had been entrusted with the oracles of God.

An example of the attitude of mind that is here deplored is found at the period of the Saviour's birth. When Herod enquired of the chief priests and scribes as to "where the Messiah should be born," they had no need to ask for time in order to look the subject up. They apparently answered without hesitation, "In Bethlehem of Judæa"; and gave chapter and verse for their statement. *But they did not go to Bethlehem to see.* Angels from heaven, or shepherds, or the Eastern Magi might go and worship; but not those who so readily quoted the written word. What a tragedy!

The passage we have quoted from John v. is the last of eleven occurrences of the word "witness" in this chapter. Nine of these references are translated "witness," the remaining two being rendered "testimony" and "testify."

The first occurrence is found in John v. 31, where the A.V. and the R.V. give us the amazing statement:—

"If I bear witness of Myself, My witness is not true."

The A.V., however, refers us to John viii. 14, where we read:—

"Though I bear record of Myself, yet My record is true."

This is followed by the remarkable words of verses 15—18, which speak of the law of witness:—

"And yet if I judge, My judgment is true: for I am not alone, but I and the Father that sent Me. It is also written in your law, that the testimony of two men is true. I am One that bear witness of Myself, and the Father that sent Me beareth witness of Me" (John viii. 15—18).

The passage referred to above should be translated:—

"Though I bear witness concerning Myself, is not My witness true?" (John v. 31).

It is surely not possible to believe that we can accept the witness of John the Baptist, or of Peter, or John concerning the Lord, and yet that we should be justified in rejecting the Lord's own testimony concerning Himself as "not true." The Lord Himself is Truth, and although He condescends to confirm His word, His word is surely in itself enough for the believer.

Not only is there the witness of John the Baptist (John v. 33), but there is also the witness of the miracles: "I have a greater witness than that of John" (verse 36). Not only so, but the "Father Himself hath borne witness"; but His

witness was not believed, because His word did not abide in the hearers. In the last verses of the chapter we read, concerning the testimony of the Scriptures:—

“For had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not His writings, how shall ye believe My words?” (John v. 46, 47).

“*They testify of Me*” “*He wrote of Me.*”—It is utterly impossible to conceive of Christ, as set forth in the Scriptures, apart from “the Book.” Before His birth at Bethlehem, He speaks of the “Volume of the Book” (Heb. x. 7). From the manger to the cross, in temptation and in triumph, in weakness and in resurrection power, we find Him intent upon fulfilling that Word, for that Word, to Him, was synonymous with the Will of the Father.

It is not for us to usurp His place and sit in judgment upon our fellow-believers; but it passes our comprehension to understand how anyone can call himself a Christian, and yet reject the Scriptures of the Christ; or rest for his eternal salvation upon the work of Christ, and yet sit in judgment upon His Word. Let this brief article suggest to the reader the happy experience of those two disciples whose “hearts burned within them” as, “beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself” (Luke xxiv. 27).



With all thy getting, get understanding.

No. 23.

Figures of Speech.

Figures involving change: Enallage.



We have given a passing review of a few of the figures of speech used in Scripture that involve omission, and that involve addition. We now come to the third and greatest division, those figures that involve change. This is much the most important class and is divided into three sub-sections:—

- (1) Figures that affect the *meaning* and usage of words.
- (2) Figures that affect the *order* and arrangement of words.
- (3) Figures that affect the *application* of words.

The first of these which calls for consideration is *Enallage*, indicating the exchange of one word for another. When it is confined to the exchanging of one *part of speech* for another it is called *Antimerēia* (from *anti*, "over against" and *merēia*, from *meros*, "a part"). When the *Enallage* is one of exchange of *tense, mood, person, or number*, it is called *Heterosis*, from *heteros*, "another." When it is the exchange of one *case* for another, it is called *Antiptosis*, from *anti*, "over against" and *ptosis*, "falling"—compare "declensions." When the *Enallage* is an interchange of construction it is called *Hypallage*; but this will be better understood when examples are given.

Let us now set out this Figure and its sub-divisions, bearing in mind the explanations given above.

Enallage.

The figure of Exchange, divided under four heads: (1) *Antimerēia*, (2) *Antiptosis*, (3) *Heterosis*, (4) *Hypallage*.

We now give a few examples.

(1) *Antimerēia*.—An example of the exchange of a noun for an adjective is found in 1 Cor. xiv. 12: "Ye are zealous of spirits." Here the noun *pneumatōn*, "spirits," is used for the adjective *pneumatikōn*, "spiritual." Both the A.V. and the R.V. recognise the figure and translate "spiritual gifts," placing in the margin the words "Gr. of spirits." "The Son of His love" (Col. i. 13) is translated "His dear Son." The two nouns are said to be *in regimen*, i.e., one governs the other in the genitive. Other examples are "fathers of our flesh" (Heb. xii. 9) and "a hearer of forgetfulness" (Jas. i. 25).

Special care must be observed when dealing with the usage of the name of God in Scripture. In modern speech, the name of God is not ordinarily used in this way—although poets sometimes employ the word "divine" to mean something great, beautiful or sublime. The following will illustrate this peculiar usage:—

"Wrestlings of God," i.e., *great* wrestlings (Gen. xxx. 8).

"A city great to God," i.e., an *exceeding* great city (Jonah iii. 3).

Another usage peculiar to Scripture is the employment of the words "sons" and "children" to indicate character:—

"Sons of pledges," i.e., hostages (2 Kings xiv. 14).

"Son of oil," i.e., a fruitful hill (Isa. v. 1).

"Children of disobedience," i.e., disobedient ones (Eph. ii. 2).

(2) *Antiptosis*.—The exchange of one case for another :—

“A kingdom of priests,” i.e., a royal priesthood (Ex. xix. 6).

(3) *Heterosis*.—The exchange of Mood, Gender, Number, etc. :—

“Destroy this temple” (John ii. 19). This is not a *command*, but a *prophecy* that the Jews would do this.

A modern example is the oft-repeated injunction : “Feed a cold, starve a fever.” This really means, “If you will insist on feeding a cold, you must be prepared to starve in order to reduce the fever that such feeding will produce.” Some readers may have already suffered from the failure to recognize a figure of speech in this injunction :—

“By Whom we have received grace and apostleship” (Rom. i. 5). “We” is used for “I,” for Paul alone is in view,

“Bloods” is used in Gen. iv. 10 for “life blood.”

“The sacrifices of God are a broken spirit” (Psa. li. 17). The plural “sacrifices” is used to mean “the great sacrifice.”

(4) *Hypallage*.—The interchange of construction, whereby an adjective or other word, which belongs logically to one connection, is grammatically united with another.

Dr. Bullinger quotes Shakespeare’s words : “His coward lips did from their colour fly.”

We give three N.T. examples of this figure :—

“The promise of eternal inheritance” (Heb. ix. 15), i.e., “The eternal inheritance which had been promised.”

“The mystery of His will” (Eph. i. 9), i.e., “God’s secret purpose or counsel.”

“The law of righteousness” (Rom. ix. 31), i.e., “A righteousness attained by law.”

We do not, of course, expect that the reader will be able, from our meagre examples, to appreciate this figure in any degree of fulness. When, however, it is realized that we have compressed into these few pages the material which occupies 48 pages in Dr. Bullinger’s book, perhaps there will be some appreciation of the difficulty and fulness of the subject. *Antimereia* alone is sub-divided, in Dr. Bullinger’s great work, into 22 sections, with over 200 examples and references. We mention this so that the reader may realize the fulness of the theme, and understand that our contribution is little more than

a finger pointing the way for the earnest student. We have also to remember that this series is not necessarily of interest to all our readers, and must consequently be limited in its scope and space.

What manner of persons ought ye to be.

No. 19.

Symbols of Service.

Perfecters and Preachers.

As we pursue our theme, the comprehensiveness of the term "ministry" seems to expand, and in selecting the symbols of service for the present article, we have had to choose from quite a number of possibilities.

Every one engaged in ministry stands in need of *prayer*. Of each it should be said, as it was Paul, "Behold he prayeth." Every one engaged in ministry should also be a *practiser*. Of each it should be possible to say, as it could be said of Paul, that his doctrine and his manner of life went together.

The two aspects of ministry which we have chosen for this article are "The Perfecter" and "The Preacher," though we realize that each of these subjects contains enough material for a series of articles.

When the Lord called Peter and Andrew to follow Him, they were *casting* their nets into the sea (Matt. iv. 18), an act symbolical of preaching. When the Lord called James and John, they were *mending* their nets, and this is the word elsewhere translated "perfecting."

Before turning to the passage where the ministry of perfecting is spoken of dispensationally, we shall find another use of the term of a very practical kind in Gal. vi. 1:—

"Brethren, if a man be overtaken in a fault, ye which are spiritual, *restore* such an one in the spirit of meekness: considering thyself, lest thou also be tempted" (Gal. vi. 1).

Here is a ministry of "perfecting" that belongs to no particular dispensation or calling. To be a "mender" or

"restorer" of the calibre suggested in this verse demands grace indeed. Perhaps the ability to "consider" oneself is at the root of the required fitness.

The dispensational use of the term is found in Eph. iv. 12 where the new order of apostles and prophets, evangelists, pastors and teachers, is said to be given "for the perfecting of the saints." At Acts xxviii. a break had come, so deep and wide that nothing less than a new dispensation with new terms could meet the requirements. The gifts of the ascended Christ were given first, with a view to the "re-adjusting of the saints" into their new position, and then for the work of ministry, and the building up of the body of Christ.

Another ministry of "perfecting" is that exemplified by the apostle when writing to the Colossians. Here, he does not use the word *katartismos* as in Eph. iv. 12, but *teleios*: "Warning every man, and teaching every man in all wisdom, that we may present every man *perfect* in Christ Jesus" (Col. i. 28). The purpose of the apostle in this phase of his ministry is best seen by studying his "warning and teaching" in Col. ii. 4—23. There he warns against everything and anything that would come between the believer and his Lord, or would interpose any observances of any kind whatever, and dim the glory of the completeness that was already theirs in Christ. In this case the "perfecting" does not bear the thought of "re-adjusting," "restoring" or "mending," but rather the idea of "going to the end." Among other things which the apostle introduces into Col. ii. is the possibility of being cheated of the prize (Col. ii. 18), a figure that takes us back to Phil. iii., with its race and its goal, its singleness of purpose and the thought of "perfection" (Phil. iii. 11, 12, 14, 15).

There is yet another ministry of "perfecting" that must be included, which finds its best exposition in the example of Aquila and Priscilla (Acts xviii. 24—28). Here we have a man, Apollos, eloquent, fervent, mighty in the Scriptures, but "knowing only the baptism of John." To this man Aquila and Priscilla open their house, and "expound unto him the way of God *more perfectly*." There is a need for such ministry still. Many a believer is eloquent, fervent and mighty in the Scriptures up to the light he has. Of such believers it might be added, "Knowing only the baptism of Pentecost," or "Knowing only the foundation doctrine of Romans." May the Aquilas and Priscillas be multiplied, for the need is great.

Turning from these few notes on such an important theme, let us conclude our study with a word or two on the equally

important ministry of preaching. As we all know, the word "preach," like the "gospel" itself, is derived from the idea of "good tidings." The preacher is the bringer of good news. What is not so commonly known is that another word of frequent occurrence and of great importance is used for "preaching"—the verb *kerussō*, "to proclaim as a herald," and the noun *kerux*, "a herald." Examples of this preaching will be found in I Cor. i. 23: "We *proclaim* Christ crucified," in 2 Tim. iv. 2: "*Proclaim* the Word," and in 2 Tim. iv. 17: "By me the *proclamation* might be fully known."

In many of the contexts of this word there is an atmosphere of opposition, where the preacher, instead of pleading with men to believe the glad tidings he brings, proclaims to them as a herald from heaven the truth, whether "in season or out of season," even though they will not "endure sound doctrine" and "turn away their ears from the truth." Such a preacher was Noah (2 Pet. ii. 5); and such a preacher Paul claims to be in 1 Tim. ii. 7 and 2 Tim. i. 11. If there is a need for those who can enter into the ministry of "perfecting," there is equally a need for those who will act as "heralds," attracting no crowds, having perhaps few converts, meeting much opposition, yet fulfilling a much-needed ministry.

Paul himself, as one who both prayed and practised, is seen as the pattern Perfecter and Preacher. We must not forget, however, that great as Paul may be, he acknowledged a Master. The Lord Jesus Himself was heaven's supreme Herald, for the word "preach" in Matt. iv. 17 is *kerussō*. When He said to the rich young ruler, "If thou wilt be perfect" He could add: "Come and follow Me" (Matt. xix. 21). The Lord Himself is the "Captain and Perfecter of faith" (Heb. xii. 2).



Wisdom, Human and Divine.

Being a comparison of the groping after truth by the ancient philosophers with the truth as is revealed in Scripture, in order that the believer may the better appreciate the Word of God.

No. 3.

Some extracts from the writings of Seneca.



Before we pass on to review the gropings of men for the truth, in contrast with the glorious light of revelation, we feel

it incumbent upon us to give one more extract from an ancient philosopher, partly to give some idea of what a Stoic philosopher believed, but chiefly to demonstrate the parallels that exist between the writings of Seneca and the Scriptures.

Perhaps a word or two concerning the man himself is called for. Lucius Annæus Seneca was a Stoic philosopher, and the teacher of Nero; and it will surely quicken our interest in him to remember that while he lived amid all the guilt and shame of a Roman Court, fighting a losing battle for clean morals and upright conduct, there lived and died in despised Palestine the Son of God Himself, Who alone could have answered the cry of his soul. Gallio, before whom Paul stood, as recorded in the Acts, was the brother of Seneca, and a man of charm and gentleness, though this is not very evident in the reference concerned.

Most men owe much, either for good or ill, to their mothers. Seneca's mother lived in an age when immorality was not the exception but the rule among her class. To his mother Seneca writes :—

"You never stained your face with walnut juice or rouge; you never delighted in dresses indelicately low, your single ornament was a loveliness which no age could destroy; your special glory was a conspicuous chastity."

Such words find an approving echo in the instructions of Paul to Timothy, and in the epistles of Peter. And yet they were written at a time when, as recorded by Pliny, Lollia Paulina's second best dress of emeralds and pearls cost 40,000,000 sesterces, or more than £32,000 (Nat. Hist. ix. 35, 36). Tradition has it that Paul and Seneca met, and the letters that passed between them are to be read to this day. Anyone, however, who is acquainted with the character of Paul's epistles, or with the tone of Seneca's writings, could not accept these traditional letters as genuine.

The life story of Seneca is a tale to make angels weep, but we dare not attempt the smallest summary here. We pass on to our primary object, to give extracts from his writings, not so much to show what Stoic philosophy was, as to demonstrate how closely some of his teaching approaches the language of Scripture. Contrary to the custom of his day, Seneca made friends with his slaves, and it is possible that some of his household were believers. From their lips he may have heard echoes of the teaching of the Lord and of the apostle Paul.

In the following extracts from Seneca, we have refrained from printing the parallel Scripture, and have merely given the references. In most cases the parallel is obvious, but where there is any uncertainty, we trust that the reader will not fail to acquaint himself with the passage of Scripture referred to.

Some parallels between Seneca and Scripture.

"The mind, unless it is pure and holy, comprehends not God."

Matt. v. 8.

"A man is a robber even before he stains his hands; for he is already armed to slay, and has the desire to spoil."

Matt. v. 21, 22.

"Cast out whatsoever things rend thy heart: nay, if they could not be extracted otherwise, thou shouldst have plucked out thy heart itself with them."

Matt. v. 29.

"What will the wise man do when he is buffeted? He will do as Cato did when he was smitten on the mouth. He did not burst into a passion, did not avenge himself, did not even forgive it, but denied its having been done."

Matt. v. 39.

"If you imitate the gods, confer benefits even on the unthankful: for the sun rises even on the wicked, and the seas are open to pirates."

Matt. v. 45.

"Avoid a rough exterior and unshorn hair and a carelessly kept beard and professed hatred of money and a bed laid on the ground and whatever else affects ambitious display by a perverse path."

Matt. vi. 16.

"Do ye mark the pimples of others, being covered with countless ulcers? This is as if a man should mock at the moles or warts on the most beautiful persons, when he himself is devoured by a fierce scab."

Matt. vii. 3.

"Expect from others what you have done to another." "Let us so give as we would wish to receive."

Matt. vii. 12.

"Therefore good things cannot spring from evil. . . . good does not grow of evil, any more than a fig of an olive tree. The fruit corresponds to the seed."

Matt. vii. 16, 17.

"Not otherwise than some rock standing alone in a shallow sea, which the waves cease not from whichever side they are driven to beat upon, and yet do not stir from its place."

Matt. vii. 25.

"Good men toil, they spend and are spent."

2 Cor. xii. 15.

"What blows do athletes receive in their face, what blows all over their body. Yet they bear all the torture from thirst of glory. Let us also overcome all things, for our reward is not a crown or a palm branch or the trumpeter proclaiming silence for the announcement of our name, but virtue and strength of mind and peace acquired ever after."

1 Cor. ix. 25.

"They consecrate the holy and immortal and inviolable gods in motionless matter of the vilest kind: they clothe them with the forms of men, and beasts and fishes."

Rom. i. 23.

"They are even enamoured of their own ill deeds which is the last ill of all: and then is their wretchedness complete, when shameful things not only delight them but are even approved by them."

Rom. i. 28, 32

"A man is not wise, unless his mind is transferred into those which he has learnt."

2 Cor. iii. 18

"Gather up and preserve the time."

Eph. v. 16.

"Pertinacious goodness overcomes evil men."

Rom. xii. 21.

"What is man? A cracked vessel which will break at the least fall."

2 Cor. iv. 7.

"That gift is far more welcome which is given with a ready than that which is given with a full hand."

2 Cor. ix. 7.

"Which comes and passes away very quickly, destined to perish in the very using."

Col. ii. 22.

"I confess that the love of our own body is natural to us."

Eph. v. 28, 29.

"I reflect how many exercise their bodies, how few their minds."

1 Tim. iv. 8

"It is a foolish occupation to exercise the muscles of the arms . . . return quickly from the body to the mind, exercise that, night and day."

"How long wilt thou learn? Begin to teach."

Heb. v. 12.

"The whole world is the temple of the immortal gods." "Temples are not built to God of stones piled on high: He must be consecrated in the heart of each man."

Acts xvii. 24.

"God wants not ministers. How so? He Himself ministereth to the human race. He is at hand everywhere and to all men."

Acts xvii. 25.

"God is near thee: He is with thee: He is within."

Acts xvii. 27.

"Thou shalt not form Him of silver and gold: a true likeness of God cannot be moulded of this material."

Acts xvii. 29.

(In the last four scriptures Paul is speaking to Stoic philosophers, and it will be seen that his arguments would not be unfamiliar).

We remarked earlier that Seneca held converse with his slaves. Here are his own words on the subject—remarkable words when we remember the brutal cruelty of the days in which he lived :—

“ They are slaves you urge ; nay, they are men. They are slaves ; nay, they are comrades. They are slaves , nay, they are humble friends. They are slaves ; nay, they are fellow-slaves, if you reflect that fortune has the same power over both. Let some of them dine with you, because they are worthy ; and others, that they may become worthy.”

“ He is a slave you say ; yet perchance he is free in spirit. He is a slave. Will this harm him ? Show me who is not. One is a slave to lust, another to avarice, a third to ambition ; all alike to fear.”

When one realizes how similar these statements are to the inspired utterances of the apostle Paul, one feels sad to think that, so far as we know, Seneca never heard the gospel of the grace of God. With all the high moral tone of his writings, Seneca lacked one thing, the personal Redeemer, without Whom the highest flights of philosophy but prepare for a greater crash at the last.

Stoicism has no room for the forgiveness of sins :—

“ The wise man will be clement and gentle, but he will not feel pity, for only old women and girls will be moved by tears ; he will not pardon, for pardon is the remission of a deserved penalty ; he will be strictly and inexorably just.”

Seneca knew that pardon was “ the remission of the deserved penalty.” What he did not know was John iii. 16, and Rom. iii.

In spite of all his high moral teaching, we find Seneca “ bowing in the house of Rimmon.” Endorsing the blasphemous assumptions of the Emperor, we find him using the following terms, true only of God, in a flattering address concerning Claudius : “ In him are all things, and he is instead of all things to thee.” And again, compare the awful character of Nero with these words of Seneca, written to him :—

“ The gentleness of thy spirit will spread by degrees through the whole body of the Empire, and all things will be formed after thy likeness : health passes from the head to all the members.”

What Seneca needed was Christ. He alone is “ instead of all things ” to us. He alone is the image and likeness to which one day we shall all be conformed. He alone is Head of the Body, the Church ; from Him alone true health passes to all the members. In His sacrificial death is found “ the remission of the deserved penalty,” together with “ inexorable

justice." But it was not possible to discover this glorious truth by human wisdom ; from first to last it was the gift of God.

Paul and his Companions.

No. 4.

Barnabas. The encourager.

Those of us who think of the apostle Paul generally picture him as he was during the middle or the close of his witness : a man who, in face of prison or death, could say : "None of these things move me." We are apt to forget the early days when all was new and strange, and, so doing, we undervalue the ministry of such as Ananias and Barnabas. Ananias expressed his fear concerning Saul of Tarsus, but love cast it out, and scales fell from more than eyes of flesh when Ananias uttered the pre-eminently christian salutation, "Brother Saul."

News of the evil that Saul had done to the saints at Jerusalem had been carried as far as Damascus (Acts ix. 13), so that we can scarcely be surprised that Saul's attempt to join the disciples at Jerusalem was met with suspicion and fear. It is hard to imagine the disastrous effects this might have had upon the spiritual life of so sensitive a character as, in spite of his persecuting zeal, Saul was. But He Who had chosen the vessel, and marked out the course, controlled also all the circumstances and the means for the accomplishment of that course. Already marked out as one eminently fitted for the task of bringing together Saul and the church, was a man, a Levite, of the name of Joses. Most would confess that they had never heard of him. Joses is best known to us by the name given him by the apostles, Barnabas. We find, then, that :—

"Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and how He had spoken unto him, and how he had preached boldly at Damascus in the name of Jesus" (Acts ix. 27).

In Acts iv. 36 we are told that the name Barnabas means "The son of consolation." The Greek word *paraklēsis* is from

para, "beside," and *kaleō*, "to call," and gives us the word *Paraclēte*, "The Comforter" and "The Advocate" (John xiv. 16; 1 John ii. 1). In Vol. XXIII., pages 13—15, we discussed the meaning of this word, and showed that the idea contained in our word "encourage" most fits the majority of the occurrences of the word. The name Barnabas is made up of *Bar*, "a son," and *Nabi*, "a prophet." The word prophet is used in the Scriptures with wider significance than the foretelling of events, and in more than one passage in the N.T. prophesying and exhortation (*paraklēsis*) are found together:—

"He that prophesieth speaketh unto men to edification and exhortation (*paraklēsis*) and consolation" (1 Cor. xiv. 3).

Of Judas and Silas it is said, that:—

"Being prophets also themselves," they "exhorted (*parakaleō*) the brethren and with many words confirmed them" (Acts xv. 32).

Paul's witness at Damascus was brought to a close by the opposition of the Jews, who watched the gates day and night hoping to kill him. His witness at Jerusalem came to an abrupt end from the same cause: this time it was the "Grecians," Greek-speaking Jews, who went about to slay him (Acts ix. 24, 29). In both instances Paul is saved by the solicitude of the disciples, his qualms of conscience at thus, apparently, deserting his post, being quieted by a vision which he had in the temple at the time:—

"And it came to pass that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw Him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning Me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee . . . and He said unto me, Depart: for I will send thee far hence unto the Gentiles" (Acts xxii. 17—21).

Obedience being better than sacrifice, Paul, being "sent forth to Tarsus" by the brethren, accepted the evident guidance, and there he tarried until sought out once more by Barnabas. We learn from Acts iv. 36 that Barnabas was of the country of Cyprus. This may have been regarded by the Lord in choosing Barnabas as the man best fitted to go to Antioch, for we read in Acts xi. 20 that:—

"Some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus."

If the word "Cyprus" influenced the apostles in the choice of Barnabas, the word "Grecians" may likewise have influenced Barnabas in his next move:—

"Then departed Barnabas to Tarsus, for to seek Saul" (Acts xi. 25).

We can hardly believe that Paul would refrain from telling such a friend as Barnabas of the vision he had seen in the temple, and Barnabas, remembering the words addressed by the Lord to Paul, would realize that Saul of Tarsus was the appointed witness, and that the ministry "far off unto the Gentiles" was about to commence.

It was from Antioch that Barnabas and Saul were separated to evangelize Galatia, and Acts xiii. and xiv. contain the record of their journeys, their perils and their return. The order of their names at the commencement of this ministry is "Barnabas and Saul" (Acts xiii. 1, 2), but by the time they have returned to Antioch Barnabas is almost forgotten. It was "Barnabas and Saul" that Sergius Paulus called, but it was Saul that was the actor and the speaker. After the incident in Paphos, we read of "Paul and his company," not "Paul and Barnabas," or "Barnabas and Saul" (Acts xiii. 13).

Paul and Barnabas are mentioned together in the repudiation of the Jews at Antioch (Acts xiii. 46), and at the healing of the lame man of Lystra (Acts xiv. 12). The fact that the inhabitants called Barnabas "Jupiter" and Paul "Mercury," suggests the greater activity of Paul, Mercury being the so-called messenger of the gods. It is interesting to read in Acts xiv. 14, "The *apostles*, Barnabas and Paul," revealing, as it does, another order of apostles than "the twelve." Paul departed with Barnabas from Derbe (Acts xiv. 20), and until the end of the chapter neither apostle is mentioned again by name: the record is content to say, "They preached," "they ordained," "they rehearsed."

The stalwart companionship of Barnabas during this critical period must have been of tremendous help to the young apostle at the beginning of his independent ministry. Once more Barnabas is to stand together with the apostle for the truth and the freedom of the Gentile, and then to succumb to the claims of family and the influence of fear. It is in Acts xv. that we find Barnabas standing by Paul for the last time before there came the great cleavage:—

"When therefore Paul and Barnabas had no small discussion and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question."

Closely parallel with Acts xv. is the record of Gal. ii., where Paul and Barnabas make their stand "for the truth of the gospel."

In Acts xv. 37—39 the happy companionship of these two men is broken by the strength of family affection, for John Mark was "sister's son to Barnabas" (Col. iv. 10). So in Gal. ii. 11—13 we read that "Barnabas also was carried away with their dissimulation." Paul mentions Barnabas once more, namely in I Cor. ix. 6, but never again do we find them working together. Barnabas, the encourager, had done his work: the great ship had been fairly launched, but unsuspected weakness revealed that he was unfit to go forward in the great enterprise. Nevertheless the Christian church can never be too grateful to the man whose foresight and encouragement, whose quickness to perceive the way in which the Lord's purposes were to be fulfilled, led him, at Jerusalem and at Antioch, to stand by the chosen vessel who was destined to bear the name of the Lord before the Gentiles.

Paul's personal ministry is now finished. No longer does he need companions, and both he and Barnabas await their Lord's "Well done." But Paul's ministry goes on. By humbler and weaker vessels is the God of all grace carrying on the good work. While none may be of Paul's calibre, there is obvious need for many "sons of consolation" who shall stand by, encourage, and support those who seek to follow in the steps of the great apostle to the Gentiles.

Answers to Correspondents.

(Reprinted from Volume VI.)

No. 18.—"What is the meaning of first part of Isa. liii. 12? 'Therefore will I divide Him a portion with the great, And He shall divide the spoil with the strong' (A.V.)."

These words are part of a section devoted to the reward and triumph which follow the great work of redemption. This section includes verse 10 to verse 12. The following is a simple structure of the portion:—

- A | 10. His soul made an offering for sin.
- B | 10, 11. Reward; seed, days, pleasure, satisfied.
- C | 11. Justification and bearing iniquities.
- B | 12. Reward; therefore spoil divided with strong.
- A | 12. Because He poured out His soul unto death; sin, intercession.

The word twice translated "divide" is from the Hebrew *chalag*, "to be smooth, even, equable." In Isa. xxxiv. 17 we may see its close connection with the apportioning of an inheritance. The idea underlying the word is that there is a perfectly equable distribution made. When you also observe that in the large structure of Isa. lii. and liii., the passage lii. 13—15 corresponds in the structure to liii. 10—12, this equal apportioning is emphasized. "As many were astonished at Thee"—by reason of the marks of His suffering—"so" shall they be surprised at the evidence of His glory when He is "exalted and extolled" and shall be "very high."

We next observe that this dividing is connected with two persons. "Therefore will **3** divide.....and **HE** shall divide," and also observe "with the great" and "with the strong." There is something of a parallel here to such passages as, "Ask of Me, and I will give the heathen, thine inheritance, and the uttermost parts of the earth, thy possession" (Psa. ii. 8).

The reward of the Saviour is, in part, entered by those who by His grace overcome. Take for example Rev. iii. 21, "To him that overcometh will I grant to sit with Me in My throne, even as I overcame, and am set down with My Father in His throne." Still closer to the point is Rev. ii. 26, 27, for there Psa. ii. 8, 9, which originally is the fulfilment of "I will divide," is quoted as of the believer, "*he* shall divide."

Heb. i. 9 throws light on the expression, "therefore will I divide Him a portion with the great," for it declares that "God hath anointed Thee with the oil of gladness *above* thy fellows." Or again in Heb. i. 4, "He hath by inheritance obtained a more excellent name than" the angels, being indeed raised far above principality and power.

You might notice the context of the first occurrence in Isaiah of "dividing the spoil" (ix. 3). It is the time of deliverance and of the accession of the Son of David to His throne. Or in xxxiii. 23, where Israel's restoration is in view, and the King is *seen in His beauty*, in direct contrast, and in answer to Isa. liii., where His visage being more marred than any man had no beauty that Israel should desire Him.

We trust these few thoughts will point you in the direction of a fuller understanding of this and related passages.



The Hope and the Prize.

No. 1.

Phil. i. 21—25.

What is the right interpretation?

(Reprinted from Volume VI.).

"For to me to live is Christ, and to die is gain. But if I live in the flesh this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Nevertheless to abide in the flesh is more needful for you. And having this confidence I know that I shall abide and continue with you all for your furtherance and joy of faith" (A. V.).

The passage of Scripture quoted above has been interpreted in a variety of ways, the original being confessedly difficult to express fully. Most interpretations can be placed under one of two heads. The one given by those whose orthodox views led them to this passage as a proof text to show that "we may infer that he had no knowledge nor expectation of a middle state of insensibility between death and the resurrection" (Dr. Macknight); in other words, that upon the death of the believer he is at once taken to be "with Christ" apart from resurrection. The other group of interpretations are put forward by those who do not believe "sudden death is sudden glory," but who believe that the scriptural term "sleep" aptly describes the state between death and resurrection, and that there is no "hope" of being "with Christ" until the resurrection takes place. The crux of the controversy is the meaning of the word translated "depart," the orthodox seeing in it the death of Paul, the other interpreters the return of the Lord.

In this article we are going to approach the passage from neither standpoint. We believe that such methods of interpretation are (unconsciously, no doubt) biased. The second set of interpreters, which look upon "depart" as meaning the second coming of the Lord, were inspired not so much by an independent examination of the passage, but by an endeavour to prove the other school of teaching to be wrong. Words have been mistranslated, renderings have been adopted which under other circumstances would have been very much questioned, and parallels have been ignored. In ordinary reasoning all inferences which reach beyond their data are purely hypothetical, and proceed on the assumption that new events will conform to the conditions detected in our observations of

past events. Even supposing the Universe as a whole to proceed unchanged, *we do not really know the "Universe as a whole."* Students of Scripture will readily admit that what is true of our limited knowledge of the works of God, is equally true of our knowledge of the Word of God. To limit ourselves by the alternatives, that (1) either believers when they die go straight to be with Christ, or (2) they fall asleep and are unconscious until the resurrection, is to assume that we have such a complete knowledge, that there is no possibility of a third or a fourth position if, in the course of revelation, it should be made known.

Let us come to Phil. i. 21—25 and seek out its meaning, *regardless* of what the result may be. God is responsible for what is written, and if we dare to turn His words to fit our theories, *however scriptural* those theories may be, we call in question the wisdom of His inspiration and shut the door upon the possibility of further and fuller understanding. Let us first set out the structural disposition of the passage.

Phil. i. 21—26.

- A | 21. To me (*moi*) to live. Christ.
 B | 22, 23. | a | Live in flesh. Fruit.
 | b | Paul's desire. Not made known.
 | c | Paul's desire. With Christ.
 B | 24, 25. | a | Abide in flesh. Needful.
 | b | Paul's confidence. I know.
 | c | Paul's continuance. With you all.
 A | 26. By me (*moi*) my presence. Glorifying in Christ.

A strong argument has been made out of the fact that we read that the apostle in one breath tells us that *he did not know* what to choose between life and death, and yet that *he had a strong desire* for something which was far better. Now if the apostle did say this, then it seems reasonable to conclude that he was pressed out of the two by a third, namely, the return of the Lord, which is admittedly so much better than either living or dying. Two fallacies are here which demand immediate exposure. The first is an error of reasoning, the second of interpretation.

It is assumed that what Paul *chose* and what Paul *desired* would be the same. If Paul had been an average selfish person this reasoning might be good, but the context clearly condemns the inference. The whole of the chapter shows us a man who has risen above all selfish motives. His bonds have fallen out to the furtherance of the gospel, he rejoices

that Christ is preached, even though some who preach Him seek to add to the apostle's sufferings. His magnificent "what then" is a rebuke to the narrow-minded inference that he would necessarily *choose* what he most *desired*. To Paul, to live was summed up by the one word—Christ, and to die by the one word—gain. "Christ shall be magnified in my body, whether by life or by death." The context, therefore, together with the statement, "For I have no one of equal soul (with myself), for all seek *their own*," denies the inference. Christ (ii. 21) and His people (i. 24) come first, and even though Paul's desire may lead in one direction, there is every probability that he would choose that which ran counter to his desire, if by so doing he could the better serve his Lord or bless His people.

The second fallacy is the wrong interpretation of a word. Much emphasis has been laid upon the statement that Paul says *he did not know* what to choose, and yet he did have a very pronounced desire for something very far better. Is this true? The A.V. and the R.V. seem to say it is, but the R.V. margin exposes the error. The word rendered here "I wot," or "I know," is *gnorizō*. Out of the twenty-four occurrences of the word, Paul uses it eighteen times, and out of that eighteen eleven occur in the three prison epistles (Eph., Phil., and Col.). We will not quote all occurrences, but give the whole of the references in these epistles, the only other occurrence in Philippians being shown first:—

- "Let your requests *be made known* unto God" (Phil. iv. 6).
- "*Having made known* unto us the mystery of His will" (Eph. i. 9).
- "By revelation He *made known* unto me the mystery" (Eph. iii. 3).
- "Which in other ages was not *made known* unto the sons of men" (Eph. iii. 5).
- "Unto principalities.....might be *made known* through the Church" (R.V.). (Eph. iii. 10). "*Might be known* by" (A.V.) of course means the same.
- "That I may open my mouth boldly to *make known* the mystery" (Eph. vi. 19).
- "Tychicus.....shall *make known* to you all things" (Eph. vi. 21).
- "To whom God would *make known* what is the riches" (Col. i. 27).
- "All my state shall Tychicus *declare* unto you" (Col. iv. 7).
- "They shall *make known* unto you all things" (Col. iv. 9).

The word is rendered "to make known" sixteen times in the A.V., "certify" once, "declare" four times, "do to wit" once, "give to understand" once, and "wot" once. The last case is the passage in question; all others *without exception* can have but one meaning—"to make known, tell or declare." The fallacy that Paul *did not know* what to choose is therefore

exposed by a consideration not only of his own usage, but of the usage of the word in the whole of the N.T. It is evident that he *did know* what he would choose, otherwise, to say "I do not tell" would be the empty equivocation of a braggart, who covered his ignorance by assuming knowledge. Under the word "Wot" in Dr. Bullinger's *Critical Lexicon and Concordance* is written, "*gnorizō*, to make known: declare, reveal."

Following on the idea that Paul did not know what to choose, we are told that he "was pressed out of the two, by reason of a third." Here again we must drop all theories, and take the facts of Scripture as they stand. The word, "I am in a strait," means to press together, to hold, to constrain. The A.V. renders the word as follows, "constrain" once, "keep in" once, "press" once, "stop" once, "throng" once, "man that holdeth" once, "be in a strait" once, "be straitened" once, "be taken with" three times, "lie sick of" once. Again the Concordance proves a stubborn thing—quite impartial and unmoved by the most desirable of theories. Dr. Bullinger's *Critical Lexicon and Concordance* says of *sunēchō*, "constrain, to hold, or keep together, confine, secure, hence constrain, hold fast." Let us observe the usage:—

"The men that *held* Jesus, mocked Him" (Luke xxii. 63).

"The multitude *throng* thee and press thee" (Luke viii. 45).

"And *keep* thee in on every side" (Luke xix. 43).

"And *stopped* their ears" (Acts vii. 57).

"For the love of Christ *constraineth* us" (i.e. shuts us in to the one course indicated in verses 13 and 15) (2 Cor. v. 14).

"But I have a baptism to be baptised with, and how am I *straitened* till it be accomplished" (Luke xii. 50). (Until the Lord was crucified and raised again from the dead, He was "straitened," "confined," His ministry was confined to Israel, He said "Tell no man until after the resurrection").

Every passage demands the plain meaning "to hold fast," "to keep in," "to stop."

Following the words, "I am in a strait," the A.V. reads "*betwixt* two." The word *betwixt* is the rendering of the preposition *ek*. If *betwixt* does not accord with the meaning of *ek*, to have rendered *sunechomai ek* "to press out," certainly conflicts with the constant meaning "to keep in," "to throng," "to hold fast." It is easy to demonstrate how false or meaningless the translation "*betwixt*" may become in some passages—that however does not settle the meaning of Phil. i. 23; it only settles the meaning in a negative way for those particular passages. John iii. 25 says, "there arose a question

between (*ek*) some of John's disciples and the Jews." Now while this is the only passage where *ek* is translated "between" in the A.V., and while it would be easy to show how absurd is such a rendering as "the resurrection *between* the dead," or to say how could we be "absent *between* the body?" yet that would only prove that *ek* was capable of bearing more than one meaning, and would by no means prove that "between" did not convey the sense of the original of John iii. 25.

The average reader who may have been led to think that "out of" is the only unquestioned rendering of *ek*, may feel a trifle surprised to hear that while in the great majority of cases "out of" is the best rendering, that it also is rendered "by means of" once, "through" twice, "with" twenty-five times, "by" fifty-five times, "by reason of" three times, "because of" three times, or eighty-nine times in all. Take the rendering "with."

"They bought *with* them the potter's field" (Matt. xxvii. 7).

"Thou shalt love the Lord thy God *with* all thy heart, and *with* all thy soul and *with* all thy mind, and *with* all thy strength" (Mark xii. 30).

"Wearied *with* His journey" (John iv. 6).

"Filled *with* the odour" (John xii. 3).

"Drunk *with* the wine.....*with* the blood of the saints" (Rev. xvii. 2—6).

It would be quite easy to insert "*with*" in some passages where it would be absurd, but that would not prove the above passages to be wrongly translated. Again, look at the passages where *ek* is rendered "by."

"The tree is known *by* his fruit" (Matt. xii. 33).

"*By* thy words thou shalt be justified" (Matt. xii. 37).

"*By* this craft" (Acts xix. 25).

"Uncircumcision which is *by* nature" (Rom. ii. 27).

"Not *by* works of righteousness" (Titus iii. 5).

"*By* the Spirit" (1 John iii. 24).

"*By* the fire.... which issueth *out of* their mouths" (Rev. ix. 18). (Here *ek* is rightly rendered "by" and "out of" in the one verse).

Rev. viii. 13 renders *ek*, "by reason of." One could not very well translate "woe to the inhabitants of the earth *out of* the other voices," unless we intended by "out of" origin, cause, or occasion. Again in Rev. ix. 2 and xviii. 19 it is rendered "by reason of."

To translate *ek* "out of" in 2 Cor. i. 11 would be manifestly *unscriptural*, for the gift of the apostle Paul was "by means of," not "out of," many persons. In Rev. xvi. 11 we read, "and blasphemed the God of heaven *because of* their

pains and *because* of their sores." "Out of" as meaning *place* would be untrue; "out of" as meaning origin or cause would be true and is *better* expressed in English by "because of." To translate *ek* in Phil. i. 23 "out of" is only possible if we mean origin or cause. To use "out of" as meaning place is contrary to the meaning of the word rendered "press," which everywhere demands the idea, to hold fast, to keep in, to constrain.

The A.V. rendering "betwixt" is perhaps a little free, but conveys the meaning of the passage (Dr. Bullinger's *Lexicon* gives "literally, constrained by"), whereas "out of" while literally and etymologically true would be in reality false. "By reason of" is the most suitable rendering. J. N. Darby's rendering, "I am pressed by both," is true to the meaning, although rather free in the use of the word "both." Paul was held in some suspense "by reason of the two." He was not pressed out of the two into some hypothetical "third"—that is an invention. He immediately places before us "the two," and his double feelings can be easily understood. For I am held in constraint by reason of the two—here follows "the two," thus—(1) "Having a desire to depart and to be with Christ, which is very far better," but (2) "to remain in the flesh is more necessary for you."

Here the apostle presents the alternatives which were before him. Something "very far better" for himself is contrasted by something "more necessary for others." "Departing" is balanced by "remaining in the flesh." His "desire" to depart is outweighed by the remaining "for you." The choice which he did not tell is fairly manifest. At least, if we dispute the point as to whether he really did choose the harder path, he certainly does tell us that he knew he would remain, and seems to be joyful at the prospect of thus "spending and being spent."

We must now examine the word "depart." The original word is *analuō*, which is thus defined in Dr. Bullinger's *Critical Lexicon and Concordance* :—

"*Analuō*, To loosen again, set free; then to loosen, dissolve or resolve, as matter into its elements (hence, Eng. analysis); then, to unfasten as the fastening of a ship, and thus prepare for departure (and with the force of *ana*, back) to return."

Schrevelius' *Lexicon* thus defines the word :—

"*Analuō*, To unloose, free, release, relax, untie, undo; dissolve, destroy, abolish; solve, explain, analyse; weigh anchor, depart, die; return from a feast."

As the word occurs in but two passages in the N.T., and is rendered once "return" and once "depart," it will be seen that it would be just as logical to say that the rendering of the first passage should conform to the second, as *vice versa*. Phil. i. 23 renders *analuō* "depart," and Luke xii. 36 "return." Those who advocate the teaching that *analuō* means "the return of the Lord" in Phil. i. 23 turn to Luke xii. 36 to support their argument. It is not established beyond all controversy that "return" is the true meaning of Luke xii. 36. J.N.D. renders the passage, "whenever He may *leave* the wedding." Rotherham gives the somewhat strange rendering "he may *break up* out of the marriage feast." This somewhat strange rendering will not be so strange to some who are acquainted with the schoolboy's idea of "breaking up" for the holidays. Here lies the secret of the various renderings. There is no doubt whatever that *analuō* means exactly the same as our English derived word "analyse"—to break up into its elements. The secondary meaning "to return" is somewhat parallel to the schoolboy's "break up." It came to have this meaning from the way it was used for loosing the cables of ships, in order to sail from a port (see Odyss ix. 178, xi. 636, xii. 145, xv. 547).

Luke xii. 36 speaks of the "coming" of the Lord as something subsequent to the "returning." It is perfectly true that they will not open the door when He *departs* from the wedding, but when He arrives. Scripture clearly differentiates between the "departing" or "returning" from the feast, and the subsequent "coming" and "knocking." So far as light upon Phil. i. 23 is concerned, Luke xii. 36 gives no warrant for departing from the elementary meaning of *analuō*. The references in the LXX. are equally indecisive. Sometimes the passage speaks of "returning," as Luke xii. 36, once the pure meaning "resolve into its elements" as melting ice.

Let the reader pause for a moment and ask whether a word which primarily means to "resolve a thing into its elements," and so return to its original state, is a fitting word to use for the Second Coming of the Lord Jesus Christ. In what way will it be an "analysis"? In what way will it be a "return," in the sense of "analysis." Surely there must be indubitable evidence for such a rendering before it can be accepted, and that evidence is not only not found, but is practically denied by the context of Phil. i. 23 when truly presented, and by the larger context of 2 Timothy to which we next turn.

