

The Berean Examiner

Acts xvii. 10, 11.

A MONTHLY MAGAZINE
DEVOTED TO THE EXPOSITION OF
THE SCRIPTURES OF TRUTH.

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

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DEAR FELLOW-MEMBER,

When the Apostle wrote "The night is far spent", he did not bemoan the flight of time, or engage in pessimistic introspection, he used the near approach of the end of opportunity to encourage his readers to joyful activity, to "occupy" in the closing days of that dispensation. So he said "it is high time to awake out of sleep" and "now is our salvation nearer than when we believed".

We, too, are increasingly aware that the closing days of another dispensation are on us, this should not paralyze effort but in view of that "salvation" which is so much the nearer should give us a greater incentive to "occupy" while opportunity lasts.

It would cost something to take two copies of *The Berean Expositor* where but one is taken at present, yet the spiritual return for such an investment may be beyond our calculation.

You share with us in the good things that appear in these pages, will you not share with us the joy of wider circulation? It would mean so much to those who are responsible, for we have much that should be made known "while it is day".

Yours for the Truth "rightly divided",

CHARLES H. WELCH,

GEORGE T. FOSTER,

LEONARD A. CANNING.

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Less Than the Least

or

Treasure in Earthen Vessels

No. 1

“Not to boast in another man’s line of things made ready to our hand . . . for not he that commendeth himself is approved, but whom the Lord commendeth. Would to God ye could bear with me a little in my folly” (2 Cor. x. 16-xi. 1).

The wise man has said:

“There is a time to keep silence, and a time to speak” (Eccles. iii. 7).

The fact that the apostle asked prayer on his behalf that he may “open his mouth boldly” shows that it is not without its problems that one realizes “a time to speak” may have come even when the subject is the truth, and the burden the double object, the glory of the Lord and the blessing of His people. It is even more difficult to speak when the subject is personal and refers to matters concerning which one must ever be sensitive. In similar circumstances the apostle confessed that he became “a fool in his boasting”, and yet who of us that have followed his footsteps would dispense with one item so grudgingly revealed by this sensitive spirit?

The number of friends who know the inner history of the witness associated with the *Berean Expositor* could be numbered on the fingers of one hand, and during the early years of our testimony none knew, but this faithful few, the adverse circumstances in which the ministry was conducted, or that while we sought to break the Bread of Life freely to others, we were engaged in a ceaseless struggle for “the bread that perisheth”. It was nevertheless a private joy, that we could perceive a faint reflection of the glory that could transfigure the apostle’s lonely struggle when he said:

"As poor, yet making many rich; as having nothing, and yet possessing all things;" (2 Cor. vi. 10).

Those days with their hopes and their fears, with their anxieties and their temptations, are now so far removed by the passing of time, that it becomes possible to speak of them almost impersonally. For ourselves, looking back over the years, in full consciousness of frailty and acknowledged inability, we can echo the words of the apostle when he said:

"Not that I speak in respect of want: for I have learned in, whatsoever state I am, to be *independent* (*autarkēs*)" (Phil. iv. 11).

These, and many similar thoughts crowded into our mind upon receiving letters from two friends, who, though writing quite independently of each other, appear to have been moved by the same desire for the good of the work. The first suggestion was of such a nature, that, while fully appreciating the motive that inspired it, could not be adopted. The idea was that one of the family should compile a life story of the present writer, gathering opinions and evidences of blessing and help from all quarters, with the object of creating such an interest in the life and character of the "earthen vessel" that the interest must inevitably be transferred to the "treasure" contained in it, and so lead to a wider circle of those who could rejoice in the revelation of the mystery. We do not doubt but that a record could be compiled that would accomplish some such end, but nevertheless it is obvious that such a work could not be undertaken by ourselves.

The second suggestion made no direct reference to personal matters, or to the circumstances in which the truth was sought and found, but rather urged upon us the desirability of producing a record in which the discoveries in Divine Truth which have been made and announced during the past forty years, should be rewritten in categorical form, so that there should be no possibility of mistaking the Dispensational teaching we have given, or of allowing unscrupulous men to foist their teachings upon our own. The reader will be aware of the prevalence of this practice, and will remember how a number of divergent doctrines and teachers have claimed Dr. Bullinger as their author or supporter, of which teaching the writings of Dr. Bullinger are quite innocent. Some have even gone so far as to assert that this claim for his patronage was justified because they affirm that had Dr. Bullinger lived long enough he *would* have endorsed their views! We most sincerely trust as stewards who have some sense of responsibility that no such false parentage will be forced upon us. We therefore the more readily lend an ear to the proposal which might prevent

" . . . The truth we've spoken (*from being*)
Twisted by knaves to make a trap for fools."
(Kipling.)

Next to proclaiming the truth, the endeavour to "guard" that good deposit that has been entrusted to us (2 Tim. i. 14) must be of the utmost importance, and so the suggestion of the second letter

found a very ready response in our heart. As we turned the subject over, however, we became conscious that it was impossible to treat of the acquisition and pursuit of the truth, without also making reference at every step to the circumstances of life and living with which that quest was so intimately bound. We discovered that the doctrinal and biographical elements were so inextricably intertwined as to make it impossible for us to carry out the suggestion made by the second friend, if we totally ignored the suggestion previously made by the first, even though it be adopted in some modified form.

There is, as we all know, a most intimate relationship between "Doctrine, purpose and manner of life", and if the poet expresses truth when he says:

"What do they know of England, who only England know?"

we can echo the sentiment and repeat the question, saying:

"What do they know of doctrine, who only doctrine know?"

This brings us to the recognition of the important place that God has given to biography in making known His mind and will. The whole Bible is one long series of biographies. Let the reader take up any treatise written by man, which shall deal in its opening pages with such stupendous subjects as the Creation of heaven and earth, and the establishing and functioning of sun, moon and stars, and ask if he would reasonably expect that its closing words would deal with the removal of someone's bones, and that this person was put in a coffin! Yet in spite of the apparent incongruity, the reader knows full well that this is true of the book of Genesis.

"In the beginning God created the heaven and the earth."

* * * * *

"So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt" (Gen. i. 1 and l. 26).

To the worldly-wise such incongruity will but confirm his low opinion of the Inspired Book. To those made wise by grace, the whole purpose of the ages will appear in the connection made by Divine love between the former creation that passed away, and Joseph's conviction of a blessed resurrection as he gave commandment "concerning his bones".

Not only is the book of Genesis a collection of family documents, each introduced by some such formula as "The book of" or "The generation of . . ." but the individuals whose lives are therein recorded afford a basis for subsequent teaching. For example, when the apostle Paul would make known his glorious doctrine of justification by faith, he must needs devote a whole chapter in Romans or the bulk of a chapter in Galatians to the biography of Abraham (Rom. iv; Gal. iii). The four Gospels that occupy so large a space in the N. T. are just four separate biographies of the earthly life of the Son of God, leading up to and culminating in that Death and Resurrection, which are confined to the closing chapters.

If it be objected, that it is in the epistles of Paul, that we find the Theology which is the outcome of the life and death of the Son of

God, the reply must be, "where will you find so much biography mingled with doctrinal and dispensational truth?"

In the first place the Acts of the Apostles provides what is called to-day "local colour", and from Acts vii where we first meet a young man named "Saul" at the stoning of Stephen, on through the chapters that deal with his persecution of the church, and his conversion and apostolic labours, we have the Divinely provided background against which the epistles must be placed if they are to be understood. This is not all, however, for the epistles themselves abound in biographical references. Some are voluntarily given in fellowship with the saints, such as those items mentioned in the first chapter of the Epistle to the Romans, or those personal illustrations of soul conflict that plumb the depths in Romans vii. If we turn to those epistles that are confessedly controversial (Galatians); corrective (1 and 2 Corinthians); or encouraging (Philippians); we shall find abundant biographical material as we follow the apostle's argument, teaching or entreaty.

Some reader may be reminded that some such experiences or consciousness must have been behind the words of the Preface written to the Volume entitled "The Testimony of the Lord's Prisoner".

"The subsequent pathway has been rugged, and the difficulties great, but the grace of God has been greater. To speak of all that this volume means to the writer is neither possible nor fitting; sufficient be it to say that its inception and birth have not been without travail. In a sense, perhaps, that it is impossible to convey to others, we believe we can say that in *giving this book we give ourselves.*"

We knew, when we first began to publish the *Berean Expositor* that if we were faithful to what we had seen and learned in Holy Writ, that doors would be shut, opportunities of service denied, prospects that were fair and inviting forfeited; that we were consciously wrecking the fondest dreams of our life, and that a fair measure of success and of enjoyment could be guaranteed to us by a guilty silence or a compromise with conscience. We knew better than any other, the frailty of our own nature and the natural disloyalty of our own heart. There was nothing for it but to "burn our boats" so that turning back would be impossible. This resolve has compelled us to "labour with our own hands", but in apostolic company! We have "robbed" our dearest of many things that they might otherwise have enjoyed; but we, and they have learned how worthless is all such "loss" when compared with the "excellency" of the knowledge of Christ Jesus the Lord that has been attained.

The recognition of this combination of the biographical and the doctrinal as the method of Divine Revelation has given its shape to the present series. As far as it has a bearing upon the main purpose of the record, we preface the doctrinal portion by a series of biographical notes that deal particularly with the shaping of the earthen vessel, and which emphasize the most evident need and provision of "grace abounding". The series as a whole finds its motive expressed in Ephesians iii. 8, 9 where the apostle says:

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship ['dispensation' R.V.] of the mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ."

From these words we find the title for the present set of studies

"LESS THAN THE LEAST"

or

Treasure in earthen vessels.

and from these words we obtain our two main divisions.

1. *The Biographical* "Unto Me"; "Grace given"; "That I".
2. *The Doctrinal* "The unsearchable riches of Christ"; "The dispensation of the mystery"; "Hid in God."

We entertain no doubts concerning the truth of the mystery, our only hesitation is in the extent of our knowledge, and our ability to express what we see, and a fear lest the simplest allusion to our own selves should cast a shadow over the truth, or interpose that which is merely human between the reader and the Lord. Unlike the apostle, however, we have not the right to name our friends or foes. While Aquila and Priscilla, Timothy and Luke will be gratefully remembered wherever the Gospel has won its way, those beloved fellow helpers whose names are enshrined in our memories, a "Beloved Physician", and other fellow helpers who follow the footsteps of those who served with Paul, these cannot be named until that day when he that planted and they that have watered shall stand before the Lord their Redeemer, whose slightest commendation will more than counterbalance any loss of recognition in this life. To this reservation, however, there must be at least one exception. *The history of the "Berean Expositor" could not be written without reference to our brother and fellow labourer, Mr. F. P. Brininger, whose death in 1947 brought to an end a loyal fellowship of forty years.* This series in some measure will stand as the Editor's tribute to his memory.

Accordingly we invite the reader to retrace the pathway of past years, to discover afresh how sovereign is His choice, how bounteous His grace, how infinite His patience, how matchless is His love. Although the writer has never attained to the whole hearted self surrender manifested in the words of Paul, it is a fitting passage with which this introductory article should close:

"None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts xx. 24).

Studies in the Book of Job

No. 1

Did Moses become acquainted with the book of Job, while in Midian?

When we speak of the inspiration of Scripture, we must be careful not to exclude ordinary sources of information. The inspiration of the book of Kings for example is not in any sense invalidated by the fact that whoever compiled that book under the guidance of God, did not hesitate to avail himself of existing records, a special inspiration is not required if such record as is available should at the same time be true. Consequently we find reference is made to "the book of the acts of Solomon" (1 Kings xi. 41); to a "book of the chronicles of the kings of Judah" (1 Kings xiv. 29); and to a "book of the chronicles of the kings of Israel" (1 Kings xiv. 19). We also learn from 1 Chronicles xxix. 29 that Samuel, Nathan and Gad compiled a history (margin) of the "acts of David the king, first and last". We discover from Daniel ix. 2 that the great prophecy of the "seventy sevens" grew out of reading the writings of Jeremiah, and Luke, in the N. T. provides us with an instance of one who though claiming to have had "perfect understanding of all things from the very first" ("from above" *anōthen*) nevertheless used the testimony of "eye-witnesses" who testified of those things which were most surely believed (Luke i. 1-4).

When we turn to the first of the books of Moses, it becomes evident that the opening chapters dealing with Creation are a direct revelation, but that the bulk of the book of Genesis is composed of the records that were compiled since the days of Adam, beginning with "The book of the generations of Adam" in Genesis v. 1. It is evident, when reading Genesis xxiii. 17-20, that Moses had a document before him, for he records the original place name Machpelah, but brings it up to date by informing the reader that "The same is Hebron in the land of Canaan" (see also verse 2). In the book of Genesis therefore we have a history, preceded by a revelation which deals with Creation and Satanic interference, important elements which apparently were not included in the "Book of the generations of Adam", yet which are vital to a true understanding of the book as a whole. If Moses had access to the documents or "generations" as they are termed, that give an unbroken account of the life of man from Adam to Noah, from Noah to Abraham, and from Abraham to the twelve sons of Jacob, we can visualize the book of Genesis somewhat as follows

Gen. i.-iv

Gen. v. to l. 21

Gen. l. 22-26



The eleven Generations



Here we have an introduction, and a conclusion, penned by Moses himself, and the bulk of the book, the records of human history, taken largely as he found them. Now this opens another enquiry. If the book of the generations of Adam can be included in inspired and authoritative scripture, the record must be true, and consequently before the time came for Moses to compile the first book in the canon, men under Divine influence were preserving records, that could be incorporated later as part of holy writ. Moses could not possibly have had access to these ancient records, without being most definitely influenced by them; we believe such an ancient record came into his hands at a most critical period in his life, hence our introduction to the book of Job.

The book of Job falls into the same pattern as that suggested of Genesis:

Job i. ii

Job iii to xlii. 9

Job xlii. 10-17



The Three Friends, Elihu, and
The Almighty



It is our belief that Moses penned the prose introduction and the prose conclusion to the ancient book of poetry which commences with the third chapter. What we "believe" to be the case, and what we can "prove" may not completely coincide but we hope to give the *Berean* reader sufficient evidence to show, at least with some semblance of reality, that Moses edited the book of Job, as he subsequently compiled the book of Genesis, adding the prose introduction and conclusion as he had been inspired to add the introduction to the first book of the law. No book in the whole range of the O. T. would so fully meet the needs of Moses, as he was about to engage in his great work, as does the book of Job. It vividly sets forth the problem of evil, the problem of the ages, and the lesser problem of Israel itself. To this and kindred matters we now address ourselves, praying that just as this ancient book appears to lie at the very threshold of inspired Scripture, and to have influenced very considerably the great leader of Israel, so, we in our turn, faced with the selfsame problems, may find much to enlighten and to cheer as we press on to the light of heavenly day.

The life of Moses is divided into three well defined periods of forty years each. His first forty years was spent in Egypt where he became "learned in all the wisdom of the Egyptians"; his second period of forty years was spent in Midian in comparative obscurity; and the third period of forty years was occupied with the Exodus, the reception of the law at Sinai, and with the wandering of Israel in the wilderness, during which time the five books that bear his name were written. The authority for this subdivision of the life of Moses can soon be given. He was 120 years old when he died (Deut. xxxiv. 7); the Lord appeared unto him at the burning bush after he had been forty years in Midian (Acts vii. 30) and it is therefore simply a matter of arithmetic to arrive at the age of Moses

when he fled from Egypt. We must remember, that when Moses was forty years of age he knew that he was the appointed deliverer of his people, as Stephen clearly states "He supposed his brethren would have understood how that God by his hand would deliver them" (Acts vii. 25). When therefore he went to Midian and there spent another forty years, he was fully conscious of his place in the Divine purpose. However closely Moses clung to the faith of his fathers, forty years of the court of Pharaoh, and proficiency in all the wisdom of the Egyptians, would leave dregs of error that needed eliminating before the great work of deliverance could be safely entrusted to him. Moses would know the Egyptian mythological account of creation, and the allied doctrines concerning immortality, the soul, and judgment to come; he was now to spend forty years in obscurity where he would come into touch with another record of wisdom, another record of creation, another book that spoke of the future both in hope and as a day of judgment. The overwhelming majesty of creation that struck Job dumb (Job xxxviii-xl) must have impressed Moses also, and the simple grandeur of Genesis i. 1 condenses within its seven inspired words (seven words are used in the original) all the sublimity of Job xxxviii-xl. The record of Moses' sojourn in the land of Midian is compressed in two chapters of Exodus (Exodus ii. iii). We know that the land of Midian must have included the region of Sinai, or as the mount was then called "Mount Horeb", for God assured Moses that after the Exodus the people should "serve God upon this mountain". The land chosen for his retreat was in full keeping with his calling and life's work.

We are given a glimpse of the character of Moses' surroundings by what is revealed concerning his father-in-law Reuel or Jethro and of Hobab, his brother-in-law. (The Hebrew word translated "father-in-law" is *chothen* and means to be united with the daughter of a family, the context deciding whether the relationship shall be that of father-in-law, as in Exodus iii. 1, "Son-in-law" 1 Samuel xviii. 23, "husband" Exodus iv. 25; or "brother-in-law" as was Hobab.) Jethro was a "Priest of Midian", and evidently a believer in the "Lord" (Exod. xviii. 10) and he offered sacrifices, which were apparently accepted, moreover we read that Aaron and all the elders of Israel ate bread with Moses' father-in-law before God (Exod. xviii. 12). Moses therefore exchanged the idolatrous court of Egypt, for the house of a priest in Midian, who confessed that "The Lord is greater than all gods" (Exod. xviii. 11). By this family Moses was not only accepted as a guest, but as a son-in-law, for he married Zipporah, the daughter of Jethro. Now, having regard to who he was, and to the Lord's purpose, it is inconceivable that Moses should live in such a house and in such a land, without coming into touch with the record of Job's sufferings and the Lord's ultimate blessing. Having been written in the vicinity this record would have been a veritable "Godsend" to Moses during his retreat. Having it he would read concerning creation, concerning Adam,

concerning the sons of God, and come into touch with such doctrines as Justification, Redemption and Resurrection. He would follow the story of human suffering in the Divine purpose, all of which would be living truth and material to his hand when the hour struck. It is not to be wondered at therefore that there are obvious quotations and references to the book of Job in the books of Moses, and the fundamental character of this book is further indicated by the fact that both in the Psalms, the Proverbs, the Prophets and in the N. T. this great book is quoted and its influence felt.

The land of Job's birth is called "Uz" and is not far from the land of Midian, as any biblical map will show: That Job was a real person, the references both in the book itself and elsewhere in Scripture give sufficient proof. He is described as "The greatest of all the men of the East"; Ezekiel links his name with Noah and Daniel (Ezek. xiv. 14-20).

"Though these three men Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord."

James speaks of Job linking him with "the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience" and saying further "Behold we count them happy which endure"

"Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful and of tender mercy" (Jas. v. 10, 11).

Job is here linked with "the prophets who have spoken in the name of the Lord", and we are urged to consider "the end of the Lord" and not to dwell too long or exclusively upon the patient endurance of Job. A comparison of Jeremiah xv. 1 with Ezekiel xiv. 14, 20, will show that any refusal to accept Job as an historic personage, would rob both Moses and Samuel of their individuality.

The teaching of the book of Job comes to us in a strange form. No revelation from heaven meets us until the experiences of men have been plumbed to their utmost depths. This relation of human experience with Divine revelation, is sufficient title for the book of Job to become the inspired introduction to all scripture. Human experience must of necessity be excluded from the opening chapter of the book of Genesis, but the challenge of the Almighty to Job "Where wast thou when I laid the foundations of the earth? . . . Who shut up the sea with doors?" with which revelation takes the place of human wisdom, perfectly prepares the mind for the clear revelation from heaven with which Moses was inspired to open the book of Genesis.

"In the beginning God created the heaven and the earth" (Gen. i. 1).

With this great truth thus established, yea, even forced upon us by the record of the book of Job, the purpose of the ages begins to unfold. It is this preparatory purpose, this foreshadowing of the problem of the ages, this adumbration even of the pathway which

the chosen nation would tread, that makes the book of Job so supremely important. The following culled from a letter of Bishop Mandell Creighton, Bishop of London (1897-1901) seems a fitting conclusion to this opening article.

"Yes, the Book of Job stirs one deeply. The dramatic skill with which it works out its problem is quite amazing, and the majesty of the picture is overpowering. The blundering friends who agonize the sufferer by commonplace moralities that suffering is the punishment of sin . . . the well meant mediation of an impartial bystander, who suggests to Job that his impatience has shown that he needed chastening and that God's justice is vindicated in the chastisement; Job's silence before this, in which he feels some grain of truth; all lead up to a great revelation of God's glory as the purpose of the world—a purpose in which man bears his part in a mysterious way which God only can explain. . . . It is all so ancient and yet so modern. There are few mightier works in all literature."

Nehemiah

No. 3

The first clash with the enemy.

We closed our last article with the reference to the letters which the king had given Nehemiah, and which he had presented to "the governors beyond the river". Nehemiah comments upon the fact that not only did the king give him leave of absence and letters both to provide material and safety, but that he "sent captains of the army and horsemen with me". As the word translated captain, *sar*, is often rendered "prince" and as the "horsemen", *parash*, are distinguished from *susim*, "horses", as for instance in 1 Kings iv. 26, "Solomon had forty thousand stalls of horses [*susim*] for his chariots, and twelve thousand horsemen [*parash*]," this cavalcade must have been impressive—captains who were "princes" and cavalry rather than horses—yet it is questionable whether this added kindness of the king was really a help. The multiplication of horses had been forbidden by the law (Deut. xvii. 16), the context suggesting that it might lead the king and the people to lean rather upon the arm of flesh than upon the Lord. Consequently we have the words of the Psalmist saying,

"Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Psa. xx. 7).

Whatever the feelings of Nehemiah were, we can sympathise with the extreme difficulty he would be in, either in accepting or refusing this cavalcade. To-day, this attempt of the king to help forward the

word of God, is comparable to the worldly advice, and often ready help, proffered by those who have no knowledge of God and His ways, and it is by no means a simple problem to know just how to react to these advances. We are to "give none offence", while at the same time doing "all to the glory of God" (1 Cor. x. 31, 32). We may gather some guidance from the record, however, for while Nehemiah apparently accepted the retinue—and to have refused might have been churlish beside jeopardizing the work in hand—he made no compromise with Sanballat, Tobiah and Geshem, telling them that they had "no portion, nor right, nor memorial, in Jerusalem" (Neh. ii. 20).

Immediately following the reference to "captains" and "horsemen" comes the first note of opposition:

"When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel" (Neh. ii. 10).

Horonaim is mentioned on the Moabite stone, and, as we gather from Nehemiah xiii. 27, 28, Sanballat was an alien. The varied methods he employed in opposition to the purpose of God typify the ruses and wiles that must be expected by any servant of the Lord in the prosecution of his calling and service. "To be forewarned is to be forearmed", and it should be obligatory upon every man entering the ministry that he make a definite and personal study of the book of Nehemiah. Sanballat was in fellowship with Tobiah, the servant, in this opposition to the Divine purpose. Tobiah was an Ammonite (Neh. ii. 19) and still retained the designation, "the servant" or slave, probably indicating his servile nature. He was particularly dangerous, for he had married into the family of Shechaniah, and his son into the family of Meshullam (Neh. vi. 17, 18). As these unholy alliances were far more to be dreaded than the direct attack of confessedly hostile powers so, too, their modern equivalent must be marked and avoided to-day, if the work of the Lord is to prosper in our hands.

In alliance with these two, but not mentioned until later, is "Geshem the Arabian" (Neh. ii. 19). This man is called Gashmu in Nehemiah vi. 6. The Arabians are descendants of Hagar and in Psalm lxxxiii. 6 are called "Hagarenes". That Psalm speaks prophetically of an unholy alliance of nations who take "crafty counsel" against the people, saying:

"Come, and let us cut them off from being a nation" (Psa. lxxxiii. 4).

It should be observed that among the nations which this Psalm shows will be confederated against Israel, are Edom, Moab, Ishmael, Hagarenes, Ammon and "the children of Lot", all of which were linked to Israel by ties of blood and therefore so much the more dangerous. Their spiritual equivalent, as viewed from the standpoint of Christian service, are the many sects and denominations, all claiming kinship in Christ, but all bringing with them elements of the flesh and of the world, which, once allowed a place,

spell confusion and bitter defeat to any spiritual project. Far rather suffer through lack of funds and lack of help, than barter the purity of the truth for a specious success or momentary relief. Those responsible for the preservation and the furthering of the Berean Forward Movement are alive to the existence to-day of the Sanballats, Tobiahs and Geshems, and pray that they may ever be awakè to their insidious endeavours.

The first recorded reaction to the movement headed by Nehemiah is that these enemies of the truth "grieved exceedingly". This is not the first time in this narrative that we have met this word, translated "grieved". It is translated in Nehemiah ii. 3, "to be sad"—Nehemiah was sad because of the desolation of Jerusalem but Sanballat was sad, exceedingly, because those desolations were to be restored. Thus what is one man's joy is another man's sorrow, for the purposes of God and Satan are diametrically opposite. Let us remember this at all times, and realize that there can be no "concord" between Christ and Belial (2 Cor. vi. 15).

Arrived at Jerusalem, Nehemiah abode three days and then, at night and with a selected few, made his survey of the ruins of the city. The account is punctuated by the fact that, not until the survey had been accomplished, did Nehemiah tell anyone what was in his heart.

"Neither told I any man what my God had put in my heart to do at Jerusalem."

"Neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work."

"Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me" (Neh. ii. 12, 16, 18).

Here again is a lesson for us to learn. In all service for the Lord, it is essential that one first of all "count the cost", and moreover, use no secondhand information where firsthand knowledge is possible.

"I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire" (Neh. ii. 13).

There were twelve gates to Jerusalem (Neh. iii. 1-3) even as there will be twelve gates of pearl in the New Jerusalem (Rev. xxi. 21). We wonder how many of our readers have taken it for granted that there are twelve gates mentioned in the record of Nehemiah. Strictly speaking we find only eleven mentioned by name in chapter iii, but in chapter viii. 16 and xii. 39 the gate of Ephraim is added. The wall adjoining this gate had suffered demolition in the days of Amaziah (2 Chron. xxv. 23) and the gate may have been unrecognizable on Nehemiah's first survey, hence its later mention.

"And the rulers knew not whither I went, or what I did" (Neh. ii. 16).

While the sequel makes it clear that after this secret midnight survey the purpose of Nehemiah's visit was explained, with the result that

the people said "Let us rise up and build", it has been suggested that Nehemiah had another purpose close to his heart, which he dared not mention to any until he had made sure of his quest. The somewhat curious reference to the fact that somewhere near the gate of the fountain or the king's pool there was no place for the beast upon which he rode to pass, makes it possible that he left the animal with the trusted few who had accompanied him while he pursued his quest on foot, and possibly alone. Nehemiah was in the vicinity of the ruined temple; and the suggestion is that he was intent upon securing from its ruins the sacred scrolls of the Scriptures that were buried there. Later, this book was read in the presence of the assembled people (Neh. viii. 1-9). When this project had been achieved Nehemiah could devote all his energies to the restoration of the city. It is surely significant that in the heart of this record we find "The Opened Book" (Neh. viii. 5) and no mere rebuilding of walls or gates can be considered a worthy work of God, that does not give like prominence to the word of God. The Chapel of the Opened Book justifies its upkeep and continuance, not for the sake merely of the building, not because it is a "chapel", but because it is the chapel of "THE OPENED BOOK".

Sanballat, Tobiah and Geshem, that trinity of evil, the counterpart of "The world, the flesh and the Devil" of the N. T. "laughed us to scorn", said Nehemiah. This is the laughter of mockery; the word is so translated in Nehemiah iv. 1 where Sanballat "mocked the Jews". It was fellowship with the sufferings of Christ that Nehemiah endured, for the same term is used in Psalm xxii. 7, "All they that see Me, laugh Me to scorn". Further, Nehemiah and his fellows were "despised", another word that linked them with the suffering Messiah (Isa. xlix. 7; liii. 3), and into this scorn and mockery creeps the first note of alarm,

"What is this thing that ye do? Will ye rebel against the King?" (Neh. ii. 19).

Nehemiah's answer is direct and uncompromising. He ignores, without parley, the blackmail incipient in the reference to "rebellion". So must we. Without reserve he states his trust in the God of heaven and his assurance that "He will prosper" them in their work. Even so, he did not make this Divine assurance an excuse for slackness but coupled it with the devoted service of the feeble few: "We His servants will arise and build", and finally he left these enemies with no illusions as to the success of their strategy:

"But ye have no portion, nor right, nor memorial, in Jerusalem." (Neh. ii. 20).

These words have a N. T. equivalent.

"Ye have no portion." The reference here is to an inheritance. The Hebrew word "portion" is translated "inheritance" in the sentence "The Lord is the portion of *mine inheritance*" (Psa. xvi. 5). Or again, "Is there yet any *portion* or inheritance for us in our father's house?" (Gen. xxxi. 14). The word so translated is from

the verb *chalaq*, "to divide", "They divided the land" (Josh. xiv. 5). There can be no misunderstanding of the intention behind the words "what *portion* have we in David?" (1 Kings xii. 16). Only those who are fellow-heirs can be fellow-workers in the service of the Lord, and we can see this principle in application when Peter said to Simon the Sorcerer, "Thou hast neither part nor lot in this matter" (Acts viii. 21), a principle amplified by Paul in 2 Corinthians vi. 14-18.

"Nor right." The word *Tsedagah*, "right", first occurs in Genesis xv. 6, where Abraham's faith was counted unto him "for righteousness". In the lips of Nehemiah it would mean that right that belonged to Israel by the Lord's sovereign choice of them.

"Nor memorial." It is written, "The righteous shall be in everlasting remembrance" (Psa. cxii. 6), but of the wicked it is written, "Let his posterity be cut off; and in the generation following let their name be blotted out . . . cut off the memory of them from the earth" (Psa. cix. 13-15). By referring to Isaiah xxvi. 14, "Thou hast . . . made all their memory to perish", we perceive that the hope of resurrection is implied in this reference to "memorial".

Only those who have the same blessed hope and enjoy the same blessed acceptance by grace, can have a share in the work of the Lord. All other help is a hindrance and ends in disaster.

These are solemn assertions, but they are supported by type, symbol and specific doctrine and example. The reader who would seek fuller and closer parallels would be well advised to read, or re-read, Paul's last epistle—the second epistle to Timothy—where he will find the N. T. equivalent of the book of Nehemiah.

The Atonement

No. 4

An Examination of the Septuagint translations of the Hebrew *kaphar* and their bearing upon the meaning of the word.

The question has been asked, "How did the translators of the Septuagint understand the Hebrew word *kaphar*, which is translated many times in the A. V. "To make an atonement"? Most readers know that *kophar*, the substantive form of this word, primarily means "a cover". If, after the confusion of tongues, this meaning was retained by the Semitic people, then surely there would be found some instances where the translators had been compelled to translate this noun and verb, by "cover" or "to cover"; but

nowhere in the Old Testament is this primitive meaning of the word to be found.

The testimony of the Septuagint version therefore will be the more valuable because it will show what the Hebrew word *kaphar* meant to those who translated that version, some two to three hundred years before Christ; which version is quoted many times in the N. T. as Scripture, and is the Divinely provided link between the doctrinal terms employed in the O. T. and those employed in the N. T.

We find upon examination, that eleven different words are thus employed, many of which are found in the N. T. This quest is not one of mere academic interest, it has most definitely to do with the basis of all our hopes, the One Sacrifice offered once for all by the Lord Jesus Christ. We therefore make no apology for presenting the following results of our enquiry to every redeemed child of God, for he should be as keenly concerned as we are ourselves. In order to maintain some measure of consistency and avoid even the appearance of bias or selection, we give as the definition of each word used, that which is found in Dr. E. W. Bullinger's Greek Lexicon.

1. *Hagiazō*. "To make *hagios* [see "HOLY", No. 1], to set in a state opposed to *koinon* [common, unclean]; or to deliver from that state, if already *koinon*, and put into a state corresponding with the nature of God."

This word is employed in the Septuagint to translate *kaphar* in the following passages:

"And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them" (Exod. xxix. 33).

"And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it" (Exod. xxix. 36).

It is obvious that it would be impossible to translate *kaphar* "to cover" in either of these passages.

This Greek equivalent of *kaphar* is used by the Saviour in John xvii. 19; and by Paul in Ephesians v. 26, where the word is translated "sanctify". The word occurs several times in the epistle to the Hebrews, dealing as it does with the sacrificial system of the Law, and these occurrences demand closer attention. Like many key words, *Hagiazō* occurs in Hebrews just seven times, these are disposed as follows:

Hagiazō in Hebrews.

A | ii. 11. Associated with suffering and His brethren (two occurrences).

B | ix. 13, 14. A comparison. How much more.

C | x. 10. The one offering.

C | x. 14. The one offering.

B | x. 29. A comparison. How much sorer.

A | xiii. 12. Associated with suffering and His people.

Each reference should be examined and pondered in the light of the fact that *Hagiazō* has been used in the Septuagint to translate *kaphar*.

We deal with one passage only here, namely Hebrews ix. 13, 14.

The tabernacle into which Christ has entered is a "greater and more perfect tabernacle", the blood by which He entered was not the blood of goats and calves, but His Own. Now comes the argument

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"

"How much more" institutes a comparison. Paul does not say that Christ offered an entirely different kind of sacrifice, but a greater and a more perfect one, even as He ministered in a greater and more perfect tabernacle. The greater includes the less, or different in degree, but does not include the different in kind. The type touched the flesh, the anti-type, the conscience.

2. *Athoo*. The form in which this word is found in the N. T. is *Athoos*, concerning which Dr. Bullinger says:

"Not deserving punishment, guiltless, without fault."

"I have sinned in that I have betrayed the innocent blood" (Matt. xxvii. 4).

"I am innocent of the blood of this just person" (Matt. xxvii. 24).

"Forgive not their iniquity" (Jer. xviii. 23 A.V.).

"Account not their iniquities guiltless" (Jer. xviii. 23, LXX).

We have therefore a word *kaphar* that primarily means "to cover" translated by Greek words which mean "to sanctify" or "to account innocent". This translation was made by learned men, who knew the meaning of this Hebrew word and were fully qualified to render it into Greek. Hence *Kaphar* "Atonement" meant to them something that was much more than a mere covering, although it did mean a covering in the richer sense involved in sanctification and accounting innocent. But before we reach any conclusion let us hear the evidence of other words that are used in the LXX to translate the Hebrew *Kaphar*.

3. *Aphaireo*. "To take away from, to remove from, deprive of."

"Therefore shall the iniquity of Jacob be taken away" (Isa. xxvii. 9 LXX).

"By this therefore shall the iniquity of Jacob be purged" (Isa. xxvii. 9 A.V.).

This word is used in Romans for the application of the New Covenant to Israel "When I shall take away their sins" (Rom. xi. 27), and for the failure of the sacrifices of the Old Covenant so to do,

"For it is not possible that the blood of bulls and of goats should take away sins" (Heb. x. 4).

Once again these translations give us pause. It is true that the typical sacrifices of the law could not take away sins, that is most blessedly true of the work of Christ alone, but instead of concluding that the O. T. sacrifices were a mere "covering" and that Christ's sacrifice alone "took sins away" we are called to a halt by remembering that this very act is predicated of the word *kaphar*. We shall, therefore be going against the Septuagint translation and setting ourselves up as superior translators if we deny what they admitted.

The O. T. "atonement" *did* include the taking away of sins, but *in type only*. The reality was accomplished alone by Christ. This however is vastly different from teaching that "Atonement" was a mere covering, and could not include the thought of "taking away".

4. *Aphiemi*. To send away, dismiss, set free.

With acc. of person, to express the discharge or acquittal of a defendant, *whether the appellant is nonsuited by verdict or otherwise*, esp. to remit the punishment, where the guilty person is dealt with as if he were innocent.

Surely, if an O. T. prophet can use *kaphar* in this sense, then it can never be said that it means only a mere "covering".

"This sin shall not be forgiven unto you" (Isa. xxii. 14 LXX).

"This iniquity shall not be purged from you" (Isa. xxii. 14 A.V.).

Aphiemi is the word translated "Forgive" in Romans iv. 7, 1 John i. 9 and Matthew vi. 12. *Aphesis* is translated "Forgiveness" in Acts xiii. 38; xxvi. 18; Ephesians i. 7 and Colossians i. 14. This word *aphesis* is used in Hebrews ix. and x where we read:

"And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. ix. 22).

"Now where remission of these is, there is no more offering for sin" (Heb. x. 18).

Kaphar therefore, in the estimate of Isaiah, conveys the idea not merely of covering sin but of forgiveness. If the reader is becoming impatient as to how an admitted "covering" could "take away" or "forgive" we must ask him to permit us to present the full results of our examination, before we embark upon that special enquiry.

5. *Ekkatharizo*. The word in this intensive form does not occur in the N.T. but instead of this militating against our argument it is all the more for it, for, we are here facing the fact that the O. T. prophet invested *kaphar* with a very full meaning and this should prevent us from making too sweeping a statement as to the limitations that inhere in the Hebrew word. *Katharizo* occurs many times in the Greek N. T. and is defined thus:

"To make *katharos*" (clean, see "clear").

"Clean, free from impure admixture."

The translation of *kaphar* by *ek katharizo* occurs in the Septuagint as follows:

"And the Lord will purge the land of His people" (Deut. xxxii. 43 LXX).

"And will be merciful unto His land, and to His people" (Deut. xxxii. 43 A.V.).

We will consider together with *ekkatharizo*, the other forms of the same word.

(A) *Katharizo*. We have already referred to Exodus xxix. 36, when considering the translation *hagiazo* (No. 1 above), we now find that *katharizo* is used in the next verse.

"Seven days shalt thou purify the altar" (Exod. xxix. 37 LXX).

(B) *Katharos ginomai*.

"Mischief shall fall upon thee; thou shalt not be able to put it off"
(Isa. xlvii. 11 A.V.).

"Grief shall come upon thee, and thou shalt not be able to clear"
(Isa. xlvii. 11 LXX).

Here is an extraordinary revolution in language. A word that by its etymology primarily means "to cover", to put something on, can by its doctrinal usage be so removed from the primitive meaning, as to allow the extreme opposite in translation, and mean "to put off". Yet this is in entire harmony with the ideas of cleansing, forgiving, and taking away, that we have already considered. It cannot be stressed too much that mere etymology can be a snare; usage alone, can decide the true meaning.

(C) *Perikatharizo*. The addition of *peri* makes the cleansing comprehensive. The word is used by the Septuagint to translate *kaphar* in Isaiah vi a word used by the seraph who took a live coal from off a Jewish altar.

"This hath touched thy lips, and will take away thine iniquities, and will purge thy sins" (Isa. vi. 7 LXX).

6. *Exilaomai*. *Hilaomai* is the form used in the Epic dialect for the more familiar *hilaskomai*, which is also used in the LXX to translate *kaphar*. *Exilaskomai* does not occur in the Greek N. T. but *hilaskomai* does, we therefore give the meaning of this latter word.

"*Hilaskomai*, to incline one's self towards any one, *Pass.* to be reconciled, to be gracious."

For clearness we will separate our quotations, and give those of *Exilaomai* first.

"I will propitiate his countenance with the gifts" (Gen. xxxii. 20 LXX).

"I will appease him with the present" (Gen. xxxii. 20 A.V.).

This passage is of vital importance. Here is a usage of *kaphar*, made by Jacob, before the law of Moses had been given. It was evidently a word in common use, and meant just what the English and the Greek translations have given "To propitiate", "To appease". Now some have said, "The O. T. sacrifices 'covered' but the N. T. Sacrifice of Christ 'propitiated'." It will here be seen that such a position is rendered untenable by the usage of this word in Genesis xxxii.

Further, there are but two occurrences of *kaphar* in the book of Genesis, the first being Genesis vi. 14 where it is translated "to pitch" and used in its primitive meaning. The second is found in Genesis xxxii. 20, where Jacob most certainly had no intention of covering Esau's face with anything, but intended to "appease" or "propitiate" him with a present. Here the word has left its primitive meaning, long before the law was given, and never again does it bear that primitive meaning, either in the Law, the Prophets or the Psalms. This we have discussed at some length in the third article of this series.

"To make atonement for him" (Lev. i. 4). Here the LXX uses the word *exilaomai*, with the evident intention of conveying the thought that these typical sacrifices were "propitiatory".

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul" (Lev. xvii. 11 A.V.).

"For its blood shall make propitiation for [anti] the soul" (Lev. xvii. 11 LXX).

Here is definite doctrine, the blood makes a propitiation for the soul, and the word translated "for" is *anti* which occurs in Matthew ii. 22 and is there translated "in the room of". Moreover, the very same word is used in a critical passage in Matthew xx. 28, "Even as the Son of Man came . . . to give His life a ransom for many."

Thus we find that the LXX intentionally brought over into the law the usage of Jacob before the law, a usage confirmed by a book more ancient than Genesis itself, namely the book of Job.