The answer of a good conscience.

No. 6.

A faithful witness.

While it is of the utmost importance in our study of the Scriptures to "try the things that differ," it is occasionally useful to approach the truth from the other angle, and see what things are held in common. The epistle to the Romans stresses what is common to man, as well as those vital differences that grace has made. All have sinned. None are righteous. All, if they are to be justified at all, must be justified by faith. So, when speaking of the conscience in Romans, we observe that the apostle says precisely the same thing of the unsaved heathen as he says of himself:—

"Their conscience also bearing witness" (Rom. ii. 15).

"My conscience also bearing me witness" (Rom. ix. 1).

There are, at the same time, tremendous differences here. The apostle could speak of the "truth in Christ," and a conscience bearing witness "in the Holy Ghost," whereas the unevangelized heathen were left to the "work of law written in their hearts," a dim shadow of the law given by God to Israel. It is not our intention to discuss the problems of Rom. ii. in this article. We wish, rather, to draw attention to the fact that, whatever else may differ as between one man and another, the office of conscience remains the same. The standard by which the conscience is regulated may change, the light of reason and nature may give place to the light of law, just as the light of law may give place to the full blaze of grace, but the office of conscience in the heart of the heathen is the same as that in the heart of the apostle. The conscience "bears witness."

The word translated "witness" is sometimes rendered "testimony," as in 2 Cor. i. 12: "For our rejoicing is this, the testimony of our conscience." Here the word "rejoicing" is literally "boasting." Whatever others may have said or implied as to the apostle's attitude and motives (*see* ii. 17; iv. 2; v. 12; vi. 4; x. 7—10; xi. 16—20), he had the witness of his conscience that—

"in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward" (2 Cor. i. 12).

The witness of a good conscience enabled the apostle to pursue his course unfalteringly. Men accused him of heresy, called him the ring-leader of a sect, and said that he was mad. He was accused of craft, guile, covetousness, self-seeking, uncleanness. He was numbered with the off-scouring of all things. The more he loved, the less, often, he was loved. He spent himself for others, and yet found that "all in Asia" had turned away from him. He was tried before Felix, before Agrippa, and before Nero; but, though at times deserted by all except the Lord Himself, he had the witness of his conscience, making him courageous where he might have become weak, gentle where he might have become exasperated, and a triumphant martyr with an assured crown where he might have been ashamed of the testimony and of his Lord.

While we must ever remember that the truth is greater than our conscience, let us also remember that the testimony of our conscience has an important place.

"Holding faith, and a good conscience" (1 Tim. i. 19).



Paul and his Companions.

No. 5.

Silas. The succourer.



Our last article dealt with Barnabas, the Encourager, where we saw that in four most important junctures in the life and witness of the newly-commissioned apostle, Barnabas had been of utmost service.

- (1) He bridged the gulf between Saul and the disciples at Jerusalem.
- (2) At Antioch he recognized that Saul was the man for the work developing there, and travelled as far as Tarsus to seek him out.
- (3) Together with Saul, Barnabas was chosen to evangelize Galatia and initiate the great independent ministry of the apostle to the Gentiles.

- (4) At Jerusalem he stood with Paul while the apostle laid before the assembly that gospel which he had preached among the Gentiles, and, with Paul, received from the other apostles the right hand of fellowship.

At the conference held at Jerusalem, which is detailed for us in Acts xv., another valued companion of the apostle is introduced, namely Silas.

"Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas and Silas, chief men among the brethren . . . men that have hazarded their lives for the name of our Lord Jesus Christ . . . being prophets also themselves" (Acts xv. 22, 26, 32).

Three outstanding characteristics of these men are remarked upon:—

- (1) They were "leaders," the word "chief" being a translation of *hegomai*, which is from *agō*, "I lead."
- (2) They combined in an eminent degree doctrine and practice, for they had "hazarded their lives" in their testimony for the Lord.
- (3) They were moreover "prophets" and so could "exhort and confirm" those among whom they ministered" (Acts xv. 32).

We learn from verse 30 that these men reached Antioch and afterwards were let go in peace.

"Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued at Antioch" (Acts xv. 34, 35).

The R.V. places verse 34 in the margin, but, whether it forms a part of the sacred text or not, Silas must have remained at Antioch, as the close of the chapter reveals.

We have no hint as to what was working in the mind of Silas. Whether he saw what was coming; whether he placed himself before the Lord as being willing further to hazard his life for His name: whether he was moved at the failure of Barnabas at this critical point (*see* Gal. ii. 11—13), we know not. We do know, however, that the Lord, Who knows the hearts of all men, knew just how far Barnabas would go, and so provided his servant Paul with another comforter and companion.

It must have been a great shock to Paul when Barnabas was "carried away," but when this was followed by the insistence of Barnabas that his relative, John Mark, should, in spite of his failure at Pamphylia, be included in the company to revisit Galatia, there was a breach, and Barnabas

took Mark and sailed unto Cyprus. Thus Paul was left alone. But the visit to Galatia could hardly be undertaken single-handed. A companion was wanted who could be trusted; who was not easily moved with fear; who could, as occasion arose, take an active part in the ministry. Such a one was Silas, a "leader"; one who already had hazarded his life; one who could minister the spoken word.

"And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia confirming the churches" (Acts xv, 40, 41).

Now Barnabas was a Levite, but Silas was a Roman citizen, a difference not to be underestimated, seeing that the next step was the preaching of the gospel for the first time in Europe. That Silas was a Roman is made clear by Paul's words in Acts xvi. 37: "They have beaten us openly, uncondemned, being Romans."

After Paul had accomplished his design of revisiting the churches in Galatia, he most naturally continued his journey with the intention of preaching in Asia, but this was forbidden by the Holy Ghost. Turning north therefore they attempted to enter Bithynia, but again they were prevented by the Holy Spirit. Thus no alternative was left but to turn back, or to go straight on. We can well understand that to these pioneers the thought of turning back would have been intolerable. So, with doors shut on either side, they came to Troas. Here their problem was solved by the vision of the man of Macedonia, and thus fortified by the certainty of divine guidance, the apostle and his faithful band set foot for the first time in Philippi. Here Silas proved his willingness to suffer for the Lord, for it was Paul *and Silas* who sang together in the innermost prison.

Both at Thessalonica and at Berea, Silas is found faithfully seconding the apostle's witness. The Jews of Thessalonica stirred up the people at Berea, and in order to cover Paul's movements Silas and Timothy remained behind at Berea, while Paul was sent away to the sea, and conducted to Athens. From Athens Paul sent a request to Silas and Timothy to rejoin him with all speed (Acts xvii. 4, 10, 14, 15). However, Paul had given his testimony on Mars Hill, and reached Corinth before Silas and Timothy rejoined him (Acts xviii. 5). Once more Paul and his companions were exposed to the fury of the mob, but received assurance of protection by a vision in the night (Acts xviii. 9, 10).

We have no further record in the Acts of the witness of Silas, but under his full name he is mentioned by Paul in

three of his epistles. We learn from 2 Cor. i, 19 something of the uncompromising character of their witness at Corinth.

“For the Son of God, Jesus Christ, Who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in Him was yea.”

Both of the epistles to the Thessalonians open with the words:—

“Paul and Silvanus and Timotheus, unto the church of the Thessalonians in God the (our) Father and the Lord Jesus Christ.”

All the way through these epistles this fellowship is maintained: “*We* give thanks,” “*our* gospel,” “followers of *us*,” “*our* entrance in unto you,” “*we* suffered,” “*we* were bold,” etc.

So far as the Scripture record leads us, the companionship of Silas with Paul terminates in the Acts with the founding of the churches in Thessalonica and Corinth, and with the epistles to those churches. Silas belonged to Jerusalem, he had been entrusted with the decrees, and had accompanied the apostle to fields of labour which, possibly, at the outset, had not entered his mind. Unlike Barnabas, whose companionship terminated in a quarrel, there is no hint in Scripture that Silas failed faithfully to carry out his work.

Soon after the epistles to the Corinthians were written, Peter wrote his first epistle. It was addressed to the dispersion in some of the places which had been visited by Silas: “Pontus, Galatia, Cappadocia, Asia and Bithynia.” It will be remembered that Asia and Bithynia were closed to Paul and Silas, in order that they might press on to Troas where they obtained direction by the vision of the man of Macedonia. To be entrusted by Peter with a message which included these very places must therefore have come as a blessed compensation to Silas. It is evident from the close of Peter’s first epistle that Silas was well known to those who received the epistle, and there is every reason to believe that he is the same man who, earlier, had stepped into the breach and loyally shared with Paul the honour of planting the banner of the cross on European soil. Peter’s words are:—

“By Silvanus, our faithful brother, as I account him, I have written unto you briefly, exhorting and testifying that this is the true grace of God: stand ye fast therein” (1 Pet. v, 12).

Silas was a man of broad sympathies. He could work loyally with Paul and with Peter. The distinctive character of their two messages was not so much his burden as lending

a hand wherever the grace of God was preached and help was needed. He would have had no sympathy whatever with the partisans at Corinth who said, "I am of Paul" or "I am of Cephas." Into the ministry of the mystery he was not permitted to enter, this honour being reserved for Timothy, who served together with Silas at the beginning. As we discern the different characters that gathered round Paul, the apostle, and how he thankfully and lovingly welcomed their companionship, one trusts that the very recital of these varied phases of service will be owned by the Lord in revealing to many of our readers avenues of witness and co-operation that have hitherto remained closed or unsuspected.

Fundamentals of dispensational truth.

Joshua.

No. 9.

Ai and Ebal (Joshua viii.).

While he may be keenly interested in all things pertaining to the exposition of the Word, the reader cannot be expected to retain in his memory all the many details involved in a complete visualization of any particular book. And so the fact that we have arrived at chapter viii. of the Book of Joshua may mean nothing more to the reader than progress from chapter vii. We have, however, arrived at a new and important division of the book, and as the recognition of this is necessary, if we are to appreciate fully the teaching it contains, we must acquaint ourselves with the general disposition of subject-matter as revealed by the structure. The structure of the book as a whole has been given in Vol. xxv., page 15. We will not repeat the whole structure here, but will be content with a synopsis, indicating the main themes.

Joshua as a whole.

A | i. 1. Death of Moses.

B | i. 2—vii. Entry into the land. Divided, espied, entered.

C | viii.—xii. Conquest of the land.

B | xiii.—xxiv. 28. Possession of the land. Possessed, divided, fulfilled.

A | xxiv. 29—33. Death of Joshua.

The land has been entered and divided (chapter i.—vii.), and our present study deals with the opening chapter of the section devoted to its conquest. This section contains five chapters (viii.—xii.) in which we have the conquest of Ai at the beginning, and the conquest of the thirty-one cities and their kings at the close. Two kinds of league are recorded, the league made with the Gibeonites (ix. 15), and the confederacy formed against the Gibeonites and Israel (x.—xi. 17). All scripture is profitable, and we shall find much that is written for our learning as we meditate on the history of these early people—how they suffered defeat or were victorious, how they were deceived or enlightened, according to whether they walked in their own strength, or trusted in the Lord.

Origen says, when writing on these chapters :—

“What are these things to me? What good is it for me to know that the inhabitants of Ai were conquered? As if many other battles of far greater note had not been fought.”

The answer is that we are here being taught by analogy. In the conquest of Canaan, the believer of another dispensation can see a picture of himself, his foes, and his only ground of victory.

The account of the conquest of Ai, with which chapter viii. is concerned, opens with a word of encouragement.

“Fear not, neither be thou dismayed : take all the people of war with thee, and arise, go up to Ai. See, I have given into thy hand the king of Ai, and his people, and his city, and his land. And thou shalt do to Ai and her king as thou didst unto Jericho and her king : only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves : lay thee an ambush for the city behind it” (Josh. viii. 1, 2).

These words must be read in conjunction with what is previously recorded in chapter vii. :—

“The men went up and viewed Ai. And they returned to Joshua and said unto him, Let not all the people go up ; but let about two or three thousand men go up and smite Ai. And make not all the people to labour thither ; for they are but few” (Josh. vii. 2, 3).

Whether these were words of faith, or, as some think, words of fleshly pride we cannot say. The three thousand that went up against Ai were defeated, and the hearts of the people melted. The reason for the defeat is given in the latter part of chapter vii. ; it is not the pride of those who had viewed Ai that is mentioned, but the sin of Achan. When, therefore, that sin had been dealt with, the Lord, Who knew how the defeat at Ai and the exposure of Achan would react

upon the faith of the people, gives the encouraging words with which this chapter opens. He does not demand of them that they shall trust their fortunes again with a few men, but commands that all the people of war shall go up, and not only so, but that the method to be adopted shall be that of an ambush.

A superficial reading of verses 3 and 4 gives the impression that 30,000 men were commanded to lie in ambush, whereas in verse 12 the number is said to be 5,000. A comparison of verses 9 and 12 will show that the place of ambush is the same in both cases. Some have supposed a mistake in the numbers; others have imagined that the 5,000 were an extra number detailed off to support the 30,000. While nothing is too hard for the Lord, and we believe He can as completely hide thirty thousand men as he can three, the fact that an ambush was adopted here shows that miraculous interposition was not intended. And the difficulty of hiding as many as 30,000 men between two cities, without their being discovered, cannot be lightly set aside. The solution of the problem seems to lie in the method often adopted in Scripture, of giving a short account of an occurrence, and then returning to supplement with fuller detail. All that verses 3 and 4 actually tell us is that, in obedience to the Lord's command, all the people of war arose, that 30,000 were chosen and sent away by night, and that the ambush was arranged. Subsequently we learn that the number thus left in ambush was 5,000. The plan adopted was to give the appearance of defeat and so lure the enemy out to accomplish their destruction. A rather similar method is recorded in Exod. xiv. 2 in connection with the overthrow of Pharaoh.

Our eyes turn away from Ai to a place called Calvary. There, was enacted what appeared to be the greatest defeat that the world had seen. Yet, with the complete N.T. before us, we know that the Cross was the greatest of all triumphs. Instead of representing a victory for Satan, it became the symbol of his defeat. Instead of the King of Ai triumphing over the fleeing Israelites, the battle ended with his own death and ignominy. *The King of Ai was hanged upon a tree.* Surely it is not without the deepest significance that we find the same words "hanged on a tree" (LXX version) used in the N.T. of Christ Himself (Acts v. 30; x. 39; Gal. iii. 13).

Another important point in the record of the conquest of Ai, is the subsequent journey to Ebal and the fulfilment, not only of the commandment given by Moses, but of the earlier

promise given there to Abraham himself. To some commentators, the journey of all the congregation of Israel, with the women and the little ones (verse 35) to Ebal at this time, is an impossibility, and unbelieving criticism has not spared the knife. If, however, we have come so far with Israel, what hinders us from taking one more step? True, the land was in the hand of enemies, and Ebal was situated some twenty miles to the north of Ai and Bethel. It would ordinarily have been an act of folly for any man to have thus exposed the whole nation to the possibility of surprise and defeat. But Joshua was acting under orders, and he had experienced enough of the power of the Lord on Israel's behalf to realize that in obedience was wisdom and safety, while in fleshly precaution lay defeat. How absurd, speaking naturally, to circumcise an army at such a critical moment as the crossing of Jordan. How absurd to invest a city with marching priests, and to expect its overthrow by the blowing of trumpets. Yet these events were still alive in their memories.

The command of the Lord to Joshua, through Moses, is given in Deut. xxvii.:—

“On the day when ye shall pass over Jordan into the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister. And thou shalt write upon them all the words of this law . . . in Mount Ebal . . . And there shalt thou build an altar . . . These shall stand upon Mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin. And these shall stand upon Mount Ebal to curse, Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali” (Deut. xxvii. 2—13).

Then follow, in Deut. xxvii. and xxviii., the curses and blessings that the Levites were to pronounce. It is a legitimate question to ask at this point, “Why were these curses and blessings pronounced at Ebal and Gerizim, and what was the reason for which Joshua had to hasten to that region so early in the conquest of Canaan?” The answer appears to be that, when Israel passed over the Jordan into the land of their inheritance, they reached a stage in their development where fuller responsibility had to be assumed. A patient examination of the curses and blessings in Deut. xxvii. and xxviii. will leave us all with a profound sense of imminent failure. The curses pronounced in Deut. xxviii. anticipated the day when Nebuchadnezzar would subjugate Israel, and also the future oppressor whose deeds are recorded in Dan. viii.—xii. What nation could ever hope to hold the land of Canaan on such terms? It was the purpose of God in the giving of the law, to show Israel, and through Israel all mankind, that

no flesh, however much helped by miracle and hedged by law, could ever attain perfection. Is the record, then, to end in dismal failure? By no means. Human failure cries out for God, for grace, for someone who shall triumph where man has failed. This is one of the lessons we learn from Joshua viii.

For a moment let us leave Joshua, and turn back to the day when Abraham, at the command of God, left kindred and country and entered the promised land.

"And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. (And the Canaanite was then in the land). And the Lord appeared unto Abram, and said: Unto thy seed will I give this land. And there he builded an altar unto the Lord, Who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord" (Gen. xii. 6—8).

A reference to Deut. xi. 29, 30 will prove that Gerizim and Ebal were "beside the plains of Moreh." Joshua, therefore, was but retracing the steps of Abraham, travelling in the reverse order. Abraham started at Sichem, and ended at Ai and Bethel. Joshua started at Ai and Bethel and journeyed to Sichem. Both men built an altar, but in Abraham's case there was no plastering of the stones and writing of the law upon them. The true commentary on these two men, standing upon the same ground, and associated with the same promise of the same land, is found in Gal. iii. We stand with Joshua and hear the curses and blessings pronounced from Ebal and Gerizim. We look upon the "handwriting of ordinances" and our hearts sink within us.

"Is the law then against the promises of God? God forbid. For if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. iii. 21, 22).

"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one" (Gal. iii. 19, 20).

What is the meaning of the last sentence? It means that the very presence of a mediator indicates two contracting parties. Such is the nature of the law. But in the case of Abraham there was no mediator, for there was no contract. God simply and unconditionally promised the land to Abraham and to his seed, and that promise remains untouched by Israel's inability to comply with the terms of Sinai, Ebal or Gerizim.

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was 430 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).

Such is the lesson of Joshua viii., a lesson needed not only by Israel, and the spiritual seed of Abraham (Gal. iii. 29), but by the saved and called of every dispensation from the highest to the lowest, from the Church seated in heavenly places to the last believer in the "ends of the earth." None shall ever stand upon a foundation of law or works. Grace alone can avail, operating through righteousness and the redemption that is in Christ Jesus. Joshua's altar, with the added plaistered stones containing the law, may have looked more impressive than Abraham's, standing alone; but Abraham's altar speaks of peace and completion, while Joshua's tells of failure and disappointment.

The Book of Joshua is to Israel, what Philippians is to the Church of the Mystery, and Hebrews to the Church of the Acts. Each of the three books addresses a redeemed people and speaks of conquest, a prize and a crown. In each case, attainment is by grace through faith, and the law is resolutely set aside. May we be ready to learn the lessons that await us in this Book of Joshua, heeding its warnings, rejoicing in its victories, and emulating the faith of those who, like Caleb and Joshua, wholly followed the Lord.



The Acts of the Apostles.

No. 15.

The culminating opposition at Jerusalem (Acts iv. 23—vi. 15).



The witness that began at Jerusalem in Acts ii. does not expand until after the death of Stephen.

"At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles" (Acts viii. 1).

The record from Pentecost up to the time of Acts viii. 1 comprises one main section of the Acts, and is characterised by a repeated alternation of witness among believers and among the outside nation.

We have already considered the prophetic explanation of the healing of the lame man as representing the nation (Acts iii. 1—iv. 22), and now the record returns to the witness among the brethren (Acts iv. 23—v. 11).

This section falls into two main parts:—

- (1) iv. 23—31. The return of the apostles to their own company, and their report of all that the chief priests had said. The prayer that immediately followed, the answer that was given, and the resulting boldness with which the disciples spoke the word of God.
- (2) iv. 32—v. 11. The oneness of heart and soul that characterised the assembly, not only in prayer and doctrine, but in having all things in common. Two examples are given of this community of goods, that of Barnabas, which was acceptable to the Lord, and that of Ananias, which was visited by death.

We do not purpose going over these passages in detail: the fact that they were anticipations of the millennial kingdom has already been demonstrated. This is further illustrated by the passage of Scripture quoted in the prayer of Acts iv. 25, and by the summary judgment that fell upon Ananias and Sapphira.

It may be as well to draw attention to the order in which the truth is presented in Acts iv. 32: first, unity of heart and soul, and then community of possessions. The appeal of the Communist to the second part of verse 32 is a case of wrong division of the Word of Truth.

The next section of the Acts deals with the testimony once more among the people, and occupies Acts v. 12—42. The signs and wonders which were wrought by the apostles multiplied, with the result that the opposition of the chief priests became more violent, and the apostles were put into prison. An angel liberates them, saying: "Go, stand and speak in the temple to the people all the words of this life" (Acts v. 20).

Brought once more before the rulers, they are warned that they had been straitly commanded not to teach any more in the name of Jesus. To which the apostles answer:

"We ought to obey God rather than men. The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, Whom God hath given to them that obey Him" (Acts v. 29—32).

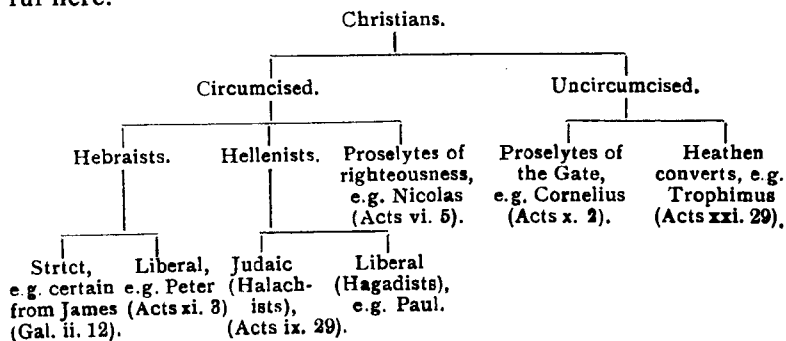
The result of this testimony is that the rulers were cut to the heart, and took counsel to slay them (Acts v. 33). This

enables us to see that the account of the next great witness, that of Stephen, which produced the same effect ("They were cut to the heart" (Acts vii. 54) must be read together with Acts v. As Stephen's speech is recorded with much more fulness, and its results are seen to be so much more critical, we turn our attention to the section vii.—viii. I which closes the purely Jerusalem testimony.

The appointment of Stephen arose out of the fact that the Greek-speaking Jews ("Grecians") felt that their widows were not receiving the same treatment as was meted out to the widows of the Hebrew-speaking section. We must remember that there was a considerable difference in point of view between the Jerusalem Jew and the Jew of the dispersion. The dispersion were more Greek in thought and sympathy, and used the Septuagint version exclusively. The Jerusalem Jew was much narrower in outlook. It is doubtful whether he would have quoted heathen poets, or referred to heathen sports without a shudder, whereas Saul of Tarsus, when he became Paul the apostle, felt no such reserve.

The reader must distinguish between *Hellen*, "Greek," and *Hellenistes*, "Grecian." The title "Greek" is used in contradistinction to either "Jew" or "Barbarian." The "Grecians," on the other hand, were Jews although distinguished from the "Hebrews." The trouble that arose in the church at this point was not between Greeks and Jews, but between Jews of extremely narrow views ("the Hebrews") and Jews who, by reason of birth and language, were more liberal in outlook. The Hebrews had a saying, "Cursed be he who teacheth his son the learning of the Greeks."

Farrar has a suggestive note as to the various classes of believers that come before us in the Acts, which may be helpful here.



Whatever real grounds there may have been for this murmuring, the apostles met it at once and mediated between the two sections, for the welfare of the church. Summoning the multitudes, they said :

"It is not reason (*arestos*, fit, proper, or pleasing) for us to leave the word of God, and serve tables" (Acts vi. 2).

Whenever the financial affairs of the church are in view, we shall discover a great reluctance on the part of the apostles to give even the appearance of using their authority to turn the scale either one way or the other.

"*Look ye out* from among you seven men of honest report, full of the holy ghost and wisdom, whom we may appoint over this business" (Acts vi. 3).

The apostle Paul acted in the same spirit in connection with the "collection for the saints" :

"When I come, *whomsoever ye shall approve* by your letters, *them* will I send to bring your liberality unto Jerusalem" (1 Cor. xvi. 3).

When we examine the qualifications deemed necessary for this new work, we are surprised and enlightened as we observe that "honest report" comes before "full of the holy ghost and wisdom." While "the holy ghost and wisdom" indicate spiritual gifts, an "honest report" has to do with manner of life and contact with others; and even to this day where financial matters are concerned, no amount of "spirituality" will justify the appointment of one who has not "a good report of them which are without" (1 Tim. iii. 7).

Seven men are chosen, of whom Stephen stands out prominently both at the beginning and in his subsequent witness.

"And they chose Stephen, a man full of faith and of the holy ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch" (Acts vi. 5).

While every one of these men has a Greek name, it does not follow that they were all Hellenists. This would have been a cause of murmuring from the Hebrews. Nevertheless, the presumption is that most of them were Hellenists, and they would have had an influence in the right direction as the gospel spread in ever wider circles.

We know nothing of the subsequent ministry of these men except that of Stephen and Philip. It is Stephen that holds the attention from now on to the end of chapter vii.

"And Stephen, full of faith and power, did great wonders and miracles among the people" (Acts vi. 8).

The administration of the fund to assist the widows of the church did not monopolize the time of these men, and both Stephen and Philip engage in most definite public witness. In the course of his duties, Stephen would often be called upon to explain or defend the faith, and as the synagogue was at that time the home of the infant church, we can well understand the violent character of some of these gatherings.

"Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen" (Acts vi. 9).

The number of synagogues in Jerusalem at this time was proverbial. The Talmud says that there were 480, and although these figures are to be received only after making a very great discount, the fact remains that Jews out of nearly every nation would find their own meeting-place represented in Jerusalem. It is impossible, from the wording of the text alone, to decide whether Stephen disputed in one synagogue only, that of the Freed Men of many nations; or in three synagogues, those of the Freed Men, and of the African and Asiatic Hellenists; or even in two synagogues, which would include the Hellenists of Cyrene and Alexandria, and the Hellenites of Cilicia and Asia. However this may be, our interest is focussed upon one synagogue—that of Cilicia, for here the young man Saul of Tarsus, a native of Cilicia, would naturally have worshipped, and here he doubtless took part in those disputes that so often ended with the overthrowing of Pharisaic pride and tradition.

"And they were not able to resist the wisdom and the spirit by which he spake" (Acts vi. 10).

The Rabbis had laid it down as a rule that the whole of their Scriptures prophesied concerning the days of the Messiah only. One can well understand how they would be staggered as Stephen took them to the prophecies of a suffering Messiah, and, using their own canon of interpretation, completely silenced them in their opposition to the Lord. In the course of his exposition, and in meeting the deep-rooted belief that the Law of Moses was eternal, Stephen would necessarily emphasize the contrast between the glory of the covenant that had passed away and the glory of the covenant that abides. He would draw attention to the prophetic utterance of the Lord that, in spite of all the veneration in which the Temple

was held, not one stone would be left upon another; and that He had said that the Father seeks spiritual worshippers, who shall not be limited to the Temple in Jerusalem, or the Mountain in Samaria.

Among the zealots who would most bitterly resist any such argument, we may be sure Saul of Tarsus held a foremost place. Yet he was blameless "according to the law," and would never have stooped to the use of false witness. Others, however, who were less scrupulous, seized upon Stephen's doctrine and distorted it.

"Then they suborned men, which said, We have heard him speak blasphemous words against Moses and against God And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against the holy place, and the law. For we have heard him say, that this Jesus of Nazareth (or, Jesus the Nazarene) shall destroy this place, and shall change the customs which Moses delivered us" (Acts vi. 11—14).

It is quite possible that Stephen had sufficient wisdom and ability to have extricated himself, and to have temporized concerning the truth which, in its distorted form, told in such deadly fashion against him. It seems, however, that some conception of the glorious work that was his to do was revealed to him, and though it meant martyrdom, he redeemed the time, and spoke words that produced at least one result, for Saul of Tarsus never rested after hearing them, till he found rest "in Christ."

"And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel" (Acts vi. 15).

The Council seem to have had some sense of the solemnity of the moment. As Chrysostom suggests, the High Priest and the Sanhedrin seem to have been awed by the face of Stephen, and in mild tone the High Priest asks the simple question, "Are these things so?"

We may well suppose that the apostle Paul would remember most vividly this witness of Stephen, and the diligent student will find in this witness the germ and seed which later became blossom and fruit in the early writings of the young man who "consented unto his death." When in "that day" sower and reaper, planter and waterer shall stand together before the Lord of the harvest, Andrew will not be forgotten by Simon Peter or by his Lord, and Stephen will be remembered among those whose loyalty, even unto death, spread the truth of the gospel in all its fulness and freedom.

The actual witness of Stephen as recorded in Acts vii. now awaits our earnest attention, and this present article must be regarded as a preparation for the study of this testimony, given by the Church's first martyr, the man whose Greek name means "a crown."

Studies in the Book of the Revelation.

No. 11.

Rev. i. 7.

(Reprinted from Volume VI.).

We have reached the first *Amen* of this book, and find that the section bounded by the word deals with the revelation of the Lord Jesus and the manner of its delivery to John (by an angel), the ones to whom John is to send the written record of the visions, and the great theme, the fulfilment of God's promises to Abraham and David in the future regeneration and blessing of Israel as a kingdom of priests. Verse 7 which follows is in turn bounded by another *Amen*. This is the briefest section of the book, yet how important it is may be gathered not only from its contents, but by its unique position. The words of verse 7 are introduced by "Behold," a word that occurs some thirty times throughout the book. The last occurrence (xxii. 12) deals with the same great topic—the coming of the Lord: "Behold, He cometh with the clouds."

So often are clouds spoken of in connection with the coming of the Lord that we can readily believe that when the apostle says, "Behold, look, He cometh with *the* clouds," he would have us understand that he means that here is the fulfilment of the many passages which declare them to be the accompaniment of the returning Lord. The great passage referred to here is Dan. vii. 13, 14. It occurs after the "little horn" had spoken "great things," and the body of the beast was "given to the burning flame" (*cf.* Dan. vii. 8—11, 21—25 with Rev. xiii. and xix.).

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven.....His (dominion) shall not pass away, and His kingdom shall not be destroyed" (Dan. vii. 13, 14),

The parallel between this chapter and the book of Revelation is very marked and must be kept much in mind. Matt. xxiv. 30 speaks of the clouds in the same connection: "and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt. xxvi. 64 deals with the same theme: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." This thought is evidently of great importance, for it finds a place also in Mark and Luke. Acts i. 9 speaks of the ascension of the Lord from the mount of Olives: "and a cloud received Him out of their sight." Verse 11 declares: "He shall so come *in like manner* as ye have seen Him go into heaven." 1 Thess. iv. 17 tells us that the hope of those who are dispensationally described as the Church at Thessalonica is to be "caught up together in clouds, to meet the Lord in the air." A comparison of the teaching of 1 and 2 Thessalonians with Revelation will show that they refer to the same period. The word cloud (*nephelē*) is one of the words that occur seven times in the Apocalypse, and is associated with the Lord's coming, the time of reaping the harvest of the earth, the finishing of the mystery of God, and the triumph of those who loved not their lives unto the death. (It is interesting to know that among the Jews of early times the Messiah was called "Cloud-comer" and "Son of a cloud").

"And every eye shall see Him, even those who pierced Him, and all the tribes of the land shall wail because of Him."

The statement "every eye" seems to be qualified in this sentence by the words that follow. Matt. xxiv. 30 undoubtedly refers to the same event, and says, "Then shall appear the sign of the Son of man coming in the clouds of heaven with power and great glory." The "tribes of the land," and the mourning of those who pierced Him, take us back to Zech. xii. 9—14:—

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication: and they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son."

This passage contributes several particulars that are essential to the true interpretation of Rev. i. 7.

- (1) The occasion and time of its fulfilment is after the nations have come against Jerusalem. This event is spoken of again in Zech. xiv. 12—16. The fearful judgment that falls upon those who have fought against Jerusalem is echoed in Rev. xix. 18.
- (2) Those who "look upon Him whom they have pierced and mourn," are the "house of David and the inhabitants of Jerusalem," more fully particularized into houses and families, "Nathan, Levi, Shimei, etc." By no legitimate interpretation can these definite particulars be made to mean the church of the N.T.
- (3) This "look" and this "mourning" results from the "spirit of grace and supplication." Repentance at last will be given, and the Lord "shall send Jesus Christ..... Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since an age" (Acts iii. 19—21).

Together with Zech. xii. 9—14 see xiii. 1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Rev. i. 5, 6 has already referred to this. Further, Zech. xiv. 2—4 must be read:—

"For I will gather all nations against Jerusalem to battle..... then shall the Lord go forth to fight against those nations..... and His feet shall stand in that day upon the mount of Olives, which is before Jerusalem."

This reference links the passages up still more. The reader is prevented from spiritualizing "the mount of Olives" by the topographical statement, "which is before Jerusalem." This and much more in Zechariah (as indeed in all the so called minor prophets) throws light upon the time and locality of Rev. i. 7.

Referring again to Matt. xxiv. 29, 30, we learn one more item:—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven, etc."

Rev. i. 7 then takes place not only in direct connection with Jerusalem, but "immediately after the tribulation." Now there is no possibility of doubt as to when this tribulation takes place. Matt. xxiv. 15—21 says:—

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place.....then shall be great tribulation, such as was not since (the) beginning of the world until now, no, nor ever shall be."

There can only be one such tribulation in history, and therefore to this Rev. vii. 14 refers:—

"These are they which came out of the tribulation, the great one."

Rev. i. 7 must therefore take place after Rev. vii. 14. Further, this tribulation is directly the result of the setting up of the "abomination of desolation spoken of by Daniel the prophet." This is set out in detail in Rev. xiii. and the tribulation is connected with refusing to receive the mark of the beast. The unparalleled tribulation of Matt. xxiv., which is immediately followed by the coming of the Son of man as in Rev. i. 7, is referred to in Dan xii. 1—3:—

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many that sleep in the dust of the earth shall awake, these to eonian life, and those to shame and eonian contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars unto the age and beyond."

This passage emphasizes the "overcomer" as plainly as does the book of the Revelation. The reference to Michael takes the reader on to Rev. xii. 7—10:—

"And there was war in heaven, Michael and his angels fought against the dragon Now is come salvation, and strength, and the kingdom of our God and the power of His Christ."

The whole teaching of the Prophets and the Gospels bears one united witness to the fact that Rev. i. 7 is the hope of *Israel*, is to be literally connected with the *Mount of Olives* (as Acts i. 11, 12) and Jerusalem, that it will immediately follow *the great tribulation*, which takes place when Michael drives Satan to earth and the Antichrist arises in blasphemy. To be a kingdom of priests is Israel's destiny. To none other is such a promise made. To fulfil that promise the Lord Jesus as the King-Priest returns, and Rev. i. 7 records that coming. Rev. i. is as much future as Rev. xix. The traditional interpretation that makes the first three chapters past and present, and the future section to start from chapter iv. is wrong.

The apostle concludes this solemn verse with a double confirmation, "Yea, Amen," He uses the same expressions in xxii. 20:—

"Yea, I am coming speedily. Amen! Come Thou, O Lord Jesus,"

This is the revelation of the Lord Jesus, Till this takes place earth will be a wilderness to faith, and a fruitful soil for sin. Till this takes place the god of this age will rule as the prince of the authority of the air. While the hope of the One Body is not expressed in any of the passages referred to, yet they, in sympathy with a groaning creation, a down-trodden and blinded Israel, and a doomed Gentile world, can also add heartily and prayerfully, "Yea, Amen. Even so, Come, Lord Jesus."

Fundamentals of dispensational truth.

No. 5.

The dispensations.

(Reprinted from Volume VI.).

We have seen that the Bible records the purpose of the ages, and that those ages are the periods during which various phases of that wondrous purpose are developed. In a great house there are rooms set apart for different purposes, the performance of which is proper in their place. In an army, or a kingdom, there are varying ranks and duties. So also it is with regard to the development of the purpose. The ages are not only characterized by some one covering title, viz., "this evil age," "the age to come," etc., but are also subdivided into what we may call dispensations. The word is not used of all these divisions in the Scriptures, but we use it because no other word seems so fitting. Nothing is included in the Scriptures that is irrelevant to the unfolding of this purpose. *Creation* is a part of this great plan. To grasp this will alter to a great extent our outlook. Traditional orthodoxy seems to teach that having created man upon the earth, and man having failed, God then devised the scheme of redemption. We shall find that this is not so. Redemption, as a part of the purpose of the ages, was settled before man was made.

Creation must be considered in two aspects. First there is the primal creation recorded in Gen. i. 1. Although the earth is full of the geological remains of a creation prior to that of the six days, no details are given in the Bible. We must not suppose, however, that this primal creation of heaven and earth has no place in the purpose of God. It was in that creation that angels and principalities were created. In that creation Satan had a place of honour, and that creation ended with darkness and judgment. Heb. ix. tells us that the heavenlies need the cleansing of redemption as well as the earth. As that early creation, however, has not so much to do with the first revealed truth concerning man, two short verses suffice at the commencement of the Bible. The creation that follows is given with more detail, the six days' work ending with the seventh day's rest being typical of the earthly and manward development of the purpose of the ages. Earthly we say, by way of excluding that calling (which was kept secret since the ages) enunciated in the prison epistles, but not earthly to the exclusion of the heavenly calling as set forth in Hebrews, 1 and 2 Peter, and Revelation. The term, "the heavens and the earth," opens the Bible.

Gen. i. 1 tells us of the first which ended in the darkness and chaos of verse 2. Gen. ii. 1 tells of the second which continues until the day of God, while 2 Pet. iii. 13 tells us that there shall be a new heavens and a new earth wherein dwelleth righteousness. It is necessary to make a distinction between the "earth" and the "world." The word "world" indicates arrangement and order, and it has been pointed out that 2 Pet. iii. 6 tells us that the "world," not the "earth" perished in the time referred to by Peter.

Covering the great span of the ages we find "times and seasons." "Time" (*chronos*) conveys the idea of periods that are measured off, within which certain events take place, whereas "seasons" (*kairos*) speaks rather of the fitness of those times to the event. We use two words in English with similar distinction. The *time* that some event happened may be 30th August at 4 p.m.; the *season* would be summer. Several "days" are mentioned too. There is "man's day," translated "man's judgment" in 1 Cor. iv. 3, there is also the day of the Lord, the great and terrible day of the Lord, the day of God, and there is also (hidden by our A.V.) the day of (*the*) age (2 Pet. iii. 18). Coupled with this we read of "the acceptable year of the Lord and the day of vengeance of our God."

When we examine in greater detail these various phases of the great outworking, we shall see that the six days' creation, followed by the seventh day's rest, is the great initial foreshadowing of the purpose in boldest outline, afterwards filled in with more and more detail during the various "times," "ages," "seasons," and "days," and including the heavens and the earth, time past, present, and to come, until the cycle of the ages shall have become completed in the new heavens and the new earth wherein dwelleth righteousness.

These times, seasons, ages, and days are sub-divided into what are termed "dispensations." Do not use the terms "dispensation" and "age" as though they meant the same thing. During one age many dispensations may have run their course. During one age two or more dispensations may be running side by side. The very fact that God has a purpose of election will necessitate this. It is not pretended that the following series of dispensations is necessarily true either in number or in the period covered. All we can hope to do is to point out obvious changes in God's administrations, leaving an open mind for further light and fuller detail. Perhaps it would be more correct if we say that this series keeps close to the central thread of the purpose, closely following its development along the line of election of man, nation or church, leaving nations and individuals who are outside the elective sphere unaccounted for. For instance, during the time that the dispensations covering Israel's existence were in operation, there was a distinctly different dispensational attitude toward the nations. It was a period when God *condoned* ("winked at") their ignorance. Following, however, the main line of purpose from Adam, through Seth, to Noah and Abraham, we shall find the following sub-divisions to be helpful in our study, and fairly close to the division that the Scriptures indicate.

The dispensations.

- 1st. The six days' creation to the fall of Adam.
- 2nd. From the fall of Adam to the flood,
- 3rd. From the renewed world after the flood to the call of Abraham.
- 4th. From the call of Abraham to the Exodus from Egypt.
- 5th. From the deliverance from Egypt to the entrance into Canaan.
- 6th. From the entrance into Canaan to the setting up of the kingdom.
- 7th. From David to the Babylonian captivity.
- 8th. From the captivity to the birth of Christ.
- 9th. From the birth to the death and resurrection of Christ,

- 10th. From the day of Pentecost to Israel's rejection in Acts xxviii.
- 11th. The *prison* ministry of Paul called "the dispensation of the mystery."
- 12th. Commences with the recognition of Israel and is characterized by wrath.
- 13th. Occupies the thousand year's reign of Christ. The millennium.
- 14th. Occupies the period that follows the millennium unto the great white throne.
- 15th. Completes the series commencing with the new creation and ending with "God all in all."

In one sense of course the fourth to the tenth might be included under one head, i.e., from the call of Abraham to the rejection in Acts xxviii., but we feel that the divisions suggested will make the unfolding of the purpose clearer. While we keep before our minds the divisions of the Word, and note the different aspects of truth that are peculiar to each dispensation, it will be well to remember that underlying all dispensations are one or two items of the greatest importance that enter the first dispensation and remain until the last. We refer to sin and death. Without the awful presence of sin and death the dispensational unfolding of God's purpose could never have taken the form it has done. Accompanying sin and death are varying manifestations of law, grace, mercy and judgment. In some dispensations one will be found more prominent than another, so that one dispensation will be known as that of law, although grace and mercy are very evident in many of the dealings recorded.

We shall devote our attention, the Lord willing, to the consideration of these fifteen dispensations, and we believe that when these are seen in their large outlines, the difficult and detailed study of the dispensation more closely to do with ourselves will be entered with greater profit.

TRUE, FROM THE BEGINNING, or *Evidence that all Scripture is given by inspiration of God*,—48 pages, 1s. post free.

We commend this booklet which we have prepared in order to provide some positive testimony (both external and internal) to enable our readers to meet criticism of the Scriptures. May we all be workmen—*unashamed*—able to give a reason for the hope that is in us.

This is the record.

No. 3.

"Ye sent unto John, and he bare witness unto the truth" (John v. 33).

While it is incumbent upon all to believe without reserve the word of the Lord, yet such is the heart of man, and such the condescension of the Lord, that He stoops to the level of His creatures and confirms His word "by two or three witnesses."

Long before His birth, the Law, the Prophets and the Psalms spoke of Him. After this prophetic testimony, nothing more was strictly necessary other than a patient waiting for its fulfilment. The prophetic testimony, however, provided for a Forerunner, whose life and ministry would be sufficiently striking to call the attention of Israel to the signs of the Advent. To this the Lord refers when He concedes the point concerning His own testimony in John v.:—

"There is another that beareth witness of Me; and I know that the witness which he witnesseth of Me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light" (John v. 32-35).

Although the Lord says that John's witness is true, the A.V. makes it appear that He nullifies this by the remark, "But I receive not testimony from man." This sentence has caused a great deal of discussion among commentators, but one thing is plain, the testimony of John the Baptist was of God, and therefore could not be set aside. The words "from man" are in the original *para anthrōpon*. The same words occur again in John v. 41: "I receive not honour from men," and in Gal. i. 12, "I neither received it from man." *Para* means "beside." Its presence there in John v. does not repudiate the true witness of John; it rather reverts to the fact that the Lord actually needed no confirming testimony, as men do under the law, but that He accepted this lower standing "that ye might be saved." We therefore translate literally: "But I receive not testimony beside a man," i.e., "I have no need to place Myself on a human level, but I willingly do so if this will help you to believe and be saved."

The witness of John the Baptist is found in each of the four Gospels: Matt. iii. 1-17, Mark i. 2-11, Luke iii. 1-22,

and John i. 6—8, 15, 19—36. The fact that each Gospel contains a different account of the Forerunner's work shows that it is important, and the facts recorded prove that it was true. Matthew, Mark, Luke and John have characteristic differences, but all refer to the fulfilment of the prophecy of Isaiah xl. 3:—

“For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord” (Matt. iii. 3).

Luke gives much fuller detail regarding the occasion of the birth of John and records the prophecy of his father Zacharias, as well as the effect upon Elizabeth of Mary's salutation (Luke i. 36—80). While all this must be considered if we are to have a complete understanding of the testimony of John, the words of our Lord in John v. have particular reference to that which is recorded in John i., and as space is limited, we will turn our attention to that chapter.

When reading through John i. 1—36, one is struck by the way in which the narrative concerning Christ Himself and that which deals with John are intertwined. Without attempting a literary structure or a complete analysis of all its parts, the following will help the reader to visualize this inter-relationship between Christ the Word and John the voice.

A¹ | 1—5. THE WORD.—In the beginning.

B₁ | 6—9. JOHN.—Not that light.

A² | 10—14. THE WORD.—Made flesh.

B₂ | 15. JOHN.—He was before me.

A³ | 16—18. THE WORD.—He hath declared Him.

B₃ | 19—36. JOHN.—I am a voice.

When pressed for an answer to the question, “What sayest thou of thyself?” John replies: “I am a voice of one crying in the wilderness” (John i. 23). There is no article with the word “voice.” John was but “a voice,” for Christ Himself is “The Word,” Who “declares” the invisible God to men. What a beautiful figure! And what a lesson in humble witness! He the Word, and I a voice to make that Word known.

In the same chapter we read: “He was not that Light, but was sent to bear witness of that Light” (John i. 8). Yet in John v. 35 we have already read that Christ said of John: “He was a burning and a shining light.” There is, however, no contradiction here. In John i. 8, the word translated “light” is *phos*, whereas in John v. 35 the word is *luchnos*, “a lamp.”

Where Christ is "The Word," John is "a voice." Where Christ is "The Light" John is "a lamp." Such was the character of John's witness.

If the Jews demanded acquiescence with the law, that each must have his testimony corroborated by "two or three witnesses," then, says the Lord, here is that corroboration. In Matt. xxi. He challenges them concerning the heavenly authority of John's testimony, and they cannot answer Him (Matt. xxi. 23—27). The Word had spoken in the human voice of John, the Light had been seen in the lamp of the Baptist, the King had been heralded by the divinely foretold Forerunner. The people of Israel were without excuse. Yet, said the Lord: "I have greater witness than that of John" (John v. 36). This greater witness we must consider in our next article.



With all thy getting, get understanding.

No. 24.

Figures of Speech.

Figures involving change: Metonymy.

The word "Metonymy" is derived from *meta*, "change," and *onoma*, "a name or noun." The figure is much used in everyday life, and is constantly adding to our language. We have had, for instance, in the past, a carriage called a "brougham" named after Lord Brougham, and a cab called a "hansom," after the inventor. More recently there is the "zeppelin," named after the inventor. And most readers will be acquainted with other examples belonging to their own sphere or calling.

Metonymy is of four kinds:—

- (i.) METONYMY OF THE CAUSE, where the cause is put for the effect.
- (ii.) METONYMY OF THE EFFECT, where the effect is put for the cause.
- (iii.) METONYMY OF THE SUBJECT, where the subject is put for something pertaining to it.
- (iv.) METONYMY OF THE ADJUNCT, where that which pertains to a thing is put for the thing itself.

A complete outline of the figure gives twenty sub-divisions. These we must omit, and devote what space we have to a series of examples.

(i.) METONYMY OF THE CAUSE.

"They have Moses (i.e. his writings) and the prophets" (i.e. their writings) (Luke xvi. 29).

"At the mouth (i.e. the testimony) of two witnesses" (Deut. xvii. 6).

"Purge me with hyssop" (Psa. li. 7). The hyssop was used as a sprinkler; the blood alone cleansed.

(ii.) METONYMY OF THE EFFECT.

"Mine eyes have seen Thy salvation" (i.e. Christ, the Saviour) (Luke ii. 30).

"There is death in the pot" (2 Kings iv. 40).

"In deaths oft" (2 Cor. xi. 23).

(iii.) METONYMY OF THE SUBJECT.

"Me he restored (i.e. *declared* that I should be restored) unto mine office, and him he hanged" (i.e. *declared* that he should be hanged) (Gen. xli. 13).

"He took the *cup* . . . divide it among yourselves . . . This *cup* is the new testament in My blood, which is shed for you" (Luke xxii. 17 and 20). Here the cup is put for the wine that was in it.

(iv.) METONYMY OF THE ADJUNCT.

"Days should speak" (i.e. men of days, or of full age) (Job xxxii. 7).

"The Fear of Isaac" (i.e. the God Whom Isaac feared) (Gen. xxxi. 42). See verse 53.

"Who hath believed our hearing?" (i.e. what they have heard, our report). (Isa. liii. 1). See Rom. x. 16.

"Before faith came" (i.e. before the doctrine of the Gospel was revealed to faith) (Gal. iii. 23).

"The sceptre shall not depart" (Gen. xlix. 10). The sceptre is put for the one who is entitled to hold it, the King.

"Thy rod and Thy staff, they comfort me" (Psa. xxiii. 4). The shepherd carried two implements: the rod for the help of the sheep, and the club or staff to destroy their enemies. The rod and the staff, therefore, indicate care and defence.

"Cleanness of teeth" (Amos iv. 6) is put for famine.

"Making bald" (Micah i. 16) is put for grieving.

In addition to the four kinds of Metonymy, there is a double Metonymy, which is usually referred to as *Metalepsis* (*meta*, "behind" and *leipō*, "to leave"). The idea expressed in this name is that something which is left out has to be supplied by the thought, rather than by the association as in simple Metonymy.

"Therefore came they under the shadow of my roof" (Gen. xix. 8). Here the word "roof" is used for the whole house; and then the house is used for the protection and hospitality that it afforded.

The reader will perceive that while these figures of speech are not true to fact, they are often more true to feeling, and are consequently found in those places where the intensity of the subject demands something more than grammatical exactness. For example, the words: "There is death in the pot" can almost be heard shouting their warning.

What manner of persons ought ye to be.

No. 20.

Symbols of Service.

The Refresher.

When considering the symbol of "The Messenger," we read in Prov. xxv. 13 that a faithful messenger refreshes the soul of his master, like the cold of snow in harvest. It may at first sight seem a humble office to perform, but when we remember that the blessings that accompany the presence of the Lord at His Second Coming are spoken of as "times of refreshing" (Acts iii. 19), its value becomes more apparent.

The closing days of the ministry of the apostle Paul found him "such an one as Paul the aged, and now also a prisoner of Jesus Christ" (Phile. 9). This prisoner writes to Philemon a letter, in which, apart from the touching allusion to himself just quoted, his great concern is for others, and for Onesimus in particular.

"We have great joy and consolation in thy love, because the bowels of the saints are *refreshed* by thee, brother" (Phile. 7).

Philemon was a "refresher"—a title which we might well covet. The word is a rebuke to that conception of service that thinks only in terms of bustle and activity, for *anapauō*, the word used in Philemon, means "to give rest." Philemon was following in the footsteps of the Lord Who said, "Ye shall find *rest* unto your souls" (Matt. xi. 29). With a different prefix (*kata* instead of *ana*) the word is used in Heb. iv. 4, where "God did *rest* on the seventh day," a rest that is defined in verse 9 as a "*sabbatismos*" that remains for the people of

God. Paul, the aged, and a prisoner, looks to the loving ministry of Philemon as something equivalent to a sabbath rest. Surely this is a ministry that is not overcrowded, a service that many could render who may not be fitted for the fight or the race.

Paul reminds Philemon of this characteristic of his ministry because he is going to entreat for a runaway slave who has since become a brother in Christ; and as a conclusion to his appeal he reverts to the same thought:—

"Yea, brother, let me have joy of thee in the Lord; *refresh* my bowels in the Lord" (Phile. 20).

In his second imprisonment the apostle had a divided experience. Demas forsook him; and at his first defence he had to record that all forsook him. Yet in the midst of it all he could write with tears of joy, "Only Luke is with me."

One other faithful helper is mentioned in 2 Timothy, and that is Onesiphorus:—

"The Lord give mercy unto the house of Onesiphorus; for he oft *refreshed* me, and was not ashamed of my chain. But, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well" (2 Tim. i. 16—18).

This is all we know of Onesiphorus. The references (2 Tim. i. 16; iv. 19) make it appear probable that he had died. His house is mentioned rather than himself. However this may be, the Lord knew all that Onesiphorus meant to the apostle both at Ephesus and at Rome. The apostle gives him the credit for seeking him out very diligently and finding him, realizing that had Onesiphorus desired an excuse he could easily have found one.

The figure that the apostle uses here, of the ministry of Onesiphorus is very beautiful: "He oft refreshed me (*anapsuchō*)." He came as a cooling breath of fresh air into the heat and oppression of Paul's prison house. The word is the verbal form of *anapsuxis*—"refreshing" which is used by Peter to describe the blessings of the Second Coming of the Lord (Acts iii. 19).

There are some of the Lord's people whose very presence is refreshing, coming like a sabbath calm after the fitful fever of the world's working week, like a breath of clean air driving away the grime and the heat, or, as the Proverb has it, "Like

the cold of snow in harvest." We need active service. Many must wrestle, and run, and fight, and pray. But when the fight is over for a time, and the wrestling has taken its toll, what a ministry is possible for those who can stand ready to soothe, to bind up the wounds of conflict, to ease the pressure, and to restore and refresh.

Wisdom, Human and Divine.

Being a comparison of the groping after truth by the ancient philosophers with the truth as it is revealed in Scripture, in order that the believer may the better appreciate the Word of God.

No. 4.

The link between Malachi and Matthew.

The failure of human wisdom.

We have endeavoured in the three opening articles of this series to accomplish the following ends:—

(1) To create a deeper appreciation of the revelation of truth given us in Scripture, by comparing its sublime statements with the gropings of the wisest men of all times.

(2) To set before the reader the one great outstanding difference between revealed truth and all systems of philosophy, which is, that Scripture focusses our attention not upon abstractions, but upon the Person of the Son of God. "God manifest in the flesh" answers the inarticulate cry of the ages. We see the glory of the invisible God in the face of Jesus Christ.

The method we have adopted to achieve these ends has been that of giving quotations from one or two writers, and comparing them with Scripture. We trust that the interest of the reader is sufficiently aroused to justify an examination of the history of this quest of unassisted wisdom, so that by comparing their guesses at truth with the clear statements of revelation, we may be moved to greater gratitude to the Lord for the gift of His Word.

As Israel, the custodians of the oracles of God, fell from their high position, and sovereignty was transferred to the Gentiles, as the voice of prophecy ceased, and the centuries

passed between the close of the O.T. and the announcement of the Forerunner, the Gentile world gave birth to a line of men whose wisdom and prowess are still accounted remarkable, and whose influence is still strong and penetrating.

Before the night of darkness was illuminated by "the Dayspring from on high" at the birth of Christ, human wisdom had about three hundred years in which to attempt to discover the cause of all things, to arrive at the answer to the question "What is good?" to solve the problem of good and evil by its own unaided reason. That it hopelessly failed is a fact we must all acknowledge. That it missed the one essential thing that God alone could provide, is the testimony of our faith; but just as the Lord permitted the people of Israel to manifest for all time the utter failure of Law to justify a sinner, so He permitted the Gentile, and particularly the Greek, to manifest the utter failure of human reasoning to find God.

The remedy for the failure of Israel is expressed in the words:—

"For Christ is the end of the Law for righteousness to every one that believeth" (Rom. x. 4).

The remedy for the failure of the Greek is expressed in the words:—

"Christ, in Whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3).

"For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified . . . Christ the power of God (for the Jew), and the wisdom of God (for the Greek) . . . Of Him are ye in Christ Jesus, Who of God is made unto us wisdom and righteousness as well as (Gk. *te*) sanctification and redemption" (1 Cor. i. 22, 24, 30).

It may be useful to give first a few of the outstanding names of those who, after the close of O.T. revelation, filled the interval up to the opening of the N.T.

HERODOTUS—"The Father of History" (484 B.C.).—He was born a hundred years after the death of Isaiah, and twelve years before the first year of Nebuchadnezzar's dominion. He was contemporary with Daniel, and his history is virtually a history of the world as then known, embellished with many digressions both archæological and geographical. The idea that arrogance and pride surely bring with them the punishment of heaven runs through his whole work, but the one glorious undercurrent of the inspired history of the Bible is wanting. He did not know the blessed promise of the "Seed of the woman," Who should bruise the serpent's head.

SOCRATES—Philosopher (469 B.C.).—He is accredited with the invention of the word “philosopher.” He accepted the principle, *Gnothi seauton*, “Know thyself,” and held that “the proper study of mankind is man.” Where Socrates failed was that he did not know Him “Whom to know is life eternal.”

HIPPOCRATES—“The Father of Medicine” (460 B.C.).

PLATO—Philosopher (429 B.C.).—He sought to solve the riddle of the universe by the discovery of the Ultimate Good. His quest was right, but he lost his way, and ended in abstractions. Christ alone makes the Ultimate Good both real and attainable to mortal man. Plato’s influence has extended to the present time, and the world of thought will never be free from indebtedness to him—but salvation and life were beyond his ken.

ARISTOTLE—“The Father of Learning” (384 B.C.).—Turning from the Platonic unity of being, Aristotle directed his attention to the variety that is in the world, and as an instrument in this investigation he brought Logic to a very high pitch of completeness. But Logic, however useful in discovering the fallacious, needs revealed truth for its premises, and that revelation Aristotle did not possess. With the Scriptures open before us, we can thankfully use the Syllogism, and discover truth that Aristotle never knew.

ZENO—The Founder of Stoicism (342 B.C.).—At his death a monument was erected to his memory, with the words: “His life corresponded with his precepts.”

EPICURUS—The Founder of Epicureanism (340 B.C.).—His motto was: “The greatest good for the entire life.” If he had known of the life to come, and had enunciated his motto with that in view, none could find fault. As it was “the entire life” held no certain hope, and without resurrection, Epicureanism degenerated into: “Eat, drink and be merry.”

EUCLID—“The Father of Mathematics” (300 B.C.).

CLEANTHES—Philosopher (300 B.C.).—We know him best by a hymn to Zeus, from which the apostle quotes in Acts xvii. 28.

ARCHIMEDES—“The Father of Mechanics” (287 B.C.).—We remember him for his famous discovery in hydrostatics with the exultant cry “Eureka;” for the Archimedian screw,

and for his saying, "Give me a lever long enough, and I will move the earth."

HIPPARCHUS—"The Father of Astronomy" (150 B.C.).—He made a catalogue of 1,080 stars, and invented trigonometry.

Such are a few of the outstanding names that contributed to the wisdom of the world during the silent years that followed the close of the O.T. canon. All these men were pre-eminent in their respective subjects, great in thought and of widespread influence. They are still admired to-day, and their works underlie much of modern education. Their contribution to the stock of human knowledge can never be estimated, and yet it can all be summed up in the words of another wise man: "Vanity and vexation of spirit."

Without the personal Christ, without deliverance from sin, without acceptance with God, without the blessed hope of resurrection glory, we have the testimony of 1 Cor. xv. that all is vanity. We do not scorn or despise these ancient seekers. We regard their "feeling after God" with keen sympathy, and we turn afresh to the Word, living and written, and say with even deeper meaning:—

"To whom shall we go? Thou hast the words of eternal life."

Paul and his Companions.

No. 6.

Timothy: The son,

Whether or not Paul was married is a moot point with students of Scripture. That he had full liberty in the matter he makes clear in 1 Cor. ix. 5, but we know that no wife ever accompanied him on his travels, or is mentioned by him.

The first of the six hundred and thirteen commandments of Jewish tradition is the law of marriage, and Maimonides says, "He that lives to such an age, and marries not, transgresseth a preceptive law." Paul could hardly have described himself as a zealot for the traditions of his fathers (Gal. i. 14), nor would he have been commissioned by the Sanhedrin, as he was, had he avoided marriage. The truth seems to be that Paul was a widower, and for the sake of the gospel and its ministry he refrained from marrying again. Apparently he

stood alone, and had no children. God, in His tender mercy, not only gave helpers, like Barnabas and Silas, who stepped into the breach, fulfilled the purpose of their call, and then retired, but He also bestowed upon Paul a "son," and thus gave him an object for anxious care and solicitude, for He knows as none other the heart of man. Timothy was a young believer living at either Derbe or Lystra; his mother was a Jewess and his father a Greek. We learn from 2 Tim. i. 5, that both his mother Eunice, and his grandmother Lois were believers, and from 2 Tim. iii. 15 that from his earliest childhood (*brephos*) he had been taught the holy Scriptures. Timothy differed in several respects from Barnabas and Silas.

In the first place Barnabas and Silas were mature believers, and, in the case of Barnabas, Paul was, in the first instance, taken under his wing and introduced into the circle of faith at Jerusalem. Silas was a "leader," one who had hazarded his life for Christ's sake, and a prophet. There is a marked contrast between these men of standing and robust service, and Timothy. Timothy was young, and even as far on in the story as the writing of the first epistle to Timothy, Paul says to him: "Let no man despise thy youth," and in 2 Tim. ii. 22: "Flee also youthful lusts." Timothy was apparently, never very robust in health, and was inclined to lean too much to the abstemious side of life, so that Paul was obliged to write, in 1 Tim. v. 23: "Be no longer a water drinker, but use a little wine for thy stomach's sake and thine oft infirmities." Those who cannot enter into the circumstances of the case have made a difficulty of this interjection about drinking water. But the apparent irrelevance of "elect angels," "impartiality in judgment," and "taking a little wine" vanishes when we enter into the deep concern of Paul for his son in the faith who was placed in so responsible a position. Timothy was not naturally a bold man. The very contemplation of hazarding his life would be an agony. To him Paul writes: "God hath not given us the spirit of cowardice . . . be not thou therefore ashamed" (2 Tim. i. 7, 8). It was this man who was destined to succeed the intrepid apostle, and who was told in his latest letter that the work of an evangelist and the enduring of afflictions went together (2 Tim. iv. 5).

Secondly, both Barnabas and Silas were Jews. In the case of Silas his usefulness was increased by the fact that he was a Roman citizen, and so was especially adapted for the work he did with Paul in Thessalonica and Corinth. Timothy was connected by birth both with Jew and Greek, and to ensure his acceptance in the synagogue ministry, which was

a feature of great importance in the early ministry of Paul, Timothy was circumcised before he set forth on that journey which was destined to bear such fruits of grace.

There is surely a third difference, and one which, perhaps, more than any other, was of special value to Paul himself. Timothy was not independent. Barnabas and Silas helped Paul, but for many years, and perhaps throughout his whole life, Paul continually felt the claim of Timothy upon him. His youth, his delicate constitution, his shrinking spirit, provided just that demand upon the apostle, that perhaps saved him many a time from being overwhelmed with his own griefs. He was obliged to set aside his own sorrows in his anxiety for Timothy. Barnabas was an encourager, and stepped aside when his work was done. Silas was a succourer, who stood in the breach and did yeoman service for a specific time, but Timothy was a son, and as a son he remained to the end.

"For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord" (1 Cor. iv. 17).

"I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state . . . For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with a father, he hath served with me in the gospel" (Phil. ii. 19-22).

"Paul an apostle . . . unto Timothy my own son in the faith" (1 Tim. i. 2).

"This charge I commit unto thee, son Timothy" (1 Tim. i. 18).

"Paul an apostle . . . to Timothy my dearly beloved son" (2 Tim. i. 1, 2).

"Thou therefore, my son, be strong in the grace that is in Christ Jesus" (2 Tim. ii. 1).

It should be remembered that the apostle does not use the word *huios*, "son," in these passages, but *teknon*, "child." The choice of the word is in harmony with the purpose of Timothy's place, for *teknon* speaks of affection and endearment, whereas *huios* has more the sense of the dignity that attaches to sonship and inheritance.

The references to Timothy in the Acts suggest steps in the training fitting him for the great work awaiting. His association with the older man, Silas, must have been of great help, and it must have been an experience for the timid young man to find his leaders thrown into prison. So, also, it was in the nature of discipline for him to remain behind at Berea, with Silas, to cover the departure of Paul (Acts xvii. 14). Again, in travelling from place to place, as for instance the journey from Berea to Corinth, valuable experience would be gained (Acts xviii. 5). On the return journey to Macedonia

his companion was Erastus, Chamberlain of the city of Corinth (Acts xix. 22 ; Rom. xvi. 23). From him he could not but have learned much useful information concerning that city and its ways. In Acts xx. 4, he is found gaining further experience in company with Sopater of Berea, Aristarchus and Secundus of Thessalonica, Gaius of Derbe, and Tychicus and Trophimus of Asia.

Timothy remained true to the apostle throughout the epoch-making days of Acts xxviii., and passed into the glorious fellowship of the mystery, not only as a member of the body of Christ, but as one upon whom was conferred the signal honours of the charge of a church such as that at Ephesus, and succession to the great apostle in carrying forward the ministry of the mystery.

The apostle explained that he suffered in the flesh lest the abundance of the revelations granted to him should engender pride (2 Cor. xii. 7). Possibly, too, he was saved from introspection, self-pity and hardening, during his perilous life, by the constant claims made upon his care, his love, and his pity by his son Timothy. God's gifts are not always in accord with our estimate, and had Barnabas or Silas never left Paul, he might not have been quite the same man of grace that we rejoice to know. Barnabas gave the apostle nerve, and Silas stimulated him to great boldness, but Timothy tugged at his heart strings, and his tears and his fears were as necessary for Paul, as Paul's strength and grace were for his beloved son.



The epistle to the Romans.

No. 59.

The Spirit's intercession (Rom. viii. 22—28).



In the first section of this member of Rom. viii. we have the spirit as the first-fruits, with its effect in patient waiting for the hope which is not seen, but which is nevertheless real to faith. In the second section, which occupies verse 26, we have the Spirit "helping" and "interceding" for the children of God.

"Likewise the Spirit also helpeth our infirmities ; for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26)

The structure of this section is as follows :—

"We know not" (Rom. viii. 26).

A | The Spirit helpeth our infirmity.

B | Prayer.

C | As we ought.

A | The Spirit maketh intercession.

B | Groanings.

C | Cannot be uttered.

The reader will remember that the expression "the Spirit itself" occurs twice in Rom. viii., and that the two occurrences are found in correspondence in the structure (see Vol. xxv., page 72). In his book entitled, "S and s, or The use and usage of *pneuma* in the New Testament," Dr. Bullinger writes, concerning Rom. viii. 16:—

"Now we come to the change in the usage of *pneuma* in this chapter. It is most marked and unmistakeable, because in this verse we have *pneuma* twice. The first time it is the Holy Spirit Who is spoken of as the One Who, having been the Giver of this wondrous gift of the *pneuma*, or new nature, now witnesses with it and through it; speaking to us, and communicating with us, through it. 'The *Pneuma* (or Spirit) Himself beareth witness with our *pneuma*, that we are God's children.'"

The verse now before us (26) refers in like manner to the Holy Spirit, and His fellowship with the believer, the recipient of His gift.

The verse commences with the word *hosautōs*, "in the same manner." There is evidently something in verse 26 which is parallel with what has gone before. What is this parallel? In verse 26, we have the Spirit helping our infirmities. These infirmities are but another aspect of the "sufferings," the "bondage of corruption," the "groanings," the "vanity" already referred to; and just as "hope" and "patience" and "expectation" help the believer while pressed on every side with the evidences of corruption and vanity, so, *in like manner*, we are to learn that the Spirit helps, cheers, assists us in our pilgrim journey.

The word translated "help" is *sunantilambanomai*, made up of *sun*, "together with," *anti*, "opposite," and *lambanomai*, "to hold or take." Piscator says of *antilambanomai* that it properly denotes the "supporting of a burden with another person, and, as it were, on the other side." His reference is I Tim. vi. 2, where the A.V. renders the word "partaker." The addition of *sun* to the word emphasises the fellowship and co-operation of the Holy Spirit, Who together with us takes up the burden of our infirmities.

In the days of His flesh, the Lord said :

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and My burden is light" (Matt. xi. 28—30).

Here the essential thought is that of the "yoke," which indicates fellowship in bearing the burden.

It is very evident that the teaching of Rom. viii. 26 is co-operation and not passiveness. True, we are weak and mortal in ourselves; but we are redeemed, we have the the spirit of sonship, and that very spirit quickens our mortal bodies, witnessing with our spirit and helping with our infirmities. J. N. Darby translates this verse: "And in like manner the Spirit joins also Its help to our weakness." In a footnote he writes :

"*Antilambanō* is to take up a person's cause, so as to help him. But we have *sun*, 'with,' added, which I have rendered by the word 'join,' though not satisfied with it."

This co-operating assistance of the Spirit is because of our "infirmity." The A.V. reads "infirmities," but the best texts give the word in the singular. It is not so much each individual weakness that is intended, but the root of all weakness, that which is characteristic of the flesh.

This weakness, characteristic of the flesh, is variously described. In Rom. viii. 3 we learn that the weakness of the flesh in those to whom the law came, rendered the law useless for salvation or life. The apostle recognizes, in Rom. vi. 19, that the infirmity of the flesh extends even to the inability to follow a closely reasoned statement; and, writing to Timothy, he speaks of his "stomach and his oft infirmities," thereby including the weakness that pertains to ill-health.

For the initial helplessness of our fallen condition, nothing less than the death of Christ suffices.

"For when we were yet *without strength*, in due time Christ died on behalf of the ungodly" (Rom. v. 6).

Such are ungodly no more. They are, however, not yet in glory, and until they are there, they will always be compassed with infirmity. Here the Spirit helps, and the word *huper*, which we translated "on behalf of" in Rom. v. 6 above, now comes into use in the words "intercession for us." This is the Scriptural order. First, Christ "for us"; then, the Spirit "for us." The reverse order is impossible.

Out of all the infirmities that might have been recorded, the apostle selects one—the weakness of the believer in connection with prayer. In ministry we often find weakness, as did the apostle himself (1 Cor. ii. 3), but ministry is not on so high a plane as the exercise of the great privilege of audience with God. When one ponders this verse, and then thinks of the long prayers that have been and still are uttered, with well-rounded periods and beautifully chosen words, one wonders. Here, the believer is considered too weak to rise to the heights of this spiritual fellowship, and the Spirit comes to his aid—not to furnish him with a ready tongue, but to intercede with groanings that *cannot be uttered*.

The idea of the word “intercession” in English always carries with it the thought of “interceding *for*,” but this is not the case with the Greek. Romans provides us with an example of the other meaning; in xi. 2 we read of Elijah who made intercession to God *against* Israel. The word *entugchanō*, “intercede,” means primarily to fall in with, meet with, apply to, and then, in a special sense, to intercede either for or against others.

The first occurrence of the word in Rom. viii. is combined with *huper*, “on behalf of.” The Holy Spirit falls in with us, meets us, intercedes on our behalf, and by so doing “joins also His help to our weakness.” Lower down in the chapter we meet with the statement that Christ at the right hand of God “intercedes on our behalf” (Rom. viii. 34), of which we must speak more particularly in its place.

The intercession of the Spirit on behalf of the saints is because “we know not what to pray for as we ought” (Rom. viii. 26). What a rebuke this statement ministers to those who seem not only cognisant of the whole needs of mankind and the church, but who have no difficulty or hesitancy in telling God so, sometimes going further, and “claiming” answers to their prayers.

Even when the Spirit lends His aid, the prayers are no more eloquent to the outer ear than “groanings,” and so far from our being delivered from inability of expression, these groanings “cannot be uttered.” We look back from verse 26, to the corresponding verse 15, and there we find that the Spirit of sonship cries, “Abba, Father.” In that cry, all prayer is condensed and exhausted. With that word the prayer of Matt. vi. opens; “After this manner therefore pray ye: Our Father” In John xvii. we read: “Jesus lifted up his eyes to heaven and said, Father” The central prayer

of the church (Eph. iii. 14 - 21) is addressed to "The Father." The more we know that blessed Name, the shorter our prayers will become.

"They think that they shall be heard for their much speaking. Be not, therefore, like unto them, for your Father knoweth what things ye have need of, before ye ask Him" (Matt. vi. 7, 8).

The fact that the prayer of the believer is likened to a groan, and that a groan is heard arising from the whole creation, reveals the true nature of the struggle within. We are surrounded and beset by infirmity. When we would do good, evil is present with us. Mortality is evident in our highest and best aspirations. Our highest act of fellowship ends in a groan. Like Isaiah we have entered into the holy Presence, only to cry out, "Woe is me."

For all that, we rejoice. We stand accepted; we are unashamed. We are redeemed and justified. Nothing can alter that fact. Our infirmity is connected with the fact that we are not yet glorified. Soon the groan will give place to joy, soon we shall exchange the straitness and weakness of the present for the liberty of the glory that awaits us; but this pertains to resurrection. Meanwhile it is for our peace that we recognise both our weakness and His supply, and that we ever remember that no prayer is so full or so sure of an answer as that single cry of the spirit of sonship, "Abba, Father."

The Hope and the Prize.

No. 1 (*concluded*).

Phil. i. 21-25.

What is the right interpretation?

(*Reprinted from Volume VI.*)

It would add considerable weight to our argument if we were to show the close parallel that exists between Philipians and 2 Timothy, an aspect of truth which we hope to point out in a subsequent number. Two passages only will suffice at present. In Phil. i. 23 we read that the apostle desired (*analuō*), and in Phil. ii. 17 that even should his ministry involve his being poured out as a drink offering (*spendomai*) he would rejoice. In 2 Timothy iv. 6 the apostle says, "I am

already being poured out as a drink offering (*spendomai*), and the season for my departure (*analysis*) has come near." Here the apostle uses the substantive instead of the verbal form, but the parallel is most evident. That which he desired and was willing for in Philippians has come to pass in 2 Tim. iv. There is no possible chance of missing the meaning of *analysis*. "My *analysis*" must mean my dissolution, my departure, my return. Phil. i. 23 must be interpreted in the light of the certainty of 2 Tim. iv. 6. The only return that *analysis* can indicate is death. This also is the meaning of *analuō* in Phil. i. 23. If there is a difficulty in the linking together of death and of being with Christ, without any explanatory clause to bridge the intervening period, it is not the only one of its kind, and must not influence our decision. 2 Cor. v. 8 brings the two together without feeling the necessity for a parenthetical explanation. If any should say, Is it possible that Paul would desire to die? they could also ask, Is it possible for him to be willing to be absent from the body? for although "and to be present with the Lord" (or to be with Christ) immediately follows, Paul himself had taught that it was not until raised from the dead that any could hope to be "with the Lord." In Phil. i, the apostle is speaking of his own feelings to those who knew well his doctrine and hope. Under such circumstances he expresses himself in a far different manner from the way he would if he were stating formal truth. To have made a digression and explained his belief regarding the state of the dead and any special feature of his own hope since the revelation of the mystery, while it would have been doctrinally true, would have been false to feeling.

One other mistaken view has helped to lend colour to the interpretation that Paul desired the "return of the Lord," and that is, that Paul's hope at that time *could be thus expressed*. We believe that Paul, entertaining the hope connected with the mystery, was not looking for the Lord to return, but for himself and fellow-members to be "made manifest with Him in glory," "looking for that blessed hope, and the manifesting of the glory of our great God and Saviour Jesus Christ."

The A.V. is not perfect, and many many times we feel how much truth has been hidden or distorted, but we do feel that in this particular case, with the one correction already suggested relative to the words "I wot not," that it is a good rendering. If the R.V. margin be noted, "I do not make known," then all the rest can remain as giving at least the sense of the original. "The pressing out of the two into a third"; the rendering of a word which means return in the

sense of the returning of a body to its elements (the scriptural idea of death) as though it could fitly be used of the "return" of the Lord are figments, merely the zeal of those who, while holding the general truth regarding the intermediate state, have intruded this truth into a passage which does not require it.

There are several words which the apostle uses when speaking of the coming of the Lord, there is *parousia*, meaning "personal presence," *epiphania*, a "manifestation," *apokalupsis*, a "revelation," but there is no passage where the Lord is said to have an *analysis*, a "return." Had such an expression been common to the epistles, some excuse may have been found for reading it in Phil. i. 23, whereas the reading itself is isolated and unsupported by any other scripture. Luke xix. 12 is the only passage that can be brought forward, and this is of itself enough to condemn the application to Phil. i. 23, for the context speaks of going away to receive a kingdom and to return, whereas the apostle's hopes were not connected with any kingdom to which the Lord could return, but with a position where the Lord *then was* and still is—at the right hand of God "in glory." There is need for us to "know what is the hope of His calling"; when we know that we shall cease from speaking of the Lord's return, and think more of "things above" where we shall be "manifested with Him in glory."

We would call attention in closing to the structure of the passage already given (p. 115). Notice how "Live in the flesh" is balanced by "Abide in the flesh," the "fruit of my labour" being connected with the need of the Philippians. Notice Paul's desire "to be *with* Christ" and compare it with what he actually experienced "to be *with* you all."

"For to me the living (is) Christ and the dying (is) gain. But if the living in the flesh (is Christ) this to me is fruit of (my) work, and what I shall choose I do not make known. But (i.e. instead of making known) I am held in constraint (colloquially 'I am in a fix,' more refined as A.V. 'I am in a strait') by reason of the two,

(1) Having a strong desire to the return (dissolution, departure, death), and to be with Christ, for it were far better, but

(2) The abiding in the flesh is more needful for you, and having this confidence, I perceive that I shall abide and continue beside you all for your progress and joy of faith."

The question as to what the apostle really had before him which was "far better" still remains a matter for earnest enquiry.

Sidelights on the Scriptures.

No. 12.

The Tell-el-Amarna Tablets.

(Reprinted from Volume VI.).

In Table Case F of the Babylonian and Assyrian Room is found a very precious collection of tablets discovered at *Tell-el-Amarna* in Egypt in 1887. *Tell-el-Amarna* is the Arabic name of a village built near the ruins of a town, temple, and palace built by *Khu-en-Aten* or *Amenophis IV.* These tablets differ in shape from any other cuneiform tablets yet discovered, and the clay of which they were made differs according to the country from which they were sent. No. 1 is of finely kneaded Nile mud; Nos. 8—11 of Syrian clay; Nos. 13, 18, 19, 20 and 24 are of the yellow clay of the Syrian coast. Nos. 10 and 11 are dockets written in Egyptian, recording the date of their arrival. No. 4 is stamped with an Egyptian Scarab; No. 58 with a Babylonian cylinder seal like those already noticed. Archæology places the date of these latter between B.C. 1500 and 1450, the period of the exodus and the entry into the land of Canaan.

The tablets contain letters written between the kings of Egypt and the kings and governors of cities and districts in Palestine. They are, next to the record in the early books of the Bible, the most complete guide to understanding the character of the times in Canaan about the time of the exodus. Enemies of the truth had declared that the stories of the books of Moses and the Judges were largely mythical, and that the geography and chronology of these stories must not be taken seriously. They had further expended a deal of time and energy in showing that the names of God, *El* and *Jehovah*, were evidences of two distinct ideas that were pieced together long afterwards. A peasant woman's foot upturning one of these tablets dispelled with one touch the myths of the critics, and brought to light the Palestine of the Bible narrative, exactly in line with its teaching. That the Egyptian kings should have so much correspondence with Syria and Canaan shows how close the connection was in those days.

The tablets may be divided into three groups. (1) The period of Egyptian supremacy. (2) Those that exhibit Egyptian decline (The loss of city after city is reported). (3) Those

which deal with southern Palestine and Jerusalem. In these tablets such familiar names as Gaza, Tyre, Aijalon, Megiddo, Lachish, Ashkelon, Carmel and Ura-Salem (Jerusalem) appear. Further, the Biblical name, "The land of Canaan," is found written as the name of the land at that very period. In these tablets it is called *Mat Kinahi* or *Mat Kinanhi*, "the country of Canaan." The letters deal with diplomatic business, marriage alliances, and affairs of government. Revolts and sieges are numerous. Piteous letters imploring the military assistance of the Pharaohs are many. The cities are all found in the tablets independent of each other exactly as we find them in the book of Joshua.

The people of Israel seem to be mentioned under the name of the *Habiri*. One letter to *Amenophis III.* says, "Since thy father returned to Sidon, since that time the lands have fallen into the hands of the *Habiri*." Within 30 years of crossing the Jordan, we find the Hebrews in possession of the fertile lands of the Canaanites. Further, the prince of Khazi writes to say that the Hebrews had taken cities and burnt them. From such regions as Gilead, Shechem, and Mount Ephraim no letters come, indicating that the Hebrews were in possession. *Abakiba*, king of Jerusalem, endures great fear and trouble regarding the Hebrews. "Let troops be sent (he says), for the king has no longer any territory, the *Khabiri* (Hebrews) have wasted all." A postscript added to a letter of this same king tells its own story, "To the suite of my lord the king, *Abd Khiba*, your servant. Bring aloud before my lord the king the words, The whole territory of my lord the king is going into ruins." In another letter he says, "If no troops are sent the land will belong to the *Khabiri*."

The wide distribution of the Hebrews is a noticeable feature. Not only Jerusalem, as cited above, but *Itakama* says that *Namyawaza* "has delivered all the cities in the land of Gidshi, and in Ubi (Damascus region) to the *Khabiri*." The whole of North Palestine and Galilee is involved. A prince named *Shubandu* writes, "The *Khabiri* are strong." Another writes, "The governors are destroyed, all the land falls away to the *Khabiri*." We will not multiply quotations. From the land of *Mitsri* (Egypt) to North Palestine the terror of the name of the Hebrews was spreading. Further, it is remarkable that in all the list of governors and kings referred to, never once is a king of the Hebrews mentioned. Again, in spite of all the false criticism to the contrary, the Hebrews are found to be against idolatry. *Ribaddi*, governor of North-

ern Phœnicia, says, "The hostility of the Hebrews waxes mighty against the land, *and against the gods.*"

Both names of God, *El* and *Jehovah*, occur in these tablets; both names being in use therefore before the time of Moses. *Thothmes* III. mentions a town called *Bet Jah*, "The House of Jehovah." In other inscriptions he speaks of places named *Jacob-el* and *Joseph-el*!

The link between Assyria and Egypt established by these letters explains the words of Isa. lii. 4: "My people went down to Egypt to sojourn there; and *the Assyrian* oppressed them without cause."

To set out the details of the tablets further would be tedious and unnecessary. We are grateful for their testimony which shows to the world at large the chronological and geographical faithfulness of the O.T. records.



Studies in the epistles of the Mystery.

No. 16.

The blessings of the Son (Eph. i. 7—12).

"The mystery of His will."

(Reprinted from Volume VI.).



In the first article dealing with the blessings of the Son (page 90), we saw that they were three, viz., redemption, mystery, inheritance. We have seen some of the wonders of redeeming love. Let us now turn to the central reference, the mystery. This mystery has been made known to us in all wisdom and prudence. Wisdom is linked with the making known of the mystery or its connections in each of its occurrences in Ephesians. Here, in i. 8; in i. 17, "may give unto you a spirit of wisdom and revelation in the full knowledge of Him"; and in Eph. iii. 9, 10, "The dispensation of the mystery.....may be made known.....the manifold wisdom of God."

Philippians contains no reference to either wisdom or mystery, but Colossians again contains them both. Col. i. 9 refers to the walk; i. 27, 28 speaks of "the riches of the glory of the mystery among the Gentiles.....teaching every man in all wisdom"; ii. 2, 3 speaks of "the mystery of God,.....and of Christ, in Whom are hid all the treasures of wisdom and knowledge."

Prudence (*phronēsis*) is wisdom in practice, and has special reference to the management of affairs. In the stewardship of the mystery, the apostle was divinely guided in making it known, not going before the time and not revealing more than the wisdom of God saw fit. The mystery here is spoken of as the mystery of His Will. Some prefer the word "secret," owing to the fact that the word "mystery" has come to mean in English that which is "mysterious." However this may be, we feel justified in retaining the word, first because it is the Greek word *musterion* transliterated, and secondly by reason of the many parallels that are drawn between the mystery of God and those of the heathen, for which Ephesus was famous. The worship of *Isis* in Egypt, of *Mithras* in Persia, of *Ceres* and *Bacchus* in Greece, was connected with the heathen mysteries.

The heathen mysteries were divided into the Lesser and the Greater. The Greater revealed the real inner teaching called the *Apporheta*, "the things that must not be uttered or divulged" (see 2 Cor. xii. 4). The initiates to these mysteries were called *teleioi*, or "perfect," a word used with somewhat similar meaning in the Epistles (Heb. v. 14, Eph. iv. 13, 1 Cor. ii. 6 and Phil. iii. 15).

The New Testament reveals a series of mysteries, some concerning the church in its wide sense, and some concerning the One Body. The apostle Paul had revealed to him a great number of mysteries which it was his privilege to explain and teach. Out of the twenty-seven occurrences of the word, the apostle Paul uses twenty of them, the remaining seven being divided between the first three Gospels and the Revelation. The twenty references of Paul are divided evenly between the Prison Epistles and the remainder. The references in Ephesians are as follows:—

The mystery in Ephesians.

A | i. 9. The mystery of His Will—a dispensation—which He purposed.

B | iii. 3. The mystery.

C | iii. 4. The mystery of Christ—my knowledge.

A | iii. 9. The dispensation of the mystery—which He purposed.

B | v. 32. The great mystery.

C | vi. 19. The mystery of the gospel made known.

It would appear from the above that the mystery of His Will, which has in view the dispensation of the fulness of the seasons, and the dispensation of the mystery are parallel. In this article we must confine ourselves to the first of these references, the mystery of His Will. Ephesians speaks of three things which pertain to the Will of God. (1) "The good pleasure of His Will," (2) "The mystery of His Will," and (3) "The counsel of His Will" (i. 5, 9, 11). The first and third references have to do with predestination to sonship and inheritance. The second has to do with the present revelation of the hidden purposes of God. By telling us at the outset that the mystery is the mystery of His Will, the Scriptures dispose of any idea of mere fortuitousness, the dispensation of the mystery, the purpose to head up all things in Christ, though not made known in other Scriptures, *was all planned and arranged in the purpose of the ages* (Eph. iii. 1—10). Moreover, we are assured that this purpose is actuated by the most gracious of motives, viz., "according to His good pleasure, which He hath purposed in Himself" (i. 9). Versions and readings vary as to the word "Himself"; later readings and the R.V. read, "in Him," and so point to Christ. The words "in Him" come again at the end of verse 10, and a double emphasis seems to be given to the fact that in Christ the purposes of God meet and find their fulfilment. The setting of the passage therefore is as follows:—

A | 9. The mystery of His Will.

B | 9. IN HIM.

A | 10. The dispensation of the fulness,

B | 10. IN HIM

In other words, verse 10 is an expansion of verse 9, and the mystery of His Will is revealed in His purpose to gather together under one Head all things in Christ. Let us pause before this revelation. Let us seek more earnestly His face, that to us also may be "made known" in all wisdom and prudence, this marvellous mystery of His Will.

Paul and his Companions.

No. 7.

Luke, the beloved physician.

Who shall be named next in the list of Paul's companions? We have read the narrative of the Acts and have mentioned in the order in which they appear, Ananias, the man who dared to say "Brother Saul"; Barnabas, the man who encouraged Saul; Silas, who stepped into the gap; and Timothy, who served as a son.

The next companions to be named are Aquila and Priscilla (Acts xviii. 2). But there is another, beloved and faithful to the end, who slips into the narrative without being named. He is Luke, "the beloved physician." His presence is known only by a sudden change of pronoun. In Acts xvi. 6—9 we read: "when *they* had gone," "after *they* were come," but in verse 10, "Immediately *we* endeavoured to go," "assuredly gathering that the Lord had called *us* for to preach the gospel unto them."

When Paul found the doors shut both in Asia and Bithynia, he little knew that those doors were shutting him up to his great ministry, and causing him to pass on to Troas to receive a guiding vision and meet one who was to become a life-long friend.

The unconsciously self-effacing manner in which Luke enters into the narrative is charming and, to one of Paul's temperament, such a companion, ever at his side, quiet, gentle, ministering, must have constituted a valuable gift from above.

The name, Luke, is a translation of *Loukas*, which is a contraction of *Loukanos*, and indicates the Gentile descent of Luke. Probably he was a freedman. In the days of the apostle, the work of a physician was done by the higher class servant, and Luke would most probably have attended one of the *collegium archiattrorum*, or "colleges for physicians," where he would have studied the writings of Hippocrates. Only such slaves as had talent were taught the *artes ingenuae*, the "liberal arts," and in his writing Luke gives every evidence of the culture and training thus-acquired.