7. *Hilaskomai*. "Iniquities prevail against me; as for our transgressions, Thou shalt purge them away" (Psa. lxxv. 3; A. V.).

"The words of transgressors have overpowered us; but do Thou pardon our sins" (Psa. lxxv. 3; LXX).

(Note.—In the septuagint the Psalms are mostly numbered one behind the English version).

"Help us, O God of our salvation, for the glory of Thy name; and deliver us, and purge away our sins, for Thy name's sake" (Psa. lxxix. 9; A.V.).

"Help us, O God our Saviour, for the glory of Thy name, O Lord, deliver us; and be merciful to our sins, for Thy name's sake" (Psa. lxxviii. 9; LXX).

It would be impossible to introduce the thought of a mere "covering" into this prayer, yet the Hebrew uses the word *kaphar*.

Hileos ginomai "Become merciful or propitious". This is another form of *hilaskomai* already considered, and the fact that it is combined with *ginomai* "become" does not justify a separate entry.

"Be merciful, O Lord, unto Thy people Israel, whom Thou hast redeemed, and lay not innocent blood unto Thy people of Israel's charge. And the blood shall be forgiven them" (Deut. xxi. 8; A.V.).

The context shows that this exercise of mercy, this being propitiated, this acquittal from the charge of slaying innocent blood, this forgiveness, is consequent upon the offering of an heifer.

Here are eleven words distributed under seven heads, giving every word used by the Septuagint translation of the Hebrew *kaphar*. Two features claim our attention and challenge our faith.

1. The verb *kaphar* is never translated in the whole of the Septuagint, by a word which means "To cover" whence it is clear that to the translators of the Septuagint *kaphar* had no such meaning. Now it cannot be objected that the word "cover" does not occur in the O. T. for the translators of the A. V. found occasion to use the word some sixty times, but never once is *kaphar* so translated. What warrant is there to-day for any "private interpretation" that would alter all this at a stroke?

2. In the positive evidence of the Septuagint, the many associated expressions that we have not included, (having confined ourselves at the moment to translations of *kaphar*) and the evident parallel usage of N. T. Greek writers, we have abundant material for arriving at the true meaning of the expression "To make an atonement".

We now pass on to consider other evidences of use and doctrine, but the completion of our list of references must bring the present article to a conclusion.

Time and Place

An error corrected, and a Berean spirit manifested.

In Volume xxxiv. page 179, we have the following statement:

"The rebellious nations of the earth proposed to build a city and a tower" (Gen. xi. 4.).

A valued reader has written, drawing our attention to the fact that "nations" as such did not then exist, as Genesis xi. 6 says: "The people is one and have all one language." We readily acknowledge the slip of the pen in the use of the word "nations" in this article.

In Volume ix. page 107, we recognize the fact that while the division of the race into "nations" is recorded in Genesis x, that the confusion of Babel found in Genesis xi preceded this division.

"Although the division of the earth among the sons of Noah comes before the record of the building of the tower of Babel, the scattering that took place at the confusion of tongues was the cause of the division recorded in Chapter x. There in Chapter x. 5, 20 and 31, the descendants of Japheth, Ham and Shem are divided according to their *tongues*. This therefore must have come after the record of chapter xi, for there we read "The whole earth was of one language and one speech". (The *Berean Expositor*, vol. ix, page 107.)

Every reader, however, does not possess these early volumes and so we are grateful for the reminder. We rejoice too in the exhibition of a true Berean spirit that dares to "search and see", and for the words with which the correspondence closed.

"I know it is not a matter of vital importance; save that the reputation for exactitude so worthily established by the *Berean Expositor* must needs be maintained."

Less Than the Least

or

Treasure in Earthen Vessels

No. 2

"My manner of life from my youth" (Acts xxvi. 4).

Every man, eminent or obscure, has a life-story which reveals not only the motions and problems of his own individual existence, but which adumbrates the times in which he lived and worked. If the person whose life story is under review should also be a child of God, redeemed by precious blood and called to service in the testimony of the Word, then we should have, not only a private history, but another tablet upon which will be inscribed "not by might, nor by power, but by My Spirit saith the Lord."

The Apostle Paul, after his conversion realized that long before he had been quickened and called by grace, the Lord had chosen him, watched over his movements, and overruled the circumstances of his birth and upbringing to the shaping of the earthen vessel destined to carry the treasure of grace to the far off Gentile. Paul belonged to a people whose hope necessitated the keeping of a record of tribe and family. He not only could boast that he was "an Israelite" but that he was of "the tribe of Benjamin". By upbringing and by conviction he was a zealous Pharisee, had sat at the feet of Gamaliel, and as a young man had been entrusted by the Sanhedrin to carry out most serious undertakings. These facts indicate his fitness to speak to the Jew concerning the law, its observance, its bondage and its failure. In addition, in spite of his extreme zeal for the traditions of his fathers, the fact that he had been born, not in Jerusalem, but in Tarsus of Cilicia would have given him an insight and a sympathy with the outside Gentile world that would have been impossible to a Jerusalem Pharisee. Even after his conversion, he still said with some measure of pride "I am a citizen of no mean city", "I was born free."

His conversion was sudden and complete. He knew the precise moment, and the exact spot where this great change took place. His name "Paul" is not revealed until he is brought into touch with "Sergius Paulus", a Gentile bearing the same name as himself, and the first convert to grace after his separation to the ministry at Antioch. He was deeply conscious that even from his birth his path had been ordained and hedged about, even in the days when he had no knowledge of the hand that guided or permitted his varied experiences.

If the great Apostle could truthfully say of himself "less than the least", language provides no figure to express what the present writer should employ to make his own sense of unworthiness clear,

or his consciousness of sovereign grace adequate. The failure to put into words this consciousness of grace shown to the unworthy must be recognised by the reader, and must ever be kept in mind as the following record is presented. The reader, also, must permit the use of the personal pronoun for a space, as clumsy attempts to circumvent its use only litter the page with such phrases as "This young man", "The Editor" and the like.

The Apostle knew who were his "fathers", but the average Gentile can trace his ancestry back no further than a few generations. My father's people were Exeter folk, and I can go back as far as my father's grandfather, but have never pursued the matter further. My name "Welch" is a variant of the spelling "Welsh" but apart from the fact that Devonshire is near to Wales, I have no evidence that any of my forefathers hailed from the Principality. The word "Welch" was used by the Saxon invaders of this island as a label for the inhabitants of Britain and means "a foreigner". It seems fitting, that one who was to be used in making known the exceeding riches of grace to those who were by nature "strangers and foreigners", should himself bear a name meaning "foreigner". It may be that it is quite accidental—but then so might have been the naming of Saul of Tarsus by the Gentile name "Paul", but it is significant nevertheless. While my forefathers for several generations at least were Devonshire folk, I myself was born in London. Perhaps I too can say "I am a citizen of no mean city" but I cannot add "I was born free". London contains many towns and communities within its mighty sweep, and each one has characteristics of its own. I was born in Fair Street, Horsleydown, a street which is now intersected by the Southern approach to the Tower Bridge.

Dr. Bullinger in his monumental work, "Figures of Speech used in the Bible", refers to others who had explored the subject before him, and among them mentions Benjamin Keach (1640/1704) and his book "*Troposchemalogia*; or a key to open the Scripture metaphors and types". Another work by this author is entitled "The Jewish Sabbath Abrogated", which shows the trend of his thoughts. Keach was the minister of the oldest non-conformist Chapel in Bermondsey, and it was situated in Horsleydown. Two doors East of the churchyard of St. John's Horsleydown in Fair Street, and possibly in the house in which I was born, Thomas Guy, the founder of Guy's Hospital, was born in the year 1645. Two hundred and thirty-six years after, in 1881 Guy's Hospital was instrumental in saving my life after a severe burn, the scars of which mark my body until this day. Dr. Bullinger when a young man served as Curate at the church hard by, popularly known as Bermondsey Abbey, but this was before my time.

Owing to a minor industrial crisis, the whole of my parents' possessions were stacked into the one room they then rented, and into that very lowly home I made my entry on April 25th in the year 1880. At that time my father was a follower of Bradlaugh the "atheist", and was also an ardent advocate for "free education" which did not become law for some years after.

The influence of Bradlaugh necessarily meant that as a family we lived "without God". Honest as the day, kindly as the summer sun, and with a sense of liberty that was in some things in advance of the times, my parents were all that a boy could wish, except for the fact, though I realized it not at the time, that the Bible was never opened and its message entirely unknown. I remember once picking up a book, and opening it at random, but seeing that it dealt with Christian themes, with something like a sense of guilt at even glimpsing at such a book, I put it down as a work with which I could have neither part nor lot. That book was "The Pilgrim's Progress" by John Bunyan. What the effect would have been had I read it, and come under its sway is but an empty speculation. The Lord had His own way and time when He would lead me to see my need of a Saviour, and in view of His ultimate purposes, His time is always best.

I grew up therefore in entire ignorance both of the letter of the Word and of its Gospel message. I do remember wishing that a teacher at school had not explained the Lord's Prayer in the light of the added verse, Matthew vi. 14, for it seemed to give the other boy a somewhat unfair advantage in the interminable schoolboy quarrels, but apart from this, and some outlandish names from the books of Chronicles and Kings, the Bible was a closed book to me.

In order better to appreciate the grace manifested to me, it will be necessary to go back to the birthplace, South of the Thames. From the approach to the Tower Bridge, the main thoroughfare, Tooley Street extends Westward to London Bridge and Eastward to Greenwich. Some ten minutes' walk from the place of my birth was a district made famous or infamous by Charles Dickens in his novel "Oliver Twist". It was known as Jacob's Island, and although much had been done to rid the neighbourhood of the tragic evils that existed when Dickens wrote of it, it still remained a sore spot in the vicinity.

The apostle Paul, so far as we can gather from his writings, was a man of culture, and up to the time of his conversion, a man of independent means. He had, however, been taught a trade, in accordance with Hebrew custom, and was a "tent maker". Opinions differ as to whether this trade involved the process of weaving or not, but Chrysostom has no hesitation in speaking of the Apostle, after witnessing for the truth in bazaar and market, "sewing together skins of leather" while demons trembled and angels marvelled. Bermondsey at the time of my boyhood had a world-wide reputation for "Leather", and it is not therefore strange that I too should find myself engaged in a craft with which the Apostle himself could have taken an intelligent interest. I passed through the various phases of the craft, from the most delicate pocket book work to the heaviest hand sewn type, and to this day, I value the balance that an ability to work with one's hands, gives to anyone who is engaged in purely literary activities. Both the mighty Paul and his humble follower could say "these hands have ministered unto my necessities".

When I was about 18 or 19 years of age, a series of happenings made me desire to learn Greek. At the time I had no knowledge nor had ever thought of the Greek New Testament. At first it seemed a hopeless quest. For any one living in Bermondsey in the years 1898/9 and not being free until after 8.0 p.m. to ask "who will teach me Greek?" sounded at first like asking for the impossible. A few years earlier, Dr. John Scott-Lidgett had come to Bermondsey, and had built the Bermondsey Settlement, and there I found friends willing and ready to give the necessary instruction. At the time, no thoughts of God, His Salvation or His Purposes entered my mind. I was, as I thought, just pleasing myself. In after days I looked back on this peculiar quest as a very evident interposition of the guiding hand of the Lord. It was while I was seeking a special grammar in Bookseller's Row, Strand (now entirely vanished) that a bill was put into my hand by a young man bearing some such notice as the following

SCEPTICS AND THE BIBLE

An address will be given on the above subject by
 Dr. L. W. Munhall, M.A., D.D., U.S.A.
 at Exeter Hall, Strand.

It must be admitted that the word "Sceptics" and not the word "Bible" drew me to that meeting in November in the year 1900 and it was with amazement that I listened to a man who was most evidently sane and scholarly, actually maintaining that the Scriptures were true! As further meetings were announced, I enquired of Dr. Munhall as we were leaving, what his subject would be on the succeeding evening. "We'll have the good old Gospel" was his reply. Now it may scarcely seem possible, but I did not at that time really know what the "Gospel" meant, and all next day I hesitated. "What's the use of wasting time?" "Perhaps it would be fair to let him speak for himself!" By the overruling mercy of the God Who at that time was unknown and unloved, I went to that meeting where "the good old Gospel" was preached. The text was taken from the Gospel of John "He that believeth on the Son hath everlasting life", and I passed from death unto life upon believing that simple testimony. I had no "views" on any doctrine of the Scriptures. Such terms as "Atonement", "Justification", "Reconciliation" and the like, were as the words of a foreign tongue. I had no concern as to whether John's Gospel was or was not for the present period, all I know is that it was blessed to my eternal salvation. This was my "Road to Damascus", as sudden and as complete as was the conversion of Saul of Tarsus. At the close of the Gospel address Dr. Munhall quoted Romans x. 9, and called upon any who had "believed" with the heart, to follow it by making a "confession"

with the mouth. With great trepidation I responded and acknowledged the Saviour. As I stood there, feeling none too comfortable, Dr. Munhall gave a final word:

"This is not a matter of 'feelings'. There may be occasions subsequently when you will not 'feel' safe or saved, but this is a finished transaction based upon a finished work."

Thus started a new life, a new prospect, and a new goal.

Upon reaching home after hearing the opening lecture on "Sceptics and the Bible" I had rehearsed the address with my father. Now as I journeyed home I realized I had something fuller and perhaps more decisive to discuss, and it would have been true of myself as it had been of the Apostle, that observing angels could have said for the first time "Behold he prayeth". Once again the message was repeated to my father, with the added personal comment "I believed and I have life". I needed no persuasion to make me attend the third meeting of this series. I was only too conscious of my abysmal ignorance of the very elements of revealed truth. Again the preacher made known in simple terms the way of salvation, and again he quoted Romans x. 9 and made his appeal. I was naturally interested to see who would respond as I had done the evening before, and to my amazement and joy I looked round to see my own father, with a face white with emotion, standing to acknowledge the same Saviour and Lord. Here was a first-fruits indeed! and here commenced a faith of lovely simplicity that lasted until my father's death in his ninetieth year. My dear Mother and in course of time the younger members of the family were brought by various ways or different instruments to a saving knowledge of Christ. Light had dawned in that Bermondsey home, and soon the consciousness of calling and commission was to make its urgent voice heard. For the moment let us pause, and gratefully acknowledge the wondrous grace that could save and enlighten those who were so darkened and so dead. Among other features that stand out in this story, and should be remembered by the Christian worker today, seem to be the following:

1. The self-sacrificing nature of the service rendered by an elderly lady, during the late evenings of Winter and Summer, at the Bermondsey Settlement, who gave such an unpromising pupil unremitting and often individual tuition in the elements of N.T. Greek. She never lived to see any fruit to her unselfish labours, but one day I hope to thank her when we both meet at the Judgment Seat. When meetings are small and difficult I have often been spurred to continuance by this fragrant memory.

2. Whatever blessing may have been the outcome of the conversion and the commission of the Editor of the *Berean Expositor*, the unknown young man, who spent part of his lunch hour distributing bills, has a most important share. Andrew is not so prominent in the N.T. as his brother Peter, but we should never forget that it was Andrew who first found his brother and brought him to the Lord. At times, there seems to be a very small return for the thousands of leaflets and bills that may have been distributed,

yet the whole of the witness associated with the *Berean Expositor* grew from that one small leaflet and that one inconspicuous act of service.

3. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper this or that, or whether they both shall be alike good" (Eccles. xi. 6).

Studies in the Book of Job

No. 2

The "truth" of Genesis i. known before the "writing" of Genesis.

The references to Job both in Ezekiel and in James are sufficient evidence that he was not a fictitious character. Whether the name "Job" was given to him prophetically, as Methuselah's name was given to him by his father Enoch, or whether the name was given to him as a result of his typical experiences, we have no certain means of ascertaining, although the note added to the Septuagint version suggests a change of name. "Jobab who is called Job."

Usually, when anyone of importance is introduced into the annals of Scripture, something more than his bare name is called for and given. He is nearly always called "... the son of. . . ." Thus: "Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jehoram, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite" (1 Sam. i. 1). Job is said to have been "the greatest of all the men of the East" (Job i. 3) yet no hint of his pedigree is given. This omission makes the suggestion reasonable that the name "Job" was given to this great man in connection with his typical character. It has been assumed by some that Job was the son of Issachar (Gen. xlv. 13) and that he went down to Egypt with his father and the other members of Jacob's family, but no explanation is given of his leaving Egypt, and becoming the greatest of all the men of the East in so brief a period. Job, the son of Issachar is elsewhere called "Jashub" (Num. xxvi. 24 and 1 Chron. vii. 1). Young's concordance differentiates between "Job" the son of Issachar, and "Job" of the land of Uz, giving the meaning of the former, "Turning back" so making the name a contraction of Jashub, and of the latter, "hated". The English reader, also should be apprised of the fact that while these two names look alike in the English versions, there is a slight difference in the spelling of the originals, and in the matter of identity, one letter more or less in a name is an item that cannot be waived as of no consequence.

The writer of these lines is not C. H. Welsh neither C. H. Walsh, the spelling is of importance when identity is in question. Gesenius

gives the meaning of the word that supplies the name "Job", as "to be an adversary to any one, to persecute as an enemy, to hate", and twice Job himself uses this word, when he complains that God Himself held him, or counted him "an enemy" (Job xiii. 24; xxxiii. 10), while the very presence of the great Adversary in the introduction of the book intensifies the meaning of Job's name. Is it anything to be wondered at (except in the worshipping recognition of an all embracing providence) that Moses uses the same word in Genesis iii. 15 when he speaks of the "enmity" between the seed of the woman and the seed of the serpent? Can we not see that in the experience of Job, we have an early record of the out-working of that enmity? a problem which Moses himself must have pondered, and for which the revelation of Genesis iii, coupled with the actual conflict of Job, provides an answer. Job, one of the seed of the woman, was indeed "bruised in the heel" in this terrible conflict.

The land of Uz, which is given as the land of Job's nativity or subsequent habitation, is associated with Edom in Jeremiah xxv. 20, 21, and both Septuagint and Arabic translations state in an appendix that Job was the son of Zareth one of the sons of Esau, that he was the "fifth" (LXX), "sixth" (Arabic) descendant from Abraham; and that Job's name was originally Jobab, as is written in Genesis xxxvi. 33, a king of the land of Edom and associated with "Teman" (34 and 42).

One of the three friends who came to mourn with Job, was Eliphaz the Temanite, so named after the descendant of Esau, who called their lands "by their names" (Gen. xxxvi. 10, 11, 15, 42). The wisdom of the Temanites was proverbial, Jeremiah asks: "Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished"? (Jer. xlix. 7) a reputation endorsed by the Apocrypha where the merchants of Teman are said to be "Authors of fables, and searchers out of understanding" (Baruch iii. 23), although the writer adds, "None of these have known the way of wisdom, or remembered her paths." At first it strikes us as strange that a descendant of Esau should be so great a man of God, until we remember that God is Sovereign, and a God of grace, and that just when Israel were, morally, at their lowest, a beautiful illustration of utter fidelity is provided by a Moabitess, Ruth by name, who became the ancestress of David and of David's greater Son. Moreover, the loyalty of the Shulamite is put in contrast with the low standard of morals in the court of King Solomon, and preserved for all time in the Song of Songs which is Solomon's. If Job was the fifth or sixth descendant of Abraham, we can place the book of Job somewhere between the days of Joseph and of Moses, and therefore earlier than any of the Scriptures we possess, and before the Exodus. Such a book would have been highly esteemed in the country of its origin and adjacent lands, and it is reasonable that a man of the spiritual calibre of Jethro would bring it to the notice of his great son-in-law Moses, and with him discuss its teaching.

Let us look at the book of Job, as Moses must have looked at it. He had come from Egypt, a land of "gods many and of lords many" where man for all his wisdom had "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. i. 23). Here in the book of Job he would find the purest doctrine of the living and true God that the world possessed. Here Moses would read that God was man's "Maker" (Job. iv. 17; x. 8; xxxv. 10); that by His command the sun rises (ix. 7) and the stars are controlled (xxii. 12). Coming from a land where the heavenly bodies, the signs of the Zodiac, the constellations of the stars, were employed to further idolatry, Moses would read the challenge "Canst thou bind the sweet influences of the Pleiades?" (xxxviii. 31); and so learn that God had placed the ordinances of heaven to rule the earth (xxxviii. 33). He would also learn from the book that the stars were ordained "for signs and for seasons". He would read of Orion and of the "Twelve signs" (*Mazzaroth*), and be warned against the degenerate teaching of Egyptian astrology. Even such a detail as "the springing up of grass" is noted (xxxviii. 27) where the same word occurs as is used in Genesis i. 11. At every turn we meet in the book of Job with material used in laying the foundation of Genesis. Let us consider some of these passages a little more closely. It will be remembered that Genesis i. 2 reveals a prehistoric catastrophe "The earth became without form (*tohu*) and void (*bohu*): and darkness was upon the face of the deep (*tehom*)". This revelation is anticipated in the book of Job, where he says:

"He stretcheth out the north over the empty place (*tohu*) and hangeth the earth upon nothing" (xxvi. 7).

and in the passage where God asks:

"Hast thou entered into the springs of the sea? or hast thou walked in the search of the depths? (*tehom* xxxviii. 16).