Let us reflect, for a moment, on the loving service that such a man as Luke could render to Paul, the apostle, and Paul,

the prisoner, of Jesus Christ. There is every reason to believe that Paul suffered from acute ophthalmia. He had been smitten with temporary blindness on the road to Damascus, and like Jacob, when his name was changed to Israel, he may have carried the effects with him for the remainder of his days. Gal. iv. 14, 15 speaks of some defect that made Paul a pitiable object, and the witness borne that the Galatians would have "plucked out their own eyes and given them unto him" seems pointless unless it was his eyes that were afflicted. The reference to the "large letters," or characters, with which he closed the epistle "with his own hand" (Gal. vi. 11), strengthens this probability. Beside this, his trials, scourgings, perils, shipwrecks, prisons and "deaths" demanded either perpetual miracle or loving ministry, and while he shared with Paul the rigours of pioneer evangelization, Luke, the physician, would never be long without a patient. Luke was also of invaluable service to the apostle in another sphere. He is the writer of the Gospel that bears his name. An examination of the "things that differ" between the Gospels of Luke and Matthew shows the eminent suitability of Luke's Gospel for supplementing and supporting Paul's message to the Gentiles. It is Luke that traces the genealogy of the Lord to Adam. It is Luke that records such parables as "The Good Samaritan" and "The Prodigal Son," and the fact that he had "perfect understanding of all things from above" (Luke i. 3) renders his witness authoritative. Luke, moreover, compiled the narrative known to us as the Acts of the Apostles, which abundantly shows the intense interest which he took in the life story of the apostle with whom he had served. There are but three actual references to Luke in the N.T.;—

"There salute thee . . . Marcus, Aristarchus, Demas, Lucas, my fellow-labourers" (Phile. 23, 24).

"Luke, the beloved physician, and Demas greet you" (Col. iv. 14).
 "Demas hath forsaken me . . . only Luke is with me"
 (2 Tim. iv. 10, 11).

In each, Luke's name is found with that of Demas, as though the fickleness of the one is used as a foil to the faithfulness of the other.

The order, too, in which the references occur is suggestive. In the first, Luke is one of Paul's "fellow-labourers," in the second, he is "the beloved physician," while in the third, all titles are dropped, and, in the hour of his trial, when all had forsaken him, Paul speaks of Luke as the only one who was "with him."

So we see that Luke was with Paul at that critical moment in Troas, when the call came to preach the gospel

among the Greeks: that he was with him once more when he left Philippi for Jerusalem, and that he was with him during his shipwreck and imprisonment at Rome. And so he continued with him, through sunshine and shade, until Paul needed an earthly physician no more. What the Christian church owes to this faithful friend cannot be computed. We honour him for the work he did in giving us both the "Gospel" and the "Acts," but perhaps we love his memory most when we think of his unselfish faithfulness and loving ministry to the great apostle.

Fundamentals of dispensational truth.

Joshua.

No. 10.

Gibeon and Gilgal (Josh. ix).

Had Joshua hesitated to obey the command of the Lord to journey to Mount Ebal, his fears would have cost him dear. His act of faith turned out to have been the wisest policy, for soon after the staggering blow struck at Ai, the neighbouring kings recovered from their momentary paralysis, and gathered themselves against Joshua with one accord. Before we read of any fighting, we are introduced to another phase of attack which is often more disastrous than any actual combat, the "cunning craftiness" and "wiles of the Devil."

How many times has history repeated itself along these lines. Baalam, who failed to curse Israel, afterwards devised a means at Baal Peor of accomplishing their demoralization and destruction. When the enemies of Nehemiah found that he could not be intimidated by threats, they resorted to "conferences" and "open letters." Many who speak loudly of victory and conquest, are most accessible to deceit. The downfall of the believer is Satan's object and the means employed is a matter of indifference.

"And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai, they did work wilyly" (Josh. ix 3-4).

The Canaanites were devoted to utter destruction; and the Gibeonites, being Hivites (verse 7) were therefore con-

demned. While Israel were commanded to exterminate the Canaanites, they were restrained from meddling with the affairs of others (Deut. ii. 5, 19). The Gibeonites evidently were aware of this, and so they dressed themselves with old shoes and old garments, carried old and badly rent wine skins and dry mouldy bread, in order that they might deceive the Israelites with their tale that they had come "from a very far country" (verse 9). Deceit cannot be justified, and the Gibeonites lied and deceived. Yet when we look at the history of the Lord's own people, who will be the first to cast a stone? Abraham, the friend of God, knew all too well what a refuge lies may be; and Rebekah and Jacob deceived Isaac, even though their aim was to secure the promises of God. Rahab the harlot, who was saved at the destruction of Jericho, told lies without any apparent qualms of conscience. The Gibeonites when questioned by Joshua as to why they had beguiled the Israelites, replied:—

"Because it was certainly told thy servants, how that the Lord thy God commanded His servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing" (Josh. ix. 24).

Apart from the deception involved, this is a very complete confession of faith that the Lord had made a promise which He was well able to perform.

Israel were forbidden to make any covenant with the Canaanites lest they should be ensnared in their idolatry and wickedness (Ex. xxiii. 32, 33), and were commanded to destroy them utterly.

"Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee" (Ex. xxxiv. 12).

"And when the Lord thy God shall deliver them before thee; thou shalt smite them and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them" (Deut. vii. 2).

The reason for this merciless campaign is to be found in the peculiar origin of the Canaanites. Scripture reveals that the "Sons of God," the angels that kept not their first estate (Gen. vi. and Jude 6), became the parents of the Nephilim, or "giants" of Gen. vi. 4 and Num. xiii. 33. Og, King of Bashan was one of them, and so also were the Canaanites. The latter are mentioned in Gen. xiv. 5 and xv. 18—21, including, as we see, another name associated with this evil seed, the Rephaim, variously translated elsewhere "dead," "deceased"

and "giants" (Isa. xxvi. 14, 19, Gen. vi. 4, Deut. ii. 20 etc.). These were Satan's tares sown by him in God's field. These tares never become wheat, any more than the "washed sow" of 2 Pet. ii. 22 could become a "sheep." Sheep do not cease to be sheep even when they are "lost." If these elementary facts were kept more in mind, the doctrine of the two seeds that we discover in the Scriptures would be better understood. Satan's seed have never had their names written in the Book of Life.

"And all that dwell upon the earth shall worship him (the Beast), whose names are NOT WRITTEN in the book of life of the Lamb slain from the foundation of the world" (Rev. xiii. 8).

In spite of the intensity of the judgment that shall fall upon the earth in the last days, men will not repent, but will rather blaspheme God.

Another lesson awaits us in Joshua ix. which is of great importance.

"And they received the men by reason of their victuals, and asked not counsel at the mouth of the Lord" (Josh. ix. 14).

Israel were as dependent upon the Lord at the moment they met the Gibeonites, as when they were bondmen in Egypt. Their salvation by the blood of the lamb, their passage through the Red Sea, their miraculous maintenance during all the years of wilderness wandering, their triumphant crossing of Jordan, the victory of Jericho and Ai, all these things did not give them the slightest warrant to assume any wisdom of their own. However advanced a believer may be, however long his acquaintance with the Word may be, however varied his experiences, nothing can ever take the place of "Thus saith the Lord." If only the Lord's people would believe this, how many false steps and evil alliances would be avoided. The Gibeonites seem to be very much in evidence to-day. At every turn we are invited to become associated with various "movements." If we trust to our own wisdom, or experiences, or victories, we shall fare no better than did Joshua. Let us ever "ask counsel at the mouth of the Lord," and know no other leading or guidance.

When the children of Israel discovered the trick that had been played upon them, they wanted to break the agreement (verse 18); but covenants solemnly made must be kept even at our own expense. Ishmael should never have been born, and Abraham lived to realize this; but he never stooped so low as to think of repudiating his responsibility to Ishmael, and the Lord honoured his prayer for Ishmael's blessing (Gen. xvii. 18).

We read in Josh. ix. 6 that the Gibeonites "went to Joshua unto the camp at Gilgal." If we consult the Gazetteer, we shall discover that four different places bore that name.

- (1) The place near the Jordan and near Jericho where Israel spent the first night after crossing the river (Josh. iv. 19).
- (2) A city between Dor and Tirzah (Josh. xii 23).
- (3) A city North of Joppa, near the sea (now called *Jidjulah*). Near Antipatris (Josh. ix. 6 ; x. 6, 7, 9, 15, 43).
- (4) A place twelve miles South of Ebal and Gerizim (now called *Jijiliiah*) (2 Kings ii. 1, iv. 38).

The first of these we have already noticed. The second reference speaks of the "nations of Gilgal." This may refer to a miscellaneous company of tribes, corresponding to the N.T. "Galilee of the Nations," Galilee being derived from the same root as Gilgal. The third is pure conjecture; and it is far more likely that Joshua would have pitched his camp at Gilgal No. 4 in the very vicinity of Ebal and Gerizim, than at a city North of Joppa.

Commentators have said that it is impossible to think of Joshua going back to the original Gilgal, and that he must have chosen the one situated nearer the sphere of his operations. All this, however, is pure speculation. What Joshua did, or ought to have done, was not regulated by normal rules. It was not normal conduct to circumcise an army of invaders; it was not normal conduct to walk round a besieged city seven times; it was not normal conduct to penetrate as far as Ebal after the conquest of Ai; but Joshua was under Divine instruction and the movements of his army were spiritual pictures. Whether Joshua went back to the original Gilgal, or pitched in another spot of the same name, is a question no living man can answer, but the underlying spiritual fact contained in the reference to Gilgal is plain for all to see. Joshua's camp, the centre from which his movements originated, was the place where "the reproach of Egypt" was rolled away.

Gilgal for us is interpreted in Col. ii. and Phil. iii., where, through spiritual circumcision, "the body of the flesh" is repudiated and there can be "no confidence in the flesh." It is of the utmost importance that all who enter *their* promised land, should not only experience Gilgal once, but that "No confidence in the flesh" should be *their* continual watchword. The histories of Abraham, of Jacob, of David and of all the saints, exemplify this necessity. We can only walk "in newness of life." We can only serve "in newness of spirit."

The weapons of our warfare are not carnal, but are mighty through God. We triumph only through the cross of Christ; and that cross robs us of all confidence in the arm and wisdom of the flesh.

Whatever, therefore, the geographical necessities of the case may have been in the days of Joshua, and whether he actually returned to the shore of the Jordan, or pitched his camp at a more convenient spot, the fact remains that Gilgal was the name of the centre of all his activities until the conquest of the land was complete.

May we, who read the account to-day, take to heart the lesson it conveys.



The Acts of the Apostles.

No. 16.

Stephen's twofold charge (Acts vii.).



We now come to the speech of Stephen which, though it cost him his life, won for him a crown that "fadeth not away"—and wrought such conviction in the heart of Saul, that to stifle the urgings of conscience, he asked for authority to conduct persecuting campaigns as far as Damascus.

Stephen goes back to the beginning of Israel's history, and shows that after the call of Abraham, there were two great types of Christ—Joseph and Moses:—

"At the *second time* Joseph was made known unto his brethren" (Acts vii. 13).

"This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared unto him in the bush" (Acts vii. 35).

The entry into the land under Joshua (Acts vii. 45), which becomes a fresh start corresponding with the call of Abraham, is followed by David and Solomon, two further types of Christ. Although David was rejected at first but ultimately reigned over Israel, this fact is not mentioned, but instead David is used, in conjunction with Solomon, to substantiate Stephen's

teaching concerning the Temple that had so infuriated his hearers. His last words, before the devastating application of his summary of Israel's history, are concerned with this vexed question of the Temple.

"Howbeit the most High dwelleth not in temples made with hands; as saith the prophet: Heaven is My throne, and earth is My footstool: what house will ye build Me? saith the Lord: or what is the place of My rest? Hath not My hand made all these things?" (Acts vii. 48—50).

The echo of these words in Acts xvii. suggests how deep was the impression made upon the heart of at least one of Stephen's hearers, a fact that will more than compensate Stephen for all his suffering, when Stephen and Paul stand together in that day.

"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 anything" (Acts xvii. 24, 25).

When Paul was afterwards charged by the Jews with teaching "all men everywhere against the people, and the law, and this place" (Acts xxi. 28), he must have remembered with feeling the face of Stephen, who had some years before stood in the same place upon a similar charge.

The two main themes of Stephen's speech, namely, the typical character of Joseph and Moses in their rejection and subsequent acceptance by Israel, and of David and Solomon in their testimony concerning the Temple, are given an emphatic place in the structure of the section.

Acts vi. 15—viii. 1.

- A | vi. 15—vii. 1. STEPHEN before the Council. They looked stedfastly and saw his face like an angel.
- B | C | vii. 2—36. JOSEPH and MOSES. Rejected by Israel. Accepted
THE SECOND TIME.
- D | vii. 37—45. Application. Our fathers did these things.
 Thrust away (39).
- B | C | vii. 45—50. DAVID and SOLOMON. Build Temple. NOT MADE
 WITH HANDS.
- D | vii. 51—53. Application. As your fathers did resist (51).
- A | vii. 54—viii. 1. STEPHEN before the Council. He looked stedfastly and saw the glory of God.

Not one word of Stephen's speech could be controverted, but its application was devastating. As the history of the past was unrolled before the Council, as they were reminded of the attitude of the fathers, the application cut them to the heart.

"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts vii. 51).

Here were the representatives of the people, charging Stephen with blasphemy and with teaching that both the law and the temple were to pass away, and they themselves are found guilty of resisting the Holy Ghost. They "had received the law by the disposition of angels, and had not kept it" (Acts vii. 53).

It would be out of place in this series to examine the various O.T. references in Stephen's speech. In the series entitled *Fundamentals of dispensational truth* we have considered both Joseph and Moses in their typical character. For our present purpose the important point is that both Joseph and Moses were accepted by Israel *at the "second time."*

It is easy to see how disturbing it must have been for these rulers of the Jews, to listen to an account of the lapses into idolatry that marked the history of their fathers, and to hear, especially if they remembered the context, the sweeping words of Isaiah lxvi. 1, 2.

The section closes with the solemn words: "And Saul was consenting unto his death" (Acts viii. 1). At the feet of a young man named Saul, the witnesses had laid down their clothing while they cast the first stones. How strange it now seems to us, that this is the first mention of Saul of Tarsus in the record of Scripture. For nearly 1900 years Saul, "who also is called Paul," has been honoured for his faithful stand for the very truth that Stephen gave in embryo. And within about thirty years, Paul himself was to die for that same faith for which Stephen became the first Christian martyr.

The next section of the Acts leads on to the conversion and the commission of Paul. While all Scripture is profitable, and while Acts i.—viii. must be known and understood by any who would enter into the truth of Christ and His work of grace, that part of the Acts which contains the ministry of the Apostle to the Gentiles, must of necessity hold a high place in the hearts of all who live in this present dispensation of grace to the Gentiles. We therefore conclude our present article here, so that we may take up the witness of the Acts concerning Paul, "the Apostle of the Gentiles," in our subsequent studies.

BEREAN CHARTS	The Blessed Hope	NUMBER ELEVEN
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Old Testament

PROPHECY of ENOCH. Jude 14. R.V. link with Gen. 2.

PATIENCE of JOB. Latter day on earth. xix. 25.

PRAYERS of DAVID. The King. Psa. li. l. lxxii.

VISIONS of ISAIAH. Peace. xi. xxxiv. lxiii. lxiv.

DREAM of DANIEL. Dominion. .ii. vii. ix.

VISIONS of ZECH. Mt of Olives. ix. xii. xiv.

BURDEN of MAL. Day of Lord. iii. 24. iv. 5. 6.

New Testament

Matt. xxiv. 3. "End" Sunteleia. Exod. xxiii. 16.

Is there a N.T. ref. to Second Coming that is not a fulfilment of, or based on the O.T.?

Parousia Gospels, Acts, Pet. Jas. John. Paul early min.

Apokalupsis. Pet. Paul's early epistles, Revelation.


Epiphaneia. Paul's later ministry Col. iii. 2. Tim. Titus.

HOPE in the THREE SPHERES

In Abbey. Manifested with Him in Glory

In Strand Meeting at His descent fr. Heaven.

In Street Every eye shall see Him



Hope, in the Scriptures, whether it be the hope of Israel or the hope of the church, whether the church which is the Bride or the church which is the Body, is always focussed upon the Person of the Lord and His presence. For the realization of the hope of creation, of Israel, or of the Kingdom, the personal presence of the Lord on earth is necessary, and this is spoken of in the Scriptures as His "coming" (*parousia*) or His "revelation" (*apokalupsis*). There is a heavenly side to the kingdom purpose (Heb. iii. 1), and so we find the word *parousia* used not only in Matthew xxiv., but in 1 Thessalonians iv. The prison epistles do not speak of the Lord's coming, but of the church's manifestation with the Lord in glory at His appearing (*epiphaneia*).

The term used in Matthew xxiv. in the question concerning "The end of the world" is the Greek word *sunteleia*, a word that needed no translation to any Jew who kept the feasts, for it is the word used in the Septuagint version of Exodus xxiii. 16 for the "Feast of the Ingathering."

The Diagram represents the wedding of the King's Son at Westminster Abbey, and divides those who take part into three groups:

(1) Those who had the privilege of actually being in the Abbey itself. This corresponds with the hope of the mystery, the "manifestation with Him in glory," and suggests the place of privilege as "far above Principalities." This is the *epiphaneia*.

(2) Those who had the privilege of a seat in the grandstand immediately outside the Abbey might be likened to those who are partakers of the heavenly kingdom, who meet the Lord in the air, and

(3) Those who waited in the streets, where "every eye shall see," correspond with those who wait for the coming of the Lord Whose feet shall stand in that day upon the Mount of Olives.

Inspiration has watched over the use and distribution of the three words *parousia*, *apokalupsis*, and *epiphaneia*, and the student who accepts the facts of Scripture regarding these words will have a clear understanding as to the relation of the three phases of the Lord's return and the three spheres of blessing.

NOTE —For fuller treatment of the various phases of this subject our Booklet "That blessed hope" should be procured and circulated.

Light for the last days.

A series of studies in Scripture concerning the character of the closing days of this age.

No. 1.

The beginning of apostacy in the dispensation of the mystery.

The fact that the church of the One Body is called under the dispensation of the mystery, the fact that this mystery is in the nature of a parenthesis in the revealed outworking of the purpose of the ages, the fact that this parenthesis is but an alternative to saying that Israel as a nation is set aside and become for the time being *Lo-ammi* ("Not My people,") the fact that while Israel as a nation are *Lo-ammi*, prophetic times are not computable, these facts prove that it is utterly unscriptural as it is futile to attempt to forecast "the time of the end," to envisage the year of the Lord's return, or to introduce into the present time the signs of the end referred to in Matt. xxiv., such as "wars and rumours of wars."

While all this is true, it is nevertheless equally true that the great world goes on around us. Nations are pursuing their policies; changes that plainly herald a crisis are everywhere apparent, and therefore it seems that some notes upon the present aspect of things with a brief summary of what "must shortly come to pass" may be of service.

In the first place we must turn to those epistles which contain the revelation of the mystery, and note anything that is said concerning the trend of affairs that mark the apostacy and the character of the days at the close of the dispensation of the mystery. Though found in the epistles of the mystery this apostacy is antagonistic to it, and will run on and develop into the great prophetic era, when the church of the One Body is complete.

Turning first to the Epistle to the Ephesians, we naturally find that most of its content is devoted to making known the basic truth of the new dispensation. It contains, nevertheless, the germ of the apostacy with which this dispensation closes.

Firstly, this church was "chosen in Him before the overthrow of the world" (Eph. i. 4), and this fact shows that the antagonism which brought about that "overthrow," and which is associated with the fall of the principalities and powers, together with one originally called "the anointed cherub" (Ezek. xxviii. 14) must of necessity be at the root of the spiritual opposition that is expressed in the pages of Scripture,

and in the experience of all who have stood for the truth of the mystery.

Secondly, Eph. ii. 2 makes it very clear that there is a mighty spiritual antagonist whose *energy* ("the spirit that now *worketh* in the children of disobedience") is so great that it is placed in contrast with the *energy* ("the working of the mighty power which He *wrought* in Christ") that raised Christ from the dead and seated Him far above all. The mighty antagonist is called "The prince of the power of the air."

Thirdly, the methods adopted by these evil powers are indicated in Eph. iv. 14 where it speaks of "every wind of doctrine, by the cunning craftiness, whereby they lie in wait to deceive"; and again in Eph. v. 11 and 18: "Have no fellowship with the unfruitful works of darkness"; "Be not drunk with wine, wherein is excess."

Fourthly, the last chapter of Ephesians reveals most definitely the nature of the foe.

"For we wrestle not against flesh and blood in heavenly places, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness" (Eph. vi. 12),

and the whole armour of God is provided in view of "the evil day" (Eph. vi. 13)

We have not put forward any justification for our revised translation in these four phases of truth; this we must do in its own place. We press on for the moment in our quest to discover what is indicated in these later epistles of Paul concerning the character of the age as the dispensation of the mystery nears its close.

The references in Philippians are rather of a general character. They indicate the dangers that lurk within the church and which necessarily contribute to the failure at the end. Such passages as the following give an indication of the leaven that works the mischief.

"Only let your conversation be as it becometh the gospel of Christ . . . that ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. i. 27).

"All seek their own, not the things which are Jesus Christ's" (Phil. ii. 21).

"Beware of dogs, beware of evil workers, beware of the concision" (Phil. iii. 2).

"Brethren, be followers together of me, and mark them which walk so as ye have us for an example, for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ" (Phil. iii. 17, 18).

It will be observed that whereas Ephesians reveals the spiritual foes that attack the church from *without*, Philippians draws attention to the evils that are *within*, which will help that outside attack. These two aspects are naturally in perfect harmony with the distinctive objects of these two related epistles, those which deal with basic truths being revealed in Ephesians, and those that deal with its outworking being revealed in Philippians.

Turning to Colossians, we have an epistle which traverses much the same ground as is covered by Ephesians, but which also introduces the note of warning and the reference to the prize (Col. ii. 18), which links it on to Philippians. We are warned against "enticing words, philosophy, traditions, rudiments, shadows, voluntary humility and worshipping of angels, ordinances and the neglecting of the body" found in chapter ii., which "beguile of the reward" (verse 18). There is not so much revealed in Colossians concerning the attack of spiritual foes, the revelation being rather the assurance of their overthrow.

"Who hath delivered us from the authority of darkness" (Col. i. 13).

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

After writing these three prison epistles and the short epistle to Philemon, the apostle was liberated for a time, and occupied his freedom in establishing the church as far as that was possible. The church at Philippi had "bishops and deacons" (Phil. i. 1), and there is no reason why the church of the One Body should not be ruled "decently and in order." Consequently we find both in 1 Timothy and Titus a concern regarding the character and appointment of bishops and deacons.

The evils exposed in 1 Timothy are complicated; we therefore tabulate them, and leave the analysis for subsequent treatment. There is "other doctrine" (1 Tim. i. 3, vi. 3) and the "doctrines of demons" (1 Tim. iv. 1). There are "fables and endless genealogies," "vain jangling," "teachers of the law who understand neither what they say, nor whereof they affirm," and in regard to faith and a good conscience, of some who "have made shipwreck" (1 Tim. i. 4, 7, 19). There is the warning concerning the abuse of prayer, the vanity of outward adornment, and the usurpation of authority by woman over man in the matter of teaching, indicated as contributive causes of failure (1 Tim. ii. 8, 9-12). The moral and spiritual qualifications for bishops and deacons are pointed in their suggestiveness. Take for example one qualification of the bishop:—

"One that ruleth well his own house, having his children in subjection with all gravity (For if a man know not how to rule his own house, how shall he take care of the church of God?)" (1 Tim. iii. 4, 5).

Other statements such as "not given to wine," "not greedy of filthy lucre," "not a novice, lest being lifted up with pride he fall into the condemnation of the devil" (1 Tim. iii. 3, 6) indicate contributory causes to the failure of the testimony.

In 1 Tim. iv., however, the Spirit "speaketh expressly" and definitely reveals that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons . . . forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. iv. 1-3). "Profane and old wives fables" and the over-emphasis upon "bodily exercise" follow these solemn utterances (1 Tim. iv. 7, 8), showing how inter-related the doctrines of demons may be with matters of everyday life. Provision for young widows against Satan's snares is made in 1 Tim. v. 11-15, and an undue abstemiousness on the part of Timothy is corrected in 1 Tim. v. 23. Timothy is told to withdraw himself from those who teach "other doctrine" (1 Tim. vi. 3-5), and is warned against the "love of money," the "trust in uncertain riches," and the "vain babblings, and oppositions of science falsely so called" (1 Tim. vi. 10, 17, 20).

Finally in 2 Timothy we have the warning concerning a "spirit of cowardice" that would be ashamed of the testimony of the Lord or of Paul His prisoner, and also the necessity to hold fast a form of sound words received from Paul (2 Tim. i. 7, 8, 13). In chapter ii. we have the many hindrances that are found in the path of him who would run for the crown. There are the "entangling affairs of this life" and "the denying of the Lord" (2 Tim. ii. 4, 12). Great emphasis is placed upon the principle of "right division" so that the workman shall have no need for shame (2 Tim. ii. 15); "profane and vain babblings" are once more mentioned (2 Tim. ii. 16), and the figure of the great house is introduced to urge the believer to "purge himself" so that he may be a vessel unto honour (2 Tim. ii. 19-21). The avoidance of youthful lusts, foolish and unlearned questions, and strife are enjoined (2 Tim. ii. 22-24). 2 Tim. iii. adds to the Spirit's "express" statement of 1 Tim. iv. by saying:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without

natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away" (2 Tim. iii. 1—5).

"Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13).

This awful revelation is supplemented in chapter iv. by the words:—

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. iv. 3, 4).

The forsaking of Paul by Demas because he "loved this present world" (verse 10) must be included as a warning and a symptom in this dreadful foreshadowing of the perilous times that must surely come.

Here, as contributory causes to this one dreadful end, we have such widely divergent agencies as spiritual wickedness and the matter of woman's dress and usurpation of authority over man. We have doctrines of demons closely associated with the matter of diet. We have bodily exercise, young widows, water drinking, neglecting the body, ruling the house well, all closely allied with rightly dividing the word of truth, and being unashamed of the testimony of the Lord's prisoner.

A survey of the causes that lead to such an end is surely humbling to us all, and we realize that we all have shared in the downward movement. The only reference to "repentance" in Paul's later ministry occurs in 2 Tim. ii. 25, and possibly none can read this article without feeling cause for repentance in many particulars.

We do not intend to dwell on these passages, as they have been assembled so that we shall see what the age will be like when the church of the One Body is complete, and when prophetic times once more begin to run their destined course. In our next article we will step outside these prison epistles to see what is revealed concerning the closing days of the age that is to usher in the millennial reign of Christ and the thousand years' peace.

When the commandment came

Being a series of articles based upon the testimony of readers as to the particular passage of Scripture that was used to enlighten them concerning the unique character of the dispensation of the mystery.

No. 8.

Charts and Booklets.

The interest of the reader whose testimony we now give was first quickened by seeing a chart that differentiated the Church which is His Body from other assemblies, and showed the hope of I Thessalonians iv. as related to the parousia and the great tribulation. Later, upon enquiring for help to appreciate the teaching concerning "The Body," our reader was given two pamphlets—"United yet Divided," and "Far above All." And his comment is, "The truth made me free." He adds in his letter:—

"I give the above testimony with the prayer that some may be helped in the use of charts and diagrams, especially as they are now appearing in the Berean Expositor."

Not everyone is interested or helped by charts and diagrams. To some they are curious but not helpful; to others they are of the greatest value. We endeavour to help all classes of reader, and believe that the diagrams we are publishing will be a great help to many.

We are also thankful for the testimony to the two booklets. "United yet Divided" emphasizes the importance of right division, while "Far above All" enables the reader to see the wonderful sphere of blessing that is opened up by the application of this principle.

The charts which are being published at intervals have all been used at meetings up and down the land, and the testimony to their usefulness is most encouraging. It may be of interest to mention that "United yet Divided" was originally written at the request of a friend; the idea of publishing it as a booklet was not thought of until afterwards.

We not only draw encouragement for ourselves from our reader's testimony, but we sincerely hope that many of our readers may be led to use our literature more freely, being sure that if this is done prayerfully and with singleness of eye, others too will be led to enquire concerning "The Body," and by right division realize their position "far above all."

Things that differ.

No. 4.

The death of Christ.—Apothnēskō.

(Reprinted from Volume VI.)

The following occurrences of the word *apothnēskō* seem to be the ones that refer definitely to Christ's work, viewed doctrinally, in the Epistle to the Romans:—

"For when we were yet without strength, in due time (literally, according to a season), Christ died for (*huper*) the ungodly" (v. 6).

"While we were yet sinners, Christ died for (*huper*) us" (cf. verse 9, "much more") (v. 8).

"Christ having been raised out from dead ones, dies no more, death hath no more has dominion (*kuriensi*) over Him" (vi. 9).

"For in that He died, He died to sin once for all, but in that He lives, He lives to God" (vi. 10).

"Who is he that condemneth? Is it Christ Who died; and much more, is risen again; Who also is at the right hand of God, Who also intercedes for (*huper*) us?" (viii. 34).

"For to this end Christ died and lived again, that He might dominion (*kuriensi*) over both dead and living" (xiv. 9).

"Destroy not him with thy food, for (*huper*) whom Christ died" (xiv. 15).

It will be observed that three references out of the seven speak of Christ dying for (*huper*) or on behalf of certain ones. He died on behalf of the ungodly, of sinners, and of the weak brother. In vi. 9 we have the blessed fact that having died, He dies no more, which verse 10 emphasizes by stating that He died once for all, while vi. 9 brings in the word "to have dominion." Death has no more dominion over Him, but the object of His death and risen life was that He should have dominion over dead and living (xiv. 9).

Chapter v. continues on from verses 6—8 with the "much more" of resurrection. In viii. 34 it is the same; xiv. 9, by placing "lived" after "died," evidently refers likewise to resurrection. Resurrection is always the "much more."

We have but two passages to record in I Corinthians, viz.:—

"And through thy knowledge the weak brother is perishing, on account of whom Christ died" (viii. 11).

"Christ died for (*huper*) our sins according to the Scriptures" (xv. 3).

2 Corinthians has references only in the fifth chapter, viz., verses 14 and 15:—

"Having judged this, that One died for all, therefore all had died; and He died for all that they who live should no longer live to themselves, but to Him who died for them (*huper*) and has been raised."

We would draw attention to the apostle's judgment. It is not that one died for all, therefore all shall live or be saved, but that all had died. The word we have rendered "had died" is in the *aorist*, and "refers to the state Christ's death *proved them to be in*, in a state of nature. To apply it *as a consequence* is, I judge, an utter blunder" (see note J.N.D. New Translation). The apostle continues, after having spoken of the death state of all as proved by the necessity of Christ's death for all, to go on to speak of those who live. These must be believers who have been made alive with Christ. To these he speaks to the end that they should *no longer* live unto themselves, but unto Him, Who for their sakes died and rose again. So sweeping is this new teaching that the apostle goes on to say—not only should we not live any longer to ourselves, but the new ground upon which we stand is so utterly severed from the death state of nature, called "the flesh," that we know Christ even after "the flesh" *no longer*.

Galatians has but one reference: "If righteousness (is) by law, then Christ has died for nothing" (ii. 21).

Ephesians knows not the word in any connection. Philipians does not use it in connection with Christ. Col. ii. 20 uses it with regard to the believer's identification with Christ in His death, but gives us no statement concerning that death itself. The word does not occur in 2 Timothy. This fact, viz., that the death of Christ does not figure in the Prison Epistles, brings before us the most important truth that the doctrine of the mystery, as presented in the Prison Epistles, is built not upon the wide and universal aspect of the offering of Christ—the death that counterbalanced the death brought in by Adam—but upon a narrower aspect, the offering that involved the shedding of blood, and the ignominy of the cross. Just as the Burnt Offering, the Sin Offering, and the Passover differ very materially from each other in many essential particulars (yet all speak of the one offering of Christ), so in that one offering we must be prepared to find a wondrous variety of applications and provisions, for here is centred the great procuring cause of all the blessings of all the ages and for all the widely differing destinies of man.

1 Thessalonians uses the great covering word when speaking to those who were concerned about the resurrection and the second coming of the Lord:—

"Who died for (*hyper*) us, that whether we may be watching or sleeping, we may live together with Him" (v. 10).

The lesser word *thnēskō* is not used in the N.T. in a doctrinal way.

The reader may not feel that much has been said in the way of exposition of these references, and we would once more point out that our desire is first of all to lay a foundation of fact, and to feel sure that all our readers have these facts before them. So long as there remain passages and usages unexplored, so long will clear views be impossible. We now know what doctrines are connected by the Spirit of God with the death of Christ. We have also observed in passing that some doctrines (those that more fully express the blessings of the gospel) are united by the same Spirit to other aspects of the great offering, and we are forced to the conclusion that, as every word of God is of design and purpose, we cannot hope to attain to clear views of truth if we use words loosely. The loose usage of words enables the partially instructed to reason that if Christ died for all then *all* are or will be saved, forgiven, and justified. This kind of reasoning is only valid if the death of Christ is synonymous with the other aspects of His great offering. We have seen otherwise. Some, who have seen enough to prevent them from reasoning in the way mentioned above, are mistaken, we think, in saying that the words, "Christ died for *all*," mean that Christ died for some. This again is because they too have failed to try the things that differ. We will not, however, attempt any proof until the varied phases of the great work of Christ have been placed before the reader; we hope then that "proof" will be unnecessary.

The Parables.

No. 17.

The faithful and the evil servants (Matt. xxiv. 45—51).

(Reprinted from Volume VI.).

The structure given on page 54 of Vol. 4, page 43 (Vols. iv. /v.) shows that the faithful and the evil servants of Matt. xxiv. 45—51 are balanced by the faithful and the unprofitable servants of Matt. xxv. 14—30. What we shall learn therefore in considering the closing verses of Matt. xxiv. will be of service when we examine the parallel parable in chapter xxv.

We would call attention at the outset to the fact that in these parables *salvation* is not the theme. There is always a tendency to generalize where God has particularized. We see this with such subjects as the old idea of a general resurrection and a general judgment. We know there are many resurrections and several judgments in the future. The gen-

eralizing of all the promises as though the "church" had a monopoly, and the generalizing of the varied sections of the purpose of the ages will likewise occur to us. We have not so clearly seen as yet, however, sufficient discrimination attempted by the majority in connection with the difference that Scripture makes regarding *salvation* and *service*. This is particularly noticeable in the way that the Epistle to the Hebrews is treated. Its exhortations to continue stedfast to the end and to endure; its invitation to come to the throne of grace to find *help in time of need*; its examples of faith; none of these has reference to the sinner needing salvation, but the saint needing perfecting. However, we cannot go into Hebrews here, but we have said so much because *service*, its reward or its penalty, and not *salvation*, is the theme of these parables.

The figures introduced are "a faithful and a wise servant," and an "evil servant," but *servants* both. We cannot agree with the idea that the evil servant was one only in imagination and was not a servant at all. The structure of the parable is as follows:—

Matt. xxiv. 45—51.

A 45. The faithful and wise servant.													
B 45—47. His deeds and reward.	<table> <tr> <td data-bbox="528 771 549 796">a </td><td data-bbox="549 771 869 796">Made ruler over house.</td></tr> <tr> <td data-bbox="528 796 549 822">b </td><td data-bbox="549 796 869 822">Give meat.</td></tr> <tr> <td data-bbox="528 822 549 847">c </td><td data-bbox="549 822 869 847">Blessed, when lord cometh.</td></tr> <tr> <td data-bbox="528 847 549 872">b </td><td data-bbox="549 847 869 872">Found so doing.</td></tr> <tr> <td data-bbox="528 872 549 897">a </td><td data-bbox="549 872 869 897">Made ruler over all goods.</td></tr> </table>	a	Made ruler over house.	b	Give meat.	c	Blessed, when lord cometh.	b	Found so doing.	a	Made ruler over all goods.		
a	Made ruler over house.												
b	Give meat.												
c	Blessed, when lord cometh.												
b	Found so doing.												
a	Made ruler over all goods.												
A 48. The evil servant.													
B 48—51. His deeds and penalty.	<table> <tr> <td data-bbox="528 908 549 933">d </td><td data-bbox="549 908 869 933">Says, lord delays coming.</td></tr> <tr> <td data-bbox="528 933 549 958">e </td><td data-bbox="549 933 869 958">Smites fellow servants.</td></tr> <tr> <td data-bbox="528 958 549 983">f </td><td data-bbox="549 958 869 983">Eats with drunken.</td></tr> <tr> <td data-bbox="528 983 549 1009">d </td><td data-bbox="549 983 869 1009">Lord comes unexpectedly.</td></tr> <tr> <td data-bbox="528 1009 549 1034">e </td><td data-bbox="549 1009 869 1034">Cut off.</td></tr> <tr> <td data-bbox="528 1034 549 1059">f </td><td data-bbox="549 1034 869 1059">Portion with hypocrites.</td></tr> </table>	d	Says, lord delays coming.	e	Smites fellow servants.	f	Eats with drunken.	d	Lord comes unexpectedly.	e	Cut off.	f	Portion with hypocrites.
d	Says, lord delays coming.												
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f	Eats with drunken.												
d	Lord comes unexpectedly.												
e	Cut off.												
f	Portion with hypocrites.												

The close parallel between the deeds and the reward is worthy of note. The servant who as ruler is found "so doing" faithfully is rewarded by being "made ruler" over many things. The servant who says in his heart, "My lord delayeth his coming," is overtaken by the unexpected coming of his lord. He who "smites" is himself "cut off." He who finds his companions "with" the drunken, finds his portion "with" the hypocrites. In all this we have the same truth that the apostle Paul gives in more than one epistle, "Whatsoever a man soweth *that* shall he also reap." Gal. vi. shows that it is possible for a believer not only to sow to the spirit, but to sow to the flesh, not only to reap *eternal* life, but to reap corruption. Matt. xxiv. shows the same thing. The first servant

is called both *faithful* and *prudent*. These titles, united here in the one example, are subdivided in the following chapter. We have the *prudent* virgins, and the good and *faithful* servant.

It has been suggested that the words "Who then" should be taken as a figure called *Metonymy*, this particular example being the Metonymy of the Subject, where the subject (the thing) is put for that which is connected with it. If this be so the *meaning*, though not the translation, would be, "How blessed is the faithful and prudent servant," etc. A further thought is that by the use of this rather strange expression the Lord intimates that there will be few such when the Son of man cometh. A reference to Luke xii. 41, 42 may give yet further light. The Lord in verses 35—40 speaks a parable, using the figure of the watching, waiting servant. Peter then says to the Lord:—

"Speakest Thou this parable unto us, or even to all? And the Lord said, *Who then* is that faithful and prudent steward, etc."

This seems to say that if Peter and the rest of the apostles did not come within the meaning of the words, who then could? The parable is followed by a statement concerning the few stripes and the many stripes that will be apportioned to fit the case of the well-informed and the ill-informed servants. The *prudent* and the *foolish* are brought together first in Matthew at the end of the Sermon on the Mount in connection with obeying or disobeying the words that the Lord had uttered—words not addressed to sinners needing salvation as is evident throughout. Luke xvi. 8 brings before us the prudence of the unjust steward. *Phronimos*, "prudent," and *phroneō*, "to think," are related. The usage of this word *phroneō* in the Prison Epistles is very suggestive. For example, it is absent from Ephesians and 2 Timothy, occurs once only in Colossians (iii. 2), but is found ten times in Philippians. Now Philippians is not dealing with *salvation*, but *service*, not a free gift, but a prize, and this accords with the usage of prudence in Matthew. Faithfulness comes out prominently in this connection. Luke xvi. 10 says:—

"He that is faithful in that which is least, is faithful also in that which is much."

And again in Luke xix. 17 the parallel with Matt. xxiv. is clear. To the overcomer in the book of the Revelation come the words, "Be thou faithful unto death and I will give thee a crown of life." Those who overcome with the victorious Lamb are, like Him, "faithful" (Rev. xvii. 14; xix. 11). Faithfulness to the trust committed, prudence born of watching and waiting for the coming Lord, these are the two outstanding feat-

ures of the servant who receives commendation. The being made ruler over all the Master's goods finds a ready parallel in the life of Joseph, as indeed does all that is stated of the faithful servant. The reference to being made ruler comes out again in Matt. xxv. This time the servant is not given to rule at first, but as a reward for his faithful use of the five talents, or the two talents, he is made ruler over five or two cities, and equally enters into the joy of his Lord, Who "for the joy that was set before Him endured a cross, despising the shame and is set down at the right hand of the throne of God." To the same effect is Phil. ii. 5-9:—

"Let this mind (*phroneō*) be in you that was also in Christ Jesus, Who humbled Himself.....wherefore God also highly exalted Him."

The state of heart of the bad servant is reflected in such passages as 2 Pet. iii. 3-14, where the scoffing of those who walk after their own lusts regarding the coming of the Lord, the reference to the Flood (*see* ii. 5) and "being found of Him without spot" are suggestive parallels to Matt. xxiv. The state of drunkenness is also likened to the condition of unwatchfulness that shall overtake those who are in darkness; "for they that be drunken are drunken in the night" (*see* I Thess. v. 1-11).

The fate of the evil servant is "to be cut asunder." The word literally means to be cut in half, and has the meaning "cut in pieces" in the O.T. There is no doubt as to the word itself. The question, however, is what does it mean? Are we to understand that the Lord will literally cut His evil servants into pieces? The word "cut asunder" is *dichotomeō* and occurs only here and in Luke xii. 46. *Dichā* enters into the word *dichasō*, which is rendered "set at variance" in Matt. x. 35, although the word literally means "to divide into two parts." *Temno* means "to cut" and *apotomē* is the LXX. rendering of the word "smote off" in Judges v. 26 (*Codex Alex.*). This word undergoes a change in some of its usages in the N.T., for in Rom. xi. 22 we find *apotomia* rendered "severity," and *apotomōs* in Tit. i. 13, "sharply"; 2 Cor. xiii. 10, "sharpness." The idea of "cutting" here is figurative and not literal or physical. This seems to be the meaning in Matt. xxiv. 51. The severity of the punishment is emphasized by the usage of such a word.

Further, the evil servant's portion is to be with the hypocrites. The original meaning of the word *hupokrinomai* was "to represent another person by acting" as the ancient players did by speaking from behind a mask. It is an easy transition to the meaning, "to feign, pretend, dissemble" (*see* Luke xx. 20).

Peter acted hypocritically (Gal. ii. 13) by withdrawing himself from the Gentiles. None could have heard the stern denunciations of woe to the "Scribes and Pharisees, hypocrites," as recorded in Chap. xxiii., and not feel the severity of the punishment intended in xxiv. 51.

The words so solemnly uttered at other times of threatened judgment follow, "There shall be weeping and gnashing of teeth." This is said in relation to the children of the kingdom being cast into outer darkness in Matt. viii. 12, and in connection with the casting of all that offends out of the kingdom into a furnace of fire, and also at the severing of the wicked from the just in Matt. xiii. 42, 50. The same is said when the man without the wedding garment is cast into outer darkness (Matt. xxii. 13), and again in the judgment of the unprofitable servant (xxv. 30). The six references to the gnashing of teeth are closely related, and the order of their occurrence should be noted:—

- A | viii. 12. Kingdom. Reference to Gentiles in place of Israel.
- B | xiii. 42, 50. Tares, fish, end of age, and coming of Son of man.
- A | xxii. 13. Marriage. Reference to Gentiles in place of Israel.
- B | xxiv. 51, xxv. 30. Evil and unprofitable servant, end of age, and coming of Son of man.

In all these references loss of position in the kingdom rather than loss of salvation is in view. Salvation as is evangelically understood had never been propounded when Matt. viii. and xiii. were uttered, for the Lord had not said a word about His death and resurrection (Matt. xvi. 21). The kingdom had been preached. Entry into it had been explained. Warning had been uttered, and this parable shows that the fact of being a servant does not render such immune from very severe punishment and loss. To have a portion among the hypocrites, instead of entering the joy of the Lord, to find the gate shut and access to the wedding feast denied, this causes the weeping and gnashing of teeth. "Blessed are they who are called unto the marriage supper of the Lamb." These will be the ready ones. Even the Bride "makes herself ready" (Rev. xix. 7).

We shall learn more concerning this line of teaching when we examine Matt. xxv. Let us remember that grace does not mean or lead to irresponsibility, but rather constrains unto faithfulness in the little time we have left for fellowship with His sufferings.

Light for the last days.

*A series of studies in Scripture concerning the character of
the closing days of this age.*

No. 2.

The prophecy of Matthew xxiv. and xxv.

Having seen that there shall be an apostacy from the faith at the close of the present dispensation, and having assembled some of the characteristics that lead up to or constitute that apostacy in "the latter times," it may be profitable for us to investigate a little further what Scripture says concerning the dark days that come before the dawn. While such prophetic utterances point to a period beyond the limits of the dispensation of the Mystery, and are by no means contingent upon the hope of the Church of the One Body, they may nevertheless help us in assessing the trend of things, and establish us in the belief we entertain concerning the inspiration of Scripture in relation to the signs of the times.

The Second Coming of Christ and the "end of the age" marks the boundary of our enquiry, and we therefore naturally turn to Matt. xxiv. In Matthew xxiv. 4—28 we have the following prophetic statements, the fulfilment of which leads step by step to the goal of "the appearing of the sign of the Son of man in heaven" (Matt. xxiv. 30).

Deception (xxiv. 5).—Many shall come and say, "I am Christ" (xxiv. 5). This feature is repeated and enlarged in verse 24:—

There shall arise false Christs.
And false prophets.
Showing great signs and wonders.
If it were possible, deceiving the very elect.

As an expansion of this, the reader should turn to 2 Thessalonians ii. This chapter reveals the following characteristics:—

- (1) Deception, by spirit, word, or letter as from the apostle, concerning the day of Christ or of the Lord.
- (2) The apostacy must take place before the Lord returns. This shows that much of the teaching that centres round the idea of the betterment of the world in preparation for the setting up of the kingdom, is false,

- (2) The Man of Sin, the Son of Perdition, is to be revealed. This title is borne by one other man in Scripture, Judas the Betrayer. The Man of Sin opposes the worship of God, and sits in the temple itself, "showing himself that he is God."
- (4) This is the heading up of the mystery of iniquity, the Satanic counterfeit of the mystery of godliness. "Worship" here is *sebasmā*; "godliness" in 1 Tim. iii. 16 is *eusebeia*. The question of worship underlies the whole controversy of the Scriptures, from Ezekiel xxviii., Gen. iii., Exod. xx. onwards to the worship of the Dragon in Rev. xiii.
- (5) The Man of Sin who is to be "revealed" is given the further title of "That Wicked One."
- (6) He is to be consumed at the coming of the Lord.
- (7) There is also to be a "coming" of the Man of Sin; for the same word *parousia* is used of the Wicked One as is used of the Second Coming of Christ (2 Thess. ii. 8, 9).
- (8) As in Matt. xxiv. we have the way prepared by "all power and signs and lying wonders." The "elect" shall be preserved from deception, but those of whom it can be said that they "believed not the truth" shall "believe the lie" (2 Thess. ii. 11, 12).

Turning to Revelation xiii. we find further explanation of this period of deception that is coming upon the earth.

- (1) In Matt. xxiv. there are "false Christs" and "false prophets." In Rev. xiii. they reach their goal in the "Beast" (xiii. 2), and the "False Prophet" (xiii. 11 and xiv. 9).
- (2) This "Beast" (which must not be confused with "the Antichrist") is the indescribable monster of Dan. vii. 7, and combines in itself the distinctive features of the Gentile kingdoms that have dominated the earth in days gone by.

It was like a "leopard" (cf Dan. vii. 6).
 It was like a "bear" (cf Dan. vii. 5).
 It was like a "lion" (cf Dan. vii. 4).

What these statements involve must be considered later. We must now return to Matthew xxiv.

Following the general warning concerning deception, we have a reference to the "beginning of sorrows."

The Beginning of Sorrows (xxiv. 6—8).—(1) Wars, and rumours of wars. (2) Nation rising against nation; kingdom rising against kingdom. (3) Famines, pestilences, earthquakes. Interposed between these revelations comes the exhortation: "See that ye be not troubled: for all these things must come to pass, but the end is not yet" (xxiv. 6). The series is concluded with the words: "All these are the beginning of sorrows."

It would lengthen this article unduly if we were to give any further explanation of these items, as we have done in the case of "deception." We will therefore go through the remainder of Matthew xxiv., and then return to the different statements and examine them more carefully later.

Then shall the end come (xxiv. 9—14).—The "beginning of sorrows" is concerned with national and terrestrial movements. The subsequent happenings are more intimately concerned with the Lord's people.

- (1) They shall be delivered up to be afflicted.
- (2) They shall be killed.
- (3) They shall be hated of all nations for the Name of Christ.
- (4) Many shall be offended, and betray, and hate one another.
- (5) And false prophets shall arise and deceive many.
- (6) Iniquity shall abound, and the love of many wax cold.
- (7) The gospel of the kingdom must be preached in all the world for a witness unto all nations.

Two statements are made concerning "the end":—

- (1) He that shall endure to the end, the same shall be saved.
- (2) Then shall the end come.

We shall find on examination that some of the above are allusions to O.T. prophecy. What comes next, however, is a direct reference to the prophecy of Daniel.

Daniel ix. (xxiv. 15—20).—It is made abundantly clear by the introduction of this prophecy from Daniel, that Matthew xxiv. has to do with the closing years of the "seventy weeks" and the last seven years in particular. The setting up of the Abomination of Daniel ix., which is to stand in the holy place, is dated for us in Scripture as "in the midst of the week" (Dan. ix. 27). It is at the close of the first $3\frac{1}{2}$ years of the final seven years of the time of the end. Proof of this must await detailed examination. It also fixes the prophetic period of 2 Thessalonians ii. and Revelation xiii.

The Great Tribulation (xxiv. 21).—This tribulation is without precedent. It stands alone; no such tribulation has ever before been known, and it will never be repeated. This tribulation is referred to in Revelation vii. 9—17:

"These are they which came out of tribulation—the great one."

It is also referred to in Dan. xii. 1:—

"There shall be a time of trouble, such as never was since there was a nation even to that same time."

The link between Matt. xxiv., 2 Thess. ii., Rev. xiii., and Dan. xii. is unbreakable. 1 Thess. iv., with its reference to the "archangel," is also intimately connected with these passages.

The Coming of the Son of man (xxiv. 29—31).—Immediately after this great tribulation the Son of man returns, and sends out His angels and gathers His elect from the four winds, from one end of heaven to the other.

The Parables of the End (xxiv. 32—xxv. 46).—Following the prophetic unfolding of the sign of the Lord's Coming and of the end of the age, the Lord gives several parables.

- (1) **THE FIG TREE** (xxiv. 32, 33).—The putting forth of the leaves represents the gathering signs of the times. "It is near."
- (2) **THE DAYS OF NOAH** (xxiv. 36—39).—The days of Noah foreshadow the last days in more ways than one. Here the Lord stresses the fact that "the day and hour" were unknown.
- (3) **THE TWO IN THE FIELD AND AT THE MILL** (xxiv. 40—42).—This supplements the necessity for watchfulness already mentioned.
- (4) **THE THIEF** (xxiv. 43, 44).—The Coming of the Lord like a thief in the night stresses yet further the need for readiness.
- (5) **THE TEN VIRGINS** (xxv. 1—13).—This parable reveals the condition of things at the time of the end. The "lamps" and the "oil" must not be made to represent evangelical doctrines. The purpose of the parable is expressed in verse 13: "Watch, therefore, for ye know neither the day nor the hour."
- (6) **THE TALENTS** (xxv. 14—30).—This parable is intended to encourage faithful witness in view of the Lord's return and the judgment-seat of Christ.
- (7) **THE SHEEP AND THE GOATS** (xxv. 31—46).—When the Son of man comes, and sits on His throne, the question as to which nations shall enter the kingdom and which shall not, is settled by their attitude to His "brethren."

Such is a summary of the prophetic forecast of Matthew xxiv. and xxv. Before attempting a fuller analysis, we must consider what the Scriptures reveal concerning the nations of the earth, and the one nation Israel, in relation to the time of the end, and this we will do in subsequent articles.



This is the record.

No. 4.

"But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me" (John v. 36).

The writer of the above verse, in his first epistle said:—

"If we receive the witness of men, the witness of God is greater"
(1 John v. 9).

For a time the Jews had rejoiced in the testimony of John the Baptist, and although he was remarkable both in the occasion of his birth, his manner of life and his testimony, were such that the Saviour said: "Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. xi, 11). Yet the exercise of one element of confirmatory witness was withheld from him, for many who resorted to Christ said: "*John did no miracle*: but all things that John spake of this man were true" (John x. 41).

The opening of Christ's public ministry shook the land from Galilee and Decapolis to Jerusalem, Judaea and beyond Jordan, with the miraculous healing of all manner of sickness, torment, demon possession, lunacy and palsy, for "He healed them all" (Matt. iv. 23—25). His mighty works were such that had Tyre, Sidon and Sodom witnessed such evidences of divine approval, "they would have repented long ago" and "remained until this day" (Matt. xi. 20—24).

His miracles, moreover, were no mere display of power—Satan himself has worked, and will yet work "lying wonders"—but the miracles of Christ were acted parables setting forth in sign the truth He taught in word, and to accomplish all the glorious implication of which He came to die.

The Gospel of John makes more use of the word *ergon*, "work," than the other three Gospels together. Mighty as they were, the works of the Saviour were but a prelude and foreshadowing of that mighty work which He came to do by the offering of Himself. We are not, then, surprised to find that the first and last references to the "work" of the Lord in John have a direct correspondence.

"My meat is to do the will of Him that sent Me, and to finish His work" (John iv. 34).

"I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do" (John xvii. 4).

In like manner the verb *ergazomai*, "to work," occurs eight times in John, and, once again, the opening and closing references suggest an intentional parallelism of light and darkness.

"But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John iii. 21).

"I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work" (John ix. 4).

In chapter v. we note that, by implication, the Lord made a tremendous claim; so tremendous that if it had been untrue we should have had to justify the Jews in their attempt to stone Him. He said "My Father worketh hitherto, and I work" (John v. 17). This statement is made in connection with a miracle of healing performed on the Sabbath day (John v. 1—16), and the wonderful truth implied by the connection is that the seventh day, on which God rested from the work of creation, is a type and foreshadowing of the results of that work which the Lord Jesus came to finish, for the testimony of Heb. iv. is that neither in Genesis, nor under Joshua nor David did any believer enter into His rest. Continuing this claim of equality, the Saviour said:—

"For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He shall shew Him greater works than these, that ye may marvel" (John v. 20).

The next nine verses speak of the great work of raising the dead. It was the claim of Christ as the Son, that He had both "seen" and "heard" the Father.

"The Son can do nothing of Himself, but what He seeth the Father do" (John v. 19).

"I can of mine own self do nothing: as I hear, I judge" (John v. 30).

If we keep these words in mind we shall better understand His rejoinder in verse 37: "Ye have neither heard His voice at any time, nor seen His shape."

This testimony to the person and office of the Saviour reaches a crisis in John x. :—

"Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in My Father's name, they bear witness of Me If I do not the works of My Father, believe Me not, But if I do, though ye believe not Me, believe the works: that ye may know, and believe that the Father is in Me, and I in Him" (John x. 24, 25, 37, 38).

The result of the testimony is that while some sought to slay Him, others said; "John did no miracle: but all things

that John spake of this man were true. And many believed on Him there." (John x. 41, 42). Even the disciples did not at first fully realise the stupendous fact in their midst—"God manifest in the flesh," for He had to say:—

"Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father: and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake" (John xiv. 9—11).

Referring to the non-repentance of the nation, the Lord said:—

"If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father" (John xv. 24).

With this testimony before us, what must be our only attitude to "Modernism" that brushes aside the miracles of the N.T. as so much unscientific superstition? We can have neither part nor lot with them. The Christ they preach is *not the Christ of God*, and if we are to tolerate such an attitude, of what use are the Scriptures to us? Let us prayerfully ponder our Lord's appeal to these mighty works, and let us abide in the faith.

With all thy getting, get understanding.

No. 25.

Figures of Speech.

Figures involving change: Synecdoche.

Metonymy is the figure of exchange between two related *nouns*; Synecdoche is the figure of exchange between two associated *ideas*. The word "Synecdoche" is made up of *sun*, "together with," and *ekdoche*, "a receiving from," and signifies a figure by which one word receives something from another. The figure is divided into four sections:—

- (i.) SYNECDOCHE OF THE GENUS.—The universal for the particular.
- (ii.) SYNECDOCHE OF THE SPECIES.—One for many or all.
- (iii.) SYNECDOCHE OF THE WHOLE.—Collective for the particular.
- (iv.) SYNECDOCHE OF THE PART.—Part for the whole.

(i.) *Synecdoche of the Genus*.—In this type of figure we find the word “all” representing the greater part:—

“And *all* the city was gathered together at the door” (Mark i. 33).

“*All* the goods of his master were in his hand” (Gen. xxiv. 10).
(This means, of course, “all that his master had given him”—compare verse 53).

Under this same heading comes the question of universal affirmatives and universal negatives. For example, in the word “whosoever” the genus is put for the species—*all* of a properly defined class. As this word is often abused, it is important to observe that it is always followed by a qualification. We have “Whosoever believeth,” “Whosoever drinketh,” “Whosoever calleth,” “Whosoever cometh,” etc., but never the word “whosoever” alone. To sing: “God said ‘Whosoever,’ and that means me” is misleading, for God says “Whosoever *believeth*,” and it is the added qualification that makes all the difference.

As examples of the use of universal negatives, we may take the following:—

“The seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work” (Ex. xx. 10). *Servile* work is forbidden, not work of all kinds whatsoever (Lev. xxiii. 7, 8).

“In secret have I said nothing” (John xviii. 20). The Lord had said many things “in secret,” but nothing seditious or criminal.

Words of a wider meaning are by this figure used in a narrower sense. For example, the phrase “all flesh” in Gen. vi. 12 and Isa. xl. 5 does not include the lower animals.

(ii.) *Synecdoche of the Species*.—In this type of figure we have the opposite of what we have just been considering.

“Many” is sometimes put for “all”:—

“He bare the sin of many” (Isa. liii. 12). The “many” here are the “all” of verse 6.

Words of a limited sense are sometimes used with a wider meaning. A familiar example is the use of “man” for the whole race of men, women and children.

Jerome classifies four kinds of “brethren”—brethren by nature (Gen. xxvii. 1), by nation (Deut. xv. 3), by kindred (Gen. xiii. 8), and by affection (Psa. cxxxiii. 1, etc.).

“Son” is used in rather the same way; for example, Christ is called the “Son of David.”

Again, some particular species may be put for the whole genus. For example, when the Psalmist says: "I will not trust in my bow, neither shall my sword save me" (Psa. xlv. 6), we are not at liberty to add, "But I can trust in a spear, or an axe." We recognise at once that he intends to include weapons of all kinds.

Verbs may also be exchanged by this figure. For example, "find" sometimes means "receive," and is so translated in some passages:—

"Noah found grace," for example, means that "he received grace."

"Then Isaac sowed in the land, and received (*Heb.* "found," see A.V. margin) in the same year an hundredfold" (Gen. xxvi. 12).

"To find" sometimes means "to be present with": "And being found in fashion as a man" (Phil. ii. 8).

"And be found in Him" (Phil. iii. 9).

(iii.) *Synecdoche of the Whole*.—In this type of figure the whole is put for a part. In the following passages, for example, the collective is put for something more particular:—

"All flesh" (Gen. vi. 12) did not include Noah.

"Ye which have followed Me" (Matt. xix. 28) did not include Judas Iscariot.

"All die" (1 Cor. xv. 22) does not include those who shall be "alive and remain" (see verse 51).

A place is sometimes put for the persons in it, as "the world" in John iii. 16 and xii. 19.

Expressions of time are used for certain limited portions of it:—

"He shall serve him for ever" (Ex. xxi. 6) i.e. as long as he lives.

"O king live for ever" i.e. "Long live the king."

(iv.) *Synecdoche of the Part*.—Here one part maybe put for, and include every other.

"In the sweat of thy face shalt thou eat bread" (Gen. iii. 19).

"Let my soul die the death of the righteous" (Num. xxiii. 10, A.V. and R.V. margin).

It would be wrong to build any doctrine concerning the nature of the soul on this passage. "My soul" simply means "I myself."

"The body," also, is used for the person himself, rather in the same way as the word "hand" is used for "workman" in modern English.

"If he (i.e. the Hebrew servant) came in *with his body* (i.e. 'by himself' A.V.)" (Exod. xxi. 3).

So also, with many references to "the heart," "the head," "the feet," etc.

"Beginning from the baptism of John" (Acts i. 22). Here again a part is put for the whole, the distinctive element of John's ministry being put for the ministry itself.

"All the gate of my people doth know that thou art a virtuous woman" (Ruth. iii. 11). The gate was the place of common concourse, where the people assembled.

"Howl, O gate; cry, O city" (Isa. xiv. 31). It is evident that the word "gate" stands for the people, just as does the word "city."

"The hour" is sometimes put for a special time or season, as in John iv. 23: "The hour cometh."

We must now conclude our present study. We have only given a tithe of the illustrations to be found in Dr. Bullinger's "Figures of Speech," and regret that much of interest has necessarily been omitted. We have indeed given "a part for the whole."



Wisdom, Human and Divine.

Being a comparison of the groping after truth of the ancient philosophers with the truth as it is revealed in Scripture, in order that the believer may the better appreciate the Word of God.

No. 5.

The search for the "First Principle" and its result.

"What?" instead of "Who?"



The aim of philosophy is to reduce complexity to simplicity, and so at length to find the ultimate reality. Had the ancient philosophers known the Book of Ecclesiastes, and weighed some of its findings, they might have been led to perceive the futility of their quest. Had they known the Book of Job, they might have learned how impossible such a quest was. Had they read the Book of Proverbs, they would have discovered what constitutes the beginning of wisdom. These three "Wisdom Books" of the Bible will have to be given a

place in this series, but first of all we must seek a closer acquaintance with the findings of these men of old, so that, by comparison, we may the better appreciate the simplicity, and yet the fulness, of the Word of God.

In our last article, we spoke of Herodotus as the "Father of History," and mentioned five others, who by their pre-eminence were "Fathers" in their respective spheres. It may have been noticed that no one was there described as "The Father of Philosophy." This title belongs to Thales (640—550 B.C.), and was given to him because he seems to have been the first to turn from the mythology and idolatry of his day, and to attempt by investigation to discover the first principle of all things. The words he uses for the first principle of all things are *Tes Toiautes Archē*. The reader will at once think of Gen. i. 1 and John i. 1, both of which use the word "beginning," *archē*. Homer and Hesiod had ascribed to Oceanus and Tethys the origin of all things, but Thales stripped their teaching of its mythology, and announced that Water is the material cause, or first principle of all things. Aristotle summed up the teaching of Thales under three heads:—

- (1) The earth floats on water.
- (2) Water is the material cause of all things.
- (3) All things are full of gods (The magnet, for example, is alive).

One cannot but realise that Thales had stumbled upon the threshold of truth. Peter rebuked the scoffers of his day saying:

"For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God" (2 Pet. iii. 5, R.V.).

With this statement agrees the Psalmist, who writes:

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods" (Psa. xxiv. 1, 2).

"O give thanks unto the Lord, for He is good; for His mercy endureth for ever To Him that stretched out the earth above the waters" (Psa. cxxxvi. 1, 6).

In Job xxxviii. 6 and 8, and Psa. civ. 3—6, we have allusions to the foundations of the earth and the great deep. Behind the myths of Oceanus and Tethys, and the "first principle" of Thales, lies a truth. That truth the simplest believer may discover by reading Gen. i. 1, 2.

The ancients gave Janus, the double-headed god, the name of Chaos, and in that capacity he was called "The god of

gods." All this was but the truth of Gen. i. 1, 2, mystified and paganised. This present world did arise out of the waters of the great deep, and although Thales failed to reach the sublimely simple revelation: "In the beginning God created the heavens and the earth," it may be that he was not much further removed from truth than many a modern exponent of up-to-date philosophy and science. While the words "The magnet is alive" may bring a smile to the face of the scientist, and the words "All things are full of gods" may cause the pious to shudder, let us not forget that modern scientific terms sometimes leave no room for God at all. The "laws of nature" are just as evil in their tendency as the "gods" that they have replaced.

Scripture does not endorse the pantheism of Thales, neither does it endorse the atheism of Science. What we find is that where Thales put "gods," and Science puts "laws," revealed truth puts Christ:—

"He is before all things, and by Him all things consist" (Col. i. 17).

"Upholding all things by the word of His power" (Heb. i. 3).

HE, HIM, HIS—not "gods many," nor godless "laws," but a living Person.

We, therefore, repeat what was said at the beginning of this series. The revealed truth of Scripture speaks always of a Person, while all systems of Philosophy lead to abstractions. This note we shall strike again and again until its beauty and its glorious sufficiency are to some degree appreciated. The tragedy of the philosophic enquiry which commenced with Thales, and was pursued by his successors, is that it asks, "*What* is the source of all things?" instead of "*Who* is the source of all things?"

Blessed be God, He has revealed to us things hidden from the wise and prudent. We read the answer to the question of Thales in the face of Jesus Christ.

Paul and his Companions.

No. 8.

Aquila and Priscilla, or "Greater love hath no man than this."

Some of the apostle's companions were definitely called by the Holy Spirit and acknowledged by the church, as was Barnabas (Acts xiii. 2, 3). Some possessed qualifications which practically forced them into the breach that opened before them, as Silas (Acts xv. 26, 27, 32, 40). In the case of Aquila and Priscilla two very different and remote causes worked together for their good, for the apostle's consolation and our lasting benefit. These were the edict of a Roman Emperor, and the teaching of the Talmud.

"After these things Paul departed from Athens and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome), and came unto them" (Acts xviii. 1, 2).

Suetonius, a Latin historian, says that Claudius expelled the Jews from Rome because of the tumults among them stirred up by one, *Chrestus*. Whether *Chrestus* was the actual name of some disturber of the peace, or, as some believe, an ignorant misreading of the name Christ, cannot now be determined. We know that there were pious Jews from Rome who heard Peter's message on the day of Pentecost, just as there were Jews from Pontus, the birthplace of Aquila. Whatever the fact may be, one result of this edict was the migration of Aquila to Corinth, and there the apostle found him. There is nothing in the narrative to suggest that Paul was acquainted with Aquila and sought him out. The narrative rather suggests that he looked for suitable shelter in the Jewish quarter of Corinth, and that he was guided by the Lord unknown to himself. However, the narrative continues:—

"And because he was of the same craft, he abode with them, and wrought; for by their occupation they were tentmakers" (Act xviii. 3).

A harmful affectation sometimes assumed by those having a literary bent, or who pose as scholars, is to boast of their uselessness in manual work as though inability to distinguish between chisel and screwdriver enhanced their pose. Paul needed no such pretension to bolster up his dignity. He was as great while stitching his leather tents as when he wrote Ephesians, for in both he was doing the will of the Lord. It is written in the Talmud:

"What is commanded of a father towards his son? To circumcise him, to teach him the law, to teach him a trade."

Gamaliel said :—

"He that hath a trade in his hand, to what is he like? He is like a vineyard that is fenced."

There are several references by Paul in his writings to the fact that he supported himself by his own manual labour. He did so at Ephesus (Acts xx. 34), at Corinth (1 Cor. ix. 12; 2 Cor. vii. 2); and Thessalonica (1 Thess. ii. 9: 2 Thess. iii. 8), and no doubt these are but typical instances of his habit.

Because *cilicium*, a hair cloth, was in common use at the time it has been assumed that the tents made by Aquila and Paul must of necessity have been of goats hair. Chrysostom, however, who was born at Antioch, and died in A.D. 407, says on this subject :—

"St. Paul, after working miracles, stood in his workshop at Corinth, and stitched hides of leather together with his own hands, and the angels regarded him with love, and the devils with fear."

We find that after maintaining a witness at Corinth extending over a period of eighteen months, Paul set sail for Syria, Priscilla and Aquila accompanying him. On the journey they touched at Ephesus, and there Paul parted from Aquila for a time (Acts xviii. 18—28). It was at Ephesus that these two companions of Paul did such splendid service in that they took Apollos with them and expounded unto him the way of God more perfectly. This we must consider when dealing with Apollos himself. The apostle mentions these companions in three epistles.

"Greet Prisca and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the Churches of the Gentiles. Likewise greet the Church that is in their house" (Rom. xvi. 3—5).

The R.V. here rightly reads "Prisca," as does the A.V. in 2 Tim. iv. 19. This form of the name is probably an affectionate diminutive, and the use of it opens for a moment a door into the private life and homely affections of the great apostle. The genuineness and reality of the apostle's character was such that he had no need, as we say, to stand on his dignity and could indulge in a little playfulness without detracting from the solemnity of his message.

With regard to the passage quoted from Romans xvi. it is written: "Greater love hath no man than this, that a man lay down his life for his friends" (John xv. 13). So that

Aquila and Priscilla had shown the apostle the highest quality of love this world affords. How, where, and precisely what, were all the circumstances which brought out this manifestation of love we do not know. The narrative of the Acts abounds with accounts of riots, plots and murderous attacks upon the apostle, and at least on one of these dangerous occasions the intervention of this homely couple saved the life of the apostle, for which it may truly be said not Paul only but the churches of the Gentiles, ever since, give thanks.

Aquila and Priscilla join the apostle in sending salutations to the church at Corinth, and it is noticeable that while they have evidently removed from one city to another, they still have a church in their house (1 Cor. xvi. 19). The faithful fellowship and affectionate nearness of these companions of Paul continued to the end. "Salute Prisca and Aquila" wrote the apostle on the eve of his martyrdom. At last he was to lay down his neck for the truth he held dearer than life itself, and he cannot forget those whose love was instrumental, under God, in enabling him to finish his course. Apart from the important instance recorded in Acts xviii. in connection with Apollos, we do not associate Aquila or Priscilla so much with teaching as with that equally important ministry of hospitality and loving service, even unto death. What a sanctifying of life for man and wife and home, thus to be consecrated to the Lord! On every hand there are indications that before this dispensation ends the "church" will once more be in "the house" of such believers. What glory may be awaiting some readers of these lines!

May the Lord use the message to accomplish His purposes of grace and prepare His Aquilas and Priscillas for service in the closing days.



The epistle to the Romans.

No. 60.

The mind of the Spirit (Rom. viii. 22—28).



Arising out of the confession of ignorance that occurs in verse 26—"We know not," we find two comforting statements in verses 27 and 28: "He knoweth" . . . "We know."

We are concerned at the moment with the first of these statements. We know not what to pray for as we ought, and even when the Spirit has helped our infirmity our prayer is but a groan that cannot be uttered. This, if left unexplained, would be disconcerting. Can groans that cannot be uttered mean anything to the Lord? Can we expect such prayers to be answered? It is in order that we may be assured on this point that the verse before us was written :—

“And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God” (Rom. viii. 27).

The verse opens with the adversative *de*, “but,” as though the apostle would say, “*But* although these desires cannot find expression in words, remember, you are praying to God and not to man, and it is His glorious prerogative to search the heart and know the thoughts of man before they are framed in speech.”

The title “Searcher of hearts” is one that we must not lightly pass over.

“But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature : because I have refused him : for the LORD seeth not as man seeth : for man looketh on the outward appearance, but the LORD looketh on the heart” (1 Sam. xvi. 7).

“What prayer and supplication soever be made by any man, or by all Thy people Israel, which shall know every man *the plague of his own heart*, and spread forth his hands toward this house : then hear Thou in heaven Thy dwelling place, and forgive, and do, and give to every man according to his ways, *whose heart Thou knowest* (for ‘Thou, even ‘Thou only, knowest the hearts of the children of men)’” (1 Kings viii. 38, 39).

“The heart is deceitful above all things, and desperately wicked : who can know it? I the Lord search the heart” (Jer. xvii. 9, 10).

These are but a few of many passages that set forth this great fact. While we desire to give prominence to this wonderful knowledge of God, let us not miss the reason for its introduction here in Rom. viii. 27. He Who searches our hearts knows the mind of the Spirit. He needs no explanation ; groans speak as eloquently as the most moving language human lips have ever framed.

Further, there is an evident intention to associate the *heart* of the believer with the *mind* of the Spirit, assuring us that here we have co-operation, not mere substitution. The Spirit does not set us aside and pray for us, He rather helps our infirmity. While it is true that He intercedes for us, He does not put into our hearts, or into our lips, petitions that are contrary to our understanding of truth, or contrary to our real desires.

When a child of God has been brought to the extremity suggested by Rom. viii. 26, when the burden of earth's vanity and the bondage of corruption have been so keenly felt as to render prayer a matter of groaning, that child of God will not at the same time be abusing the privilege of prayer for the glorification of self. His very agony of soul reveals the intensity of his desires for right, and his consciousness of utter weakness. It is then that the Spirit helps, and intercedes. It is then that the mute and struggling heart can rest in the consciousness that He knows, and that the unspoken prayer has been heard, that the omitted petition—omitted because of ignorance in the face of overwhelming problems—has been filled in by the Spirit of God Who interprets the inclination of the heart beyond the believer's own knowledge.

The A.V. reads, "Because He maketh intercession" and places "that" as an alternative in the margin. The latter translation is to be preferred. A parallel passage may help to make this clear:—

"The Lord knoweth the thoughts of the wise, *that* they are vain" (1 Cor. iii. 20).

It would not make sense to read: "because they are vain." So in Rom. viii. 27: "He knows what is the mind of the Spirit, that He maketh intercession for the saints." He knows what those unspoken sighs mean. He knows that the Spirit is meeting the saint's extremity with His own gracious power.

We must now consider the phrase "the mind of the Spirit." *Phronēma* occurs only in Rom. viii. 6, 7 and 27:—

"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God" (The margin reads: Gr. *The minding of the flesh, the minding of the spirit*).

We must remember that there are several Greek words translated "mind," each having its own particular significance.

NOUS.—This word is found only in the writings of Paul in the N.T. and indicates the reflective consciousness as opposed to impulse (Rom. vii. 23).

DIANOIA.—"A thinking through," mature thought (Luke x. 27).

ENNOIA.—What is in the mind (*nous*), an idea (Heb. iv. 12).

NOĒMA.—That which is thought out, purpose (2 Cor. iv. 4).

PSUCHE.—Soul, the mind as an expression of life (Phil. i. 27).

GNŌMĒ.—The mind made up (Rev. xvii. 13).

PHRONĒMA.—The bent, what one thinks and feels (Rom. viii. 6).

The fact that *phronēma* is derived from *phrēn* shows that it is not to be connected with pure reason, but rather with the feelings, for *phrēn* in the first instance means the pericardium and the diaphragm. It was then transferred in a figure to the mind itself (1 Cor. xiv. 20). The reader will recognise the word in the modern term "phrenology." We find *phrontizo* translated "be careful" in Titus iii. 8, and *periphronitō*, "despise" in Titus ii. 15.

The flesh has a bent, and so has the spirit. The thought is expressed in the word "incline" that we find in the Psalms. Returning to Rom. viii., we first of all learn to distinguish between the bent or inclination of the flesh and that of the spirit, and then to realise that He Who searches the heart knows the bent or inclination of the spirit, even though, owing to the infirmity of the flesh, that inclination be not always put into practice. It is a most blessed comfort for every struggling believer to realise that the Lord is not judging his outward acts and his uttered words so much as observing the bent of his heart. Abraham faltered and failed a number of times in his walk of faith, and the failings are recorded for our learning. Nevertheless, we can perceive and the Lord saw clearly that the "inclination" was there all the time, though sometimes deflected by the proximity of other things.

The intercession of the Spirit, the verse concludes, is according to the will of God. The reader will observe that the words "the will of" are in italics. The Greek reads simply *kata Theon*, "according to God." We may translate *kata*, "in harmony with" if we wish, and by so doing secure a better rendering. It is in harmony with the great purpose of God that we should be one day conformed to the image of His Son, and that we should attain to the full glory of the adoption. It is also in harmony with His purpose that we should experience something of the vanity and vexation of a world that knows not God. Nevertheless He Who has redeemed us, never leaves us or forsakes us, and in harmony with God, the Holy Spirit has been given to be the Comforter, the Helper, and Intercessor, during the earthly pilgrimage of all whose minds are set on things above.

Apostolic mistakes.

Did the apostles misunderstand the Scriptures in Acts i.?

(Reprinted from Volume VI.).

There are two very different classes of people who find it fitting to their conception of truth to speak rather freely concerning "Apostolic mistakes." The one class do not believe the Scriptures to be inspired, and therefore any teaching or action of the apostles that does not fall into line with their more advanced ideas is put down to ignorance. The other class believe that Scripture is inspired, but they have failed to discern the things that differ. They approach the Book of the Acts fully persuaded that it deals with the "Church." They find their ideas concerning the church in the Acts of the Apostles continually confronted and challenged by some word or act of the apostles. Hence the convenient term, *Apostolic Mistakes*. It does not seem to have occurred to them that if the apostles could be so grievously mistaken regarding such fundamental things, their claim to inspiration and God-given authority is undermined, and so in this respect are similar to those who deny the Word of God.

One of the so called apostolic mistakes is the question of Acts i. 6. "Lord, wilt Thou at this time restore again the kingdom to Israel?" We are told that this question betrays a sorry failure on the part of the apostles to understand the true significance of things. To suit the accepted ideas of most orthodox teachers, the apostles should have been found enquiring concerning the "Church."

Before we consider this question, we shall be profited, and possibly humbled, by observing the close parallel existing between the end of Luke xxiv. and the opening verses of Acts i. To make this apparent we set out the verses in parallel columns.

Luke xxiv. 36—53.

36—43. "And as they thus spake, Jesus Himself stood in the midst of them.....and said.....Behold My hands and My feet that it is I Myself: handle Me and see; for a spirit hath not flesh and bones as ye see Me have.....and they gave Him a piece of a broiled fish and of an honeycomb. And He took it, and did eat before them."

Acts i. 1—12.

This lengthy and detailed account (vv. 1 and 2) Luke summarizes without detail in the Acts by the words of verse 3.

"To whom also He showed Himself alive after His passion BY MANY INFALLIBLE PROOFS."

The reader is supposed to be acquainted with the details previously written.

44. "And He said unto them, These are the words which I spake unto you, being yet present with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me."

47—49. "Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

In verse 3, this testimony is summarised by the words: "speaking of the things pertaining to the kingdom of God."

It will be of service here to note how the continued reading of Luke xxiv. and Acts i. helps us in understanding Acts xviii. 23, and incidentally marks two corresponding members in the structure. "And when they (the chief of the Jews) had appointed him a day, there came many to him into his lodging; to whom he expounded and testified *the kingdom of God* (Acts i. 3) persuading them concerning Jesus, both out of *the law of Moses and out of the prophets.*" The message of the last chapter of the Acts is the same as the last chapter of Luke.

Luke alludes to this in verses 4—8: "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of Me.....ye shall be baptised with holy spirit not many days henceye shall receive power, after that the (aforementioned) holy spirit is come upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost parts of the earth."

Luke xxiv. 50—53 further records the leading out to Bethany, the Ascension and the return of the disciples to Jerusalem, each incident being repeated in the opening chapter of the Acts. If once we acknowledge that Luke xxiv. and Acts i. overlap, that they speak of the same period and persons, one great fact emerges which is fatal to the "mistake" theory. Considering the passage in Acts i. alone, we find that the Lord was seen of the apostles for forty days, and that He spoke of the things pertaining to the kingdom of God. The idea we are combating is that though the Lord was speaking about the church, the apostles were under the mistaken notion that He was speaking concerning the kingdom of Israel. Attention is drawn to the fact that whereas the Lord says "kingdom of God," they say "kingdom to Israel," thereby showing how utterly they had failed to understand the teaching of the Lord during those forty days. It all sounds very plausible, especially as it is practically accepted almost as a truism that "the church began at Pentecost." The moment we bring Luke xxiv. to bear upon the passage, we see that the "mistakes" are no longer apostolic, but are the mistakes of their self styled critics.

These critics say the apostles *did not* understand the Lord's meaning. Luke xxiv. says that *they did*. "Then opened He their understanding, *that they might understand* the Scriptures" (45—49). Here is proof positive. To teach that the apostles were ignorant of the Lord's meaning, or that they misunderstood the Scriptures is in direct contradiction of that which is written. To feel a necessity to refuse the testimony of this passage is of itself a conviction that some notion held regarding the message of the Acts is fundamentally wrong. So long as the tradition of man is held that the church began at Pentecost, so long will its adherents make void the Word of God in bowing to their traditions. If there is anything certain arising out of this consideration it is that the question concerning the restoration of the kingdom to Israel was an enlightened one, and one arising out of the fact that they "understood" the "opened Scriptures." The answer of the Lord also points in the same direction. He does not rebuke them for their ignorance or their bias, He simply deals with one part of their question which had to do with the *time* of Israel's restoration, telling them that these times and seasons were not the subject of revelation.

Studies in the Book of the Revelation.

No. 12.

Rev. i. 8, 9.

(Reprinted from *Volume VI*).

"I am the Alpha and the Omega, saith the Lord God, Who is, and Who was, and Who is coming, the Almighty" (R. V. and Numerio N. T.).

If the reader will refer to the structure given on page 3 of Vol. V. (page 107 of IV./V.), he will see that the title *Alpha and Omega* is balanced by the title taken by Christ, "I am the first and the last." Further, the words, "Who is, and Who was, and Who is coming" are echoed in the title "I am He that liveth, and was dead; and behold I am alive for evermore." The title, "The Almighty" finds its answer in the claim, "I have the keys of hades and of death." This perfect unity and reflection of purpose and attribute has already been before us in verses 4 and 5.

The title *Alpha and Omega* in Rev. i. 8 is not specifically given to Christ, although the fact that it immediately follows verse 7 would lead one to think it refers to Him as the coming One. Rev. xxii. 12—16 however leaves us in no doubt, and as

this chapter structurally corresponds with chapter i., it would seem to settle the matter for us.

“And behold, I come quickly.....I am Alpha and Omega.....I Jesus have sent Mine angel.”

The expression *Alpha and Omega* is explained by the words, “Beginning and ending, first and last,” and we shall have opportunity of considering this title when we come to verse 17. The title that is new to us is the last one, “The Almighty.” The title occurs ten times in the N.T., nine of the occurrences being in the Revelation. It is a title therefore that has some peculiar connection with the subject of the book. The passages are as follows:—Rev. i. 8; iv. 8; xi. 17; xv. 3; xvi. 7, 14; xix. 6, 15; xxi. 22, and they deal with the reign and rule of the coming King, judgment, wrath, and blessing as pertain to the purpose of God in Israel and the nations. The one reference outside the book of Revelation is 2 Cor. vi. 18, where the insistent note is separation from uncleanness, “perfecting holiness in the fear of God.” The first passage where the LXX. uses the title is 2 Sam. v. 10, where it is rendered in the A.V. by “The Lord God of hosts.” The other occurrences in 2 Samuel are vii. 8, 26, 27. Each reference has relation to David, the greatness of his kingdom and the future of his house. This title which occupies so great a place in the Prophets, “The Lord God of hosts” and “the Lord of hosts,” seems to be used most in those Prophets that approximate most to the theme of the Revelation. The title comes before us again in James v. 4, “The Lord of Sabaoth,” the context urging patience unto the coming of the Lord. John, in Rev. i., continues in much the same strain;—

“I John, your brother and partaker with you in the tribulation and kingdom and patience in Jesus, came to be in the island which is called Patmos, because of the Word of God and the testimony of Jesus.”

John calls himself a “brother and a partaker.” The use of the word “brother” in the Revelation is by no means indiscriminate, in fact it appears to be confined to one distinct class, namely, those who are the overcomers by faith, and who spoke forth the Word of God. Rev. i. 9 is the only occurrence of the word in the singular, the remaining four occurrences being in the plural. These four references should be noted here, in order that their light may be used in learning the true significance of John’s title.

Martyrdom attaches to the first reference, overcoming to the second, the possession of the testimony to the third, and keeping the sayings of the book to the fourth.

- A | vi. 11. Fellowservants and brethren killed for the Word of God and the testimony (verse 9).
 B | xii. 10. Accuser of brethren cast down. Overcome by the word of their testimony (verse 11).
 A | xix. 10. Fellowservant and brethren that have the testimony of Jesusthe spirit of prophecy.
 B | xxii. 9. Fellowservant and brethren which keep the sayings of this book.

No one reading these passages can doubt but that they are closely connected. What is the common theme? The testimony of Jesus—the spirit of prophecy; in other words, “the sayings of this book” of the Revelation.

Our study of the Scriptures can never be too careful. Nothing is written therein without due regard to all truth. The indiscriminate use of the title “brethren” is a case in point. The fact that the title is used in a restricted sense in Revelation is manifest. It also agrees with one or two other prominent passages. For example, when we read in Matt. xxv. concerning the nations and the treatment of the “least of these My brethren,” we must not think that the whole of the nation of Israel is necessarily intended. Rather is it to be interpreted, in the light of the Revelation, to refer to that faithful company who for the “testimony of Jesus” will know what it is to be hungry, and naked, and in prison, and also to “be killed.” These, and not the nation of Israel as a whole, are the “brethren” intended.

John also calls himself a “partaker in the tribulation and kingdom and patience.” The Greek of this passage, as indeed the English, presents a little difficulty unless we recognise a figure of speech named Hendiatris, “one by means of three.” Such a figure occurs in Heb. x. 20, “A new and living way,” which is arranged similarly to the words in John. “I am the way, the truth and the life,” which should read, “I am the true and living way.” The words in Rev. i. 9 mean not three things, but one, and that one defined by two other terms. The one thing is “tribulation,” and it is peculiarly that tribulation which is related to the *kingdom*, and which necessitates much “patience.” “We must through much tribulation enter into the kingdom of God” was Paul’s testimony as recorded in Acts xiv. 22. (The sudden departure from narrative to quotation here—for Paul’s own words are quoted—only emphasizes the more to us the stress which the apostle evidently gave to this utterance.)

Patience is referred to seven times in the Revelation, and its “perfecting work” is seen as the story of the book unfolds. Two passages call attention to the “patience” of the saints during the tribulation which comes about at the time of the *Beast*.

"If any one is for captivity unto captivity he goeth ; if any one is to be killed with the sword, with the sword he is killed. *Here is the patience and faith of the saints*" (xiii. 10).

Here (in connection with the mark of the beast, verses 9—11) is the *patience of the saints* who keep the commandment of God, and the faith of Jesus.....blessed are the dead who die in the Lord from henceforth" (xiv. 12, 13).

In this kingdom tribulation with its accompanying patience John was a partaker together with all who rightly were "brethren." His next remark links the tribulation with its cause. It is the particular application of the universal truth, "I have given them Thy Word, *and the world hath hated them.*"

John tells us that he "became," or "found himself" as we should say perhaps, "in the island called Patmos," a small island half-way between Rome and Jerusalem, situated in the sea of prophecy, "the great sea." Tradition tells us that John was "banished" to the Isle of Patmos, as it also tells us that the Lord's day means the first day of the week. John tells us in i. 2 that he "bare record of the Word of God, and of the testimony of Jesus, and of all things that he saw," while verse 9 tells us that he received this word and testimony and saw the things written in this book "in the isle called Patmos." Rev. xx. 4 includes "the word of God" among the causes of martyrdom of those who have their part in the first resurrection. Not only so, but "the witness (or testimony, same word) of Jesus" also. This double expression balances the passage in i. 9, these being the first and last occurrences. In xii. 17 the dragon makes war with those who "keep the commandments of God and have the testimony of Jesus." Chapter xix. 10 has already shown it to be both the mark of the brethren, and the spirit of prophecy. These five passages should be well considered, especially i. 9 with xx. 4.

As members of the one body, and those who have believed the truth as given through the ministry of the prisoner of the Lord, we have a tribulation connected therewith, not a tribulation connected with the kingdom, but nevertheless a real one. We too need much patience, we too may overcome, we too must hold fast the faithful word. Though our destinies may be different from those who will reign in the millennial kingdom, there are many close parallels so far as our conduct and experiences are concerned. May we be encouraged to overcome, remembering for our encouragement how verse 9 reads on from verse 8, where we see the "Almighty" ready to help in time of need.

Fundamentals of dispensational truth.