I think of Moses reading the words of Job xxxviii. 4-11

"Where wast thou when I laid the foundations of the earth . . . when the morning stars sang together, and all the sons of God shouted for joy? or Who shut up the sea with doors . . . thick darkness a swaddling band for it? And brake up for it My decreed place, and set bars and doors, and said, Hitherto shalt thou come and no further: and here shall thy proud waves be stayed."

That which is revealed in the early verses of Genesis i. is here clearly implied. In the thirtieth verse of the same chapter in Job, we meet with the expression "the face of the deep" which is found in Genesis i. 2, and nowhere else except in the similar context of Proverbs viii. 27, which in a peculiar manner is retrospective about the book of Job. Elihu knew that a "firmament" had been "stretched out" as indicated in Genesis i. 6-8, using the very verb *raka* which gives us the word translated "firmament" and which is translated in the margin of the A.V. "expansion" and in the R.V. margin "expanse".

"Hast thou with Him *spread out* the sky?" (xxxvii. 18).

The words of Elihu and his reference to the sky as a "molten mirror" while correctly recorded in the book of Job, must not be taken as a revelation from God, as to the actual texture of the "firmament". Elihu is using keen irony in "Thou together with Him, spreadest out the sky! You can then be able to give us lessons in the way we should address ourselves to Him". Here in this book, which antedates the book of Genesis by several generations, the fact of creation revealed in Gen. i. 6-8 was so familiar to Elihu that he uses it in ironical argument with Job. The prophet Isaiah mentions this same fact a number of times

"I have made the earth, and created man upon it: I, even My hands, have stretched out the heavens" (Isa. xlv. 12).

Job himself, quite independently of Elihu knew this fact, and in replying to Bildad the Shuhite speaks of Him "Which alone spreadeth out the heavens" (Job ix. 8).

This is but a sample of what is discoverable in this venerable book; we must devote all the space available for our next article to the review of other items of truth that are found in Job and which also anticipate the book of Genesis.

Fundamentals of Dispensational Truth

Isaiah

No. 30

The Lamb of God (Isa. lii. 13—lvi. 8)

The astonishment and blindness of Israel (Isa. lii. 14, 15).

In order that we may clearly perceive the argument of Isaiah lii. 14, 15 we must recognize in the "As" . . . "so" of these two verses the figure of speech called the Simile, and not allow the intervening sentences to prevent the mind from grasping its import.

"As many were astonished at Thee;

(His visage was so marred more than any man, and His form more than the sons of men);

So shall He startle many nations; the kings shall shut their mouths at Him;

(For that which had not been told them shall they see, and that which they had not heard shall they consider)."

The alteration of the word "sprinkle" to "startle" will be found in the marginal reading of the R.V. Consideration of this revision will not only enable us to understand the teaching of Isaiah lii, but also illustrate the danger that besets anyone who attempts to translate the original Scriptures, depending only or mainly on the evidence of the Concordance. We must never forget that the Concordance, if it gives the English rendering, is merely recording a fact, but whether that fact be at the same time a true translation,

the Concordance cannot say. If the reader is in the habit of using a Hebrew English Lexicon Concordance, he will find that the word translated "sprinkle" is used twenty-four times in the O.T. and is translated in every case "sprinkle"; there is no other passage where such a rendering as "startle" is possible, for in every case, except that of Isaiah lii. 15, it is either blood, oil or water that is sprinkled. In that very exception however lies the answer to the difficulty. Supposing we said that blood, oil, water or nations are sprinkled, we should at once realize that the blood, oil or water are said to be sprinkled on persons or things, and that something not stated is said to be sprinkled on the nations.

The Hebrew word *Nazah* means primarily "to leap" and is allied with the similar Arabic word which is employed in such proverbs as "a greater leaper than the locust", or "more springy than the springbok". When a fluid is in mind, then "sprinkle" or "spurt" is appropriate.

"The fluid spurted is put in the accusative, and it is spurted *upon* the person. In the present passage, the persons "many nations", is in the *accusative*, and it is simply treason against the Hebrew language to render "sprinkle". The interpreter who will so translate will "do anything" (A. B. Davidson).

Moreover the LXX translates this passage, "Thus shall many nations wonder at Him," clearly showing that they understood the word as the R.V. gives it. This translation is endorsed by The Companion Bible.

We can now see more clearly the teaching of Isaiah lii. 14, 15 which we will set out, using the added knowledge we have gained.

As. The many "astonished".

Reason. The marred visage.

So. Many nations "caused to wonder".

Reason. Unheard of things.

Having corrected our translation and assembled our passage under its respective headings we can now proceed.

"Astonished," Hebrew *Shamem*. This word is translated "astonish" when applied to the mind, or "desolate" when applied to land or city, and then, by a figure quite common among us, the word "desolate" is applied to the state of mind also. We have an example of this double use in Leviticus:

"And I will bring the land into *desolation*, and your enemies which dwell therein shall be *astonished*" (Lev. xxvi. 32).

The reader will keep in mind the parallel word "startle" or "wonder" of verse 15. The book of Job confirms this:

"Mark me, and be *astonished*, and lay your hand upon your mouth" (Job xxi. 5).

So Isaiah lii. 15 may read "wonder" and the sequel, "Kings shall shut their mouths at Him" continues the thought.

Three passages in Ezekiel will increase our understanding of the nature and character of the "astonishment" of Isaiah lii. 14. Two of these passages relate to the fall of Tyre, and the third to he mystical king of Tyre, probably Satan himself.

"Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling: they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee" (Ezek. xxvi. 16).

Here is a picture of desolation of mind. Thrones vacated, royal insignia laid aside; trembling at every moment: this is "astonishment" in the Biblical sense. Ezekiel xxvii. 35 and xxviii. 19 should be read in conjunction with the above verse. The degree of desolation intended can be gathered from the fact that this same word is used to describe "the abomination that maketh *desolate*" (Dan. ix. 26, 27; xi. 31; xii. 11), and the effect upon Daniel, "I was astonished at the vision" (Daniel viii. 27). When therefore we read, "As many were astonished at thee" let us not pass by the word, as of little importance. In Isaiah lii. 14 and in one or two other places the A.V. uses the older spelling of the word, "astoned" which is derived from the old French word *estoner*, and allied with the word "stun", and sometimes derived from *stony* and used as *petrify*. For our present purpose the modern spelling is preferable. The astonishment here referred to, in Isaiah lii. 14, was produced by the humiliation and suffering to which this august Servant of Jehovah stooped.

"His visage was so marred more than any man, and His form more than the sons of men."

The structure has already informed us that in the original "visage" and "beauty" are the same word.

We have already referred to Daniel viii. 27 in connection with the word "astonish": we now refer to it again, as it uses the Hebrew word *Marah*, "visage" or "beauty". "I was astonished at the vision" (Dan. viii. 27). *Roah*, "to see", from which this word is derived, is found in Isaiah lii. 15:

"That which had not been told them shall they see."

What Israel failed to see, Isaiah himself saw,

"Mine eyes have seen the king" (Isa. vi. 5).

and we are assured by John that Isaiah saw the glory of Christ, and spoke of Him (John xii. 41), and it is in this very connection that Isaiah vi. 10 is quoted:

"He hath blinded their eyes and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted and I should heal them" (John xii. 40).

This "visage" which Israel failed "to see" was "more marred than any man". In the opening chapter Israel were charged by Isaiah with being "corrupters" (Isa. i. 4) and the context makes one almost suspect the condition known as leprosy. This word, translated "corrupt", is the word that gives us "marred" in Isaiah lii. 14. Leprosy most certainly is in view in Isaiah vi. There we find King Uzziah who had been stricken with leprosy and Isaiah confessing that he dwelt among a people of *unclean* lips. Among other practices that made Israel resemble their idolatrous neighbours, rendering them unfit for the service of the Lord, is the

prohibition, in Leviticus xix. 27, "neither shalt thou *mar* the corners of the beard"; for of all the heathen at that time it could be written "their corruption (same word as 'marred') is in them, and blemishes be in them: they shall not be accepted for you" (Lev. xxii. 25). The reader will observe that the context deals with the need for a spotless offering in the sacrifices of Israel. Here, in Isaiah liii, is "the Lamb of God", Who had laid aside His glory, and was made a sin-offering on our behalf, stooping down to this likeness of "corruption" and being charged with the very thing He had come to remove. Israel were "astonished" at the depths to which He descended, but they did not know it was for their sakes. In Isaiah liii that light breaks in—but we have not reached that section yet. They treated Him as a moral leper, "we hid as it were our faces from Him"; they could not "see" anything in Him to desire Him. Again Ezekiel xxviii must be quoted. The Saviour's visage was "marred", not through pride, but in love that passeth knowledge; but of the fallen cherub it is written, "Thine heart was lifted up (*Gabah*, "high", Isa. lii. 13) because of thy beauty, thou hast corrupted (same word as "marred") thy wisdom by reason of thy brightness" (Ezek. xxviii. 17).

"Form", Hebrew *toar*, is once translated "visage" (Lam. iv. 8), and is used, in the way common to Hebrew poetry, as a repetition for emphasis. Perhaps there is a glance at the description given of David:

"Behold I have seen the son of Jesse, the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a *comely* person" (1 Sam. xvi. 18).

It will be remembered that David was described as being "ruddy and of a fair *countenance*" (where the word "countenance" is *mareh*, "visage", of Isa. lii. 14), although Samuel was warned about looking on the "countenance" of Saul, for that was to judge merely by outward appearance and not by the heart (1 Sam. xvi. 7). The word translated "visage" occurs in but one other place in Isaiah and that is in chapter xi. 3, "He shall not judge after the *sight* of His eyes." Applying, then, all that we have seen, both of the structure of these verses and the meaning and usage of the words which they contain, we believe we can perceive that the astonishment and wonder of these many people and kings at the depth of the Saviour's humiliation, arises out of the following facts:

- I. They who judged after the sight of their own eyes saw nothing but the outward appearance, and, just as Israel were unanimous in the choice of Saul as their king, by reason of his "countenance", even though they were self-deceived, so they were unanimous in their rejection of their true King because of this selfsame superficial judgment.
- II. The reason why Israel made so tragic a mistake was because of their moral condition. They themselves, as Isaiah i. and vi. indicate, were moral lepers, and when they looked upon the Lord, they saw but their own reflection, the sin and stripe that He bore, but they saw not the patient, lowly sin-bearer Himself.

- III. The many references that we have made to antichristian persons, (the king of Babylon, the king of Tyre, and Lucifer, son of the morning), place the Christ of God, in direct contrast with the false christ, the man of sin, the fallen cherub and the whole satanic travesty of truth. These exalt themselves; these corrupt themselves. He, though originally in the "form" of God, took upon Him the "form" of a servant, and in that form, which had no comeliness, He was despised and rejected, yet "this same Jesus" shall be "admired" (*thaumazo*, "be wondered at", the LXX equivalent of "startle" in Isa. lii. 15) in that day.
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Signs of the Times

No. 1

"It is not for you to know the times or the seasons" (Acts i. 7).

The sure word of prophecy, is to the believer, something so vitally linked with the truth of Scripture, and the faithfulness, sovereignty and omniscience of the Almighty, that it cannot be thrust aside, misapplied, or manipulated to suit private interpretations, but must ever be the subject of reverent enquiry, and wondrous expectancy. The prophet Isaiah to quote but one O.T. writer uses this fact of prophetic pre-vision as an antidote to the snare of idolatry into which Israel was at that time so prone to fall, and also employs it as a positive encouragement to faith.

"Produce your cause, saith the Lord; bring forth your strong reasons saith the King of Jacob. Let them bring . . . forth, and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods" (Isa. xli. 21-23; see also xliii. 9; xlv. 7, 25, 26; xlv. 10; xlviii. 5).

Those who have learned to distinguish between prophetic fulfilment and the present parenthetical interposition of the dispensation of the mystery, do not look at the present cavalcade of "wars and rumours of wars", or the recurrence of "famines, pestilences and earthquakes" as "fulfilments" of prophecy, they see clearly that when Israel became Lo-ammi "not my people" (Hosea i. 9), the prophetic clock stopped (Acts xxviii. 28), and will not go again until the present parenthetical dispensation is completed. That is one attitude, an attitude of heart and mind that honours both the Wisdom of God in making known the secret purpose of His will consequent upon Israel's failure, and the literal and sure fulfilment of the Word of Prophecy when the time comes for Israel's awakening, conversion, restoration and blessing.

Speaking generally concerning prophetic interpretation, whether to do with Israel or to do with the prophetic utterances of 1 Timothy iv. or 2 Timothy iii. iv. (which comprehend practically all that is prophetic in the prison epistles), there are two main principles to remember.

1. *The time, season, day and hour of prophetic fulfilment is hid.*

"It is not for you to know the times or the seasons, which the Father hath put in His own power" (Acts i. 7).

"But of that day and hour knoweth no man, no, not the angels of heaven but My Father only" (Matt. xxiv. 36).

"Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh" (Matt. xxv. 13).

2. *While the day and the hour is unknown, there are "signs" that the believer should "discern".*

"When it is evening, ye say, it will be fair weather: for the sky is red . . . ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. xvi. 2, 3).

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that He is near, even at the doors" (Matt. xxiv. 32, 33).

Let us, in this introductory article, become a little better acquainted with these two complementary principles.

"Which the Father hath put in His own power."

This passage is translated in the R.V. "Which the Father hath set within His own authority", and as a marginal reading adds "or appointed by" for the word "set". Some interpret this passage to mean, that the Father hath appointed the times or seasons *by* His own power, but others see that the words mean that the question of times and seasons have been placed by the Father within His own jurisdiction or authority.

The word translated "power" in Acts i. 7 is the Greek *exousia*. "Power" should be reserved for the translation of *dunamis* as in Acts i. 8; the use of the same word for both Greek words is confusing. The apostles received *power*, but the Father retained *authority*. *Dunamis* is derived from "ability", but *exousia* is derived from "being". For examples taken from the A.V. where *exousia* is translated "authority", see, Matthew vii. 29; xxi. 23; Acts ix. 14; 1 Corinthians xv. 24. The verb *tithēmi* "put" in Acts i. 7 of the A.V. means literally "to place". It is used in Acts some twenty-three times, and is translated "laid", "whom they laid daily at the gate of the temple" (Acts iii. 2, and six other occasions). The other passages in the Acts where *tithēmi* is translated "to put", refer to "prison" (Acts iv. 3; v. 18, 25; xii. 4). Other translations in the Acts are "to make"; "to conceive"; "to purpose"; "to give" as counsel. In the epistles it is rendered in addition to these, by such words as "to set"; "to commit"; "to appoint" and "to ordain." The idea of authority is evident in every reference. The phrase "in His own authority" can be interpreted in the light of the same Greek words found in Acts v. 4 "was it not in thine own power?" or as Moffatt freely renders it "and even after the sale, was the money not yours to do as you pleased about it?" Not only has the Father complete jurisdiction over "times and seasons" but the specific "day and hour" when the Son of Man shall come is not even known by "the angels" although they may "desire to

look into these things." In Mark xiii. 32 we have a fuller and more comprehensive statement:

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

Even after the resurrection, the Son is represented as seated at the right hand on high "henceforth expecting", so completely have times, seasons, days and hours been reserved to the authority of the Father. In the face of such statements, all attempts to calculate, forecast or otherwise anticipate "the day and the hour" are alike foredoomed to failure and contrary to Scripture. The reader may very well repudiate the attempts that have been made to arrive at the date of the Second coming by "Pyramid Inches", he may, moreover, have acquaintance with such an abortive attempt as that of Dimpleby, who by the Zodiacal Circle, the Eclipse Cycle, and the Solar Cycle, "proved" that the Times of the Gentiles ended in 1898 $\frac{1}{4}$ and that the Millennium started in 1928 $\frac{1}{4}$, a colossal set of calculations which only stand to-day as the monument to his misdirected energies.

Another basis for calculation, and one that claims the attention of the believer in the Bible as the book wherein is unveiled the purpose of the ages, is that which sees both in the opening chapters of Genesis, and in subsequent types and shadows, the warrant to believe that the present age will last 6000 years. There is in this view much to be commended, the danger lies in yielding to the temptation by the use of analogy to forecast dates. We have one such attempt open before us, as we write. In this computation, the days that are to come will be as it was in the days of Noah, when the Son of Man is revealed (Luke xvii. 26-30) and these days are dated A.D. 1938-77, the interpretation of the "revealing" of the Son of Man is given as that Christ is revealing Himself to His people for 40 years before the fall of Mystic Babylon in A.D. 1978. "With the Munich crisis in 1938" says the writer, "we entered upon the last forty years of the Time of the End (Dan. xii. 9)."

When we examine the chronology of this writer, we discover that he dates the going forth of the commandment (Dan. ix. 23) from Darius' first year (Dan. ix. 1), whereas, the Companion Bible dates the going forth of the commandment from the 20th year of Artaxerxes (see Neh. ii. 1). The date of Artaxerxes is given in the Companion Bible as 454 B.C., and the date of Darius is given by the writer whose work we are examining as 483 B.C., a discrepancy of 29 years, fully accounted for in Scripture, as the 483 years reach to the "cutting off" of the Messiah, whereas the calculations before us make the 483 years end at the birth of the Messiah. He then adds another 30 years to the commencement of the Lord's ministry, and so arrives at his conclusion that the age will end at the 6000th year from Adam in A.D. 1977. It certainly would have been awkward to have made the 6000 years end 30 years earlier, namely in 1947, for that would have written Ichabod across the whole attempt.

We write with no unsympathetic spirit of this patient endeavour to piece together the pattern of the ages, but taking our stand with

the Scriptures already quoted, can only feel sorry that another abortive attempt should be made by a confessed child of God. The recognition that the day and the hour of the Lord's return is hidden with intention by the Lord, by no means forbids an intelligent reading both of the Scriptures and of the signs of the times. These are as clearly indicated in Matthew xxiv. 32, 33, 38 and 39, as the attempt to compute the date is forbidden in Matthew xxiv. 36. In our next article we will examine these "signs of the times" more carefully.

Nehemiah

No. 4

"A book of Remembrance."

Because a superficial reading reveals nothing more than a repetition of names and the recurrence of a phrase, there are chapters in the Bible that the reader, at times, may feel tempted to skip.

"And the next unto them repaired Meremoth the son of Urijah, the son of Koz.

And the next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel.

And next . . . and next . . ." (Neh. iii. 4, 5).

At first sight this certainly looks uninteresting, but, remembering that it forms part of "all Scripture" which is not only inspired but profitable, we give it further consideration. Who is this Meremoth that repaired the portion of the wall adjoining the Fish Gate? Perusing the whole chapter we find, to his credit, that this man repaired "another piece", namely "from the door of the house of Eliashib even to the end of the house" (Neh. iii. 21). If we enquire why this part of the wall had not been renovated by Eliashib, who was high priest, we find that he was away repairing the Sheep Gate and in his absence Meremoth, who was the son of a priest, may have felt moved to do this piece of extra work as direct service to the Lord. Moreover, there is the bare possibility that the priests, the men of the plain, who "repaired after him" (Neh. iii. 22), were stimulated by his example.

Whatever the explanation, here is the record of this willing worker for all to see. Often such get little thanks for their pains; but the "Well done" of the Lord will more than compensate for any misunderstanding of fellow-servants. Among his faithful fellow-labourers Paul numbered some who were of the spirit of Meremoth. For instance, from what the apostle wrote in Philippians ii. 25-30, Epaphroditus seems to be one who had undertaken "another piece".

If we consult the book of Ezra (Ezra viii. 33) we shall moreover discover that Meremoth had a post of great responsibility when the

temple building was in progress; there, he who so willingly repaired the external wall, handling rough stone and mortar, is seen weighing silver and gold in the house of God. So we may see that in the seemingly dull record of repairers, Meremoth's story, for one, is calculated to inspire.

But not all the returned Jews under Nehemiah were possessed of this generous spirit. The nobles of the Tekoites "put not their necks to the work of the Lord" (Neh. iii. 5), yet who would question which were the nobler of these, Meremoth or these nobles by station? Those of us who value the "Berean" spirit remember that there is a true "nobility", a nobility commended by the Holy Ghost, where He records by the hand of Luke that the Bereans were "more noble" than the Thessalonians (Acts xvii. 11). It may be that the Tekoites themselves were ashamed of the false dignity of their superiors, for they follow the example of Meremoth and "repaired another piece" (Neh. iii. 27). Let us therefore continue our examination of this record. We find "perfumers" and "goldsmiths", men accustomed to delicate work, not only repairing, but fortifying, the city (Neh. iii. 8). Looking further down the list of workers, we notice in verse 12, that not only did the "ruler of the half part of Jerusalem" do his share in repairing the wall, but it is recorded that "his daughters" worked with him. In the days of Nehemiah this would be an exceptional thing, but the Scriptures reveal that in times of distress and disorder women have often been raised up to fill the breach. Such honoured names as Jael, Deborah and Esther in the O. T. and Phebe and Priscilla in the N. T. will readily come to mind.

Nehemiah not only records the extra labours of Meremoth and of the Tekoites, the labours of the perfumers and of Shallum's daughters, but tells us that one of the workers repaired the wall "earnestly" (Neh. iii. 20). Not only what we do, but how and why we do it, is remembered by the Lord, that searcheth the hearts. Baruch, whose work is thus characterised, may have been incensed at the unwillingness of the nobles who refused, for he is associated with Meremoth (Neh. iii. 20, 21), who, in turn, was working next to them (Neh. iii. 4, 5). The reason for this surmise is that the words "earnestly repaired" are literally "made hot to repair", and that this "heat" means displeasure: anger is referred to in Nehemiah iv. 1 or v. 6, where the "wrath" of Sanballat and the "anger" of Nehemiah is expressed by the same word.

Of those engaged on this work of restoration, we find that some repaired the portion of wall that was "over against" his own house (Neh. iii. 10, 28, 29) but of one it is recorded that he repaired over against his "chamber", where the word used suggests that he was merely a "lodger" (Neh. iii. 30).

Returning to the opening verse of this record we find that the repairs were begun at the "Sheep Gate", that the labourers were "priests" and they not only "built" but, "sanctified" the object of their labours. The Sheep Gate was so named because sheep intended for sacrifice were brought into the city by this entrance. This is as surely symbolical of a spiritual truth as was the New Year

inaugurated at Passover by Moses (Exod. xii). No work for the Lord can begin anywhere else, all true service springs from and is allied with sacrifice. It may well have been that Eliashib the high priest was not an ideal builder nor his brethren the priests the best of workmen, nevertheless none but priests commence this great work of reconstruction. Again, this is the only occasion where the word "sanctify" is used of this work in Nehemiah iii, the next occurrence being found in Nehemiah xiii. 22, where we read "I commanded the Levites that they should cleanse themselves and that they should come and keep the gates, to sanctify the sabbath day." Sanctification of the sabbath is evidently connected with the keeping of the gates, and an examination of the context will show how this could be.

The sabbath was being profaned by sellers of fish and ware. To put an end to this profanation Nehemiah issued an order that the gates should be shut at the commencement of the sabbath and not reopened until the day was over. This was more effective than the solemn sealing of the covenant, recorded in Nehemiah x. 31, where we read: "If the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath." The intention was good, but the flesh was weak, and gates possessing "doors thereof, locks thereof, and bars thereof" were more effective. There is a spiritual lesson here that can be applied in a number of ways in connection with the administration of the work connected with Christian service and worship.

There is no dull uniformity in this record of Nehemiah iii. Some repaired the wall that was "over against" his own house (Neh. iii. 10, 23, 28, 29); others a portion of the wall that did not abut upon their own premises, and some definitely worked on a part of the wall that pertained to others. While members of the Body of Christ have their own specific service, there are many occasions where one member shares the labours of another. Paul taught this plainly in a number of passages. Writing to the Galatians he said of burdens generally, "Bear ye one another's burdens, and so fulfil the law of Christ," but when speaking of individual responsibility, that cannot be shared or transferred, he said "Every man shall bear his own burden" (Gal. vi. 2, 5). The rebuilding of the whole wall was the concern of every one of the Jews who returned under Nehemiah, but each had his own special portion, which was his own individual responsibility.

Not all those who laboured in this work lived in the city itself; some came from the surrounding villages. So we read of those who came from Gibeon and Mizpah, Beth-haccerem and Zanoah, Beth-zur and Keilah (Neh. iii. 7, 13, 14, 15, 16, 17, 18, 19). These villages were from four to fifteen miles from Jerusalem, and in some cases we find "the men" of the place do the work, as those of Gibeon and Mizpah; in others, the rulers take part, as in the case of the ruler of part of Beth-haccerem. In one instance we have the men of Mizpah serving with the men of Gibeon; then we have one son of the ruler of the part of Mizpah helping at the fountain gate, while another of his sons worked over against the armoury. In one

instance, two rulers of one place, Keilah, are found working together, and it is here, and at the work on the Sheep Gate, that we meet the word "brethren". Some are said to have "built", some to have "repaired", while in one instance a special piece of work was done. This was at the gate of the fountain, where we read that Shallum, the son of the ruler of part of Mizpah, "built it and covered it." The word translated "covered" means "to give shade" as may be seen in Daniel iv. 12, where the beasts of the field are said to have found "shadow" under the great tree of the vision. The wall adjoining this gate of the fountain was the wall of the pool of Siloah mentioned in John ix. 7.

Here was a piece of individual work, meeting a special need. With all the inevitable repetition of the daily round and common task, there is always room for that special act of service that is the exercise of our special gift, the use of our special talent, or the peculiar demands of some portion of service that has fallen to our lot. While all laboured on the wall or the gates, different parts of the wall and different gates were associated with a variety of interests. Thus there was the Sheep Gate serving the temple, and so especially sacred, and the portion repaired by the Gibeonites, which reached to the throne of the Persian governor, and so especially secular, yet each could be, and was, a labour "unto the Lord". We do not expect craftsmen such as goldsmiths and perfumers to be engaged in fortifying a wall, but, as we have said, such was the case here. Others repaired walls that protected the tower of furnaces and ovens; others again found their labours in repairing the protecting wall of Siloah, by the king's gardens, together with the stairs that go down from the city of David. Ovens, fountains, gardens, and stairs are all features of daily life. Yet another set of builders were careful to preserve the sepulchres of David and the house of his mighty men, so keeping alive in the minds of the people the memory of the blessed dead. One contingent of Mizpah secured the armoury; the "earnest" worker, Baruch, together with Meremoth, secured the dwelling of Eliashib, the high priest, who had left his own site in order to serve at the Sheep Gate. Walls that protected the house of the king, and walls that protected the dwelling of those who were "hewers of wood and drawers of water", the Nethinims, were repaired, as also was the wall of the court of the prison. Here is diversity in unity, even as those who belong to the unity of the spirit are reminded that "to every one" was given grace "according to the measure of the gift of Christ" (Eph. iv. 7).

Let us read and ponder this memorial of a great work of Priests, Rulers, Citizens, Villagers, Brethren and Daughters united in a common task and prompted by a common zeal, working to a great end; yet all working as free men and women, adapting themselves to the call of the moment, even as we to-day may do in the sphere of service that pertains to our high calling.

Life and its Outgoings

No. I

"Neither count I my life dear unto myself" (Acts xx. 24)

Self preservation is an instinct implanted in the mind of man, without which the human race could scarcely have survived the vicissitudes of this mortal life. If however the whole of life's energies be devoted simply to the preservation of life, we rob life of its meaning and sink lower than the brute beast. The reader is doubtless familiar with the many definitions of life offered by philosophy and science, and of the many asides on life such as "Is life worth living—it depends upon the *liver*", with its double meaning. With such we have nothing to do in these pages, but we are most seriously concerned to know what life is, and particularly what are its legitimate outgoings, so far as Scripture is concerned. Life lived merely and only for its own sake is life on a treadmill. If shelter and sleep are sought in order that strength may be found for the daily fight for food and raiment, which in turn provides shelter and sleep so that strength may be found—and so on, and on, a weary treadmill existence.

To desire length of life and to hope that one shall not be cut off in youth, are scriptural and legitimate desires. For this we can find ample support in the Scriptures.

"He asked life of Thee, and Thou gavest it him, even length of days for ever and ever" (Psa. xxi. 4).

"With long life will I satisfy him, and show him My salvation" (Psa. xci. 16).

While, therefore, it can readily be demonstrated, both from nature and scripture, that the instinct of self-preservation and the desire for length of days are right, there are, on the other hand, many passages that point away from the treadmill of selfish existence, to the spending and using of this gift of life in service. In such a spirit Paul exclaimed:—

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts xx. 24).

Paul did not say "I do not count my life dear"—that would sound like the motto of a suicide, what he said, was, "I do not count my life dear **UNTO MYSELF**." He goes further. He saw that life was a means to an end, and so he added "That I might **FINISH** my course with joy"; and finally, he points the way to the true end of life by stressing the word "**MINISTRY**" or service. Life is of value for its own sake, but life is of supreme value by reason of its opportunities. Life may be expressed by service, by walk, by witness, by faith, by love, by hope, and in a multitude of ways. In this series of short articles we desire to consider together not so much "Life" itself but "Life and its outgoings", and offer Paul's own expressed desire of Acts xx. 24 as a very blessed sample of the outgoings of life that is pleasing to God and justifies itself before men.

Less than the Least

or

Treasure in Earthen Vessels

No. 3

Grace and Graciousness at a time of crisis.

The fact that "straightway" after his conversion the Apostle could preach in the synagogue that Jesus is the Son of God (Acts ix. 20 R.V.) or, as verse 22 adds, "proving that this is the very Christ", shows that before conversion his knowledge of the law and the prophets accorded with his zeal. True, as a Pharisee, he had imbibed the traditions of the Elders which stultified much of the Scriptures, a veil which could only be removed by an act of grace—yet it is evident that at his conversion Paul was already well stored with Biblical knowledge. In the case of the present writer it was not so. After conversion a most lamentable lack of the raw material and of Christian growth and witness was evident. Till nearly 21 years of age the Bible had been a closed book. Those responsible for the Gospel campaign that had resulted in my conversion very wisely followed these Gospel meetings with a series of expository lectures given by that able Bible Teacher Dr. W. H. Griffith Thomas.

The first of these studies was in the Gospel of John and I became acquainted—for the first time—both with the facts of the Gospel and with an excellent method of presenting the truth. Although it is forty-eight years since these lectures were given I can remember, as vividly as the night I first heard Griffith Thomas speak, how he introduced the teaching of John's Gospel. He said John's method seemed to be a truth made known, which was followed by a division among the hearers. This he made visible by the outline—

REVELATION. RECEPTION. REJECTION. (John i. 6-12)

Nothing could be simpler, though in many ways such an outline left much truth untouched, yet it came upon my susceptible and opening mind with freshness and force—a good omen of richer and fuller analytical studies that were yet to be made. The four printed sheets giving the analytical outline of these studies in John's Gospel are before me as I write, forty-eight years after they were delivered and are treasured still. Next to my conversion they mark the most decisive growth in my early Christian experience.

Anticipating the story of the *Berean Expositor* a little, we refer the reader to Vol. ii-iii (1926), p. 113—where correspondence will be found under the initials W. H. G. T. On several occasions W. H. Griffith Thomas submitted questions, and published the answers given in the *Berean Expositor* in his own publications.

I felt that it was nothing less than his due, that W. H. G. T. should know that the Editor of the *Berean Expositor*, whose replies he was treating with such respect, owed something to the lectures that he gave immediately after the Gospel campaign at Exeter Hall. We reproduce his letter in reply.

Telephone
North 4841

26, Park Road,
Toronto.

January 3, 1913.

"Dear Sir,

"Thank you for yours of December 16. I hope the Editor of the *Morning Star* will insert something from you in reply to the passage in question. It is exceedingly interesting to me to have your testimony to those Exeter Hall Bible Readings in 1900. To God be all the praise. I always read with great interest your various contributions to *Things to Come* and the *Berean Expositor*, and I also have your book, 'Dispensational Truth'. I am unable to follow you fully, but I have great sympathy with much that you bring forward.

"Yours faithfully,

"W. H. Griffith Thomas."

This is one of five letters received from this fine student of the Word. We will not reproduce them here, but give one or two excerpts that will show with what intelligent and sympathetic interest W. H. G. T. read the articles in the *Berean Expositor*.

Letter dated December 2, 1915, from 72, Spadina Road, Toronto.

"Thank you very much for yours of Nov. 5 and enclosures. I read all your articles with great interest, and I am particularly partial to anything in the way of Bible Structures, having learnt to look for those from our good friend Dr. Bullinger. I shall be glad if you will send me, from time to time, anything that you issue which does not appear in the *Berean Expositor* and I will at once remit any cost on hearing from you about it."

Letter dated May 10, 1917, from 42, St. George Street, Toronto.

"Just a line to say that I hope you are going to give us a thorough treatment of Phil. iii. 11, especially the apparent hypothesis, 'If by any means I might attain'. I am frequently asked questions on this text, and although I have looked pretty carefully to what our beloved old friend Dr. Bullinger has said in *Things to Come* I cannot say that I have yet been able to find an interpretation which meets satisfactorily, the thought, which, to many minds, is suggested by the text. . . . Perhaps, however, all this has been dealt with in your promised article in the May number. . . ."

Letter dated May 29, 1917, from 42, St. George Street, Toronto.

"I wish you would in some way or another justify your view of Acts i. 25 stated on p. 76 of your May number. I cannot find it supported by any commentator, and so far as I can see, the twofold use of 'place' makes the reference of the second far more natural to Judas than to Matthias. Your interpretation of the passage as a whole is quite strong and convincing enough without this. There was a time when I was among those who thought that Peter had made a mistake, but I have long been convinced of the general line of your article. . . . Let me also add that your suggestion on p. 78 about John vi. 29 is most interesting. . . ."

Here was a Scholar, late Principal of Wycliffe College, Oxford, and Principal of a Bible College in Toronto, not only reading the *Berean Expositor*, as one magazine among many, but reading it with intense interest and manifesting that interest by continual corres-

pondence. It is surely an evidence of great grace that, knowing the history of the Editor as he did, Griffith Thomas continued to read with interest the articles and books that came from his pen. It was equally an evidence of great grace that one with so few qualifications should have been thus called and equipped. But this story of the *Berean Expositor* is one of all sufficient overwhelming and sovereign grace from the beginning, and this testimony is but an echo of the Apostle's words—

"By the grace of God I am what I am: and His grace which was bestowed upon me, was not in vain" (1 Cor. xv. 10).

Studies in the Book of Job

No. 3

Evidence of a Primeval Revelation.

We have already seen that Job anticipates several of the statements in the book of Genesis concerning creation and we now continue this comparison that we may appreciate its full force. Not only does Job make a casual reference to the creation of man, affirming that God is his "Maker", but he uses expressions that indicate that he was aware of the process of man's creation as revealed in Genesis ii. 7, where we read of Adam that God "breathed into his nostrils the breath of life". In Genesis ii. 7 the "breath of life" is the translation of the Hebrew word *Neshamah*. This word occurs twenty-four times in the O.T., seven of these references refer to God, the rest to man, see the *Berean Expositor*, Vol. xix. pp. 65-69, which we cannot reprint here. Our present purpose is not so much to prove the meaning of *Neshamah* as to show that whatever it meant in Genesis ii. 7, Job appears to have known about it. "All the while my *breath* is in me, and the spirit of God is in my nostrils" (xxvii. 3), is an allusion to the creation of man. Even more explicit is the passage in xxxiii. 4: "The spirit of God hath made me, and the *breath* of the Almighty hath given me life."

Not only did Job know that the word implied something more than mere animal life, but Elihu uses it again in xxxii. 8, where he speaks of "inspiration" and "understanding" also.

Moreover Job and his friends appear to have been in possession of the truth of creation as subsequently recorded in Genesis i. and ii., and the fall of man was also known to them, for Job introduces it, not in order to teach a doctrine, but by referring to it as a well-known fact which illustrates his point. "If," said Job, "I covered my transgressions as Adam" (xxxi. 33), it is not without point to note that Job uses the same word "cover" that is found in Genesis ix. 23, where, like Adam, "covering nakedness" is in view. Further,

Job appears to have known that Adam's transgression brought a curse upon the earth, as recorded in Genesis iii. 18, "Thorns also and thistles shall it bring forth", for at the close of his great protest that included a reference to Adam's transgression he says, "If I have (done such things) let thistles grow instead of wheat, and cockle instead of barley" (xxx. 40). Furthermore, in the same chapter and connection Job appears to make a reference to the sin of Cain when he says, "If my land cry against me" (xxx. 38), for he uses the same word "cry" that is found in the words "The voice of thy brother's blood crieth . . . from the ground" (Gen. iv. 10), and in chapter xvi he exclaims, "O earth cover thou not my blood, and let my cry have no place" (xvi. 18), or, as Dr. Bullinger's metrical version reads, "And let my cry (for vengeance) have no rest."

Into the record of Genesis, unprepared for and unexplained, comes "The Serpent." To any reader who had no other source of information than Genesis i and ii, the sudden introduction of such a creature is somewhat baffling, but if the book of Job provides a link with earlier and more primitive revelations the difficulty passes. So far as we can gather from the teaching of Scripture, Revelation has come to men in several successive ways.

First by The evidence of Creation (Rom. i. 19, 20).

Secondly by The evidence of Conscience (Gen. iii. 11; Rom. ii. 14, 15).

Thirdly by The supplementary evidence of "The Stars" (Gen. i. 14-16; Job xxxviii. 32).

Fourthly by The use of vision and dream (Gen. xxxvii. 5, 9; xl. 5; Job xxxiii. 15).

Fifthly by Tables of stone written with the finger of God (Exod. xxxi. 18).

Sixthly by Scriptures written by men inspired by God (2 Tim. iii. 16).

Seventhly by The "Word" becoming flesh (John i. 1, 14; xiv. 9; 1 Tim. iii. 16).

Now it appears that the first four of this series, Creation, Conscience, The Witness of the Stars, Vision and Dream, had taught mankind all that they then knew of the ways and will of God. The book of Job forms a link between this earlier mode, and the written Scriptures as we have them today. The witness of the stars, though very complete in their testimony had been so distorted and abused by the enemy as to be a source of evil and of danger. Appendix 12 of the Companion Bible reads:—

"The stars were all named by God (Psa. cxlvii. 4). Most of these names have been lost; but over 100 are preserved through the Arabic and Hebrew, and are used by astronomers today, though their meaning is unknown to them. Many of them are used in Scripture as being well known, though the translations are somewhat speculative: e.g. Job ix. 9, Heb. *ash* (Arcturus, R.V. the Bear), *Kesil* (A.V. Orion), *kimah* (Pleiades). Job xxxviii. 31, 32 *mazzaroth* (margin, and R.V. the twelve signs; margin, the signs of the *Zodiac*) . . . These names and the twelve "signs" go back to the foundation of the world. Jewish tradition, preserved by Josephus, assures us that this Bible Astronomy was invented by Adam, Seth and Enoch. . . . In later years, when Israel came into possession of the written "Scriptures of Truth", there

was no longer any need for the more ancient writing in the heavens. Hence the original teaching gradually faded away and the heathen, out of the smattering they had heard by tradition, evolved their cosmogonies and mythologies."

Now any acquaintance with the story attached to the signs of the Zodiac will make it evident that the ancient world had a knowledge of the purpose of redemption and of the great enemy "The Serpent." There, in the sign Scorpio, are three constellations, one of which is known as *Serpens* where the serpent is seen struggling in the grip of a man. In this constellation we see the Scorpion endeavouring to wound the man in the heel, while the Serpent is reaching up to grasp a crown. In the sign *Sagittarius* comes the constellation *Draco* "The Dragon." Here we see the dragon being cast down. In the sign *Aries* "The Ram", the binding of *Cetus* "The Sea Monster" is depicted; this is very forcibly portrayed in Job xli. 1-10, where the Almighty speaks of "drawing out leviathan with a hook." In this constellation the brightest star is called *Menkar* which means "the bound or chained enemy", while the next brightest star is called *Diphda*, or *Deneb Kaitos*, "overthrown or cast down." It may be as well, at this point, to show that we are not drawing upon our imagination when we link "the serpent" with "leviathan" for we read in Isaiah that leviathan is the "piercing serpent" and "the crooked serpent"; and closely associated with "the dragon that is in the sea" (Isa. xxvii. 1). In the sign *Leo* "The Lion" we have the final overthrow of the Serpent, this time called Hydra.