Joshua.

No. 11.

The five kings and the valley of Ajalon (Josh. x.).

The destruction of Jericho and Ai, together with the league made by the great city of Gibeon, caused great fear to take hold upon the king of Jerusalem, whose city appeared to be the one that would probably be next attacked by the conquering Israelites. His name, Adoni-zedec, reminds us of Melchisedec, who in Abraham's day was "King of Salem," and was associated with Abraham's victory over another alliance of kings (see Gen. xiv.). Adoni-zedec calls upon four other kings in the vicinity to join with him in the punishment of Gibeon. These five kings are called "the five kings of the Amorites" (Josh. x. 5), all of them belonging to the "devoted seed" of the Canaanites. The Gibeonites, seeing their peril, call upon Joshua, saying:—

"Slack not thy hand from thy servants; come up quickly and save us, and help us; for all the kings of the Amorites that dwell in the mountains are gathered together against us" (Joshua x. 6).

If there had been in the hearts of Joshua or Israel any of the cruelty that those who have criticised their obedience to the Divine command to destroy the Canaanites have imputed to them, we might reasonably have expected that the perilous venture to which the Gibeonites called them would have been refused, and the Gibeonites left to their enemies. The ready response of Joshua and the mighty men of valour, together with the Lord's approval and promise of victory, seem to refute such a criticism.

The record of Joshua's victory over these five kings is chiefly remarkable for the miraculous lengthening of the day.

"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel . . . Sun, stand thou still upon Gibeon: And thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day" (Josh. x. 12, 13).

Here is the record of a stupendous miracle which, taken literally, involves numerous lesser miracles in its fulfilment.

What are we to say to these things? First let us notice that, whatever our attitude may be to the record of Joshua x., we cannot escape the necessity of believing or rejecting other similar miraculous interferences with the sun and moon, and also the stars. What shall we say of the miraculous going back of the shadow on the sun dial (2 Kings xx. 11 and Isa. xxxviii. 8)? How shall we explain the statement of Amos viii. 9, that the Lord will cause the sun to go down at noon? Is not this as miraculous and as far-reaching as the miracle of Joshua x?

In Isaiah xiii. we read of the sun being darkened and the stars "not giving their light";—

"The stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine" (Isa. xiii. 10).

The context of the passage is concerned with the punishment of the world for its wickedness.

Again, in Zech. xiv., at the coming of the Lord, we read:

"And it shall come to pass in that day, that the light shall not be clear nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light" (Zech. xiv. 6, 7).

It is clear that, if we should set aside the miracle of Joshua x. as "impossible," there are many more such miracles awaiting us. If we believe that the sun, moon, stars and earth are all the work of the Creator, that belief must include His supervision and disposal of His works. The so-called "Laws of Nature" as stated by man are but the faulty records of his observations, always subject to alteration and revision as discovery widens his horizon. What God can or cannot do is a subject outside the scope of the human mind. If he has been pleased to give us a glimpse of His ways, should we not gladly and thankfully receive it, realizing that nothing is too hard for the Lord?

If we go back to the time of Egypt and the plagues, it will be remembered that "the gods" of Egypt were included in the Divine judgment poured out on Pharaoh and his land. The frogs, the darkness, the miraculous transforming of the Nile, and the other plagues, touched the national religion at every point. Again, when we remember that Nineveh was the "Fish City" and that Jonah's God was mighty enough to compel a "great fish" to do His will, we perceive at once a special reason to justify the miracle. Not far from Ajalon

was a city called Beth-Shemesh, "The House of the Sun," and Jericho itself was the City of the Moon. The Lord had already displayed His power in the earth, at Jordan and at Jericho. Rahab had confessed that the Lord was God "in *heaven* above, and in *earth* beneath" (Josh. ii. 11); and in the valley of Ajalon His supremacy in heaven was set forth.

After having seen that there can be no legitimate objection to this miracle, if we are to believe God at all, let us remember also that God is not merely a worker of wonders. We are distinctly told that the miraculous drying up of the Red Sea was brought about by a strong east wind that blew all night (Exod. xiv. 21). When Israel murmured because they had no flesh to eat in the wilderness, the Lord supplied their needs, not by creating flesh miraculously, but we read: "There went forth a wind from the Lord, and brought quails from the sea" (Num. xi. 31).

The O.T. uses two distinct Hebrew words for the "sun," and two for the "moon." For the sun, the words are *shemesh* and *chammah*; and for the moon, *yareach* (whence "Jericho") and *lebanah*. *Shemesh* indicates the light of the sun, *chammah* the burning sun itself. *Yareach* refers to the light of the moon, *lebanah* to its white disc. Parkhurst, speaking of *chammah*, writes:—

"As a N. fem, *chammah*, *The solar flame* or *fire* as distinguished both from *cheres* the *orb* of the sun (Job ix. 7), and from *shemesh*, the *light* flowing from it. And for this latter reason it is (i. e. *chammah*), in the only three passages where it is used in this sense, constantly joined with *lebanah*, the *white of the moon*, never with *yareach*, the *stream from it*. Occ. Cant. vi. 10; Isa. xxiv. 23; xxx. 26."

To any one who has accepted the Scriptures as a revelation from God, and has accepted the God revealed in those Scriptures, the problems arising out of the miracles recorded do not exist. It is just as easy for us to believe that God stopped the clockwork of the universe at the prayer of Joshua, as that He caused an axe-head to swim or a widow's cruse of oil never to run dry. At the same time we have the Scriptures themselves as witness that the Lord uses means; and any acquaintance with the works of God in creation impresses the observer with the extraordinary adaptation of means to end, and the extreme economy of power and material. We are therefore well advised to give heed to the fact that the different words used for sun and moon convey different ideas. Urquhart uses the following illustration, and as it bears upon this miracle and its explanation, we quote it here.

"Place a shilling in the bottom of a basin and go back till the shilling disappears from sight. Let a little water be then poured into the basin, and the shilling will once more come into view. Go back still further, till it once more disappears. It will appear again, if more water is poured into the basin. This is explained by the bending or refracting of the rays of light. The more dense the medium is through which the rays pass, the greater is the refraction. We see the sun on the horizon, for a short time after it has really sunk beneath it. The Creator might surely have been able so to modify the atmosphere that the sun and the moon might still stand over Gibeon and over Ajalon. There was one incident which was quite in harmony with this suggestion. I refer to the fearful hailstorm which overtook the fleeing foe. 'A wave of intense cold,' says Dr. Harper, 'in that hot country produced this terrible hail-storm. Such occurrences are not uncommon even now in Syria. It is always at a time of *intense* cold that refraction of the sun appears. Travellers in the Polar regions give many instances when the sun is seen for *several* days, when they know the orb is one degree below the horizon.'"

Protracted daylight is all that Joshua desired; the way in which it was accomplished was entirely in the hands of the Lord. By analogy with other miracles and from the evidence of His methods in creation, we feel that the type of explanation given above satisfies all that is required, besides giving due attention to the particular words used for "sun" and "moon."

In our last article we drew attention to the fact that when Joshua went from Ai to Ebal, he was travelling in the reverse direction to that in which Abraham entered the land of promise. In Gen. xiv. we find that there were five kings confederate together, Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela, which is Zoar. Abraham fights against the enemies of these kings, rescues Lot, refuses the reward offered by the king of Sodom, sees to it that Aner, Eschol and Mamre, with whom at the time he was associated, were rewarded, and meets with Melchisedec king of Salem, and receives his blessing. In Joshua's day, all this is reversed. The five kings are now enemies: Adoni-zedec king of Jerusalem, Hoham king of Hebron, Piram king of Jarmuth, Japhia king of Laschish, Debir king of Eglon, "five kings of the Amorites." Instead of being confederate with these Amorites, Joshua is expressly forbidden to enter into covenant with them at all, and is told to destroy them. Abraham refused to accept reward, or to appear in any sense a conqueror. He was a pilgrim, a tent-dweller, sojourning in the land. In Joshua's case it is different. He is taking the land in possession, and he calls upon the leaders of Israel to come and put their feet upon the necks of the captured kings, before they are slain and hanged on a tree.

Abraham's attitude is the one which fits the present period, while we are all "pilgrims and strangers on the earth" and our heavenly citizenship still awaits us. To the Romans the apostle wrote: "The God of Peace shall bruise Satan under your feet shortly" (Rom. xvi. 20). In the meantime, the Romans are instructed to act as pilgrims and strangers. "Let every soul be subject unto the higher powers." "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. xiii. 1, xii. 18). Just as the taking of Jericho was prophetic, not of any present-day victory, but of the future overthrow of evil and the coming of the Lord, so the destruction of these five kings does not speak of our attitude at the present time, but looks forward to the day of victory when all enemies shall be placed under His feet, when the world in which we now have to live (as Abraham lived in peace with the Amorites) shall pass away, and the kingdom shall be the Lord's.

The many references to sun, moon and stars in connection with the day of the Lord, the second coming of Christ, and the end of the age, help us to see that the typical teaching of the valley of Ajalon points forward to that yet future time, when the kingdoms of this world shall become the kingdoms of the Lord and of His Christ.

The Acts of the Apostles.

No. 17.

Preparation for the ministry of Paul (Acts viii. 1—xi. 30).

The preaching and martyrdom of Stephen brings the first main section of the Acts to a close. The witness has been given at Jerusalem and several thousands have believed, but the majority remain unrepentant. We remember that the Lord had commanded His apostles to tarry at Jerusalem until endued with power from on high, and that they were then to be witnesses for Him "both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8). Accordingly with the opening of Acts viii. there comes a widening of the circle of witness. From Jerusalem it now expands to the regions of Judæa and to Samaria.

"And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles" (Acts viii. 1).

But this persecution, divinely overruled, only served further to extend the witness, and instanced, once again, that even the wrath of man can be made to subserve the purposes of grace. That this "scattering abroad" is neither an incident nor an accident, the recurrence of the expression proves. Let us notice how *diaspeiro* occurs in this section, Acts viii. 1—xi. 30, and let us note its association with the very purpose of the Acts.

- Acts viii. 1, 2. Church at Jerusalem "scattered abroad." Regions of Judæa and Samaria. Reference to Stephen.
- Acts viii. 3, 4. Church persecuted by Saul. "Scattered abroad." "They went everywhere preaching the Word."
- Acts viii. 5—40. Sequel: Philip preaches to Samaritans and Ethiopians. Peter preaches to Cornelius.
- Acts xi. 19. They that were "scattered abroad." Reference to Stephen. As far as Phenice, Cyprus, and Antioch, "preaching the Word to none but Jews only."
- Acts xi. 20—26. Sequel; Saul comes to Antioch. "Christians."

These events were preparing the way for the ministry of Paul, which commences in Acts xiii. with his separation by the Holy Ghost.

We perceive in the ministry of Philip the breaking down of prejudice, for the Samaritans were hated by the Jews, and it is written: "The Jews have no dealings with the Samaritans" (John iv. 9). In spite of this the conversion and acceptance of these Samaritan believers was endorsed by the whole church at Jerusalem, for

"When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost" (Acts viii. 14, 15).

It will be remembered that later, when Peter was called in question by the church at Jerusalem for going to Cornelius, this same feature was mentioned as one of overwhelming importance (Acts xi. 15—17).

However complicated this section may appear, and however difficult to perceive the adjustment of every detail, the general trend of the passage is clear. It indicates a further movement away from the exclusively Jewish centre, and

prepares the way for the ministry of the chosen vessel to the Gentiles, Paul. We therefore submit the following structure, which, ignoring the mass of detail, focuses attention upon the main movement.

Acts viii. 1—xi. 30.

The widening of the Circle.

A viii. 1—40.	<i>DIASPEIRO.</i> SCATTERED ABROAD. JUDÆA AND SAMARIA.	STEPHEN. Burial.
		SAUL. Havoc.
B ix. 1—xi. 18.	<i>HELLENISTES</i> (ix. 29). GRECIANS.	PHILIP. Samaria and Ethiopia.
		SAUL. "A chosen vessel." Gentiles.
		PETER. "A certain vessel." Gentiles.
A xi. 19.	<i>DIASPEIRO.</i> SCATTERED ABROAD. PHENICE, CYPRUS, ANTIOCH.	STEPHEN, dead yet speaking.
B xi 20—30.	<i>HELLENISTES</i> (xi. 20). GRECIANS.	BARNABAS. The grace of God.
		SAUL. Sought and brought (The chosen vessel).

We must now decide whether we shall best serve the interests of our readers by ploughing through the details of these chapters, discussing the question of the laying on of hands, the record of the sorcerer Simon, the place, in the narrative, of the Ethiopian, the doings of Peter at Lydda in connection with Æneas, and at Joppa with Tabitha; or by keeping directly to the prime object of understanding the place and ministry of Paul as set forth in the Acts, thus regarding the pursuit of that subject as of sufficient importance in this series of articles to justify silence as to subsidiary matters. We believe that we shall be fulfilling the object of this witness if we press on to the things that belong to Paul and his mission. Consequently, yet with some reluctance, we pass over much that is of interest in this section, and again take up the thread in Acts ix. where Saul of Tarsus becomes, by grace, the chosen vessel to bear the name of the Lord before Gentiles, kings and the children of Israel. Accordingly the ninth chapter of the Acts will now occupy our attention, and the record that concerns Paul is found in the first thirty-one verses. We observe that the fact that Saul had authority to bind all that called on the name of the Lord, is mentioned in this chapter three times. Once as a statement that introduces the narrative (Acts ix. 1, 2); once in the objection of Ananias (Acts ix. 13, 14); and once in the exclamation of surprise of the believers at Damascus (Acts ix. 21). The following is an outline of the section that is before us:—

- A¹ | ix, 1, 2. | Saul threatening. Letters authorizing him to bring bound to Jerusalem any of this way.
- B¹ | ix, 3—9. | The conversion of Saul. Blind and fasting.
- C¹ | ix, 10—12. | The call of Ananias to go to Saul that he might receive his sight.
- A² | ix, 13, 14. | Ananias' remonstrance. Reference to Saul's authority to bind all that call on the Name.
- B² | ix, 15—16. | The choice of Saul. His ministry of suffering.
- C² | ix, 17—19. | The ministry of Ananias. Sight restored. Fasting ended.
- A³ | ix, 20—22. | The believers' amazement at Saul's preaching. Reference to his destructive work at Jerusalem, and intention to bind believers.
- B³ | ix, 23—25. | Persecution of Saul. Escape to Jerusalem.
- C³ | ix, 26—28. | Ministry of Barnabas.
- B³ | ix, 29—30. | Persecution of Saul.
- A³ | ix, 31. | Cessation of persecution in all Judæa, Galilee and Samaria.

Again, we remark that the above is not intended to be a complete literary structure. When dealing with the epistles, where every word is of doctrinal importance, such an analysis would be insufficient, but in the narrative books of the Bible, where the endeavour is to obtain a general idea of the contents of a passage, we may be permitted to be a little less severe both on ourselves and our readers.

It is evident that just as the "persecution and scattering" of the whole section contributed to the purpose of the Lord, so the thrice-mentioned persecution of the saints at Damascus plays a similar part. So far as Paul himself is concerned, we believe that the excess of energy evidenced by this thrust out as far as Damascus was but the endeavour to stifle an awakening conscience.

"If his own blameless scrupulosity in all that affected legal righteousness was beginning to be secretly tainted with heretical uncertainties, he would feel it all the more incumbent on him to wash out those doubts in blood. Like Cardinal Pole, when Paul IV. began to impugn his orthodoxy, he must have felt himself half driven to persecution, in order to prove his soundness in the faith" (*Farrar*).

We shall not adequately appreciate Paul's state of mind at this time if we underestimate the intensity of his animosity to the new faith. No less than eight times do we find pointed allusion to his persecuting zeal. He "made havoc" of the church, or more literally, He "ravaged" it (Acts viii. 3). When we learn that the apostle here uses a word found in the LXX. to describe the uprooting by wild boars of a vineyard (Psa. lxxx. 13) we may perceive something of the horrid

intensity of Paul's hatred. In Acts ix. 21 Paul is described as: "He that *destroyed* (or *devastated*) them which called on this name in Jerusalem." Here Luke uses a word suitable for describing the sacking of a city. The apostle himself refers to his persecuting zeal, in four of his epistles.

"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*" (Gal. i. 13).

"I am not meet to be called an apostle, because I persecuted the church of God" (1 Cor. xv. 9).

"As touching the law, a Pharisee, concerning zeal persecuting the church" (Phil. iii. 5, 6).

"He counted me faithful . . . who was before a blasphemer, and a persecutor and injurious" (1 Tim. i. 12, 13).

In his speeches, recorded in the Acts, we find him confessing to deeds of blood and savagery, and his epistles make evident how bitter were the memories of those early days.

"I persecuted this way *unto the death*, binding and delivering into prison both men and women" (Acts xxii. 4).

"Many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice against them, and I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them I persecuted them even unto strange cities" (Acts xxvi. 10, 11).

With this record before us we can perhaps understand the reference to "suffering" that accompanied his commission (Acts ix. 16). He, as well as those whom he made to suffer, was beaten with stripes in the synagogues; he, too, was stoned, was imprisoned, and many times devoted to death.

"But I doubt whether any one of these sufferings, or all of them put together, ever wrung his soul with the same degree of anguish as that which lay in the thought that he had used all the force of his character and all the tyranny of his intolerance to break the bruised reed and to quench the smoking flax—that he had endeavoured, by the infamous power of terror and anguish, to compel some gentle heart to blaspheme its Lord" (*Farrar*).

The impatient journey to Damascus was suddenly interrupted by a blinding light accompanied by a voice from heaven, and there followed for the apostle three days' darkness and prayer. From heaven the awe-stricken Pharisee heard the words: "Saul, Saul, why persecutest thou Me?" (Acts ix. 4).

Saul's first question is "Who art Thou, Lord?" for he had no conception that he was persecuting One Who held that

awful title. He was certainly persecuting the heretics who worshipped the despised Jesus of Nazareth, but what must have been his feelings when, in answer to his awe-struck question, the voice from heaven replied, "I am Jesus, Whom thou persecutest"? A man like Paul, at once Pharisee, Hebrew and Scribe, with head and heart filled with O.T. scripture, trained to expect the fulfilment of prophecy and the glorious reign of the Messiah, wanted but these words in these circumstances, to bring about the unshakable conviction, that Jesus was the Christ. Thereafter all was clear.

It is here that we should appreciate the various items in this section that, perforce, we have passed over, particularly, the categorical statement of Philip that the sufferer and sin bearer of Isa. liii. was none other than the Lord Jesus.

"And Philip opened his mouth, and began at the same scripture and preached unto him Jesus" (Acts viii. 35).

Immediately the apostle was free to speak in Damascus, this was the burden of his testimony:

"And straightway he preached Jesus (R.V.) in the synagogues, that He is the Son of God" (Acts ix, 20).

"He confounded the Jews that dwelt at Damascus, proving that this is the very Christ" (Acts ix. 22).

Incidentally these last references show that, to a Jew acquainted with the Scriptures, the fact that Jesus was the Christ would also prove that He was the Son of God (John xx. 31, Matt. xvi. 16), although to the untaught mind such a connection would be neither necessary nor obvious.

Regarding the added words used by the Lord in addressing Saul, "It is hard for thee to kick against the pricks" (Acts ix. 5) it is probable that they have allusion to the ox-goad used in the chastisement of refractory oxen while at the plough. This would indicate that Saul's conscience was already troubling him, and leads us back to the testimony of Stephen as the point at which occurred the initial conviction, which now ends in prostration before the Lord.

We have already spoken at length on the gracious acts of Ananias in the series "Paul and his Companions" (pp. 75-77) and therefore now pass on to the further statement concerning Saul of Tarsus given in Acts ix. 15.

"He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for My name's sake."

In this passage occurs the seventh reference to the Gentile in the Acts, and the first use of the word in a good sense. The references that precede this one of Acts ix. are:—

“Jews out of every *nation*” (Acts ii. 5).

“Why did the *heathen* rage” (Acts iv. 25).

“Pontius Pilate with the *Gentiles*” (Acts v. 27).

“The *nation* . . . will I judge” (Acts vii. 7).

“The possession of the *Gentiles*” (Acts vii. 45).

“The *people* of Samaria” (Acts viii. 9).

Only with the conversion of Saul does the word Gentile appear in a favourable light, and throughout the remainder of his life he magnified his office as “the apostle of the Gentiles” (Rom. xi. 13). The place that Barnabas filled in introducing Saul to the believers in Jerusalem has been dealt with under the series (“Paul and his Companions”) that speaks of the ministry of Ananias, to which allusion has already been made. Twice in this chapter do we read of a plot to kill Saul, and twice is his boldness in testifying for the Lord recorded (Acts ix. 27, 29). Twice also is he obliged to make his escape, once by a basket let down over the city wall, at Damascus, and again to Cæsarea, and thence to Tarsus.

We shall hear no more of Saul until the important revelation given to Peter in Acts x. is recorded, and then we shall find Barnabas travelling all the way to Tarsus to seek Saul and to bring him back to the important centre, Antioch, whence as the apostle of the Gentiles Saul is sent on his first great missionary journey.

Of how much that has been passed over in this wonderful chapter, we are very conscious, but time flies, and we desire to make full proof of our ministry. This must be our excuse, if excuse be needed.

After an examination of Peter's testimony to Cornelius, the rest of the Acts will be found to be so interwoven with Paul's early epistles as to demand the most careful and painstaking study. We trust, however, that what has been brought forward in this series already, has indicated with certainty the main trend of events in the Acts, commencing with Jew and kingdom at Jerusalem; passing on to Jew, Gentile and reconciliation at Antioch; and ending at Rome with the Jew set aside and the dispensation of the grace of God to the Gentile at length conferred upon the Lord's prisoner.

Light for the last days.

No. 3.

The nations and the time of the end.

There are many nations that come into touch with Israel during its eventful history, and any attempt to deal with them except in a very selective way is obviously precluded by the vast amount of detail involved. Our interest at the moment, however, is focused upon those nations that have a prominent part to play at the time of the end.

The prophet Isaiah, in his visions of the glorious day that is coming, speaks not only of Israel, but of the nations that shall be associated with Israel in the day of the Lord. He speaks of these nations under the headings "Burdens," "Exclamations," and "Signs." There are ten "burdens," two "exclamations" and one "sign," making a total of thirteen—an ominous number in Scripture, associated with rebellion (*see* its first occurrence, Gen. xiv. 4).

THE BURDEN OF BABYLON (Isa. xiii. 1—xiv. 27).

- (1) **THE GATHERING OF THE ARMIES** (Isa. xiii. 1—5).—The command to destroy the whole of Babylon is given to the "sanctified ones" ("saints" as in Deut. xxxiii. 2 and Zech. xiv. 5, i.e. "the holy angels") and to the "mighty ones" (i.e. "mighty angels" as in Rev. xviii. 21 and 2 Thess. i. 7) and to the kingdom of nations from a far country.
- (2) **THE DAY OF THE LORD** (Isa. xiii. 6—13).—This period is described as the Day of the Lord, cruel with wrath and fierce anger. The object of this destruction of Babylon is to punish the world for their evil, and to lay low the proud and haughty.
- (3) **THE DESTRUCTION OF BABYLON** (Isa. xiii. 19—22).—The destruction of Babylon will be so complete that :
 - (i.) Its overthrow is likened to Sodom and Gomorrah.
 - (ii.) It shall never be inhabited again by man.
 - (iii.) It shall become the habitation of doleful creatures.
- (4) **THE SIN OF BABYLON** (Isa. xiv. 4—23).—The King of Babylon is charged with being :
 - (i.) The oppressor, the staff of the wicked, the sceptre of rulers, the ruler and persecutor of the nations (*See also* xiv. 4, margin : "the exactress of gold").
 - (ii.) Lucifer, Son of the Morning, who said, "I will ascend into heaven, I will exalt my throne above the stars of God . . . I will be like the Most High." These words link Babylon's blasphemy with the sin of the Anointed Cherub in the past (Ezek. xxviii.) and with the Man of Sin (2 Thess. ii.).

Babylon must be taken to refer to the literal city, and must not be spiritualized. It is called "The beauty of the Chaldees' excellency" (Isa. xiii. 19). The Prophecy of Jeremiah opens with the words: "The Word that the Lord spake against Babylon and against the *land of the Chaldees*" (Jer. i. 1).

The following parallels from Jeremiah, Isaiah, and Revelation will add further details to the "burden" of Isaiah, and also establish the fact that the Babylon of the Apocalypse is the literal city, which must therefore be restored in the land of the Chaldees.

"O thou that dwellest upon many waters . . . thine end is come, and the measure of thy covetousness" (Jer. li. 13).

"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken. The nations have drunken of her wine; therefore the nations are mad" (Jer. li. 7).

"O daughter of the Chaldeans . . . the lady of kingdoms" (Isa. xlvi. 5).

"Thou saidst, I shall be a lady for ever . . . Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside; I shall not sit as a widow, neither shall I know the loss of children; but these two things shall come to thee in a moment, in one day, the loss of children, and widowhood" (Isa. xlvi. 7-9).

"I will make thee a burnt mountain" (Jer. li. 25).

"My people, go ye out of the midst of her" (Jer. li. 45).

"As she hath done, do unto her" (Jer. l. 15).

"And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of the Euphrates; and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her" (Jer. li. 63, 64).

"Come hither, I will shew unto thee the judgment of the great whore, that sitteth upon many waters" (Rev. xvii. 1).

"Having a golden cup in her hand, full of abominations" (Rev. xvii. 4).

"The inhabitants of the earth have been made drunk with the wine of her fornication" (Rev. xvii. 2).

"The woman which thou sawest is that great city, which reigneth over the kings of the earth" (Rev. xvii. 18).

"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she hath said in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine" (Rev. xviii. 7, 8).

"She shall be utterly burned with fire" (Rev. xviii. 8).

"Come out of her, My people" (Rev. xviii. 4).

"Reward her even as she rewarded you" (Rev. xviii. 6).

"And a mighty angel took up a stone like to a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon . . . be found no more at all" (Rev. xviii. 21).

The modern kingdom of Iraq corresponds with ancient Chaldea. It is an independent state, whose first monarch was king Feisal, elected in 1921. By a treaty concluded in 1922, Britain agreed to terminate its mandatory responsibilities when Iraq gained admission to the League of Nations. One of the countries, therefore, of great importance in prophecy is the land of Mesopotamia. Every development there should be watched, for each is a further step towards the end.

THE BURDEN OF PALESTINE (Isa. xiv. 28—32).

Immediately preceding these verses, the prophet writes:

"I will break the Assyrian in my land, and upon my mountains tread him under foot" (Isa. xiv. 25).

Babylon and Jerusalem are the two great cities of prophecy, and Palestine necessarily comes into view. The "burden" is dated: "In the year that king Ahaz died." The record of the life of Ahaz is found in 2 Chron. xxviii., where we read that, because of his idolatry, Judah was delivered into the hands of Syria and Israel. Ahaz robbed the house of the Lord, and shut the doors of the temple, and ruined not only himself but his people.

Palestine is warned not to rejoice because "the rod of him that smote thee is broken" (i.e. at the failure of the king of Judah) "for out of the serpent's root shall come forth a cockatrice." This looks forward to the time of the end, when the troubles in Palestine that are now gathering strength shall reach their climax and Palestine shall be dissolved.

The Lord's answer to the vexed question now agitating Palestine is: "The Lord hath founded Zion, and the poor of His people shall trust in it" (Isa. xiv. 32).

Both in *Psa. lx.* (verses 6—8) and in *Psa. cviii.* (verses 7—9) the final triumph of Judah over Philistia is assured.

Great Britain governs Palestine by virtue of powers conferred under the Mandate from the League of Nations. Present-day movements in Palestine are likened to the appearance of leaves on the fig tree: "Ye know that summer is nigh." Every movement in Palestine is of great interest to the child of God, for Israel and their land are the keys of prophecy.

For our present purpose we must pass over Moab and Damascus without comment, except to suggest that the exhort.

ation: "Let Mine outcasts dwell with thee, Moab" (Isa. xvi. 4) may have reference to the days when those in Judæa shall flee to the mountains (Matt. xxiv.).

With regard to the "woe" pronounced in chapter xviii., we cannot agree with the commentators that Ethiopia is addressed. The people addressed are "*beyond* the river of Ethiopia" and accustomed to send ambassadors by sea. The LXX. speaks of this land as "the land of winged ships." Messengers are sent "to a nation scattered and peeled" (Isa. xviii. 2). Govett translates the passage: "To a nation dragged away and plucked." These words are a wonderful epitome of Israel's experiences, and the words that follow: "A people terrible from their beginning hitherto" (Deut. iv. 33, 34) well describe the early history of the same people.

The association of "ensign" and "trumpet" seems irresistibly to point to Israel's ingathering, and the "rest" of verse 4 might well signify a long period of "the silence of God." The time is the time of "harvest" (Isa. xviii. 5); and "a present" shall be brought to the Lord of hosts, of that scattered and peeled people. This seems to be a prophecy of the restoration of Israel by the help of a nation "beyond the river of Ethiopia." Ethiopia is certainly to have a place at the time of the end, but Ethiopia is not the subject of Isa. xviii.

The word "Woe" is translated "Ho" in Isa. lv. 1: "Ho, every one that thirsteth," and should be so translated in Isa. xviii. 1.

THE BURDEN OF EGYPT (Isa. xix.—xx. 6).

The civil strife indicated in Isa. xix. 2 is referred to by the Lord in Matt. xxiv., where He speaks of the beginning of sorrows being ushered in by "kingdom rising against kingdom."

"And I will set the Egyptians against the Egyptians, and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom" (Isa. xix. 2).

This civil war will be followed by their conquest by a foreign power. "A cruel lord and a fierce king" is to rule over them. This must be the "king of fierce countenance" of Dan. viii. 23, who shall have control of the "precious things of Egypt" (Dan. xi. 43). It is surely significant that the only other passage in the A.V. where *gasheh* is translated "cruel" refers to the "cruel bondage" suffered by Israel in Egypt

(Exod. vi. 9). A terrible drought is foretold, a calamity that will threaten the very existence of Egypt. He Who smites Egypt, however, will heal it:

"And the Lord shall smite Egypt. He shall smite and heal it, and they shall return even to the Lord, and He shall be intreated of them, and shall heal them" (Isa. xix. 22).

This healing of Egypt is one of the astonishing features of the time of the end.

"In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Who the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance" (Isa. xix. 24, 25).

The concluding "burdens" of Isaiah's prophecy concern:

"THE BURDEN OF THE DESERT OF THE SEA" (Isa. xxi. 1—10).

"THE BURDEN OF DUMAH" (Isa. xxi. 11—12).

"THE BURDEN OF ARABIA" (Isa. xxi. 13—17).

"THE BURDEN OF THE VALLEY OF VISION" (Isa. xxii. 1—14).

"THE BURDEN OF TYRE" (Isa. xxiii. 1—18).

With reference to the last of these "burdens," the association of Tyre with the sin of the Anointed Cherub (Ezek. xxviii.), and the close parallel of Ezek. xxvii. 28-33, 35, 36 with Babylon in Rev. xvii., xviii. should be noted. The passage in Isaiah speaks of a maritime and merchant power, reviving many features that characterized ancient Tyre. There may be some cryptic prophetic significance here, for at the end of the seventy years (Isa. xxiii. 15) Tyre is to "turn to her hire, and commit fornication with all the kingdoms of the world" (Isa. xxiii. 17).

We trust that enough has been seen of the teaching of the prophets concerning the nations at the time of the end, to encourage the earnest seeker to take heed to this "light that shineth in a dark place."

The seventy sevens of Daniel ix.

A case for discerning things that differ.

(Reprinted from Volume VI.).

In connection with a question raised by a correspondent as to whether the church age began at Pentecost or after Acts xxviii., to whom the common interpretation of the 70 weeks of Daniel ix., viz.,

That the 69th week ended just before the crucifixion of Christ, and that therefore the final seven years are all that remain to complete the number, and that these are entirely future and are found in the Book of Revelation.

presented a difficulty, we would draw special attention to an interpretation (we believe the true one) in which a certain principle is enunciated, viz., that prophetic times do not take into account the periods when Israel are "Lo-ammi" (not My people, Hos. i. 9). In Part I of the *Companion Bible*, page 70 of Appendixes, will be found a table showing the various "Lo-ammi" times that must be deducted from the number of years before we can arrive at God's time periods. At the conclusion of this table the note runs, "By noting the LO AMMI periods, many other important details will come to light."

We believe the following investigation is directly in line with this suggestion. First, let us establish from the Scriptures the principle that God's prophetic times take no account of Israel's captivities or cast off periods, but only of the times of their recognition. The classic example is that which arises out of the comparison of 1 Kings vi. 1 with Acts xiii. 20. According to 1 Kings vi. 1 the temple was commenced in the 480th year after the children of Israel were come out of the land of Egypt, while Paul in Acts xiii. 17—22 gives the period as 573 years, a difference of 93 years. We find by examination and the recognition of the principle referred to above, that there is no discrepancy, and that both accounts are exactly right, the one in 1 Kings vi. omitting the periods when Israel were "Lo-ammi," the other in Acts xiii. giving the entire period without reference to the position occupied by Israel. The 93 years are made up as follows. Israel were captive under:—

Chushan	(Judges iii. 8).	...	8 years.
Eglon	(Judges iii. 14).	...	18 "
Jabin	(Judges iv. 8).	...	20 "
Midianites	(Judges vi. 1).	...	7 "
Philistines	(Judges xiii. 1).	...	40 "
Total.			<u>93 "</u>

We learn therefore that to obtain the number of years as from God's standpoint when dealing with Israel, we must subtract the periods when Israel was not recognised by the Lord as a people.

Number in Scripture (by Dr. E. W. Bullinger) draws attention to another period of 70×7 , which is obtained by the application of this principle.

From the dedication of the Temple to Nehemiah's return in the 20th year of Artaxerxes (Neh. ii. 1).	560 years
Deduct the 70 years' servitude in Babylon (Jer. xxv. 11, 12; Dan. ix. 2).	70
Total,	<u>490</u>

We draw particular attention to the fact that the 70 years' servitude is reckoned as a "Lo-ammi" period.

We now pass to the next consideration, Daniel ix. itself.

"Seventy sevens are severed off upon *thy people* and upon *thy holy city*

- a | To make an utter end of transgression.
- b | To seal up sins.
- c | To make atonement for iniquity.
- a | To bring in *sonian* righteousness.
- b | To seal up prophetic vision.
- c | To anoint the Holy of Holies

Know therefore and understand that from the going forth of the commandment to rebuild Jerusalem unto the Messiah the Prince shall be

$$7 \times 7 = 49$$

$$62 \times 7 = 434$$

and the street shall be built again and the wall even in troublous times. And after the 62 sevens shall Messiah be cut off, and shall have nothing."

Dan. ix. opens with the recognition of the fact that Jerusalem was at that time "desolate." Verse 7 speaks plainly of the people of Israel being "driven," and verse 11 of the curse being poured over upon them. Verse 12 declares that the visitation upon Jerusalem was unprecedented "under the whole heavens." Verse 16 speaks of "fury" upon Jerusalem and "reproach" upon Israel, and verse 17 speaks of the sanctuary being desolate. Clearly at this period Israel are "Lo ammi," and the time of the desolation of Jerusalem must not be reckoned in the 70 x 7 period which is "severed off" upon Israel.

Now from what we have already learned, we shall find it impossible to commence the reckoning of this 490 years at a period when Jerusalem is still desolate and Israel "Lo-ammi." Yet this is precisely what the accepted interpretation does. The 490 years are made to start from the going forth of the commandment to rebuild Jerusalem, *in spite of the angel's warning* that the rebuilding would not be completed until another 49 years had gone by! Instead of the angel saying to Daniel that the 70 x 7 started in the 20th year of Artaxerxes when the commandment was given, he definitely says that from that

date we may compute *the coming of the Messiah*, a somewhat different thing. From the date of the command unto the Messiah was 7×7 , and 62×7 , or 483 years, which period was divided by the angel into two, according as it was "Lo ammi" time or otherwise. The first period of 49 years must not be reckoned in the period severed off upon Israel, otherwise we shall involve ourselves in confusion.

Where shall we then commence the special period of 70×7 ? When Israel are received back into favour and the temple at Jerusalem again blessed! In the year B.C. 405, when the temple was dedicated at Jerusalem, the 70×7 began. It was to be the commencement of a period of "Ammi" years, years when God recognised Israel as His people, a period of 62×7 , or 434 years, which should reach to the coming of Messiah the Prince. While the crucifixion of Christ marks the close of the 69th seven from the going forth of the proclamation, we must remember that it is the 62nd from the dedication of the temple, and as this commenced the period of Israel's restoration, the crucifixion marks the 62nd seven of the 70 sevens that were severed off upon Israel, leaving 8 sevens to run their course, instead of one as we have hitherto taught.

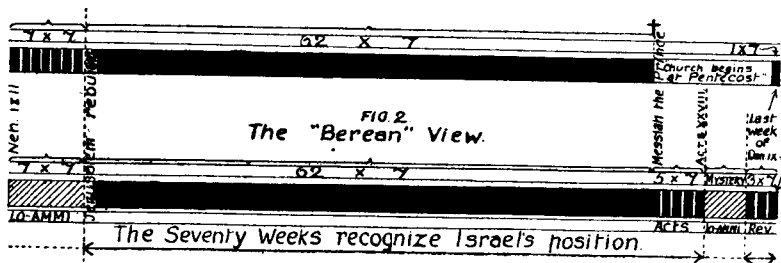
In other issues of this Magazine we have shown the prominent position that Israel has in the Acts of the Apostles, yet by following the orthodox view it appears that we are compelled to make a two-fold error. First, in spite of the witness of Scripture to the contrary, a period of 49 years, wherein Israel and Jerusalem are out of favour, is introduced into a special period that necessitates Israel and Jerusalem being under favour and security, and it compels us to blot out the whole of the Acts from this special period wherein Israel and Jerusalem manifestly are still receiving mercy. If the 69th seven ended at the crucifixion, there could be no place for Paul's solemn and formal setting aside of Israel at the end of the Acts.

Readers will remember that a rectification was found necessary in the calendar, and that the date of the crucifixion was A.D. 29. This can be seen in Chart 50/vi. on page 61 of Appendixes to Part I of *The Companion Bible*. From A.D. 29 to A.D. 63, when God finally set aside Israel through the words of Paul, we have 34 years, where, if we include both the years that began and ended the period, we have practically another five sevens which ran on after the crucifixion. The crucifixion being the 62nd seven, Israel becomes Lo-ammi at the end of

Acts, in the 67th seven, leaving three sevens to conclude the complete series of 490 years. We must not therefore speak of the "final seven years of Daniel ix." as though they were all the years that are to run. It is true that the chief interest is centred in the final seven, for therein Antichrist and the Beast are active, but there other things to be done before that.

There is a suggestive connection to be observed between the final three sevens and the seven seals, seven trumpets and seven vials that occupy the book of the Revelation. The following diagram, which shows the difference between the two interpretations, may be of help. It will be seen that the marvellous accuracy that has been pointed out regarding the time of the coming of the Messiah is not impaired. It is simply a matter as it were of placing the whole period forward until Israel are a people before God. That period is at the *close* of the first division, the 7 sevens. Since the setting aside of Israel in Acts xxviii. Israel have been "Lo-ammi." Soon He that scattered them will gather them, and the "final 3 sevens" will then run their course until the consummation foretold in Daniel ix., when prophecy shall attain its goal, sin shall be sealed and atoned for, righteousness be brought in, and God's Holy Temple again anointed. (*Fig. 1 represents the orthodox view; Fig. 2 the view set forth in this article.*)

FIG. 1.
The Orthodox View



Fundamentals of dispensational truth

No. 6.

The primal creation (Gen. i. 1).

(Reprinted from Volume VI.)

"In the beginning God created the heavens and the earth" (Gen. i. 1).

"We according to His promise look for a new heaven and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 13).

"And I saw a new heaven and a new earth" (Rev. xxi. 1).

Between these two sets of Scripture rolls the great purpose of the ages, occupying "the heavens and the earth which are now" (2 Pet. iii. 7). Gen. i. 1 is severed off from the rest of the Bible. It is unique. At Gen. i. 2 we enter into a sphere of darkness and chaos, which will never be removed until the true light of righteousness shines forth in the new heavens and earth where the "former things" have passed away. For the sake of those for whom these "fundamentals" are written we must explain Gen. i. 1 and 2 a little more in detail.

Graphically it may be considered thus:—

Genesis i. 1.	Genesis i. 2	to	Revelation xx.	Revelation xxi.
<i>Creation.</i> Past.	<i>The creation of the six days.</i> Sin and death enter. Sin and death destroyed. The ages span this section.			<i>The new heavens and new earth.</i> Future.

The creation referred to in Gen. i. 1 must not be taken necessarily as referring to the creation of the six days that follow.

To those who find suggestions in the numerical phenomena of Scriptures it may be interesting to note that the words, "The heavens and the earth," occur in the Hebrew Bible fourteen times. Thirteen times with *eth*, a particle that lends emphasis, and once without. Thirteen indicates rebellion, while fourteen is suggestive of perfection. Perfection is further stamped upon this first verse by the fact that the Hebrew words used are 7 in number, containing 14 syllables (2 x 7) and 28 letters (4 x 7).

The creation "in the beginning" and the creation "in six days" are divided off from each other by the chaos and darkness of the second verse. As the words in verse 2 stand

in the A.V., "The earth *was* without form and void," they seem to support the false idea known as the *Nebular Theory*, which supposes the gradual evolution of the earth from a gaseous chaotic mass. The words, "without form and void," are in the Hebrew *tohu va bohu*. In Isa. xlv. 18 we read of the earth, "He created it not *tohu*." The word "was" in Gen. i. 2 is translated "became" in Gen. ii. 7, "Man *became* a living soul"—he was not such before—and in iv. 3 "It *came to pass*" is the reading. Gen. i. 2, if rendered "The earth became without form and void," brings the verse into line with Isa. xlv. 18 and gives the sense of the passage. There is an indication of judgment in the words, "without form, void, and darkness." Notice the way Jeremiah uses the expression in a context of judgment.

"I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light.....I beheld, and, lo, there was no manI beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger" (Jer. iv. 23—26).

Isa. xxiv. 10 speaks of the city of "confusion" (*tohu*), and in verses 1, 3, and 19 are such parallel expressions as:—

"The Lord maketh the earth *empty*, He maketh it *waste*, the land shall be *utterly emptied* and *utterly spoiled*, the earth is *utterly broken down*, *clean dissolved* and *moved exceedingly*."

The reason is given in verses 20, 21:—

"The transgressions thereof shall be heavy upon it.....The Lord shall punish the host of the high ones on high, and the kings of the earth upon the earth."

Here it will be observed the punishment of "high ones on high" ("the powers in the heavens" that are to be "shaken," Matt. xxiv. 29) is connected with judgment falling upon the earth. In Isa. xxxiv. 11 we meet *tohu* and *bohu* again in a context of judgment, "the line of *confusion* and the stones of *emptiness*." This judgment is likewise connected with judgment in the heavens. Verse 4 says:—

"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll."

Allusion to the tokens of judgment that followed Adam's sin is found in verse 13 in the words, "thorns, nettles, and brambles." Burning pitch and brimstone indicate Sodom and Gomorrah as further types. Verse 4 already referred to makes us think of 2 Pet. iii. and Rev. vi. 14. In 2 Pet. iii. 10 we are told that "the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a

great noise," and again in verse 12, "the heavens being on fire shall be dissolved." This third chapter from verse 3 to verse 13 is entirely occupied with lessons drawn from the heavens and the earth, past, present, and future. These verses correspond in the structure of the epistle to chapter ii. 1—22. In chapter ii. the flood in the days of Noah, and the destruction of Gomorrah in the days of Lot, are instanced as examples of future judgment. A still earlier judgment is referred to in the third chapter. Verse 4 takes us back to "the beginning of the creation"—clearly Gen. i. 1; verses 5 and 6 speak of this beginning under the terms:—

"The heavens of old and earth having its subsistence out of water and in water, by the word of God, through which (waters) the then world, deluged with water, perished."