Bailey (Astronomer) says "The Zodiac must have been first devised when the sun and the summer solstice was 1° VIRGO, where the woman's head joins the lion's tail."

Before Genesis was written by Moses, the ancient world knew that a Divine purpose began with "The Virgin" and ended with "The Lion", and that the enemy throughout "was that old Serpent"; to which the subsequent revelation adds "which is the Devil and Satan." Consequently, Job, Moses and the Patriarchs who knew the ancient testimony of the stars, would have found no difficulty in the sudden introduction of the "Serpent" in Genesis iii. Job speaks of the "Serpent" and uses the same word, *Nachash*, that is employed in Genesis iii. "His hand hath formed the crooked serpent" (xxvi. 13). In both Job xxvi and Isaiah xxvii the "crooked" and the "piercing" serpent speak of the serpent "fleeing as a fugitive" as the word *bariach* signifies. Although Moses was acquainted with the Zodiac both in the Egyptian presentation and the purer references found in Job, he has little to say about the stars when he comes to write the book of Genesis. He tells us that the "lights" that were placed in the firmament were "for signs and for seasons" as well as "for days and years" (Gen. i. 14), but instead of emphasizing the witness of the stars, all that is said in Genesis i is "He made the stars also." The only other allusion to the signs of the Zodiac is found in the record of Joseph's dream, where the eleven stars make obeisance to the star of Joseph. The reason for this reticence is not far to seek. Already the Divine message of the

Zodiac had become corrupted and subservient to the destructive purposes of idolatry. Astrologers and star-gazers and monthly prognosticators (Isa. xlvii. 13), were employed in the propagation of evil, and it would have been fatal to have endorsed such a system in the Scriptures being prepared for the newly-formed and separate nation of Israel.

Some of the ancient names of the stars and constellations are preserved in the book of Job. In chapter ix. 9 we read of Arcturus, Orion, Pleiades and the chambers of the south; and in Chapter xxxviii. 31, 32 Pleiades, Orion and Mazzaroth are named; Mazzaroth, the margin informs us, refers to "the twelve signs." In chapter xxvi. 13 there is a reference to the "crooked serpent" in connection with "garnishing the heavens" and the word translated "formed" in the sentence "His hand hath formed the crooked serpent", Dr. Bullinger translates "coiled" among the stars of heaven. The twelve signs of the Zodiac are the same in number and meaning in all the ancient nations of the world. From the treasures of wisdom that were at Moses' disposal during his forty years in Midian, supplementing what knowledge of the Zodiac his Egyptian training would already have provided, he would gather a fairly comprehensive idea of the purpose of the ages, as understood by the Patriarchs and men before the flood. He would not fail to observe that the Zodiacal constellation Virgo "The Virgin", with its star *Al Zimach* "The Branch" (Hebrew *Tsemach*), was in line with the promise of Genesis iii. 15, neither would he fail to see the references to this conflict in the sign of Scorpio, and in the constellation of Hydra "The Serpent". The sign known as *Sagittarius*, shadows forth the two natures in the Redeemer, and many other indications of the work of the Redeemer would be evident to one who could interpret the meaning of the ancient star names. We are sure there was much material both in the wisdom of the fathers, and in the signs of the heavens, to exercise the mind of Moses during his forty years' discipline in Midian. Today, without the preparation that the book of Job presents, many readers who meet with the opening declaration of the book of Genesis, refuse to believe it. It comes without any accompanying evidence or recommendation. It makes demands which the man of science and the philosopher are not prepared to meet. But if these men of science had sat with Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, their pride would have collapsed at the revelation of the Almighty that silenced Job and his three friends, and it would have given them the necessary state of heart and mind to receive the Divine revelation. With or without the book of Job, some such prelude seems necessary, and it is a joy to discover in this ancient book a Divinely appointed link that carries over the remnants of earlier revelation, purifies them by inspiration and sets them down in black and white that all who will may read. Instead therefore of looking upon Genesis i and ii as the earliest known record we should look upon the book of Job as the first inspired book given by God to man, which we believe enlightened and encouraged

Moses; a book that would have enabled the children of Israel to accept without further sign from heaven the five books of Moses, a book that was intended to canvass the whole problem of the ages, and prepare the mind for the more systematic opening up of that problem, from Adam to Christ.

Across the whole Bible as a background to the purpose of the ages can be written the words of the parable "An enemy hath done this", and not until this enemy is destroyed can the goal of the ages be attained. Job and his friends make further reference to the facts recorded in Genesis iii many times bewailing the state of man who is "born of a woman". They cannot see how such can be "clean" (xv. 14; xxv. 4) and say that "Man that is born of a woman is of few days and full of trouble" (xiv. 1). In this there is no uncharitable or unchivalrous reference to any particular "woman", it is stating a universal truth, a truth which must be acknowledged even though the mother that bore him be most beloved. Job goes back not only to Adam and his transgression; not only to the guilty covering of the fallen pair with leaves; not only to the curse that produced thorns and thistles; but to the consequences of the fall as pertaining to Eve particularly: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children" (Gen. iii. 16). These subjects of Revelation found in Genesis iii, together with the enmity of the Serpent and his seed, underlie most of the trouble and sore distress that runs through the book of Job. Moses came from a land where the dead were mummified, in the belief that the soul of the departed revisited the body at times and where the *Pert em hrû* (the book of the dead) was common property. When he read the book of Job he would not find a single word to justify belief in the natural immortality of the soul, or that a man once dead, would ever revisit the scenes of his earthly life; he would find exactly opposite doctrines, he would realize very vividly the mortality of man and the absolute necessity for resurrection if ever man was to "live again".

"Now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be" (vii. 21).

"Remember, I beseech thee, that Thou hast made me as the clay, and wilt thou bring me into dust again?" (x. 9).

Here, in the second part of this last verse, is language identical with Genesis iii. 19.

"They shall go down to the bars of the pit, when our rest together is in the dust" (xvii. 16).

"His bones are full of the sin of his youth, which shall lie down with him in the dust" (xx. 11).

That there was a store of teaching available to the enquirer, the language of Bildad the Shuhite makes plain.

"Inquire, I pray thee of the former age, and prepare thyself to the search of their fathers" (viii. 8).

If Job could "enquire" of this former generation, and "search" the wisdom of the fathers, it must have existed in some accessible form. Granted that such wisdom of ancient days was accessible, it

will not appear strange to read words which seem an echo of the Deluge "All flesh shall perish together" (Job xxxiv. 15). Dr. Samuel Lee says of this passage "the very words used of the historian of that event. See Genesis vi. 17; vii. 21." Job also speaks of those angelic beings "The sons of God" (xxxviii. 7) as does the writer of the prose introduction (Job i. 6; ii. 1). Nowhere in the whole of the O.T. is there a purer monotheism than that found in the earliest of all its books. Nowhere is creation more emphatically predicated, or the mortality of man endorsed. The record of Adam, of the Serpent, of the coming in of sin and death, as more fully revealed in Genesis i-iii is anticipated in the book of Job, and it is impossible to overestimate its value to Moses in those formative years in the house of Jethro in Midian.

We must return to this subject in another study as our limited space has now been occupied.

The Second Epistle to Timothy

No. 23

Godliness

**An examination of this characteristic word of Paul's pastoral epistles
(2 Tim. ii. 16).**

We purpose in this article to examine the occurrences, usage, meaning and bearing of the word "godliness" that have come before us while studying the exhortations given to Timothy to avoid complicity with error and evil. The word "godliness" translates the Greek word *eusebeia* which occurs in Paul's epistles ten times, and all of these occurrences fall within the three pastoral epistles 1 and 2 Timothy and Titus. It is peculiar to the closing ministry of Paul. Peter is responsible for the five other occurrences (Acts iii. 12; 2 Pet. i. 3, 6, 7; iii. 11). *Eusebeō*, the verb is used by Paul alone, and there are but two occurrences.

"Whom therefore ye ignorantly *worship*" (Acts xvii. 23).

"Let them learn first to *show piety* at home" (1 Tim. v. 4).

The adverb, *eusebōs* is used by Paul alone, and there are but two occurrences, both in the pastoral epistles.

"All that will live godly in Christ Jesus" (2 Tim. iii. 12).

"We should live soberly, righteously, and godly" (Tit. ii. 12).

Here are fourteen occurrences of the word in its different verbal forms, as found in the ministry of the apostle Paul.

The ten references to *eusebeia* are: 1 Timothy ii. 2; iii. 16; iv. 7, 8; vi. 3, 5, 6, 11; 2 Timothy iii. 5; Titus i. 1. *Eusebeia* is

composed of two parts, *eu*, meaning "well" and *sebomai* to worship. As illustrating the way *eu* is used in combination with other words, we instance *euaggelion* "gospel" or "good message", *eugenes* "well born" or "noble", *eudokeō* "to well please", *euthetos* "well placed" or "fit" "useful", *eulogeō* "to speak well", "bless" from among many examples. Like "godliness" (*eusebeō* and its derivatives) the word *sebomai* "to worship", together with its derivations is marked with the number fourteen, for this is the number of its occurrences in the N.T. To understand "godliness" we must first of all understand the word from which it is derived. This word "godliness" is so vital to the pastoral epistles that no pains should be spared in arriving at the truth, and seeing that practically the whole doctrinal phraseology of the N.T. is to be found in the Septuagint, and that the language of the Septuagint must have exercised a tremendous influence upon the words used in the N.T., let us commence our investigations with this ancient version.

The Seven Occurrences of *Sebomai* in the LXX.

"The LORD your God dried up the waters of Jordan . . . that all the people of the earth might know the hand of the LORD, that it is mighty: that ye might *fear* the LORD your God for ever" (Josh. iv. 23-24).

"The LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad: ye have no part in the LORD: so shall your children make our children cease from *fearing* the LORD" (Josh. xxii. 25).

"And the children of Israel worshipped Astarte, and Ashtaroth, and the gods of the nations round about them" (Josh. xxiv. 33 addition in the LXX).

"Then Satan answered the LORD, and said, Doth Job *fear* God for nought?" (Job. i. 9).

"Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their *fear* toward Me is taught by the precept of men" (Isa. xxix. 13).

"And ye shall see, and your heart shall rejoice, and your bones shall thrive like grass: and the hand of the LORD shall be known to them that *fear* Him" (A.V. His servants") (Isa. lxvi. 14).

"I am a servant of the LORD (A.V. "I am an Hebrew"); and I *fear* the Lord God of heaven, Who made the sea, and the dry land" (Jonah i. 9).

Keeping to the order of the books in the LXX, we discover that these seven passages form a connected line of teaching.

A | Josh. iv. 24. The Jordan. Passed over. Power over land and water. Nations fear.

B | Josh. xxii. 25. Human reason intrudes into worship.

C | Josh. xxiv. 33. The apostacy of Israel.

D | Job. i. 9. Satan's challenge.

B | Isa. xxix. 13. Human precepts intrude into worship.

C | Isa. lxvi. 14. The restoration of Israel.

A | Jonah i. 9. The Hebrew. One who passed over. Man of Israel fears. Power over land and water.

It will be observed that the great mass of references to "worship" in the O.T. is translated by other Greek words than *sebomai*. "Godly fear" seems to be the meaning that would fit the seven instances given above.

Let us now note the usage in the N.T.

Sebomai.

"In vain they do *worship* Me, teaching for doctrines the commandments of men" (Matt. xv. 9; Mark vii. 7).

"Many of the Jews and *religious* proselytes" (Acts xiii. 43).

- "The *devout* and honourable women" (Acts xiii. 50).
 "A certain woman named Lydia . . . which *worshipped* God" (Acts xvi. 14).
 "The *devout* Greeks a great multitude" (Acts xvii. 4).
 "He disputed . . . with the Jews, and with the *devout* persons" (Acts xvii. 17).
 "A certain man . . . named Justus, one that *worshipped* God" (Acts xviii. 7).
 "This fellow persuadeth men to *worship* God contrary to the law" (Acts xviii. 13).
 "The great goddess Diana . . . whom all Asia and the world *worshippe*th" (Acts xix. 27).

Sebazomai.

"Who . . . *worshipped* and served the creature more than the Creator" (Rom. i. 25).

Sebasma.

"As I passed by, and beheld your *devotions*, I found an altar with this inscription, To the unknown God" (Acts xvii. 23).

"Above all that is called God, or that is worshipped" (2 Thess. ii. 4).

Sebastos.

"A centurion of *Augustus'* band" (Acts xxvii. 1).

The word *sebastos* occurs in Acts xxv. 21 and 25 as the proper name of the Emperor Augustus. This title was given to the Roman Emperor and he became an object of worship, having his image and temple in different cities, with prescribed order of service. Reviewing these occurrences, we miss the great texts of Christian worship like John iv. 23 and Relation xxii. 9, other words being employed.

Cremer says of the verb *sebomai*, that—

"It seems to denote the religious character of moral reverence . . . *God-fearing, to be God-fearing as to doing something.*"

Under *Eusebeia* Cremer quotes Naglesbach—

"The recognition of dependence upon the gods, the confession of human dependence, the tribute of homage, which man renders in the certainty that he needs their favour,—all this is *eusebeia*, manifest in conduct and conversation, in sacrifice and prayer."

Dr. Bullinger, in his Lexicon says of *Eusebeia*—

"It denotes the energy of piety in the life, both internal and external, not the religion that leads to piety, but the religious life that manifests religion."

If we cast our eye over the occurrences of *eusebeia* in Paul's ministry again, we shall observe the close association that he has made between this "godliness" and its expression in life.

"That we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. ii. 2).

"Exercise thyself rather unto godliness . . . godliness is profitable . . . having promise of the life that now is, and of that which is to come" (1 Tim. iv. 7, 8).

So, he links godliness, great gain and contentment (1 Tim. vi. 6). The great passage of 1 Timothy iii. 16 "Great is the mystery of godliness" speaks of *manifesting* in external conduct, the unseen life and character of God. This mighty passage commencing with the words "great is the mystery of godliness" flows out of so simple a passage as

"That thou mayest know how thou oughtest to behave thyself in the house of God" (1 Tim. iii. 15).

and the bulk of the chapter is occupied with that *eusebeia* that manifests itself in "conduct and conversation" (1 Tim. iii). The "conduct and conversation" of the Lord Jesus Christ, the Word made flesh, was the manifestation of the secret of godliness.

In these pastoral epistles, we search in vain for references to ritual, order of service, or any thing approaching ecclesiasticism. Its bishops are homely folk (1 Tim. iii. 1-7) as are its deacons. "Behaviour in the church" is indeed stressed (1 Tim. iii. 15) but that is all. Godliness, that "confession of human dependence", is set over against the "love of money" which in its turn is likely to divert trust from the living God to uncertain riches (1 Tim. vi. 10, 11, 17). As we continue our studies, we shall be impressed with the way in which the apostle, in his last epistle, is concerned not only with "doctrine" but "manner of life". He speaks of those who "will live godly" and refers to his own manner of life. We can never be too careful to insist, as the apostle insisted, that the truth of the mystery is the truth which is "after godliness"; that the message contained in the epistles to the Ephesians and Colossians was addressed not only to "saints" but to "faithful". May the truth we hold dear be "adorned", remembering that the grace of God which has saved us, teaches us that, having denied *ungodliness*, we should live . . . *godly* (Tit. ii. 10-12).

Signs of the Times

No. 2

The Valley of Dry Bones (Ezek. xxxvii).

We have given our reasons, both from the positive statements of Scripture, and by the sad attempts of believers, for refusing to accept, or to attempt for ourselves, any computation of times, ages, analogies, astronomical data and the like, that would "prove" that the Second Coming of Christ must take place on any specified date. We do not, however, minimize either the importance of that great event, or set aside those passages of Scripture which encourage a survey of the signs of the times. The children of Issachar, are commended in the book of the Chronicles, for they were men "that had understanding of the times" and consequently knew "what Israel ought to do" (1 Chron. xii. 32). True understanding of the times, therefore, rather than leading to a dreamy inefficiency, does the very reverse. Only those who have an understanding of the times can know what should or should not be done. The Saviour rebuked the men of His generation because they were not able to discern the signs of the times, but the context shows that foretelling the date of prophetic fulfilment was not implied. Deductions as to

the weather were drawn from the character of the sky. The words of our Lord, in Matthew xvi. 2, 3, find an echo in the proverbial rhyme

"A red sky at night, is a shepherd's delight,
But a red sky in the morning is a shepherd's warning."

The challenge of the Lord is that these men "discerned" the face of the sky, but were unable to discern the signs of the times. This "discernment" is the exercise of the judgment, with especial regard to "things that differ". *Diakrinō* the Greek word so translated implies differences (Acts xv. 9; Jude 22), and a balancing of pros and cons before coming to a conclusion, hence, *diakrinō* is also rendered "doubt" and "waver" (Rom. xiv. 1; Matt. xxi. 21; Jas. i. 6). There is therefore nothing blind, fanatic or mystic about the discerning of the signs of the times but a careful balancing of judgment before a conclusion is reached.

Kairos. This word, in spite of the opinion of Meyer and Alford, that it "involves the idea of transitoriness" is shown by Bloomfield to be far more specific. *Kairos* is derived (as Lennech says) from *kao* and means "a point", and as applied to time "a point of time"; Plato defines *kairos* as "the acme of *chronos*".

In Matthew xxiv, when the Lord would direct the attention of the disciples to the signs of the times that would herald His second coming, He refers not to the observation of the weather, but to something akin, their observations of nature that made them know "that summer is nigh". When the Lord said "Now learn a parable from the fig tree", He meant, not that He was going to give them a parable, but that the growth of the fig tree was an ever present parable which they were admonished to consider. The rise of the sap, the bursting of the fresh young leaves, all declare with one voice that "summer" is nigh. So likewise, the concurrence of all the events already indicated in Matthew xxiv. 1-33, would be sufficient evidence that "He is near, even at the doors."

Luke not only records this parable of the fig tree, but because he deals also with the times of the Gentiles (Luke xxi. 24-29), speaks of the fig tree, and "all the trees". The Fig, Vine and Olive trees are used in the Scriptures quite frequently as types of Israel, and there is much to favour the conception that these three trees symbolize three phases of Israel's position.

The Fig tree sets forth Israel's position as a nation (Matt. xxi. 19, 20).

The Vine indicates its spiritual privileges (Isa. v).

The Olive Israel's religious privileges (Rom. xi).

In the parable of Jotham (Judg. ix. 8-15), the olive, the fig, and the vine are successively invited to "reign" but refuse, the offer then being made to the bramble, which accepts on conditions. This refers to Abimelech who in his turn is a type of Antichrist.

The parable of Luke xxi. 29, "Behold the fig tree, and all the trees" is a plain indication that when we see Israel and the nations moving toward the position and relationship spoken of beforehand in prophecy our "redemption draweth nigh". No one, whatever

his belief or his unbelief, can close his eyes to the significant movements that are taking place in Palestine to-day. None of these movements are fulfilments of any specific prophecy; this awaits the close of the dispensation of the Mystery and the end of the times of the Gentiles, but it is as absurd as it is unnecessary to believe that no preparatory work will be done among Israel and the nations before the prophetic clock strikes once more—such a lack of preparation would demand at the time of the end a stupendous miracle for which there is no warrant.

Since writing these words, the world has been moved by the epoch making announcement at Pentecost 1948, that "Israel" were once more to be considered a "Nation".

This does not mean that their "lo-ammi" condition has ended, it does not mean that the prophetic clock has recommenced ticking, but it does mean that the most decisive movement of the centuries has taken place before our eyes, and for weal or for woe, the Rubicon has been crossed. For Israel there can be no looking back.

This is now the attitude of the Press, as the following extracts will show:

Tuesday, July 13, 1948

But whatever direction future talks may take, they will get nowhere until the two fundamental issues have been settled. First, it must be brought home to the Arabs that a Jewish State in the Middle East is now a reality and that it has come to stay.

The second fundamental issue is that of immigration. If Israel is to be sovereign, her immigration cannot be restricted.

The Scriptures make it clear, that after a period of separation and negation, Israel shall "return, and seek the LORD their God, and David their king; and shall fear the LORD and His goodness in the latter days" (Hos. iii. 5).

Jeremiah records the promise of the Lord: "He that scattered Israel, will gather him" (Jer. xxxi. 10). During the period of Israel's scattering, while they are called *Lo-ammi* "not My people", the dispensation of the mystery obtains and the kingdom and its hopes are in abeyance. This fact however does not alter other facts; all truth must be held without bias or partiality.

Gentile succession from Nebuchadnezzar still continues, although owing to the non-repentance of Israel at the first advent, the kingdoms represented by the legs have entered into a phase parallel with the "mystery of the kingdom of Heaven". Nations go about their ways, rise and fall, quite independently of the Church of the mystery, and scattered and blinded Israel are still with us, waiting indeed as Hosea iii declares "without a king and without a prince". If at the time of the end there is to be an investment of Jerusalem by the armies of the Gentiles, then of necessity there must be inhabitants of that city; and if the inhabitants therein invested are of the stock of Israel, then of necessity, during the present period, there must have been movements among the Jewish people, even though promoted by unbelief in their true Messiah. To borrow a figure from the theatre. The play does not begin until

the curtain rises, but if there were no work being done behind the curtain in preparation, there would be no play. So, until Israel occupy their position prophetic times will not have re-commenced, but if they are to commence, then much preparation must be going on *here and now*, and these prefatory preparations constitute legitimate "signs of the times" that may be observed even to-day. Among such initial preparations going on at the present moment, and before our eyes is the first movement described in the vision of Ezekiel xxxvii. A valley of dry bones, fitly describes Israel's *present* condition, and if it describes Israel's *present* condition, then it is a sign of the times. These bones are said to be "very dry" and this same word appears in Isaiah xl where we read "The grass *withereth*" (Isa. xl. 7, 8). In Ezekiel the prophet is not only asked a question but is given a command "Prophecy upon these bones." In the vision we see, in fulfilment of the LORD's promise, a series of movements resulting in the complete restoration of the whole house of Israel. Most of the prophecy lies beyond the bounds of the present dispensation, but the opening movement is going on before our eyes.

"There was a noise, and behold a shaking, and the bones came together, bone to his bone" (Ezek. xxxvii. 7).

Once again there is a link with Isaiah xl, for the word translated "noise" is the Hebrew *qol* "voice", which occurs in Isaiah xl. 3 and 6. The combination of a "voice" or "noise" and a "shaking" is found elsewhere in Ezekiel. In the prophecy against Tyre, the prophet says:

"Shall not the isles *shake* at the *sound* of thy fall?" (Ezek. xxvi. 15).

There is a day of "shaking" to come, as Haggai ii. 6, 21 and Hebrews xii. 26-28 testify, and the movements among the nations, and the upheavals that usher in the time of the end, will be used by the Lord to gather the dry dead bones of Israel to the land of promise. Israel do not yet "live", the Spirit has not yet breathed upon the slain, but the movement in Jewry and in Palestine is most certainly the movement indicated in Ezekiel xxxvii. 7. To change the figure and revert to the parables of Matthew xxiv and Luke xxi, there is a most definite sign of movement manifesting itself in the Fig Tree and all the trees. The stage is being set.

We conclude this article with an extract from *The Morning Star*, Editor John A. Verleur, Rt. 1, Allendale, New Jersey. This extract so coincides with what we have already written for this series, that we felt the reader would value the testimony of another witness.

"His blood be upon us, and on our children."

"Such was the awful cry of frenzied Jewry in sending the Messiah to the Cross (Matt. xxvii. 25). Now long before Sinai, God's unwritten law read, 'Whoso sheddeth man's blood, by man shall his blood be shed' (Gen. ix. 6). But there is a difference between shedding blood and *shedding* blood! The difference is made plain in Deuteronomy xix. 5,

"As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour *that he die*; he shall flee unto one of the cities and live."

"Why? The nearest kin to the man must act at once as the blood avenger and kill him. The law of Genesis ix. 6 has never been repealed. Now the slayer acted unintentionally. That did not prevent the losing of his home and property, he had to flee to the nearest city of refuge (Num. xxxv. 16; Ex. xxi. 12, 13; Deut. xix. 1-13—please consult your Bible!) until the death of the High Priest.

"Who is the manslayer? The Jew ignorantly slew the Lord Jesus. In proof whereof we quote the familiar passage, 'Father, forgive *them*; for *they* know not what *they* do' (Luke xxiii. 34). Also Acts iii. 17, 'And now, *brethren*, I wot that through *ignorance* ye did it, as did also your rulers.' And 1 Corinthians ii. 8, 'Which none of the princes of this world knew: *for had they known it*, they would *not* have crucified the Lord of Glory.' And 1 Timothy i. 13, 'Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it *ignorantly* in unbelief.' Paul, clearly a type of Israel in his conversion, looks back at his former life and under inspiration records that his persecuting was done unintentionally and in ignorance. The Bible (?) teacher and or teachers (?) who 'make' Paul the chief of sinners should be honest in their research. *Israel is the manslayer*. Under law, life for life, eye for an eye, tooth for a tooth was required. Significantly, the manslayer could employ only three implements to receive the needed clemency: wood, stone or iron. Are not the cross, its cruel nails, its heavy beam of wood and Stephen's stoning remarkable fulfilments?

"*The Jew an Alien*. But the manslayer lost his home. So Israel have been living in borrowed homes and have been made temporary citizens of the world.

"*Matthew xxiv. 16, Israel's flight from Anti-Christ*. When ye see, our Lord says, the abomination of desolation, spoken of by Daniel the prophet, then do two things: start *running* and start *counting*. Daniel's 1290 days will then be counted as we count our 'days before Christmas.' The pious Israelite will count, 1289, 1288, 1287 . . . 653, 652 . . . 40, 39, 38 . . . 15, 14 . . . 7, 6, 5, 4, 3, 2 . . . Oh, God, only one more day, 'Give us this day our daily bread . . . deliver us from the evil one . . . for Thine is the Kingdom, and the power, and the glory FOREVER. AMEN.' Then, friends, the so-called Lord's Prayer will be *the* prayer."

Fundamentals of Christian Practice

No. 3

The Two Natures and the Soul—a Question of Balance

By Stuart Allen.

A true understanding of the doctrine of the two natures in the believer is vital to a well balanced Christian walk and witness. Many readers of this magazine know the booklet "The Two Natures in the Child of God" by Dr. E. W. Bullinger. It is a classic, and should be studied by all who want guidance in this important truth. However we feel that, in order to get a complete picture, a consideration of the soul must be given. While it is right to say every believer in the Lord Jesus Christ has two natures, yet these two natures do not sum up the *whole* of his personality, for he has a body and five senses as well, and of necessity these play a great part in his daily life and service. Let us now consider what the Scriptures teach concerning the two natures. It is humiliating to realise that every human being, however fine in character, has inherited from our sinful first parents—Adam and Eve—a corrupted nature. This is described in several ways in the Word of God.

(1) *The Flesh*.—While this word is often used of the literal flesh of the body (e.g. Gen. ii. 21) and also of this present life (the life that I now live in the flesh, Galatians ii. 20), it is used in the sense mentioned above, namely the seat of corruption which is passed on to the whole human race by fallen Adam. Of all writers in the New Testament, the Apostle Paul uses it most frequently in this sense.

"And you hath He quickened who were dead in trespasses and sins . . . among whom also we all had our conversation (manner of life) in times past in the *lusts of our flesh*, fulfilling the *desires of the flesh* and of the mind; and were by nature the children of wrath, even as others" (Eph. ii. 1-3).

"And they that are Christ's have crucified the *flesh* with the affections and lusts" (Gal. v. 24).

(2) *The Carnal mind*.—This is another aspect of the old nature and deals with its thinking. The Apostle Paul uses the phrase in Romans viii. 7 and the margin gives the literal reading, "the mind of the flesh". All such thinking, however refined and attractive it may appear, is stated to be "enmity against God" and not "subject to the law of God" (verse 7). Like water, it cannot rise above its own level, and it is utterly impossible for the flesh, or its thoughts and ways, to comprehend the things of God. Sin has darkened the human mind (Eph. iv. 18) so that

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14).

Closely linked with the carnal mind is the *heart* which by nature is deceitful and desperately wicked (Jer. xvii. 9). The Lord Jesus Himself declared

"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. xv. 19).

(3) *The Old Man*.—This is another Scriptural name for the sinful nature of man.

"That ye put off concerning the former conversation (manner of life) *the old man*, which is corrupt according to the deceitful lusts" (Eph. iv. 22).

"Knowing this, that our *old man* is (was) crucified with Him, that the body of sin might be destroyed (made inoperative), that henceforth we should not serve sin" (Rom. vi. 6).

It is important to realise that although the English word "lust" has narrowed itself down to one particular meaning, the Greek word *epithumia* (translated lust) is wider and can be used of any strong desire of the human mind. It is used in a good sense in the following passages:

"Having a *desire* to depart, and to be with Christ" (Phil. i. 23).

"We . . . endeavoured the more abundantly to see your face *with great desire*" (1 Thess. ii. 17).

"With *desire* I have *desired* to eat this passover with you" (Luke xxii. 15).

The manifestations of the old nature must not be restricted to the grosser sins of the flesh. The educated and refined have just the same inherent corruption as the immoral, and their thoughts and desires, unless touched by God's redeeming grace, are just as far from His standards. The flesh can even take to religion, but it remains flesh nevertheless, for the Lord declared

"That which is born of the flesh is (and remains) *flesh*; and that which is born of the Spirit is (and remains) *spirit*" (John iii. 6).

"It is the Spirit that quickeneth; *the flesh profiteth nothing*" (John vi. 63).

And Paul likewise testifies:

"For I know that in me (*that is, in my flesh*), *dwelleth no good thing*" (Rom. vii. 18).

It is obvious that the Word of God does not flatter human nature. Rather does it show it in its true colours and thereby arouses all the latent hostility and enmity that is there because of sin. Nevertheless the first stage in true understanding is to accept God's verdict on the old nature and to realise that it is corrupt and its end is death (Rom. viii. 6). Thus far concerning the old nature—flesh.

The New Nature—Spirit.

In spite of popular theology the Scriptures give no indication that the flesh is ever changed or improved. Even Christians may sing

"O Thou Spirit Divine
All my nature refine,"

but the fact remains that God never does it for *He does not patch up or improve what man has marred*. Rather He commences afresh.

"If any man be in Christ, he is a *new creation* (2 Cor. v. 17 R.V. margin).

This is by operation of the Holy Spirit, Who, at the salvation of the sinner, gives a Divine gift to the one who believes in Christ so that it can be said

"That which is born of the Spirit (the Giver) is spirit" (His gift, the new nature) (John iii. 6),

and such a one is said to be "a partaker of the Divine nature" (2 Pet. i. 4). This nature like God Himself is sinless and perfect.

The New Man or the Inward Man.

Apart from the new man of Ephesians ii. 15, which deals with the church of the One Body collectively, this phrase relating to the new nature is in contrast to the flesh, the 'old man' and is "renewed day by day" (2 Cor. iv. 16) and further "renewed in knowledge after the image of Him that created him" (Col. iii. 10).

Just as we have seen that the flesh is not improved by God, so also there is no possibility of it being changed into spirit. Consequently these two are for ever opposed and give rise to that conflict in the believer that is so graphically described by Paul in the seventh chapter of Romans. And in Galatians v. 17 he writes:

"For the flesh (the old nature) lusteth against the Spirit, (the new nature) and the Spirit (the new nature) against the flesh (the old nature): and these are contrary the one to the other: so that ye cannot do the things that ye would."

This experience leads on to the heart searching cry of Romans vii. 24: "O wretched man that I am: who shall deliver me from the body of this death?" The solution to this tremendous problem is beyond either the wisdom or the strength of man. It is only found by reading the next verse:

"I thank God through Jesus Christ our Lord."

He alone can deal, not only with our individual sins, but with the root, namely SIN—which is found in the old nature.

"Knowing this, that our old man *was* crucified (Aorist tense) with Him, that the body of sin might be rendered inoperative" (Rom. vi. 6).

The A.V. translates *katargeō* "destroyed", but this is too strong, for the word means "to put out of working order" or make of none effect (Rom. iv. 14; Gal. v. 17). The old nature is not abolished in this life, as the daily experience of every believer testifies. It remains with us until our hope is realised, but the Word of God assures us that it was crucified with Christ at Calvary and therefore in God's plan finished and given over to death, and the only way to put it out of working order is to continually *count upon this glorious fact*.

"Likewise reckon ye also yourselves to be dead indeed unto sin" (Rom. vi. 11).

Note it does not say 'feel yourselves to be dead to sin'. If we waited for this, we should wait for ever, but we are urged to *count upon* the fact that this sinful old nature was put to death by God when His Son died upon the Cross, and then, and only then, will it be rendered inoperative.

However we must not stay here, for this is only half the truth. We are to count upon something else, namely that we have been made "*alive unto God* through Jesus Christ our Lord" (verse 11) and have a new nature which can operate and control us. We are now on resurrection ground; hence the promise: "*Walk in the spirit, (by the new nature) and ye shall not fulfil the desire of the flesh*" (the old nature) (Gal. v. 16). From this it is clear that the two natures cannot operate at one and the same time and if we choose to follow the dictates of the new nature (and the Holy Spirit working through that divine nature) then the old man cannot function. It is put out of working order and we can be freed, *in daily experience*, from the domination of sin and produce the ninefold fruit of the new nature to the praise and glory of God, as detailed in Galatians v. 22, 23.

To be continued.

Ephesia

Being a series of brief notes, in which the material, out of which the epistle is built, is examined, and in which special care is taken that no term shall be used which is not explained in simple language.

No. 14

An examination of the expression "In Christ Jesus" (Eph. i. 1).

We have already given attention to the title of our Lord, "Christ Jesus", and the reader will find in No. 4 of this series a concordance of all its occurrences. In No. 11 we have also examined the preposition *En*, "In", when considering the phrase "At Ephesus".

We will not, however, consider our examination of this first verse complete until we present some of the ways in which the doctrinal phrase "In Christ", or "In Christ Jesus", is used in the N.T.

If we examine the epistles of Paul we discover the following usage:

Galatians. "Churches of Judæa"; "Liberty"; "Children of God by faith in Christ Jesus"; "All one in Christ Jesus"; "In Christ Jesus neither circumcision nor uncircumcision" (Gal. i. 22; ii. 4; iii. 26, 28; v. 6; vi. 15).

1 *Thessalonians.* "Churches of God which in Judæa are in Christ Jesus"; "The will of God in Christ Jesus" (1 Thess. ii. 14; v. 18).

2 *Thessalonians.* No occurrence.

Hebrews. No occurrence.

1 *Corinthians.* "Sanctified"; "Of Him are ye"; "I have begotten"; "Rejoicing which I have"; "My love be with you all in Christ Jesus" (1 Cor. i. 2, 30; iv. 15; xv. 31; xvi. 24).

2 *Corinthians.* No occurrence.

Romans. "Redemption"; "No condemnation"; "The Law of the Spirit of life"; "The love of God"; "Helpers" (Rom. iii. 24; viii. 1, 2, 39; xvi. 3).

The foregoing are the occurrences of "In Christ Jesus" in the seven epistles written by Paul before Acts xxviii.

- Ephesians*. "The faithful"; "Seated together"; "Created"; "Made nigh"; "Purpose" (Eph. i. 1; ii. 6, 10, 13; iii. 11).
Philippians. "The saints"; "Rejoice"; "High calling"; "Salute every saint in Christ Jesus" (Phil. i. 1; iii. 3, 14; iv. 21).
Colossians. "Faith"; "Present perfect" (Col. i. 4, 28).
Philemon. "My fellow prisoner in Christ Jesus" (Phile. 23).
1 Timothy. "Love"; "Faith" (1 Tim. i. 14; iii. 13).
Titus. No occurrence.
2 Timothy. "Promise of life"; "Purpose and grace"; "Grace"; "Salvation"; "Live godly"; "Faith" (2 Tim. i. 1, 9; ii. 1, 10; iii. 12, 15).

These latter are the occurrences of "In Christ Jesus" in the seven epistles of Paul written after Acts xxviii.

It will be seen that salvation and service, doctrine and practice, standing and state, are all represented.

So far as Ephesians is concerned, with the exception of the first, which is in the opening salutation, all the occurrences are in the doctrinal portion, and it is no stretch of imagination which sees in the four doctrinal references the Scriptural reason why the Ephesians could ever be "saints and faithful".

However, in this series, it is not our object to apply the teaching of the epistle but to occupy ourselves with the material out of which the glorious doctrine is built.

A Testimony to Norway

The reader will be pleased to learn that our brother Brian McCraith has produced a Norwegian translation of "United Yet Divided", entitled "*Forenet dog Splittet*", for free distribution in Norway and among Norwegian speaking people. He enlists the fellowship of readers in the distribution of this, we trust, first series of such a missionary effort. Copies can be obtained direct from Mr. B. McCraith, 34, Denman Drive North, London, N.W.11 ('phone Speedwell 3220), after August 24th, 1949. Readers who would value an opportunity to meet for Bible study and discussion are invited to write or 'phone Mr. McCraith, after August 24. Fortnightly meetings are in mind.

The Deity of Christ

A new edition of this pamphlet has been called for and is now ready for distribution. The new price is 1s. 3d. *post free* and readers are invited to share with us the privilege of witnessing to this sacred truth.

Foundation Day Meetings

At the chapel of the Opened Book, Wilson Street, Finsbury Square, E.C.2, on Saturday, May 28, at 3.0 and 6.0.

To those who wonder what our doctrinal basis may be, these meetings provide an opportunity to obtain first-hand evidence.

Less than the Least

or

Treasure in earthen vessels

No. 4

“Bear My Name, before the Gentiles and . . . Israel” (Acts ix. 15).

The three outstanding features in the shaping of the earthen vessel, Paul, are (1) his manner of life from his youth; (2) his conversion on the road to Damascus; (3) his commission as the Apostle of the Gentiles. No long interval between his conversion and commission was necessary, owing to two things: he had a full working knowledge of O.T. Scripture that only needed illumination and he was divinely endued with Apostolic grace.

I was indeed converted as suddenly and as completely at Exeter Hall in the Strand, as Saul of Tarsus had been converted on the road to Damascus; but here the parallel ceases. Unlike the apostle whose store of O.T. teaching but needed the illumination of grace to become immediately effective, I had none, and as for the subsequent apostolic endowment, that of course has had no parallel since the foundation ministry of apostles and prophets ceased. Instead therefore of laying at the feet of the Master a treasury of Divine Truth that only awaited illumination to be made effective, I had to come and confess that I knew nothing, and that I was in deep need of much instruction. The Lord Who had so far guided the unconscious steps of His chosen, before that earthen vessel even knew His Name or felt His love, did not now withdraw His guidance, but soon indicated the step that must be taken.

My father and I, immediately after conversion began to prospect round to find some spiritual home, and being quite ignorant of denominational distinctions, were soon perplexed by the many different claimants to truth that the various churches represented. However, after a while a congenial spiritual home was found at a Free Church in Rotherhithe, where, at least, the Scriptures were believed and the Gospel preached.

When Moses was called of God to his great work of deliverance, his natural hesitation was met by the question “What is that in thine hand?” Moses answered “A rod,” and from that time onward, the shepherd’s rod became “The rod of God” (Ex. iv. 2, 20). It was not long before a challenge came to me to take up some definite form of Christian service. A young man at this Free Church spent his time on Sundays and many week nights in stirring up an interest among young people in Christian Missions, and he asked me to

join him. I remember replying "I have never engaged in any form of Christian service—I do not believe I am fitted for it". He replied "Come with me, and if the Lord has a work for you to do *He will make it evident*". As a result, I accompanied this young man to the Bermondsey Mission Sunday School, carrying as part of my share a heavy brass collar as worn by the wives of a Chief on the Congo. When we arrived at the Sunday School the Superintendent met us with the lament that the organist had not arrived, and none there present could play. Here was the challenge, "What is that in thine hand?" I had never played an organ in my life, yet with a sense of answered prayer, I sat down, pulled out the stops and performed my first act of public service. *It was as simple as that!* The witness to the truth of the mystery is confessedly far removed from the playing of an organ at a Sunday School, but He Who reads the heart and not the external act knew what had happened. From that first experience of His leading came others, particularly a call to work in the Bermondsey Ragged School among both children and adults, and this form of service, lowly and wearying as it often was, lasted for about the space of two years.

The time was now ripe for the next formative work of the Lord in the shaping of this very earthen vessel. In a publication issued in April 1904 is found an announcement that marks this new step towards his life's work.

The Bible Training College

Prospectus No. 2.

General Secretary—Charles H. Welch

We have purposely omitted the names of Referees and of the Principal in order not to compromise either the living or the dead in this personal record.

In an earlier announcement in the same Quarterly, the Syllabus of a Two Years' Course, Advanced, Intermediate and Elementary had been given in detail. It is obvious that something must have happened about the close of the year 1903 to have made it possible that I with all my limitations should have been made General Secretary to such an institution. To explain and to acknowledge the good hand of the Lord we must retrace our steps a little.