The *then* world refers to the complete order of things connected with the heavens and earth of verse 5. It is evident that the *world* that then was refers to the order of things pertaining to the first heavens and earth, because the parallel to the *world* that then was is the *heavens and earth* which are now, which came into being in Genesis i. and ii. The *types* of both are found in 2 Peter ii., as already mentioned. The flood of the days of Noah did not destroy the heavens and the earth, neither did the fire in the days of Lot, but they both set forth in type the judgment and time of the end. It is evident that a close parallel is instituted between the judgment on the first heavens and earth, and that on the second. The one by the word of God is destroyed by water; the other is to be destroyed by fire. The darkness which was upon the face of the deep (the waters whereby the then world perished) is another token of judgment. 2 Pet. ii. 4 and Jude 6 speak of darkness in connection with the judgment of the angels that sinned. Darkness was one of the plagues of Egypt, even as it will be in the days to come upon a greater Pharaoh (Exod. x. 21, 22 and Joel ii. 2, 3). What we learn from the Scriptures leads us to see that into the creation of the beginning sin entered, and in its train came confusion, vanity, and darkness. Man was as then uncreated. Angels and spirit beings there were, and angels sinned and fell. The tempter of Eve was already a fallen being before Adam's transgression. There is a deeply important lesson to be learned by considering how little is told us in this part of Scripture (indeed in any part of Scripture) regarding the primal creation and primal sin. It is possible that the six days' creation is very much more limited in scope than that of Gen. i. 1, yet it is set out in detail.

The Bible is written as a revelation of God to MAN, and many things outside his sphere, though subjects of his enquiry and curiosity, do not come within the scope of Scripture. When man, looking out into this wider sphere and thinking of the destiny of angels and principalities, or of the possibilities that lie beyond the ages to come, when man asks as Peter did, "What shall this man do?" he too is reminded of the need to keep to the things revealed concerning himself, and to find his employment and delight not in adding to the unrevealed things of God, but in seeking a full and clear understanding of what is written.

The present creation, the sphere of man's sin and redemption, is the first great stone in the foundation of the purpose of the ages as pertains to man. This, therefore, will occupy our attention in the next article of this series.

Psalm cxxvii. 1, 2.

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so He giveth His beloved IN SLEEP."

(Reprinted from Volume VI.).

The last two words of the above quotation are not according to the A.V., nevertheless they give the true rendering of the verses. While it is blessedly true that the Lord gives such peace that it may be likened to "sleep" in the midst of alarms, the truth of this passage is somewhat different.

In contrast to the untiring effort suggested by the building, the watching, the late nights and early rising which, because carried out independently of the Lord, ends in sorrow and vanity, there is placed a picture of "His beloved" just resting on His faithfulness, receiving the gifts of the Lord's grace "in their sleep." This passage does not by any means condemn the building, the watching, the early rising, and the diligent efforts, but it does show the vanity of these things apart from the Lord.

"Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways *acknowledge Him*, and He shall direct (rightly divide, LXX.) thy paths" (Prov. iii. 5, 6).

Light for the last days.

No. 4.

Gentile dominion.

Daniel ii. and vii.

In our consideration of Isaiah's prophecy concerning the Gentile nations that figure in the conflict of the last days we observed that the first to be mentioned was Babylon. As Babylon also figures largely in the prophecy of Jeremiah and in the Book of the Revelation, it would seem that a careful study of what Scripture has to say about this great city will throw considerable light upon the character of the last days. Babylon stands for political and commercial, as well as spiritual dominion, and it is impossible to understand its full significance apart from a study of the references found in Daniel.

In Daniel ii. we have Nebuchadnezzar's dream and its interpretation; and a study of this chapter will enlighten us regarding the character and duration of Gentile dominion.

The latter days.

To quote the verses that record both the vision and the interpretation would occupy more space than we can afford, but we trust that no reader will be satisfied to read these notes without personal reference to the Scriptures themselves.

From the urgency with which he demanded the interpretation, and the extreme measures he adopted to punish inability to comply with his demand, it is clear that Nebuchadnezzar considered the vision to be of supreme importance. It is blessed to see Daniel and his friends confidently laying the matter before "the God of heaven," and to read the gracious answer given. After a passing reference to the utter failure of the wise men of Babylon to help the king, Daniel says:—

"But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar WHAT SHALL BE IN THE LATTER DAYS" (Dan. ii. 28).

Evidently the king himself had been thinking seriously about the future of the dominion committed to him, for Daniel continues:—

"As for thee, O king, thy thoughts came into thy mind upon thy bed, WHAT SHOULD COME TO PASS HEREAFTER" (Dan. ii. 29).

Now while, in one sense, the succession of Medo-Persia to the dominion was something that should come to pass "hereafter," as also was that of Greece, these successive monarchies are only regarded as steps leading to the goal. In ii. 45 Daniel becomes more explicit:—

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver and the gold: the great God hath made known to the king
WHAT SHALL COME TO PASS HEREAFTER "

The "latter days" and the "hereafter" have particular reference to "the days of these kings" of verse 44, when the stone shatters the image and the kingdom of the Lord is set up. When we reach chapter vii. we shall find the same concentration on the "end" and a rapid passing over of the steps leading to it—e.g., "I would know the truth of the *fourth* beast" (vii. 19).

We give below the various occurrences in the Book of Daniel of the expressions "latter days" and "hereafter":—

"Hereafter."

"What should come to pass HEREAFTER" (ii. 29).

"What shall come to pass HEREAFTER" (ii. 45).

"Another shall come AFTER them" (vii. 24).

"Latter Days."

"What shall be IN THE LATTER DAYS" (ii. 28).

"What shall be IN THE LAST END of the indignation" (viii. 19).

"IN THE LATTER TIME of their kingdom" (viii. 23).

"What shall befall thy people IN THE LATTER DAYS" (x. 14).

"What shall be THE END of these things?" (xii. 8).

Daniel came at the end of a long line of prophets, and the expressions "latter days" and "last days" had a very clear meaning. Their usage can be studied in Gen. xlix. 1, Isa. ii. 2, Micah iv. 1, and other passages.

Gentile dominion.

The succeeding kingdoms symbolised in the great image of Daniel ii. show a marked depreciation. Gold gives place to silver, silver to brass (or copper), brass to iron, iron to clay. We are far more likely to have handled a solid piece of lead than a bar of gold, and many of us would place lead as the heaviest of metals. This, however, would not be correct, for while the specific gravity of lead is 11.4, that of gold is as high as 19.3. Gold is the heaviest metal mentioned in Dan. ii., and it is of that metal that the head is constructed. The image of Gentile dominion is, therefore, top-heavy from the beginning. This can be seen by observing the specific gravity of each material:—

GOLD	19.3.
SILVER	10.5.
BRASS	8.5 (COPPER 8.78).
IRON	7.6.
CLAY	1.9.

The arrangement of these metals in the structure of the image indicates depreciation not only in weight, but also in the characteristics of the kingdoms. The kingdom of which Nebuchadnezzar was the head of gold was an absolute monarchy. Of him it could be said, "Whom he would he slew, and whom he would he kept alive." The Medo-Persian kingdom, represented by the silver, was not an absolute monarchy, for Darius was limited by the presidents and princes and by his own laws "that could not be broken." The Grecian kingdom of brass was a military kingdom, and therefore lower still in the scale. We will not consider Rome at the moment, as we have not yet dealt with the question of the fourth kingdom. We can see enough, however, to realize that this prophetic image prevents us from ever believing that the kingdom of heaven will come upon earth as the result of Gentile rule. Rather are we clearly told that Gentile rule must be ground to powder before the kingdom of the Lord can be set up.

Principles of interpretation.

We must now seek the key to the understanding of the unexplained portions of the image. We will first examine what is clearly revealed. Babylon was succeeded by Medo-Persia, Medo-Persia by Greece, and Greece by some kingdom unnamed. Babylon has passed off the scene, but the kingdoms of Persia and Greece have remained to this day. This leads us to our first point. It is not a necessity that the dispossessed kingdom should be either destroyed or absorbed by its successor. The idea that Rome must still exist in a weakened condition, and that the ten kings at the end must be found in the Roman earth is, on this ground, without foundation. Some other principle is at work and must be discovered.

The times of the Gentiles are characterized by one pre-eminent fact: **THE CAPTIVITY OF JERUSALEM.**

This is the one thing in common that binds the successive kingdoms together. They may differ among themselves as gold differs from silver, or bronze from iron; they may differ in the extent of their dominion as Babylon differs from Rome, but the one essential thing common to them all is, that during the whole time of their dominion, "Jerusalem shall be trodden down of the Gentiles" (Luke xxi. 24).

There is no question in the mind of the student of history as to the extent of the dominion of Babylon, Medo-Persia or Greece, but there are some who question whether Rome actually comes into the scene at all.

Who was it that sent out a decree that all the inhabited earth should be taxed, and so unwittingly compelled the birth of the Lord Jesus to take place at Bethlehem? It was Cæsar Augustus (Luke ii. 1). Who was exercising dominion over Jerusalem when John the Baptist pointed out the Messiah of Israel? It was Tiberius Cæsar (Luke iii. 1). Who was Governor of Jerusalem, with the power of life and death, when the Lord Jesus was crucified? Again, it was a Roman, Pontius Pilate (Luke xxiii.). To whom did the Jewish nation pay tribute at this time? To none but Cæsar (Luke xxiii. 2). It is, then, very evident that the Roman Empire is in the line of Gentile succession. If the historians are correct, Rome's sovereignty over the earth lasted for 666 years, a number of obvious significance.

It has been objected that the Mohammedan power was never a "kingdom" in the same sense as Babylon, Persia or Greece. This is certainly true, but the fact is quite in harmony with the general scope of the passage. From the time of Israel's rejection and the revelation of the dispensation of the mystery, the history of the nations enters upon a protracted period of indefinite length and character, and not until the time of the end do the special features associated with Daniel's image emerge with any precision. The present time belongs to this protracted period. The next development will be tragic in its reality.

The Mohammedan power no longer dominates Jerusalem. Another change has taken place. When General Allenby received the keys of Jerusalem on 9th December, 1917, the dominion passed from the Mohammedan power to the present British Mandate under the League of Nations.

Let us now see what these events mean, and how far they coincide with the prophetic interpretation of the course of Gentile dominion given by Daniel:

- | | | |
|---|------------------------------------|---|
| (1) Head of GOLD | BABYLON (Dan. ii. 38). | } "Five are fallen"
(Rev. xvii. 10). |
| (2) Breast of SILVER | MEDO-PERSIA (Dan. v. 31). | |
| (3) Belly and thighs of BRASS | GREECE (Dan. viii. 21). | |
| (4) Legs of IRON | ROME (Luke ii.). | |
| (5) Feet of IRON and CLAY | TURKEY (A. D. 636—
A. D. 1917). | |

The line indicates the transition of the present time.

Finally, out of the League of Nations will emerge:

- (6) Toes of IRON and CLAY . . . The TEN KINGS, "One is" (Rev. xvii. 10).
 (7) The STONE cut without hands. Kingdoms of world become kingdoms of Lord.

Here we have the whole Gentile dominion represented as being six-fold, stamped with the number of man and the beast. The position to-day is represented by the junction of the feet and the ten toes. The toes are ten kings, which, presumably, will emerge from the League of Nations. When John wrote the Book of Revelation he was "in spirit" writing in the Day of the Lord. Consequently he could say, "Five are fallen"—Babylon, Persia, Greece, Rome and Turkey, and "One is"—the dominion of the ten kings. The kingdom of the Lord is the true seventh, but, before this is established, Antichrist will present himself—"The other is not yet come."

"The ten toes of the image."

The word "broken" in Daniel ii. 42 should be "brittle," showing that the "clay" is pottery. Pottery of sufficient thickness would stand the weight of the image, but would shiver to pieces at a blow. It is impossible to fuse iron and pottery together in the same way that two metals may be fused. It is therefore obvious that some radical change is indicated.

The feet are composed of both iron and clay:

"But they shall not cleave one to another, even as iron is not mixed with clay" (Dan. ii. 43).

This does not mean that the communist will not mingle with the monarchist and the democrat with the autocrat. The same verse gives a deeper explanation:

"They shall mingle themselves with the seed of men, but they shall not cleave one to another."

Both communists and kings are the "seed of men"—the democrats equally with the ruling classes. Gold is a metal superior to silver, but of like nature. So also, silver is superior to brass, and brass to iron, yet all are metals. The altogether different materials used in the feet of the image indicate that the "they" of ii. 43 and "the seed of men" are beings of two different orders.

Now the Lord has revealed that at the time of the end it will be as it was in the days of Noah. Genesis vi., therefore, contains enough to enable us to see in the clay feet of the image the revival of the seed of the Wicked One. There are two seeds in view, and the Book of Revelation makes it clear

that at the end, demon-possessed rulers under the Satanic Beast and Antichrist will have full, though brief, sway.

In Daniel ii. 44 the prophet says: "In the days of these kings shall the God of heaven set up a kingdom." What kings are these? We find from Daniel vii. 24 that at the time of the end ten kings shall arise. And in Rev. xvii. 12 we read:

"The ten horns which thou sawest are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beast."

The ten horns of the beast and the ten toes of the image represent the same ten kings:

"And as the toes of the feet . . . , in the days of these kings" (Dan. ii, 42—44).

If we are living at the period of time indicated in the structure of the image by the line drawn at November 1917, then we are living in a period that is preparing for the advent of the great Dictator, of whom Hitler and Mussolini are faint anticipations. The prestige of the League of Nations has been undermined, and out of the dissatisfaction and sense of insecurity that will naturally grow from this failure will come the final world ruler.

Further light upon this period and its ruler is provided by the visions of Daniel vii.

The four kings of the end (Dan. vii.).

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

beasts. This, however, is true only with reference to the final phase, as we hope to show presently.

Another fruitful source of confusion is the assumption that there are four, and only four, kingdoms set out in Daniel ii., and that Babylon, Persia, Greece and Rome, represented by the four metals, are again presented as the four beasts of Daniel's dream. The objection to this interpretation is that it is contrary to the actual facts of the vision. We have already shown that the colossus of Daniel ii. is sixfold: Babylon, Persia, Greece, Rome, Turkey, and the League issuing in the ten kings. And further, the kingdoms of Daniel ii. succeed one another, whereas the kingdoms of Daniel vii. are contemporaneous. In Daniel vii. 12 the rest of the beasts, while losing their dominion, are granted a prolongation of their lives—which would be impossible to interpret, if these four beasts represented four kingdoms extending over centuries and succeeding one another.

While this is true, we must at the same time remember that there is often a "germinant" as well as a "terminant" fulfilment. For example, the ram and he-goat of Daniel viii., while primarily referring to "the last end of the indignation" (viii. 19) also foreshadow the nearer history of Alexander the Great.

Historic foreshadowings.

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

The relation between Daniel ii. and Daniel vii. may be set out as follows:

Daniel ii.

- (1) Head of gold.—BABYLON.
- (2) Breast of silver.—MEDO-PERSIA.
- (3) Belly and thighs of brass.—GREECE.
- (4) Legs of iron.—ROME.
- (5) Feet of iron and clay.—TURKEY.
- (6) Toes of iron and clay.—TEN KINGS.

Daniel vii.

Lion with wings.
 Bear with three ribs in its mouth.
 Leopard with wings.
 Monster with ten horns.
 "These great beasts, which are four, are four kings, which shall arise out of the earth" (verse 17).
 "The fourth beast shall be the fourth kingdom upon earth" (verse 23).

It will be remembered that the last kingdom of Daniel ii. is "diverse" inasmuch as it is composed of clay whereas all the others are of metals. So also we observe that this fourth kingdom is said to be "diverse from all kingdoms" (Dan. vii. 23). It will devour the whole earth, and "tread it down"—an idea naturally associated with the "feet" of clay.

There is a peculiar repetition given here that may help us to realise that the long historic foreshadowing and the brief prophetic fulfilment are in view :

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

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

The fourth beast destroys three kings.

The little horn subdues three kings.

The fourth beast has a mouth speaking great things.

The little horn speaks great words against the Most High.

The conclusion seems to be that the little horn represents a final concentration of the fourth beast. Now we shall discover from Revelation xiii. that this fourth beast concentrates in itself the three that it devours. The three beasts devoured are described as a *lion* with eagle's wings, a *bear*, and a *leopard* having four wings with four heads. The beast described in Revelation xiii. is a composite creature, having some of the characteristics of each of these:

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

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

In order to obtain all the light that Scripture sheds upon the character of Gentile dominion in the last days, it will be necessary to compare the testimony of Revelation xiii. with what is written in Daniel vii. This the reader should do while the subject is fresh in his mind.



The Hope and the Prize.

No 2.

The three spheres considered.

(Reprinted from Volume VI.).

Before we can deal with the distinctive hope that is held by the One Body, it will be necessary to point out that the future destinies of mankind fall within three spheres.

There is the earthly.—Israel as a nation must occupy the chief place among the nations of the earth, fulfilling the unconditional covenants made by God with the fathers. This covenant of God relative to Israel's future position as a great nation is entirely removed from any condition of faith on their part. The very ones who were "enemies" because of the gospel were "beloved" because of the fathers, "for the gifts and calling of God are without repentance."

There is the heavenly.—This sphere is connected with faith. Abel, Enoch, Noah, Abraham, and all the attested ones of Heb. xi., believed God and walked by faith. These, of whom Abraham is the example, looked for a heavenly country and a heavenly city. They did not enter it at death, and the same hope was carried over into the times of the New Testament and was entertained by those who believed the gospel. These had visions of the New Jerusalem, the Holy City; these expected to meet the Lord in the air; for these the Lord Jesus said he was going to prepare a place.

There is the super-celestial.—At the revelation of the dispensation of the mystery, a new sphere was opened up as a place of blessing and of hope. This sphere we may term the super-celestial, it is "above the heavens," that is, above the firmament of this present creation, it is far above all, it is at the very right hand of God. This sphere is the sphere of the hope of those who are members of the One Body. If Paul's prison ministry in connection with the teaching of Ephesians is exactly the same as that of the earlier epistles (Corinthians, Thessalonians, etc.), then the hope is the same, and it may still be true that we entertain "the hope of Israel" (*see* Acts xxviii.). If, however, Paul's prison ministry commenced a new line of teaching altogether, if it revealed a new dispensation, and had a new sphere for its operations, then the hope of that dispensation must correspond with the new sphere of its calling.

It may be that some readers have not given much thought to the claims of the apostle Paul to a two-fold ministry, and as it is vital to a true understanding of our hope, we feel that none will begrudge the space given up to its re-consideration. It will be remembered that it was the continual practice of the apostle to go to the synagogue of the town he visited, notwithstanding that he may have been most cruelly treated in the synagogue or by the Jews in the town previously visited. There came a stage, however, when he entered a synagogue for the last time. This final synagogue witness is recorded in Acts xix. 8, 9, and we find that the apostle:

"went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus."

From this point the synagogue drops out of notice. Accounts of his visits to Macedonia, Troas, and Miletus, are given, but it is only among *disciples* that he is found. His course is now set for Jerusalem, and he is in haste to be there by the day of Pentecost. Instead therefore of journeying to Ephesus, he called for the elders of the church to meet him at Miletus. What is the burden of his message to them? It divides itself into four parts:—

- (1) A resumé of his ministry, as something that had been completed and closed (Acts xx. 18—21).
- (2) A revelation of a future ministry, with which imprisonment is a close accompaniment (Acts xx. 22—24).
- (3) A statement to the effect that these Ephesians would see his face no more, and that he had not shunned to declare unto them all the counsel of God (Acts xx. 25—27).
- (4) A warning concerning the "wolves" who should enter in after his departure (Acts xx. 28—35).

It will be seen that this address indicates something unusual. The apostle's usual topic and manner is well expressed in Acts xvii. 2, 3:—

"And Paul, as his manner was, went in unto them, and three sabbath days *reasoned* with them out of the Scriptures, *opening* and *alleging* that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom (said he) I preach unto you, is Christ."

Now he calls the earnest attention of his hearers to that ministry as though he had concluded it, summarizing it in Acts xx. 21 by the words:—

"Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

Here for the last time does the kingdom word *repentance* come from either the lip or pen of the apostle as a part of his

gospel. Verse 22 commences a new phase, "And now." What of the future? Paul says:—

"And now, behold, having been bound in the spirit, I go unto Jerusalem not knowing the things that shall befall me there; save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions await me."

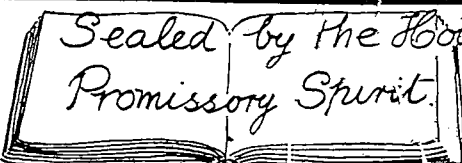

The apostle had no doubt as to his destination and destiny. Not once nor twice but in every city, the Spirit bore witness to the fact that he was to be the Lord's prisoner. Before ever the shackles of Rome bound him, Paul was already "bound in the spirit," and never does he allow the outward and secondary to take from him his clear title and calling as "the prisoner of the Lord." The witness concerning bonds and imprisonment often resulted in advice being given him to turn aside from such a goal, e.g., in xxi. 11, 12, but it was always set aside and, like his Master, Paul set his face steadfastly to go to Jerusalem. He could therefore say:—

"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 (or even) the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God" (Acts xx. 24).

Here it is evident the apostle looks forward to a new ministry. He stands as it were at the beginning of a course, and prays that he may finish it.

In the last chapter of 2 Timothy—his last epistle (the dying words of the apostle whose time for departure was at hand) he could say, "I have finished my course." Repeatedly in this last epistle he refers to his chain, and once more he refers to himself as the prisoner of the Lord (i. 8).

This ministry is set in contrast to that summarized in Acts xx. 21. There he had testified repentance and faith, now he was to testify the gospel of the grace of God. This gospel is directly connected with the prison ministry of the apostle who claims in Eph. iii. to have received "the dispensation of the grace of God." This ministry Paul says "he received of the Lord Jesus." Now, the time when he received it, and the fact that it differed from his earlier ministry is explained in Acts xxvi. Most would turn to Acts ix. to find the words of the Lord to Paul, but they are not fully recorded, they stop short at the most important part, which omission is as much dispensational as the better known example of the Lord's quotation of Isa. lxi. 2. Not until "repentance" had been fully preached could it be made known that God had provided against Israel's foreseen unbelief and obstinacy. So it is that Paul the prisoner tells what Paul the free man could not tell.

Identification marks of membership of Church of the Dispensation of the Mystery.		
NAME	<i>Faithful</i>	EPH. i. 1.
ADDRESS	<i>Where Christ sitteth.</i>	COL. iii. 1.
SEX	<i>Perfect Man.</i>	EPH. iv. 13.
AGE	<i>Adult.</i>	EPH. iv. 13.
OCCUPATION	<i>Keeper of Unity & Deposit</i>	EPH. iv. 3. 2 TIM. i. 12-14.
CITIZEN	<i>Heaven</i>	PHIL. iii. 20.
RELATION TO ISRAEL	<i>Aliens:</i>	EPH. ii. 12.
RANK	<i>Far above Princes.</i>	EPH. i. 21.
SPHERE	<i>Heavenly Places.</i>	EPH. i. 3.
DISPENSATION	<i>The Mystery.</i>	EPH. iii. 9. RV.
EXPECTATION	<i>Manifestation in Glory.</i>	COL. iii. 4.
DENOMINATION	<i>Baptized Believers.</i>	EPH. iv. 5.
ADD BELOW ANY FURTHER REMARKS		
Berean Chart No: xii. C.H.W. 35. Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.	<i>Eyes.</i>	EPH. i. 18.
	<i>Head and Members.</i>	EPH. iv. 15, 16.
	<i>Mind and Senses.</i>	COL. iii. 2. PHIL. i. 9.
	<i>Circumcision.</i>	PHIL. iii. 3. COL. ii. 11.
	<i>Presentation.</i>	EPH. v. 27. COL. i. 22.
	<i>Equality</i>	EPH. iii. 14, iii. 6.
	<i>Ordinances</i>	EPH. ii. 15. COL. ii. 14-17.
<div style="display: flex; justify-content: space-between; align-items: center;"> <div style="text-align: center;">  <p>Sealed by The Holy Promissory Spirit.</p> </div> <div style="text-align: center;">  <p>Ephesians 1. 13.</p> </div> </div>		

Berean Charts.

No. 12.

“Writing maketh an exact man,” said Bacon, and while it is easy to assume a position if one is not compelled to give a detailed account of oneself, it is another matter when the inquisitor demands specific answers to his questions. These we should welcome, as the answering will but confirm what is true and expose what is false.

It is easy to make the sweeping assertion that every believer at the present time is a member of the Body of Christ, but it is disconcerting to be obliged to give chapter and verse for the assertions. We suggest that the reader should fill up for himself some such form as is suggested in the chart, not for the benefit of others, but for his own sake.

Identity is a matter of every-day confirmation. Three items (name, address, sex) are usually sufficient to separate the individual from the millions on the earth.

We can imagine some readers objecting to the name “Faithful,” but examination of the Scriptures will reveal that no church is thus called except the church of the mystery. Others will look askance at the words “Baptized Believers” because it has been so long assumed that only baptism in water could be intended. This we cannot allow. Surely if a rite or ceremony can entitle to the name “Baptised Believer” then the glorious union of the believer with the Lord in His death, burial, and resurrection—which is also called a “Baptism”—entitles to the name, unless we are to assume that a ceremony or sign is greater than the thing signified.

If the words of Peter (1 Pet. iii. 15) quoted on the chart have a message to us, as well as the Dispersion, then it seems imperative that some such self-examination be undertaken, if we are to give a *reason* for the hope that is in us. This examination may reveal weaknesses of apprehension which can be rectified, and gaps that can be filled, and if it enables any to get to know “What is the hope of His calling” then it will have accomplished that which is pleasing to the Lord, for it will bring about in its measure the answer to the prayer of Eph. i. 18.

This is the record.

No. 5.

“And the Father Himself, Which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape” (John v. 37).

In this remarkable section of John's Gospel (John v. 31—47) we have a series of witnesses to the Lord Jesus Christ. There is first His own testimony. He said, “I am the resurrection and the life,” and the statement is not in any sense less true because He bore the testimony Himself. There is also the testimony of John the Baptist, the foretold forerunner who went before the Lord in the spirit and power of Elijah. There is also the testimony of the mighty works which were wrought in co-operation with the Father. And there is the testimony of Scripture and particularly of Moses.

We shall search history in vain for a fuller attestation of truth, yet we have still not exhausted the evidence. John v. contains one more witness, the witness of the Father Himself.

At the Jordan, and on the Mount of Transfiguration the heavens opened and a voice was heard saying:

“This is My beloved Son, in Whom I am well pleased” (Matt. iii. 17).

“This is My beloved Son, in Whom I am well pleased. Hear ye Him” (Matt. xvii. 5).

Concerning this testimony, John writes in the first chapter of his Gospel:—

“I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon Whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God” (John i. 31—34).

There is no warrant in Scripture for believing that any one else heard the voice or saw the dove except the Lord Jesus Himself and John the Baptist. A select company of three disciples—Peter and James and John—accompanied the Lord on the Mount of Transfiguration, and these saw the vision and heard the voice, as Peter testifies:

“We were eye-witnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory: This is My beloved Son, in Whom I am well

pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount " (2 Pet. i. 16—18).

This witness of the Father was not public, neither was it for the multitude. It was the seal of the Father upon the heart of His Son. It is just as valid a witness as the seal of the Spirit upon the believer, although no believer can show this seal to the outside world.

To the unbelieving Jew, the Lord said: "Ye have neither heard His voice at any time, nor seen His shape" (John v. 37). This is an evident reference to the voice and the dove at the Jordan; and the added statement, "I receive not honour from men" (v. 41) should be read in the light of the "honour and glory" given Him at the second attestation of the transfiguration.

In confirmation of this view of the Father's witness at the Jordan, John refers to another occasion when the Father spoke from heaven:

"Now is My soul troubled; and what shall I say? Father, save Me from this hour? (*No, how can I say that?*) But for this cause came I unto this hour. (*Rather will I say*) Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people, therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to Him. Jesus answered and said, This voice came not because of Me, but for your sakes" (John xii. 27—30).

The reader will call to mind a very close parallel with this in the experience of Paul. He alone heard the voice and understood the words; those with him heard nothing but a great noise and saw only a great light (*See* Acts ix. 3—9; xxii. 6—II; xxvi. 13—18).

This witness and seal of the apostle was ever present to his mind, even though he could not bring forward one witness who had actually "heard the voice" or "seen the shape" of the Lord Who met him on the road to Damascus.

It need not trouble us to-day, that we did not hear this voice or see this shape, for the Lord added: "And ye have not His word abiding in you: for Whom He hath sent, Him ye believe not" (John v. 38).

In the same way Peter says, after his own testimony to the "voice" and the "shape" on the holy mount:

"We have also a *more sure* word of prophecy; whereunto ye do well that ye take heed in your hearts" (2 Pet. i. 19).

"He Whom God hath sent speaketh the words of God" (John iii. 34), and all who are of the truth recognise Him.

"But ye believe not, because ye are not of My sheep, as I said unto you. My sheep hear My voice, and I know them and they follow Me" (John x. 26, 27).

Or again, as the Saviour said to Pilate :

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice" (John xviii. 37).

Wisdom, Human and Divine.

Being a comparison of the groping after truth of the ancient philosophers with the truth as it is revealed in Scripture, in order that the believer may the better appreciate the Word of God.

No. 6.

Anaximander loses his way and finds only a
"Eternal Something."

When we say that Thales, who began with Creation, started where the Bible starts, the statement is not strictly true. "Creation" implies a Creator, and Thales had no knowledge of such a Creator. He was seeking an answer to the question "What"? instead of the question "Who"? This is quite at variance with the teaching of Scripture. The Bible does not open with Creation but with God. In other words, what Thales vainly sought is revealed in Gen. i. 1, but is nowhere proved.

The witness of Scripture is summed up in Heb. xi. 6:

"He that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him."

Just why these two features are brought together here, we must consider after Human Wisdom has been given an opportunity to speak.

The teaching of Thales was soon submitted to criticism, and was set aside by Anaximander, who was born in B.C. 610, twenty years after Thales. Anaximander set aside Water as the primitive ground of things, and looked for something less determinate. He said: "The ground of all things must be without form and boundless." These words are very close to the Hebrew of Gen. i. 2: "without form and void"; and so, while rejecting the Water of Thales (which seemed to look

back to Gen. i. 2), he accepts Chaos in its place. He is supposed to be the first to use the term *Archē*, as "the eternal, infinite, indefinite ground, from which, in order of time, all arises, and unto which all returns." This eternal principle he called "The Infinite," *To apeiron*, though he shrinks from the total emptiness of unbounded space, and speaks of an "unbounded substance" analogous to the *ether*. How Anaximander was unconsciously crying out for the Son of God, the Image of the Invisible, the express Image of His substance, the Word made flesh! Instead of finding Christ, he found a void, and taught that there was an eternal *something* out of which (*ek*), and unto which (*eis*) are all things. What Anaximander would have given his right hand to have discovered is plainly written for our learning in the Holy Scriptures.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! . . . For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen" (Rom. xi. 33-36).

"But 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).

"Who is the image of the invisible God, the Firstborn of every creature. For by Him were all things created . . . all things were created by Him, and for Him: and He is before all things, and by Him all things consist" (Col. i. 15-17).

"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).

The contexts of these passages refer not only to the material creation, but also to things invisible, to the purpose of the ages, and to the baffling elements that defy human wisdom to explain. All this Anaximander sought, but did not find. He says that things rise and pass away once more:

"As is meet: for they make reparation and satisfaction to one another for their injustice according to the ordering of time."

These words, being only a brief extract, may not sound very intelligible, but what Anaximander was seeking was an answer to the baffling mystery of the inequality of life's experiences. He endeavours to supply an answer by saying that contraries, such as cold and heat, are but the developments of the undivided elemental infinite substance, and that all will return to this state once more. While this, in a crude way, expresses some recognition of the great cycle of the ages, it fails to see a purpose in it, a personal Will that has planned, a personal power that upholds, and a personal God of love Who attracts and does not repel His creatures. All that Anaximander could offer to mankind was an impersonal

unbounded substance, and an ever-recurring cycle of contrary events, which find satisfaction only in their return to chaos. Can any reader, instructed in the purpose of the Ages, knowing the glorious goal of redeeming love and the blessed fact that "Christ is all," contemplate the dreariness and coldness of Anaximander's Universe, without a feeling of thankfulness for the fact that we are now able to see the Creator and Upholder and Consummator of all things "in the face of Jesus Christ"? We make no apology for striking this one distinctive note again and again. A personal Creator, instead of a "first cause"; a purpose of the ages, instead of a never-ending cycle of contraries; an Universe that speaks of love, instead of a "boundless substance" called Infinity; these things are ours through the grace of our Lord Jesus Christ.

With all thy getting, get understanding.

No. 26.

Figures of Speech.

Figures involving change: Hendiadys.

The name of this figure is composed of *hen* "one," *dia* "by means of," and *dis* "two." Two words are used, but only one idea is intended. A simple illustration may, perhaps, help. When we speak of "bread and butter" we do not intend two things, we really mean "buttered bread." Possibly an emphasis upon the "butter" is intended, and so the word is promoted from the rank of an adjective to that of a noun. The following examples are of interest, not only as illustrating the figure, but because of the doctrine associated with them.

"The law was given by Moses, but grace and truth came by Jesus Christ" (John i. 17).

There was both "grace" and "truth" in the law; Israel were chosen by grace and not through merit, and the law of God is true in every part. Yet the law seems to be contrasted here with "grace and truth." When we perceive, however, the figure of Hendiadys, we begin to realise the intention of the passage. The words "truth" and "true" often stand for something that is real instead of something that is typical, as for example, "the true bread," "the true vine." What John i. 17 actually teaches is that whereas the law was given by Moses, "true grace," "real antitypical gospel grace," came by Jesus Christ.

"Ministry and apostleship" in Acts i. 25 is really "apostolic ministry" with a stress on the adjective "apostolic."

"Oxen and garlands" (Acts xiv. 13) really means "oxen garlanded," and so ready for sacrifice.

"Hope and resurrection" (Acts xxiii. 6). This is as though the apostle said, "Hope, yes, and resurrection hope too."

"Philosophy and vain deceit" (Col. ii. 8). Here again it is not two things but one. "A vain deceitful philosophy" is intended, with a stress on the words "vain" and "deceitful."

The figure *Hendiadris* or "One by means of three," is a variant of *Hendiadys*, and can be considered with it.

"All the people, nations, and languages" (Dan. iii. 7). Here we understand the passage to mean: "All the people, yes, and people of all nations and languages, fell down and worshipped."

"I am the way, and the truth, and the life" (John xiv. 6). The subject is "the way," and the Lord emphasises that He is not only "The Way," but "The true and living Way" to the Father.

We must next consider briefly *Catachresis*, the Figure of Incongruity. The name is made up of *kata* "against," and *chreesthai* "to use"; hence "to misuse."

In METONYMY there is a *relation* between the words used.

In SYNECDOCHE there is some *association* between the words used.

In HENDIADYS there is a real *connection* between the words used.

In CATACHRESIS all this is wanting.

For example, the expression "The foolishness of God" (1 Cor. i. 25) is incongruous, but we are arrested by the use of this bold figure.

"Ye have made our savour to stink in the eyes of Pharaoh" (Exod. v. 21). The association of "stink" with "eyes" is incongruous, but nevertheless very intense.

The mere plain statement of fact is not necessarily the whole truth, and the use of a figure, while departing from the cold matter of fact, often intensifies the truth and makes it live. Many interesting figures must necessarily be omitted in this survey. The reader should acquaint himself, for instance, with *Euphemy*, or the change of an unpleasant thing to something more pleasant, a figure still much used to-day. Other figures will be noted in passing where it is impossible to deal with them in this series. The subject is too full for anything but a selection at the best.

Studies in the epistles of the Mystery.

No. 17.

The Blessings of the Son (Eph. i. 7—12).

The dispensation of the fulness of the seasons.

(Reprinted from Volume VI.).

In the previous paper of this series we expressed our belief that verse 10 is an expansion of verse 9, and to enable the reader more easily to take up the connection we repeat the setting of the passage.

A | 9—. The mystery of His Will.

B | —9. IN HIM.

A | 10—. The dispensation of the fulness of the seasons.

B | —10. IN HIM.

The mystery of His will, here revealed in all wisdom and prudence, has reference to a dispensation—that of the fulness of the seasons.

There are three references to a dispensation in Ephesians.

- (1) A dispensation of the fulness of the seasons (i. 10).
- (2) The dispensation of the grace of God (iii. 2).
- (3) The dispensation of the mystery (iii. 9, R.V.).

An essential character of a dispensation is that it involves a stewardship. Luke xvi. 2, 3 thus translates the word. A day is coming when stewardship as at present understood will have passed away and "God will be all in all" (I Cor. xv. 28). It is hardly in keeping with the fundamental idea of a dispensation to speak of that culminating period as a dispensation. The fact that Ephesians i. 10 speaks of a gathering together in one of all things in Christ, has made many believe that Eph. i. 10 refers to the same period that is indicated in I Cor. xv. 28. What scriptural necessity is there for Eph. i. 10 to be future?

To Paul was given the dispensation of the grace of God to the Gentiles, "the mystery.....that the Gentiles should be fellow-heirs," etc; he also speaks of "the dispensation of the mystery" (R.V.). In Eph. i. 10 the title of the dispensation is "the fulness of the seasons," When Christ was born into the

world, Gal. iv. 4 declares that it was "the fulness of the time." Time still rolls on, even though its fulness was reached over nineteen hundred years ago. The word we translate *season* occurs four times in Ephesians, twice in the doctrinal, and twice in the practical section. Eph. ii. 12 speaks of "that season" when the Gentiles were without Christ and aliens from the commonwealth of Israel. The contrast with "that season" is given in verses 13—22. "But now," when the both (Jews and Gentiles) are reconciled in one body. The blessings here spoken of are a direct outcome of the glorious facts given in Eph. i. 18—23. This being so, we may be allowed to say that the state of things described in i. 18—23 being set in contrast with "that season," will be closely parallel with the dispensation of the fulness of the seasons.

Let us compare the statement in i. 10 with i. 18—23. Eph. i. 10 speaks of the "*fulness of seasons.*" Verse 23 speaks of the "*fulness of Him that filleth all in all.*" Chapter i. 10 speaks of a gathering together in one. The original is a compound of the Greek word *kephalē*, meaning "head," and means "to head up," or "to gather together under one head." In verse 22 we read that Christ has been given "*Head* over all things to the church." Chapter i. 10 speaks of the things in the heavens and the things on the earth being gathered together under one Head. In verses 21, 22 we read that the Lord has been raised "far above all principality, and power, and might, and dominion, and every name that is named, *not only* in this age, but also in the coming one: and hath put all things under His feet." The words "not only" are an important evidence that the Ephesians knew that "in this age" the Lord was above principalities, etc.; these seem to refer back to verse 10.

We cannot help seeing how these passages correspond. Colossians brings this headship of heavenly powers and the members of the body (the church) together in i. 18 and ii. 10. "He is the Head of the body, the church," "the Head of all principality and authority." This does not refer to the future, but has reference to the present position of the Lord while at the right hand of God. *Now* He exercises this dual Headship, *now* He has reconciled things in the heavens and things on the earth. While, therefore, we look forward to the day when in fullest measure the blessings of grace will be fully enjoyed under the Headship of Christ, when reconciliation on earth and in heaven will be experienced by all the redeemed of all times, we must not lose the equally important truth that appears in Eph. i. 10, that now, in this dispensation of grace, in this dispensation of the mystery, the reconciling of things

in the heavens and things on the earth, has taken place. That now is the dispensation of the fulness of the seasons, and that now, and not only in the future, the Lord Jesus Christ has been made Head over all, and has gathered under His Headship all things. The day of manifestation has not arrived, but when it does come it will be but the realization of this blessed fact.

Ephesians limits us for the time to the Headship of Christ as connected with the church and the things in the heavens, but He is Head over all now, even though rejected and unknown. Israel may have rejected their Messiah, the Gentiles may have turned away from the promised seed of the woman, but He has been made Head, and Colossians at one stroke gives Him the all-embracing title when it declares that He Who was the First-born of all creation is now First-born from among the dead, that in all things He might have the pre-eminence. Peter declares that when the Lord Jesus ascended into heaven, "angels and authorities and powers were subjected unto Him." What a wondrous revelation of the mystery of His will. The death, the cross, the rejection, all leading to this glorious goal. It is in this sphere of fulness that our lot is cast.

Eph. i. 11 goes on to tell us concerning our inheritance and its connection with this dispensation of the fulness of the seasons. This is the third section under the division we have called, "The blessings of the Son," and so we will leave the consideration of the theme until we take up the subject in the next paper.

Sidelights on the Scriptures.

No. 13.

The Fourth Egyptian Room.

(Reprinted from Volume VI.).

The Tell-el-Amarna Tablets noticed in our last paper linked the Assyrian and Babylonian language with Egypt, and so render the transition to the Egyptian rooms the easier. Wall Case 175, which is on the left immediately we enter the room, contains a number of typical sun-dried bricks. It has been said that the art of brick-making was introduced into

Egypt from Southern Babylonia, where the clay is eminently suitable for the purpose. The Nile mud was not so suitable, and it was found necessary to mix chopped straw, reeds, hair, etc., with the mud in order to bind it together. The pieces of straw can be clearly seen in many of these specimens—straw chopped at the period when Israel was in Egypt, if not actually the work of their hands, and still retaining after these millenniums a yellow tinge.

No. 14 is of interest inasmuch as it is stamped with the name of Rameses II., the Pharaoh of the oppression. We shall have better opportunity of considering the various Pharaohs when we are reviewing the exhibits in the Egyptian Galleries. In Wall Cases 182—187 we find a large collection of toilet objects; razors, mirrors, combs, tweezers, hair pins, tubes for eye paint, and handles of fans, making a vivid impression on the mind of the close parallel that must have existed in the home life of these ancient folk and that of our own times. A reference to "shaving" it will be remembered comes in Gen. xli. 14; this is perfectly in accord with the times. Joseph as a Hebrew would have a beard, especially as he was in prison. No Egyptian was allowed to have a beard except the Pharaoh, or his Queen. These were always false beards, fastened to the chin by a band running up over the head. This is plainly seen on many of the heads of the statues in the Museum.

The eye paint is referred to by Ezekiel (xxiii. 40), and the mirrors the women of Israel brought out of Egypt, with which the brazen laver was made, must have been identical with those contained in this collection. In many cases the eye paint is contained in four tubes. No. 43 is a good specimen, the tubes being inscribed with the signs for life, good luck, stability, and the owner's name. In No. 46 we have four tubes to contain eye-paint for different seasons of the year, one for spring, one for summer, one for the inundation, and one for every day. The combs look quite up to date. Some are ornamented with animal forms on the back; some have teeth in two sizes. The razor marked 68 may have shaved the royal chin of the original of the great head and arm in the Gallery below, for it is inscribed with the prenomen of Thothmes III. On the shelf below are to be seen pieces of the colours used for painting the papyri, together with mullers and slabs for grinding them.

Standard Case C. contains some objects of interest. On the second shelf will be seen a series of children's toys and dolls. Some of the dolls are round, some are flat. Some

have strings of mud beads to represent hair. One toy which ought to be noticed is a model of a cat or other animal, having a movable jaw to which a string is attached. When we learn that these were the toys of the period in which the sons of Israel went down to Egypt, can we believe that they would not bring back some such souvenir of their visit to the foreign land? One can legitimately imagine some of Jacob's grandchildren receiving a flat doll or a toy animal that moved its mouth, as shown in this collection. There are also balls made of porcelain, papyrus, and leather, stuffed with chopped straw, etc. Several draught boards and sets of draughtsmen are also shown. On the floor of the Case is a model of a granary, taken from a tomb of the seventh dynasty. Here we may see something that will enable us to imagine how Joseph stored the wheat during the seven years of plenty. The grain is poured into small holes at the top of the bin, of which there are seven in this model.

In Table Case J may be seen a collection of rings. No. 198 belonged to Thothmes III. who reigned between the end of Genesis and beginning of Exodus. No. 390 is a silver ring of Amen-hetep IV., the last of the line before the rise of the "new King who knew not Joseph." We can easily imagine therefore what the ring looked like that was given to Joseph by Pharaoh.

In Standard Case L is a large wooden toilet box which belonged to the wife of the scribe Ani, whose work we shall consider presently. The box contains a terra cotta vase and two alabaster vases containing ointments, a piece of pumice stone, eye paint, a medicinal paste to be used when the air is filled with sand, an ivory comb, a bronze "shell," a pair of gazelle skin sandals with turned up toes, tanned pink, and three cushions for the elbows. As a final evidence that "there is nothing new under the sun," Wall Case 150 contains a "boomerang" inscribed with the name of Amen-hetep IV.

The wonderful collection of articles in this room present to us evidence of the highly developed life, social and domestic habits, and doings of this ancient people. As we go back in history we find these traces of "civilization." We never find a nation's history emerging from savagery, although that is often its end. While some still cling to the idea that man is evolving upward, archæology shows that man has fallen. (*Considerable re-arrangement of exhibits has been made since this article was written.*)

This is the record.

No. 6.

"And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe" (John xix. 35).

In our last article we quoted John i. 32—34. This passage speaks of the baptism in Jordan and the descent of the Spirit, and ends with the words:

"And I saw, and bare record that this is the Son of God" (John i. 34).

Let us turn now to the last specific witness in the Gospel, which is found in John xix. 35. The chapter is dealing with the solemn events of the day of crucifixion, and the record of suffering and shame proceeds until in verse 30 we become blessedly conscious that the crucified Sufferer is nevertheless a Conqueror.

"He said, It is finished; and He bowed His head and gave up the ghost" (John xix. 30).

In all the tragic events of that day, there is strangely no witness recorded, except the Lord's own witness to the truth (xviii. 37), until death comes. And then something takes place which is so important that John could write:

"And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken. And again, They shall look on Him Whom they pierced" (John xix. 35—37).

We can readily see that the fact that Scripture was fulfilled was of great importance, but the Scripture was equally fulfilled when the Lord cried, "My God, My God, why hast Thou forsaken Me?" Scripture was also fulfilled when the Roman soldiers pierced His hands and His feet, and parted His garments among them, and when He said, "I thirst." Yet John does not feel it necessary to say that he bare record of these facts, and that "his record is true." After the mighty work of the cross is finished, the acts of the rough soldiers are recorded; and these are the subject of John's final witness.

"The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers,

and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs. But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water" (John xix. 31—34).

To this the apostle bears witness, and to this as something of great importance we must turn our worshipping attention.

There is no difficulty in understanding the significance of the unbroken bones. Such a condition fulfilled the type of the Passover lamb (Exod. xii. 46), and set forth the blessed fact of the holiness of the Victim. The Psalmist says that the "righteous," though he may have "a broken heart," will not have broken bones (Psa. xxxiv. 18—20). And David confesses in Psa. li. 8 that he was "unrighteous" and that his bones had been broken.

The first point, then, in John xix. is the testimony to the fact that the Lord Jesus was the true Passover Lamb, and that He was indeed without blemish. But there is something further than this. "One of the soldiers with a spear pierced His side," apparently intending to make perfectly sure that He was dead; and it is to this part of the story that John's solemn testimony more particularly refers. "And forthwith came there out blood and water."

It has been too hastily assumed that the words, "Reproach hath broken My heart" (Psa. lxxix. 20) can only have a figurative sense. The fact so solemnly recorded here is not unknown to medical science. Although the expression, "a broken heart" is usually a figure of speech, in this case it indicates an intensely literal and physical fact. Under great stress and sorrow the walls of the heart have been known to rupture, and one of the signs that this has taken place is the presence of "blood and water."

In emphasising the wickedness of man that crucified the Son of God, we must never lose sight of one fact without which the offering of Calvary would have been of no avail—the fact that the offering of Christ was of His own voluntary will.

"Therefore doth My Father love Me, because I lay down My life, that I may take it again. NO MAN TAKETH IT FROM ME, but I lay it down of Myself" (John x. 17, 18).

In the Garden of Gethsemane the Lord gave proof that no man could have taken Him, had He not been perfectly willing:

"As soon as He had said unto them, I am He, they went backward, and fell to the ground" (John xviii. 6),

There is an emphasis in Scripture on the "shedding of blood," and while the scourging, the nails and the thorns would have drawn blood, the breaking of the Saviour's heart under the stroke of God was the supreme fact that fulfilled the Scriptural types and shadows. Man did his part and then was set aside, while in the darkness the Father and the Son were alone. There under the forsaking of God the atoning work was done—and the soldier's spear proved that the work was accomplished. It is for this reason that the apostle insists so strongly upon the truth of this fact.

There are other records given in the Scriptures concerning the person and work of the Lord, but for the moment we leave the subject here, trusting that what has been seen will not only strengthen our faith, and enable us to bear our witness with no uncertain sound, but draw out our hearts to Him Who is the centre of all Scriptural witness.

"If we receive the record of men, the record of God is greater; for this is the record of God which He hath testified of His Son" (1 John v. 9).



The Acts of the Apostles.

No. 18.

Preparation for the ministry of Paul (Acts viii. 1—xi. 30).



The vision that Peter had of the great sheet, and his subsequent visit to Cornelius, form part of the great movement that we see taking place in Acts viii.—xi., which prepares the way for the work of Paul, the Apostle to the Gentiles. It will be found that there is nothing in Acts x. to warrant the idea that Peter had a ministry among the Gentiles, for the vision of the sheet and the visit to Cornelius were exceptional. They accomplished their purpose, but Peter was left free to pursue his ministry among the circumcision.

The subject before us falls into four parts:—

- (1) THE VISION OF CORNELIUS (Acts x. 1—9).
- (2) THE VISION OF PETER (Acts x. 9—24).
- (3) THE MINISTRY OF PETER (Acts x. 24—48).
- (4) THE EFFECT UPON THE CHURCH (Acts xi. 1—18).

As we have already seen that the burning words of Stephen anticipates the wider ministry of the apostle Paul, so it is possible that the way was partly prepared for Peter, by the work done among the Samaritans and in the interview with the Ethiopian, by Philip. Speaking humanly, it is most certain that, had Peter not received this revelation from heaven, and had he not been instrumental in the conversion of the Gentile, Cornelius, the opposition that met Paul's emancipating message would have been even more bitter and intense than it was. The God of grace is all-sufficient, and Paul would have endured to the end, whatever had happened to Peter, but God in His grace uses means, and Stephen, Philip and Peter were used to prepare the way for this new and wider ministry. There is a most marked contrast between the character of Cornelius and that of the heathen to whom Paul was sent. Cornelius is described as

"A devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God alway" (Acts x. 2).

Paul's converts are described variously as:—

"Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led" (1 Cor. xii. 2).

"When ye knew not God, ye did service unto them which by nature are no gods" (Gal. iv. 8).

"At that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. ii. 12).

Yet it is abundantly clear from Acts x. that had he not had the vision of the sheet Peter would have called the devout, prayerful Cornelius "common and unclean." How is this attitude possible if it is true that the Church began at Pentecost? Many commentators incline to the opinion that Cornelius was a proselyte, and it will be of service if we pause here to make sure that all our readers appreciate the status of a proselyte.

The word "proselyte" is made up of *pros*="towards" and *eleutho*="to come," and is used by the LXX for the stranger or foreigner who came to dwell among the Jews and embraced their religion (Exod. xii. 48, 49; Lev. xvii. 8). In the N.T. the word refers to a convert from heathenism, but does not necessarily imply that the convert actually lives among Jewish people. These proselytes of Acts ii. 10 came up to Jerusalem to keep the feast.

The initiation of the proselyte involved the observance of three rites. He must be circumcised; he must be baptised;

and he must offer a sacrifice. The Jew looked upon the proselyte as though he were a newborn child. Maimonides says:—

“A Gentile who is become a proselyte, and a servant who is set at liberty, are both as it were new-born babes, and all those relations which he had while either a Gentile or a servant, now cease from being so.”

There is a possibility that our Lord in His conversation with Nicodemus referred to this initiation. Calmet and his followers distinguish two kinds of proselytes, namely the *Proselyte of the gate*—these observed the seven precepts of Noah, but were not circumcised—and the *Proselyte of righteousness*—these were converts to Judaism, who were circumcised and observed the whole law. Cornelius was “uncircumcised” (Acts xi. 3), and therefore was not a proselyte, yet he is called “a devout man, and one that feared God.” The dispersion of the Jew throughout the Roman world had of necessity influenced Gentile thought, and there were accordingly some who, though uncircumcised and outside the Hebrew pale, were nevertheless worshippers of the true God. Lydia, a woman of Thyatira, is said to be one who “worshipped God” and is found at the place of prayer (Acts xvi. 14). At Thessalonica there were “a great multitude of devout Greeks” (Acts xvii. 4); at Athens Paul disputed with devout persons (Acts xvii. 17); and at Corinth Paul found a refuge in the house of one named Justus who “worshipped God” (Acts xviii. 7). It was to this class that Cornelius belonged, for if he had been a proselyte he would not have been looked upon by the Jew as “common and unclean.” This conclusion is further strengthened by Peter’s confession:—

“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).

If preachers and teachers had perceived the truth which the latter part of verse 35 enunciates, in connection with the status of Cornelius, no problem would have arisen concerning justification by faith, and the fact that by works of righteousness no man can be saved.

We must now turn our attention to the vision given to Peter, which produced so great a revolution.

Joppa! Did Peter ever think of Jonah? Was not Peter’s name “Simon bar Jonah”? Did not Jonah remonstrate with God because of His mercy to Gentiles? Were the problems of the expanding gospel forcing themselves upon Peter? We

are not told, but we believe that he would have been neither human nor an apostle, if such were not the burden of his thought.

Falling into a trance upon the housetop he saw a vessel descending from heaven, and containing all the fourfooted beasts, reptiles of the earth, and fowls of the air, and a voice said to him: "Rise, Peter, slay and eat." It is hardly possible for any Gentile to enter into the thoughts that would fill the mind of a Jew, whether Christian or otherwise, who received such a command. We can, however, acquaint ourselves with the law that governed this matter of clean and unclean animals and see what is written.

"These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat" (Lev. xi. 2, 3).

Then follows the long list of prohibited animals, with the recurring sentiment:

"These are unclean to you" (xi. 8).

"Ye shall have their carcases in abomination" (xi. 11, 20, 23).

Not only so, but

"These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even" (xi. 31).

All this prohibition is because Israel were a separated people,

"For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy . . . this is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth; TO MAKE A DIFFERENCE between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten" (Lev. xi. 44-47),

This instruction to "make a difference" is reiterated in the corresponding section of Leviticus, namely, chapter xx.

"I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the Lord your God, which have SEPARATED YOU from other people. Ye shall therefore PUT A DIFFERENCE between clean beasts and unclean . . . which I have SEPARATED from you as 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" (Lev. xx. 24-26).

It was in this atmosphere that the Jew was born, lived, moved and had his being. Practically from cradle to grave, from morning till night, waking or sleeping, marrying or

giving in marriage, buying or selling, he was continually reminded that all the Gentiles were unclean, and that his own nation alone was holy unto the Lord. This separation to the Lord was seriously enforced upon his conscience by the scrupulous observances of the Levitical law.

If we observe the words that are used in the passages cited as translated by the LXX. into Greek, we shall perceive many a connection with N.T. teaching that may have passed unnoticed. "Make a difference" in Lev. xi. 47 is *diasteilai*, and is found in Rom. iii. 22 and x. 12, where it occurs as the noun *diastole*. While accepted by us today as obviously true, Paul's statement, "There is no difference," regarding either sin or salvation, was, when first uttered, revolutionary in its effect. In Lev. xx. 24 and 25 the LXX uses two related words to translate "I have separated you." In the first of the verses the word is *diorizo*, and in the second it is *aphorizo*. This word is also used to translate the words "put a difference" in Lev. xx. 25. *Diorizo* does not occur in the N.T., but *aphorizo* does. An examination of the ten occurrences of *aphorizo* in the N.T. will enable us the better to understand Peter's attitude to Cornelius.

"The angels shall . . . sever the wicked from among the just" (Matt. xiii. 49).

"And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. xxv. 32).

"Blessed are ye, when men shall hate you, and when they shall separate you from their company" (Luke vi. 22).

"The Holy Ghost said, Separate me Barnabas and Saul" (Acts xiii. 2).

"He departed from them, and separated the disciples" (Acts xix. 9).

"Paul . . . separated unto the gospel of God" (Rom. i. 1).

"Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. vi. 17).

"When it pleased God, Who separated me from my mother's womb" (Gal. i. 15).

"For before that certain came from James, he (Peter) did eat with the Gentiles, but when they were come, he withdrew and separated himself, fearing them which were of the circumcision" (Gal. ii. 12).

The last reference reveals that Peter had been attracted by the freedom enjoyed by the converts of Paul's gospel, and had ventured even to eat with them, but the old upbringing

was too strong for him, and the coming of those of the circumcision caused him to separate himself once more, his dissembling causing even Barnabas to be carried away.

There are many passages in the Gospels, Acts and Epistles that show what an hold these Levitical laws had upon the Jewish conscience. Take the word *koinoo*, which means "to make common." This is sometimes translated "to defile" as in the following passages.

"Not that which goeth into the mouth *defileth* a man" (Matt. xv. 11).

"To eat with unwashen hands *defileth* not a man" (Matt. xv. 20).

"And when they saw some of His disciples eat bread with *defiled*, that is to say, with unwashen hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft (margin *with the fist or up to the elbow*, i.e. a ceremonious washing, not a washing that is required for ordinary cleanliness), eat not" (Mark vii. 2, 3).

The following quotation will give some idea of the intensity of feeling that arose in connection with this matter of eating with a Gentile.

"He who eats with an uncircumcised person, eats, as it were, with a dog; he who touches him, touches, as it were, a dead body; and he who bathes in the same place with him, bathes, as it were, with a leper" (*Pirke Rabbi Eliezer*, 29).

The bearing of all this upon the words and attitude of Peter in Acts x. is most evident by the following references.

"Not so, Lord, for I have never eaten anything that is *common or unclean*" (Acts x. 14).

"What God hath cleansed that call not thou *common*" (Acts x. 15).

"Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man *common or unclean*" (Acts x. 28).

Here are the words of Peter himself. If we accept the chronology of the A.V., this incident occurred *eight years after Pentecost*, and Peter is still by his own confession "A man that is a Jew." He, at least, did not believe that "the Church began at Pentecost." Not only was he still a Jew, though a believer, but he was still under the Law. "It is an unlawful thing," said he. How then can we tolerate the tradition that the Church began at Pentecost? He told Cornelius to his face that he would have treated him as "*common and unclean*," for all his piety and prayers, had he not received the extraordinary vision of the great sheet. Yet at Pentecost

"All that believed were together, and had *ALL THINGS COMMON*" (Acts ii. 44).

When taken with Acts x. this is absolute proof that *no Gentile* could have been there. *Yet the tradition that the Church began at Pentecost persists!*

Peter moreover makes manifest his state of mind by adding; "Therefore came I unto you *without gainsaying*, as soon as I was sent for" (Acts x. 29). Can we imagine the apostle Paul speaking like this even to the most abject of Pagans? No; the two ministries of these two apostles are poles apart. Further, Peter continued: "I ask therefore *for what intent ye have sent for me?*" (Acts x. 29). Can we believe our eyes? Do we read aright? Is this the man who opened the Church to the Gentile on equal footing with the Jewish believer? He asks in all simplicity, "What is your object in sending for me?" Again, we are conscious that such words from the lips of Paul would be not only impossible but ridiculous. He *was* "debtor" to wise and unwise, to Jew and Gentile, to Barbarian and to Greek. Not so Peter. He was the Apostle of the Circumcision (Gal. ii. 8), and therefore the call of Cornelius seemed to him inexplicable.

"*For what intent have ye sent for me?*"—Can we imagine a missionary in China, India or anywhere else on the broad earth, asking such a question, or asking this question in similar circumstances? Any Mission Board would ask such a missionary to resign his post, and rightly so. No! every item in this tenth chapter is eloquent of the fact that Peter had no commission to the Gentiles.

At last Peter "began to speak" (Acts xi. 15). Let us listen to the message he gives to this Gentile audience.

"Of a truth I perceive that God is no respecter of persons (first admission), but in every nation he that feareth Him, and worketh righteousness, is accepted with Him (second admission). The word which God *sent unto the children of Israel* (note, not as Paul in Acts xiii. 26), preaching peace by Jesus Christ: He is Lord of all (third admission) . . . published throughout all *Judaea* . . . in the land of the *Jews*, and in *Jerusalem* . . . preach unto the *people* (i.e. the people of Israel) . . . whosoever believeth in Him shall receive remission of sins" (Acts x. 34—43).

One cannot but be struck with the attitude of Peter. He does not preach directly to the Gentile audience, he rehearses in their hearing the word which God *sent to Israel*, saying nothing of a purely gospel character until the very end.

But for the further intervention of God we cannot tell how long Peter would have continued in this way. It is doubtful whether he would have got so far as inviting Cornelius and his fellows to be baptised, as his own words indicate:—

"Can any man *forbid water*, that they should not be baptised, which *have received the Holy Ghost as well as we*" (Acts x. 47).

The upshot of this work at Cæsarea was that even Peter was called upon to give an account of himself.

"The apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and *didst eat with them*" (Acts xi. 1).

We find no remonstrance from Peter to the effect that seeing that the Church began at Pentecost, the conversion of Cornelius should have been anticipated and be a matter for rejoicing. No, Peter patiently, and humbly, and apologizingly, rehearsed the matter, even to the pathetic conclusion: "What was I, that I could *withstand God*?" (Acts xi. 17). Why should Peter ever think of withstanding God, if he knew that the Church began at Pentecost? It is abundantly evident that neither Peter, the other apostles, nor the brethren at Jerusalem had the remotest idea of any such thing.

"When they heard these things, they held their peace, and glorified God, saying, *THEN* hath God *ALSO* to the Gentiles granted repentance unto life" (Acts xi. 18).

We shall learn when we come to Acts xv. that the response of Peter to the call of Cornelius played a considerable part in stopping the extremists at Jerusalem in their attempt to shackle the Church of the Gentiles, and how it proved to be a preparation for the great ministry of Paul, the Apostle to the Gentiles. In this we rejoice, and see how the purpose of grace gradually unfolds as the narrative proceeds.

The abundance of material in these passages makes it difficult either to select or to stop, but needs must, and so we leave the reader to the profitable employment of studying this passage in all its bearings, being confident that in the atmosphere of the Scriptures, truth will blossom and the tradition of the elders wilt and die.

What manner of persons ought ye to be.

No. 21.

Symbols of Service.

Sharpeners and Sweteners.

When considering symbols of service under the letter "R" we might have spoken of such obvious titles as the "ruler," but instead of this, as the reader will remember, we dealt with the less prominent service of "refreshing." If we think next of the denominating letter "S," the service of "stewardship" comes immediately to mind. But, while stewardship is perhaps one of the most important aspects of service that the apostle mentions, we have often considered it before, especially in connection with the ministry of the mystery; and we therefore turn to less well-known aspects, in the hope that some reader may find a guide, an invitation, an incentive, in considering the wonderful variety of service awaiting the activities of the redeemed. The two kinds of ministry that we wish to bring before the reader are represented by the titles "Sharpeners" and "Sweeteners."

As we write these words, we call to mind a parable from *"The Wit and Wisdom of Safed the Sage."* Safed had been grieved with the follies and sins of men, and from his pulpit had rebuked the people. Some of the congregation felt that he had been a little too severe, and this feeling was shared by his wife Keturah. However, she did not tell him in so many words, but when Safed mentioned that he thought of going to the barber, she said "Go, my lord. But another time, go thou on the day that precedeth the Sabbath . . ." Safed observed that the barber's tools were very sharp, and he said to himself:

"Here also is a man who needeth sharp instruments in his business, even as I do. And I spake to the barber, and I said, Behold thou dost use in thy business only things that are sharp."

The barber, however, told him that the razor and the shears and the clippers represented only a small part of his equipment.

"I use cold cream that sootheth: and Bay Rum that feeleth mighty good after a shave; and ointment that healeth wheresoever the razor goeth over a place where the skin hath any manner of hurt. Yea, and I have lotions and Talcum Powder, and lots of stuff to make a fellow feel good. Otherwise must I go out of business. And I meditated much on

what the barber said to me. And I said to my soul, If the barber needeth healing lotions and emollients in his business, much more do I. I will not attempt to run my business with sharp instruments only And I told it to Keturah. And Keturah spake to me and said, Tell it to all men who preach; for among them are many men who possess as little wisdom as doth my lord. Yea, and there may be a few who know even less" (*William E. Barton*).

"Sharpeners" and "Sweeteners" go, therefore, together. Let us look at what the Word has to say of them.

"Ointment and perfume rejoices the heart; so doth the sweetness of a man's friend, by hearty counsel" (Prov. xxvii. 9).

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (Prov. xxvii. 17).

Here, in this one chapter, we have the sharp instruments and the soothing lotions together.

The amateur often looks with a critical eye at the craftsman sharpening his tools. *He* would not waste all that time, he thinks, before beginning work. In Ecclesiastes we read:

"If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct" (Eccles. x. 10).

It is evident that wisdom is the whetstone, and without wisdom our good intentions will miscarry. The same spirit that criticises the use of the whetstone as a waste of good time, criticises the attempts of the *The Berean Expositor* to make words live, to sharpen the understanding, to give point to the teaching of the Scripture by all and every means at our disposal.

The Psalmist speaks of the wicked, "who whet their tongue like a sword" (Psa. lxiv. 3). We refer to this, not that we should emulate them, but that we should realize that the figure is applicable to speech. Sharpness, in the good sense of the word, demands the whetstone of 2 Tim. ii. 15. Clearness of proclamation presupposes clearness of understanding. If we are uncertain ourselves of our calling, we shall not impress others, except with our dulness.

We must not spend all our time, however, on the Sharpeners, or we shall be considered by Keturah as even less wise than her husband Safed. Let us remember that the same friend who sharpens, can also soothe. This is accomplished, as Prov. xxvii. 9 says, by "heartly counsel." When we minister the Word of God, those to whom we minister may be able to say: "How sweet are Thy words unto my taste" (Psa. cxix. 103). Our walk in love, and any little kindness we can do for Christ's sake, may merit the words of Eph. v. 2 or Phil. iv. 18:

"I have received of Epaphroditus the things that were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

Any ministry that can be spoken of in the terms that describe the great sacrifice of Christ Himself, must be ministry indeed. The Shulamite said of her beloved, that his lips were like lilies "dropping sweet-smelling myrrh" (Song of Sol. v. 13), and when we realise that the mouth speaketh out of the abundance of the heart, we may well pray that our "meditation of Him shall be sweet," for only so shall we become sweeteners of others.

The epistle to the Romans.

No. 61.

All things work together for good (Rom. viii. 22—28).

In verse 26, the believer has to say "We know not"; but in verse 28, he can gladly say "We know." What is the difference between these two statements?

In the first, the believer, surrounded by evil, realising only too well that in his flesh dwells no good thing, knowing that often the sufferings through which he is called to pass may be but blessings in disguise, acknowledges that with these limitations, he finds it sometimes impossible to pray. Shall he ask for deliverance? Shall he pray for strength to endure? Has he done something which calls for chastening? Is he suffering in fellowship with Christ? "We know not."

In the midst of this perplexity two bright beams illuminate the darkness. "I may not know, but He knows." "I may not know what to pray for, but I do know that all things work together for good to them that love God." We have already considered the first of these statements. We must now consider the second.

"And we know that all things work together for good to them that love God; to them who are the called according to His purpose" (Rom. viii, 28).

The experiences of Job will throw some light upon the bearing of this verse and its relation to the context.

"Behold I go *forward*, but He is not there; and *backward*, but I cannot perceive Him. On the *left hand*, where He doth work, but I cannot behold Him; he hideth Himself on the *right hand*, that I cannot see Him" (Job xxiii. 8, 9).

Job could indeed say "We know not," but he adds, "*He knoweth*"; and this saves his reason and his faith. He realises, too, that the trials through which he is called upon to pass are governed by purpose, and planned by love.

"But He knoweth the way that I take: when He hath tried me, I shall come forth as gold" (Job xxiii. 10).

In the same way, the believer to-day, however baffled he may be, has one anchorage in it all—the Lord knows, and makes all things work together for good.

We have on other occasions drawn attention to the necessity of distinguishing between "all things" (*panta*), and "the all things" (*ta panta*). The passage before us together with the context illustrates the difference very clearly. We scarcely need to be told by inspiration of God that the things of God, the things of the Spirit, the things of Christ, are for our good. To question this would simply indicate that we were irrational. What does, sometimes, present a problem is the question of things which are in themselves evil. The evil and the good are so intermixed, motives are often so complex, the results of actions so widespread, that we might sometimes begin to doubt whether such things could make for good. The verse before us assures us that all things (*panta*)—all things without discrimination or exception—work together for good.

"All things (*panta*) 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).

As we read these sweeping statements, our minds travel back to Rom. viii. 38, 39:

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In contrast with this universal aspect of "all things" (*panta*), including both good and evil, we read:

"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 (*ta panta*)?" (Rom. viii. 32).

Here we see the two terms. "All things" (*panta*) work together for good; "the all things" (*ta panta*) are graciously

given us with Christ. We must remember to distinguish these "things that differ."

Among "all things" in the widest sense of the term must be included those sinful acts of men that are transgressions of the will of God. These cannot in any sense be said to be "graciously given us with Christ." The idea is impossible and unscriptural. Nevertheless, we do know that the Lord makes even the wrath of men to praise Him.

We dare not teach that God put it into the heart of the fraudulent Bank Managing Director so to act that our small deposit vanished, but we can and do teach that the miracle of the widow's cruse has had its modern equivalent. We do not teach that God intended that men should slander us and accuse us wrongfully, but we do teach that He overrules all such attacks and opposition in order to reveal us to ourselves, and to cast us the more upon Himself. The believer can safely say of all life's experiences :

"The Lord may not definitely have planned that this should overtake me, but He has most certainly permitted it. Therefore, though it be the attack of an enemy, by the time it reaches me it has the Lord's permission, and therefore all is well. He will make it work together with all life's experiences for good."

To them that love God.—The title of the believer here seems to have been specially chosen for his encouragement. This is the first occurrence of *agapaō* in the epistle. At the close of chapter viii., we read :

"Who shall separate us from the *love* of Christ? . . . , Nothing shall be able to separate us from the *love* of God, which is in Christ Jesus our Lord."

We love Him because He first loved us ; and the love of God is manifested in the gift of His Son. Is there a single passage of Scripture which teaches that God loves man apart from Christ and His redemptive work ? If there be such a passage, we have yet to meet it. Consequently, if it be true that "the love of God is in Christ Jesus our Lord," it is a love that has dealt with our sins, reconciled us to Himself, given us of the spirit of Sonship, and made us to cry, "Abba, Father." How can we, therefore, have the slightest doubt ?

Because the love of God is shed abroad in our hearts, tribulations work patience, patience works experience, experience works hope and all things work together for good.

Joseph realised the truth of Rom. viii. 28, when he said :

"But as for you, ye planned (Heb. *chasab*) evil against me, but God planned (Heb. *chasab*) it for good, to bring to pass as it is this day, to save much people alive" (Gen. 1. 20).

To return to Rom. viii., we must not fail to observe that the saints are given a double title the second being in some measure a safeguard to the interpretation of the first. "*To them that love God, to them who are the called according to His purpose*" (Rom. viii. 28). As has already been quoted, "We love Him because He first loved us." This additional title gives us the only "reason" why God should ever have loved us—it was "according to His purpose."

"The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people. But because the Lord loved you, and because He would keep His oath which He had sworn unto your fathers" (Deut. vii. 7, 8).

"The Lord loved because He loved." He "chose because He would keep His oath."

If we turn to Eph. i. we meet the same argument.

"Blessed be God Who hath blessed us according as He hath chosen us in love in the Beloved according to the purpose of Him who worketh all things after the counsel of His own will" (Eph. i. 3—11).

Here then is our haven in life's storms, our rock while tempests rage, our fortress and our high tower, summed up for us in words that must presently be studied: "If God be for us, who can be against us?"

In order that our study shall be as complete as possible, we will present as a conclusion to the present article, the structure of the section now covered.

Romans viii. 22—28.

A WE KNOW (22—25).	a The whole creation.
	b Groaneth and travaileth together.
	c Until now.
	d Ourselves also, firstfruits.
	e Groan within ourselves.
"Waiting" expanded.	f Waiting for adoption.
	g Saved by hope.
	h Seen.
	i Not seen.
	j Wait with patience.

B WE KNOW NOT (26).	f Spirit helpeth infirmity.
	g Prayer.
	h As we ought.
	f Spirit maketh intercession.
	g Groans.
	h Cannot be uttered.
B HE KNOWETH (27).	i He that searcheth the heart.
	j Knoweth the intention of the Spirit.
	i He maketh intercession for the saints.
	j According to God.
A WE KNOW (28).	k All things work together for good.
	l To them that love God.
	l To them who are called.
	k According to His purpose.

Things that differ.

No. 5.

The blood of Christ ; its covenant limitations.

(Reprinted from Volume VI.).

The first doctrinal reference to the blood of Christ in the N.T. is found in Matt. xxvi. 28: "This is My blood of the new testament" (*diathēkē*). The parallel passages in Mark xiv. 24 and Luke xxii. 20 exhaust the first three Gospels on the subject, and in each reference in the A.V. the words "new testament" occur.

The R.V. renders the word *diathēkē* by "covenant," but omits the word "new" from Matthew and Mark, calling attention in the margin to the fact that "many ancient authorities insert *new*. The *Numeric New Testament* supports the R.V. reading. With regard to the rendering "covenant" in preference to "testament," we believe all who remember the O.T. teaching on the subject will see that "covenant," is the consistent rendering.

Luke's record makes it clear that the covenant of Matt. xxvi. and Mark xiv. is the new covenant, but the omission of the word "new" leads to very important truth which otherwise might not have been so definitely seen. Keeping closely to the original, Matt. xxvi. 28 reads: "For this is my blood,

that of the covenant, that which is shed concerning many for forgiveness of sin." The blood of Christ is the blood of a covenant, but a covenant which is not left undefined. It is the blood of a covenant that has a prominent place in it for the forgiveness of sins. The epistle to the Hebrews is most emphatic on the truth that the sacrifices of the old covenant never put away sins :—

"For if the blood of bulls and goats.....sanctifieth to the purifying of the flesh ; How much more shall the blood of Christ.....purge your conscience from dead works to serve the living God ? And for this cause He is the Mediator of a new Covenant, that a death having taken place for redemption of the transgressions against the first covenant, those having been called might receive the promise of eonian inheritance. For where there is a covenant, the death of that which makes the covenant, (*diatheke*, covenant ; *diathemenos*, he who makes a covenant) it is necessary to be brought to bear. For a covenant is firm over dead ones (i.e. the sacrifices) since it has no force when that which makes the covenant is living. Hence not even the first (covenant) hath been dedicated without blood" (Heb. ix. 13—18).

It is perfectly clear that there was no redemption for sins under the old covenant, for the blood of Christ includes in its scope the redemption of the transgressions made against the old covenant. Chapter x. carries the subject to a definite conclusion.

"For it is not possible that the blood of bulls and of goats should take away sins ; wherefore coming into the world He saith, Sacrifice and offering Thou didst not desire, but a body hast Thou prepared MeHe takes away the first (covenant) that He may establish the second.....The priest standing daily offering the same sacrifices oftentimes, which are never able to take away sin ; but He, having offered one sacrifice for sins for ever, sat down at the right hand of God.....wherefore the Holy Spirit is witness.....this is the covenant that I will make with them.....their sins and iniquities will I remember no more" (Heb. x. 1—18).

The epistle further speaks in xii. 24 of "Jesus the Mediator of the new covenant and the blood of sprinkling (*see* ix. 19, 20) that speaketh better things than that of Abel"; and finally, in xiii. 20, speaks of "that great Shepherd of the sheep, by the blood of the eonian covenant, prepare you in every good work, etc."

There can be no doubt that the blood of Christ is the blood of the new covenant, and that it is under the new covenant and not the old that sins are forgiven. Further, the blood is shed for many. When the Scriptures speak of the *death* of Christ, it is for *all*, but when the blood of the covenant is spoken of it is for *many*. We believe *all* means something different from *many*; and this difference illustrates the *narrowing* tendency of the doctrine under view. The

death of Christ as viewed in relation to the state of man in Adam is one thing; the death of Christ as the appointed ratification of the new covenant by the shedding of His blood is another. It does not follow that because it is written, "As in Adam all die, so in Christ shall all be made alive," that *all* are necessarily forgiven, saved, justified, and blessed with the blessings of redemption. The covenant is not co-extensive with the extent of Adam's fall, but it operates within that universal sphere.

Continuing our study of the passage in Matt. xxvi., we note that the body of Christ is referred to as well as His blood, and it will be remembered that in Heb. x. we read that "it is impossible for the blood of bulls and of goats to take away sins," but we do not read in the sequel that the blood of Christ does, but rather, "*a body* hast Thou prepared Me;" "sanctified by the offering of *the body* of Jesus Christ once for all." Turning to the Gospel of John, we find no parallel to the passage of Matt. xxvi. 28. In John vi. we read of the body and blood of Christ in another setting. By examining the parallels of the context we find that "believing on Christ" and "drinking His blood" are synonymous; both result in "eternal life," and that as the expression "drinking His blood" is figurative (compare verse 47 with 53 and 54), these passages can hardly be taken as being doctrinal references to the blood of Christ such as we are considering in this series.

The Acts of the Apostles contains but two references to the blood of Christ. Acts v. 28 has no doctrinal connection, and so we pass it by. Acts xx. 28 has, and we will consider its statement: "The church of God, which He hath purchased with His own blood." The last clause, "with His own blood," presents a difficulty, and has been rendered by many, "with the blood of His own." Heb. ix. 12 and xiii. 12 give us what the normal form of the expression should be, *dia tou idiou haimatos*. In Acts xx. 28 the form is *dia tou haimatos tou idiou*. Whatever the true rendering may be, we may learn, for the time being at least, that the blood of Christ purchased or acquired the church of God.

The word "purchase" is *peripoieō*, and literally means, "to make over and above; to acquire." The word comes in Gen. xxxi. 18, "The cattle of his *getting*"; xxxvi. 6, "which he had *got* in the land of Canaan." It occurs in only one other place in the N.T., viz., 1 Tim. iii. 13, "purchase to themselves a good degree." *Peripoiesis*, meaning an acquiring or an obtaining, occurs in a few passages. 1 Thess. v. 9, "Obtain

salvation," 2 Thess. ii. 14, "Obtaining the glory:" 1 Pet. ii. 9, "A peculiar people." This last reference, "a people for an acquisition," is an echo of Mal. iii. 17, *esontai moi, legei Kurios Panto kratōr eis peripoiesin*: "They shall be to Me, saith the Lord Almighty, for an acquisition."

The Hebrew word of this passage is *segullah*, something peculiarly precious, and of private rather than general interest. Here in Mal. iii. 17 it is rendered "jewels." In Ex. xix. 5, Psa. cxxxv. 4, and Eccles. ii. 8 it is rendered "a peculiar treasure." In Deut. xiv. 2 and xxvi. 18, "peculiar people." In 1 Chron. xxix. 3 David uses the word to indicate his own private possessions ("mine own proper good") as distinct from the national offerings.

Whatever differences of opinion there may be regarding the translation of the last clause of Acts xx. 28, there can be no uncertainty as to the fact that the church of God there said to be an acquisition, a peculiar possession, purchased by the blood of Christ, is to be considered as distinct from the world of mankind generally who died in Adam and must live again. The blood of the covenant was shed for *many*, the blood also made a purchase of a peculiar and special people, the church of God. This is the sustained testimony of the Scripture, and is one of "The things that differ" that it is necessary for us to take to heart, that while the death is spoken of as of universal application, the shedding of blood is within the bounds of a covenant, is for the many, and acquires an election from among the great mass of men.

The Parables.

No. 18.

The Ten Virgins (Matt. xxv. 1—13).

(*Reprinted from Volume VI.*)

The parable of the ten virgins expands and further explains the need for watchfulness and readiness that has already been uttered in Matt. xxiv. 42, where similar words are used to those with which the parable of the Virgins closes. It is most important in considering the structure, to observe

the way in which the verbs made up of *erchomai*, "to come" or "to go," occur, not only because they subdivide the parable for us, but, as we shall see, they form an important link with the next parable and continue the line of teaching. The verbs are *exerchomai*, "to go forth" and "to go out;" *aperchomai*, "to go away;" *eiserchomai*, "to go in;" and *erchomai*, "to come." Any structure that omits these pivotal words will fail to illuminate as a structure should the essential teaching.

Matthew xxv. 1—13.

A1 | 1—12. The Parable. Wise and foolish virgins.

A2 | 13. Watch, ye know not.

The Parable (Matt. xxv. 1—12).

A1 | xxv. 1. The ten virgins "went forth" to meet the Bridegroom (*exerchomai*).

B1 2—5. Where they differed.	a Five were prudent. b Five were foolish. b Foolish took no oil. a Prudent took oil.
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C1 | 5. Where they were alike.—They *all* slumbered and slept.

A2 | 6. The ten virgins bidden to "go forth" to meet the Bridegroom (*exerchomai*).

C2 | 7. Where they were alike.—They *all* arose and trimmed.

B2 8, 9. Where they differed.	a The foolish ask for oil. b The prudent refuse.
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A3 | 10. The five unready ones "went away" to buy (*aperchomai*).

B3 | 10. The Bridegroom "came" (*erchomai*).

C3 | 10. The door was shut.

A4 | 10. The five ready ones "went in" to the marriage (*eiserchomai*).

B4 | 11. The *others* "came" (*erchomai*).

C4 | 11. *Open* to us.

The parable opens with a note of time—*then*. The loose way in which the word is used in English has prevented many from seeing this parable in its true place. It does not say that all through the history of the Christian Church this has been the state of affairs, but it says, "Then, at that time, the kingdom of the heavens will become like ten virgins." It is important to remember that the Lord is still answering the question of the disciples raised in xxiv. 3. They asked, When? and What? "*When* shall these things be?" and "*What* shall be the sign of Thy coming, and (what shall be the sign) of the *suntelia* (that period which is the gathering point of all things just before the end, *telos*) of the age." Matt. xxiv. and xxv. supply the answers to these questions.

The "When" is answered in verses 5—14 by "*Then* shall the end come," and in verse 21, "*Then* shall be the great tribulation." The "What" as to the sign of the Lord's coming is

answered in verse 27 by, "As the lightning cometh out of the east and shineth even unto the west," and in verses 27—31 fuller details of the effect in the heavens are given. These answer the question concerning the sign of His coming. The "What" as to the ending of the age is answered in the parable of the Fig-tree and the type of Noah. The Lord expands this section in the parable we are considering, and so the *Ten Virgins* commences, "*Then* will the kingdom of the heavens be likened unto ten virgins." Then, at that time, in the days when the fig-tree has put forth its leaves, and the days of Noah are being re-enacted, *then* the kingdom of the heavens will be comparable to ten virgins who took their lamps, and went out to meet the bridegroom. Notice the statements: (1) they took their lamps; (2) they went out with the express object of meeting the bridegroom. There is no suggestion that the five foolish virgins were not as earnest as the wise. There is no suggestion that they were hypocrites or unbelievers. The whole point is that they were *unready*, *unprepared*—a warning not to sinners, but rather to saints.

The change from servants to virgins is also suggestive. Rev. xiv. 4 shows that in the Scriptures the title virgin may be applied to either sex, and indicates chastity and purity. Further, as immorality will have reached a fearful depth, and will constitute once more a part of the religion of the end time, a very real separation is evidenced by the word. Yet further, the word is in some measure equivalent to the O.T. reference to Noah, who was "perfect in his pedigree." The virgins of Rev. xiv. have the Father's name written in their foreheads, in strong contrast to the idolatrous worshippers of the beast who have the number of the beast in their right hand, or forehead (xiii. 16). The reference to the teaching of Balaam (ii. 14), and Jezebel (ii. 20), beside the fearful things said of the woman, Babylon, all point to the same end. The kingdom of the heavens at that time will be found only among a separate people who are "virgins." The point of the parable is not questioning their virginity, nor their intentions, but their failure, their failure to *Watch*.

Not every one who is a subject of the kingdom of the heavens will enter into the marriage supper of the Lamb. They that are *ready* go in. In I Thess. iv. 13—18 we have the hope of the believers of that period set out, and it includes a "meeting" of the Lord in the air. Chapter v. immediately develops along the line of Matt. xxiv. and xxv. There we read of the "coming as a thief in the night"; there, as in the days of Noah, when they say "peace and safety" sudden

destruction is at hand and escape is impossible. Watchfulness is urged in contrast to sleeping and drinking, just as in Matt. xxiv.

Further, life together with the Lord is in no wise connected with watchfulness or sleepiness, just as readiness or unreadiness in no wise alters the virginity of those who went out to meet the Lord. This principle obtains also in the prison epistles: For *living* with Him depends upon having died with Him, whereas *reigning* with Him depends upon patiently enduring. If this be absent a denial of this reward must follow, although faithlessness on our part will never cause Him to deny Himself, for living with Him remains our unalterable privilege (2 Tim. ii. 11, 12). There are many who unhesitatingly take to themselves passages of Scripture, who seem to forget the *character* of those to whom the promises were made. Let those who lay claim to 1 Thess. iv. see to it that they have the qualities mentioned in 1 Thess. i. 3—8.

These virgins go out to meet "The Bridegroom." In Rev. xix., immediately upon the fall of Babylon, the marriage of the Lamb is announced. "The marriage of the Lamb is come and His wife hath prepared herself"; then follows a statement as to the blessedness of those who are invited to the marriage supper of the Lamb. In Rev. xxi, 2 John says that he "saw the holy city, New Jerusalem, coming down from God out of heaven, prepared (same word as "made ready" in xix. 7) as a bride adorned for her husband." This New Jerusalem has special relation not to saints in general, but to overcomers in particular; not to virgins as such, but to virgins who were "prepared." The epistle to the Hebrews treats of this class, and this class only (as we may be able to show later), and to this class are addressed the words of Heb. xii. 18—24 which includes "the heavenly Jerusalem," the "city which hath the foundations" for which Abraham and others looked, endured, and overcame (Heb. xi. 16). The virgins who go into the marriage supper *are not the bride*; that is certain. They are differentiated in Rev. xix. and Ps. xlv.

There is a close connection between the first and last discourses related in Matthew. Most of us know that the eight beatitudes of Matt. v. are balanced by the eight woes of Matt. xxiii. At verse 13 of chapter vii., the subject turns to the question of "entering" into the kingdom of the heavens, and the words "I never knew you" of verse 21—23 are echoed, though not repeated as to the actual words, in xxv. 12. This solemn statement in Matt. vii. is immediately followed by a "likened" (so also Matt. xxv. 1) to a prudent and a foolish

builder. Their prudence or their folly consisted in their obedience or disobedience to the Lord's words. The prudent virgins heeded the word "Watch"; the foolish did not. The wise and foolish builders figure in I Cor. iii. There again the apostle raises no doubt as to whether they are on the true foundation: what he is concerned about is "how they build thereon."

"If any man's work shall abide which he hath built thereon, he shall receive a reward. If any man's work shall be burned up, he shall suffer loss, *but he himself shall be saved*; yet so as by fire."

The effect of the "delay" is brought out in these parables. "My Lord *delayeth (chronizō)* His coming." "While the bridegroom *tarried (chronizō)*. "After a long time" (*chronon polun*). This is the key to Hebrews x., xi. and xii.

"For yet a little while, and He that shall come will come and will not *tarry (chronizō)*. Now the just shall *live* by faith.....these all *died* in faith not having received the promises.....they desire a better country, that is, an heavenly.....the recompense of the reward."

The word "ready" or "prepared" is a connecting word in this context. "All things were ready" (Matt. xxii. 4—8). "Be ye also ready" (Matt. xxiv. 44); "They that were ready went in" (Matt. xxv. 10); "Inherit the kingdom prepared for you" (Matt. xxv. 34); "Depart from me ye cursed into the eonian fire prepared for the devil and his angels" (Matt. xxv. 41).

A further link with the next parable is found in the repetition of *eiserchomai* and *aperchomai*. The one who received one talent went away (*aperchomai*) and hid the money. Those who were commended were bidden to enter into (*eiserchomai*) the joy of the Lord. These words, as we have pointed out, are important words in the parable of the Virgins.

If we may so say, the failure of the five foolish virgins may be attributable to thinking that their calling was *easy*, while the failure of the servant with the one talent was because he felt his lot to be too *hard*. May we avoid both errors and have spiritual understanding, or as the word means, "a putting together," that we may see the combined truth of responsibility and sovereign grace, and so "walk worthy of the Lord unto all pleasing."

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