Having heard of a Young Men's Bible Training Class that was held by kind permission in the Central Hall, Philpott Street, London, E., I was led to attend and to enrol as a student. The doctrinal basis of these classes was "Calvinistic", the sympathies

were with those called "Strict Baptists", but the meeting itself was unsectarian. While some important lines of teaching which I there accepted had to be shed as fuller light was given, I still value to this day the solid foundation that was laid, in the uncompromising belief in the Inspiration of all Scripture, the Deity of Christ and His All Sufficient Atoning Sacrifice.

Here is a hymn which I wrote in those early days, in which the glory of the Written and Living Word is sounded. It is with joy and thanksgiving that we record that with all the changes that have come since, we can still sing, with unfeigned faith

"Word of God! O what a treasure."

"Let the Word of Christ dwell in you richly."—

Col. iii. 16.

WORD of God! O what a treasure,
In the written Word we find,
Fount and source of purest pleasure
For the weary heart and mind.

Word of God! How dark without it
Here below our path would be;
Safely led, we cannot doubt it,
Since its blessed light we see.

Word of God! Hath He then spoken,
And shall He not make it good?
Never can His word be broken,
Ever faithful it has stood.

Word of God! Oh! may I ever,
In the sacred pages see
Christ, the Living Word, and never
Put my trust in aught but Thee.

Soon after I had joined these classes, a series of lectures was given by the Rev. James Neil, M.A., on "The Figurative Language of Scripture". At these lectures I was introduced to a new world of thought. Words such as I had never heard and could not spell were explained and illustrated. Words like Metaphor, Synecdoche, Metonymy, Ellipsis, Hypocatastasis, proved a formidable hurdle (to use a figure), but what I could not spell one day, I could the next, and so at length the ordeal of a written examination in two parts had to be passed. There were twenty-two questions in all, and at the conclusion of the examination I felt that I had made a poor show, the subject being so new, and so far beyond my capabilities. To my surprise and to the surprise of the examiners my paper was marked "First Prize," but it was explained to me later that, inasmuch as I was so evidently a novice, and had outstripped seasoned and mature Christian workers in this test, a revise was counselled and the original marking reduced to "Second Prize." This was all to the good for any sense of pride at this critical stage would have been fatal. It was inevitable, however,

that those responsible for these training classes should have their attention drawn to myself, and I eventually was asked to act as Secretary to the growing work, which, because of the increasing number of students who were attending, was transferred to a Baptist Chapel in East London (now destroyed). There, about 70 students, in elementary, intermediate and advanced classes attended three nights a week for about nine months for definite expository and systematic bible tuition. In March 1904 I became General Secretary and subsequently gave up my work as a Leather Craftsman to devote all my time to the furthering of bible teaching. Some time after this a conference was held at the Chapel, and in between the meetings a few went into the adjoining streets to hold an open air meeting, not realizing until we started that we were in the centre of a Jewish neighbourhood! That outdoor meeting commenced a new activity and for more than two years I had the discipline that must surely come from open air work among the Jews. On one occasion I remember being challenged because I was reading "The Protestant Bible" which a Jew rejected. I explained that I was slowly learning to read Hebrew and that, although I was a Gentile, I based all my teaching and doctrine upon the inspired original. I asked the Jewish objector whether he possessed an Hebrew Bible. He said yes, at home! I asked the crowd whether we should wait until he fetched it. They would! When at length he returned I ask him to read from his own Hebrew Bible, Daniel ix. 26. He read *Yechoreth Meshiach V'ain Lo*: "Messiah shall be cut off and have nothing." He confessed that he had never read these words before, and both he and the crowd were obviously impressed.

Not all the meetings ended quite so peacefully. At one time I was dredged with flour, at another with red ochre, both of which I was able to turn to instant account, but one such attack beat me, for someone picked up a cod's head from the gutter and pressed it down over my head. There was nothing for it but an undignified retreat.

In a magazine which shall be unnamed, dated June 1905, a short article appears over my name, and bearing an address "College Hall", concluding with the words:

"Those of our brethren who are desirous of fuller fellowship, of further help to thus grow in grace, are affectionately invited to consider the Lord's will in connection with residence and College Hall. . . ."

This brief excerpt indicates that in addition to the Evening Training Classes which were running, a further step had been taken in the direction of fuller training and responsibility. In all these steps the hand of the Lord is most clearly seen, giving a clear direction as to the character of the Service toward which He was inevitably leading.

Most of our readers, we imagine, would plead guilty to the charge of hoarding papers and publications, which accumulate in dusty piles, but which are never destroyed except under some great necessity. The Editor is by no means an exception to this rule, and recent demands for more space for storing publications connected with our witness have resulted in a ruthless destruction of

print and paper, but on the other hand of bringing to light notes and papers of the forgotten past. Among such papers we discovered one that was intended for display in a hall devoted to the preaching of the Gospel to the Jew in Aldgate, East London. At the time this was composed the Mystery was unknown, but the completeness of the Saviour's work on behalf of both Jew and Gentile was heartily believed. We trust the reader will not begrudge the space occupied by this early effort, and hope that some copies may find their way into the hands of those who work among the Jews, who may find these lines of service.

"SAYING NONE OTHER THINGS THAN THOSE WHICH THE PROPHETS AND MOSES DID SAY SHOULD COME" (Acts xxvi. 22).

The Law.	"And God spake all these words," we read When He, The Law, to Israel, gave; And in that Law, (would they but heed!), He tells of <i>sacrifice</i> to save: Oh Son of Israel! broken is that Law, And God demands perfection—without flaw.	Ex. xx. 1. Lev. i.-v. Ex. xxxii. 19. Lev. xxii. 21.
The Holiness of God.	Isaiah, in the Temple, saw Exalted, High, The King of Kings; Bright Seraphim with holy awe Did veil their faces with their wings; And " <i>Holy, Holy Holy</i> ," Lord, they cry, Whilst man cries out, " <i>unclean, unclean am I</i> ."	Isa. vi. 1. " " 2. " " 3- " " 5.
The sinfulness of Man.	All men, by nature guilty stand, The curse on all is justly laid; They give no heed to His command, The Holy Law is disobeyed; All we, like sheep, have turned—gone our own way; Nor tears, nor prayers, nor works our debt can pay.	Psa. xiv. 1-3. see Rom. iii. 9-26. Deut. xxvii. 26. see Gal. iii. 8-16. Isa. liiii. 6. See Rom. iv. 1-25.
The Law's claims.	Yet whilst the Law of God still stands; Its claims <i>OR</i> curse, must needs be met; And love such as the Law demands, No mortal ever offered yet; Hence by the deeds of Law, no flesh can be— Made Righteous, nor can <i>man</i> , from sin, set free.	Deut. vi. 4, 5. see Matt. xxii. 37. see Rom. iii. 9-26. Psa. xlix. 7, 8.
The condition of Israel and the Gentiles.	Thus without hope, far off from God Are Israel and the Gentiles too; An Altar, Priest, Atoning Blood Bring Righteousness and Peace to view: Without the Blood, no sin can be forgiven Without a Righteousness, none enter Heaven.	see Eph. ii. 1-17. Lev. xvi. 11-19. Lev. xvii. 11; iv. 31 Rev. xxi. 27. Matt. xxii. 1-14.
No Earthly Priesthood or Sacrifice now.	Oh Israel, where's <i>The Priest</i> ? and where <i>The Spotless offering for your sin</i> ? If these are lacking, can you dare <i>In filthy rags</i> , to enter in. The Presence of the Righteous, Holy God Who said to Aaron, " <i>Not without the Blood</i> ."	Isa. lxiv. 6. Gen. iii. 7, 8, 21; Heb. ix. 1-28.

The Only Hope.	Each sacrifice, each fast, each feast	Ex. xii. Lev. xvi., etc.
	Were shadows—pictures pointing on To <i>One</i> —The Perfect Lamb and Priest	
	Who yet, was never Aaron's Son;	
	This is The Priest, of Whom King David spake	Psa. cx. Matt. xxii. 41-46.
	The Shepherd too, 'gainst Whom the Sword did wake.	Zech. xiii. 7.
Messiah.	The Perfect One, on whom was laid	
	Our sins. The one Whose blood was spilt,	Isa. liii. 6, 9, 10.
	Who Righteousness for many made	
	Who bore their dreadful load of guilt—	„ „ II.
	Messiah—Priest and Offering—He the One Who is Jehovah's well Beloved Son.	Psa. ii. John iii. 16. Isa. ix. 6.

Studies in the Book of Job

No. 4

The wisdom of a former age.

We have seen how closely the records of Genesis and Job agree on the subjects dealt with in Genesis i—vi, and have tried to indicate the place that the book of Job must have occupied in the education and equipping of Moses for his great work. There are one or two further aspects that demand attention, and in the present article we shall devote our attention to the references to the “former age” and to the “fathers” in Job viii which were touched upon in No. 3 of this series.

“For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers” (Job viii. 8).

The R.V. reads here “And apply thyself to that which their fathers have searched out.” These are the words which Bildad the Shuhite used in his endeavour to probe the secret of Job's trouble. Job also uses the same word “inquire” when replying to the words of Zophar the Naamathite, but instead of referring back to past history, he refers to the animal creation around him (Job xii. 7, 8). Bildad advises Job to inquire “of the former age”. The Massorah notes that the spelling of the word translated “former” differs from the ordinary. This is one of the evidences of the antiquity of the book of Job. The word age is the Hebrew *Dor* and is usually translated “generation” as “four generations” (Job xlii. 16). Moses echoes the thought here, when he says

“Remember the days of old, consider the years of many generations: ask thy father, and he will show thee, and thy elders, and they will tell thee. When the most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel” (Deut. xxxii. 7, 8).

It is evident both by the teaching of Moses and of Job that it was possible in those days to “inquire” and get an answer. This reservoir of truth may never have been put into writing, but

nevertheless would have been passed on faithfully from father to son and constituted an ever growing fund of wisdom and information; on the other hand, the fact that there was a "Book" of the generations of Adam (Gen. v. 1) suggests that writing was practiced in earliest times.

If Moses was born in the year 1571 B.C. and if Job was a generation or two earlier, "the former generations" would reach back to the time of the flood. When we observe that Noah was born less than 130 years after the death of Adam, we can well understand how easily the records of earliest times were passed on. The A.V. of Job viii. 8, reads "prepare thyself to the search of their fathers" but as we have seen the R.V. reads "apply thyself to that which their fathers have searched out". In the former translation, it is at least clear that Job had some records into which he could conduct a "search", while in the latter translation the material available was the accumulated research of the fathers. In either case a definite body of teaching seems to be implied. The word "search", Hebrew *cheqer* occurs seven times in the book of Job.

"I would seek unto God. . . Which doeth great things and unsearchable, marvellous things without number" (v. 8, 9).

To this Job seems to have made a reply when answering Bildad:

"Which doeth great things past finding out, and wonders without number" (ix. 10).

and to which Zophar adds this question:

"Canst thou by searching find out God?" (xi. 7).

It is evident from these references that the word employed indicates a very thorough search.

Eliphaz the Temanite asks Job:

"Art thou the first man that was born? . . . What knowest thou that we know not? . . . I will shew thee, hear me: and that which I have seen I will declare, which wise men have told from their fathers, and have not hid it. Unto whom alone the earth was given, and no stranger passed among them" (Job xv. 7-19).

This seems to refer to early days when the patriarchs dwelt alone in the lands given them, uncorrupted by the false teaching of surrounding peoples. Eliphaz evidently had access to the wisdom of earlier days, wisdom that had been told by the fathers, and which the wise men had not kept hid.

Carey's translation of Job viii. 10 reads:

"Shall not they teach thee and speak to thee And out of their heart bring forth verse?"

and puts verses 11-19 in Gothic type to indicate that Bildad is quoting from an ancient document. Another such quotation is exhibited in Job xv. 20-35. Carey further remarks that the Hebrew word *Millin* translated "words" in Job viii. 10, is only used in poetry and in reference to poetry, and adopts the word "verse" in 2 Samuel xxiii. 2, Psalms xix. 4; cvi. 2; cxxxix. 4; and Proverbs xxiii. 9, where the A.V. uses "word" or "utter". Although Barnes, in his commentary on Job does not appear to have considered this translation, nevertheless he looks upon the following verse as "a

fragment of a poem handed down from ancient times". Samuel Lee, D.D., also considered verses 11-13 to be "proverbial, and to contain matter extracted, perhaps, from a former revelation."

Apart from the outstanding teaching of Job on the question of creation, and the nature and being of the great Creator, three related doctrines are given such prominence, and stated with such clearness as to make any book that contained them a wonder and a joy, even though issued late in the canon. What shall we say then, when we find in so ancient a book the doctrines of Justification, of Redemption and the hope of Resurrection so clearly enunciated?

First let us acquaint ourselves with the teaching of Job on "Justification". The subject meets us early in the book, and it is Eliphaz the Temanite who puts the questions

"Shall mortal man be more just than God? Shall a man be more pure than his Maker?" (Job iv. 17).

It will be seen that while the R.V. retains this rendering, it places in the margin the alternative "be just before God"; "be pure before his Maker". Rosenmuller has supported this alternative, referring to the use of the Hebrew preposition in Numbers xxxii. 2; and in Job ix. 2 where Job asks "How should man be just with God?" It is however practically impossible to decide which is the true rendering for all admit that so far as pure grammar is concerned, the A.V. translation is correct. Carey says "no sane man would ever suppose that he was more just and more pure than God", but this is not borne out by experience. Some Christian teachers do not refrain from using the argument "If God did this or that", or "If God be a God of love", etc., and Eliphaz may have intended his words as a rebuke to Job. Whatever the exact meaning of the words of Eliphaz it is evident that the doctrine of the righteousness of God, and the justification of mortal man was one with which all the contributors to the book of Job were familiar. Let us then pursue this matter, and see how this great doctrine is handled.

"Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge" (ix. 15).

"If I justify myself, mine own mouth shall condemn me" (ix. 20).

Here, during the early days of Job's distress, is a modesty about his attitude that is commendable. Even though he thought himself righteous he would not think of answering should God decide otherwise, and he was conscious that his "own mouth" had already uttered sentiments that would condemn him.

Zophar rebuked Job for maintaining his innocency, saying:

"Should not the multitude of words be answered? and should a man full of talk be justified?" (xi. 2).

Whether Zophar's strictures were themselves "just" remains to be seen. Job rejoins in chapter thirteen, saying:

"Though He slay me, yet will I trust in Him; but I will maintain mine own ways before Him . . . behold now, I have ordered my cause; I know that I shall be justified" (xiii. 15, 18).

Carey's rendering of this is "Behold now, I have opened the proceedings" or more literally "arrayed the trial, or drawn up every-

thing, as in battle array, and so, ready for the trial". "I shall be justified" means here "My cause will be found to be a righteous one".

In verse twenty there is an allusion to the action of Adam in the Garden of Eden "then will I not hide myself from Thee". In his next speech Eliphaz picks up Job's words "Man that is born of a woman is of few days, and full of trouble" (xiv. 1), saying:

"What is man, that he should be clean? and he which is born of a woman, that he should be righteous?" (xv. 14).

returning to the oracle which he had before cited in iv. 17, 18.

Again we listen to Eliphaz as he reasons with Job:

"Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? or is it gain to Him, that thou makest thy ways perfect?" (xxii. 2, 3).

Bildad next takes up the point saying:

"How then can man be justified with God? or how can he be clean that is born of a woman?" (xxv. 4).

That this question of righteousness and justification is the great matter of contention is made evident by the closing arguments of chapter thirty-two.

"So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God" (xxxii. 1-3).

Elihu protests that he desired to justify Job (xxxiii. 32) and that he would ascribe righteousness to his Maker (xxxvi. 3), and to the Almighty that He was "in plenty of justice: He will not afflict" (xxxvii. 23). Lee's rendering here is "infinite in righteousness" so that "He cannot be answered".

God now interposes, and all the questions of justification, self-righteousness, maintaining one's cause, answering God or questioning His acts, receive a complete answer from the Almighty. After a most terrifying display of power in Creation, God said to Job:

"Shall he that contendeth with the Almighty instruct Him? he that reproveth God, let him answer. Then Job answered the Lord, and said, Behold I am vile; what shall I answer Thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: Yea, twice, but I will proceed no further" (xl. 1-5).

Again the earlier temerity of Job is made evident, and again he responds to the challenge:

"I know, I know, that Thou canst all things do:
No purposes of Thine can be withstood.

Thou askedst (xxxviii. 3; xl. 2);—

"Who is this that counsel hides,
And darkens all, because of knowledge void?"

'Tis I! I uttered things I could not know;

Things far too wonderful, beyond my ken.

Hear now I pray Thee: let me speak this once.

Thou saidst (xl. 2):—

"'Tis I Who ask thee: Answer Me."

I heard of Thee by hearing of the ear,

But now mine eye hath seen Thee, I abhor

(myself). In dust and ashes I repent." (Job xlii. 2-6).

Companion Bible Metrical Version.

Positive justification is not taught here, but the first step towards it has been taken. Self-righteousness, however apparently it may be justified, cannot be maintained in the presence of God, even as Paul in the full light of redeeming grace said:

"If Abraham were justified by works, he hath whereof to glory; *but not before God*" (Rom. iv. 2).

In writing Genesis Moses had to record the justification of Abraham by faith, and surely this experience of Job's is preparative for the inspiration of that great book of the law. There is more revealed in the book of Job concerning righteousness, and the question "How should a man be just with God?" is answered—but the answer is embedded in the speech of Elihu, which differs from the speeches of the three friends, if only in this one particular.

"The Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of Me the thing that is right, as my servant Job hath" (Job xlii. 7).

Elihu it will be observed is not included in this condemnation, and we are therefore left to infer that he did speak that which was right. Job had uttered many things for which he was rebuked, and for which he repented, but he did acknowledge the Lord as his Redeemer, he held fast to the hope of Resurrection, and in this manifested that with all his mistaken conception of what constituted "Righteousness with God" he was nearer to the heart of God than the three friends were. We shall accordingly pass over the bulk of the book of Job in these pages, delightful and profitable though they be, and devote our study to the great theme of Elihu, his office and his message, for a number of subsequent articles.

Signs of the Times

No. 3

"**The Spirit speaketh expressly**" (1 Tim. iv. 1).

We use the figure of the setting of a stage behind the scenes, before the actual rise of the curtain, to illustrate the difference between those signs of the times which are *preparatory* to the recommencement of prophetic fulfilment and the actual resumption by God of the things that pertain to Israel at the time of the end. Had it been our intention to survey these preparatory signs more fully, what an amount of suggestive lines of teaching we find ready to our hand. The changes in the climate of Palestine which have been noted of late is one of the necessary preparatory signs. Another sign of the times is the shrinking of the world: the aeroplane, the wireless, and the television rendering "splendid isolation" no longer a possibility to any country; and making the world ready for the last great dictator. The possibility of atomic warfare gives point to the cry "Who is able to make war with him?" (Rev. xiii. 4). There have been many conjectures on the part of commentators as to how the "image" of the Beast could be made visible to all that

dwell on the earth, or how this image could "speak" and so appear to demonstrate that resurrection from the dead had been achieved. The projecting of the "image" of any ruler, and the authentic sound of his voice, is now not only possible but actual by the use of television. These and other fascinating matters, however, we leave, in order that we may redeem the time and consider what prophetic statements must be fulfilled before the close of the dispensation of the mystery.

It will be both useless and unbelieving for any one who has perceived the unique character of the "Mystery" to take to themselves the prophetic utterances either of the O.T. or of the Gospels and the Revelation. The only valid prophecies that fall within the sphere of the present dispensation are those found in Paul's epistles written since Acts xxviii. 28. We know, from Ephesians vi. 13 that there awaits the believer "the evil day" for which the whole armour of God has been provided; but for specific prophecies we must turn to the epistles to Timothy, for these are the only epistles written after Acts xxviii, that contain prophecies that pertain to the Church to-day.

The first great prophetic utterance of the Apostle after Acts xxviii. is found in the first epistle to Timothy, chapter iv, which opens with the words "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith". It would be possible, of course, to take up these words and commence the study of this prophetic warning straight away, but to do so would be to ignore one of the first principles of all Scripture interpretation, namely, the necessity of viewing any passage in the light of the context. Again, this principle may be interpreted in a very limited way, and lead only to an examination of the verses immediately surrounding the passage, or, it can be interpreted generously, endeavouring to see every passage of an epistle as related to the epistle as a whole. This, as the reader well knows, is our habit and we have never regretted the time spent on such an inquiry. It may not be necessary to set out the structure of this epistle in minute detail, but the following outline surely reveals two things: The intended relation of the apostasy of the latter times with the "Mystery of Godliness", and the fact that these two subjects are at the very heart of the epistle.

I Timothy. *

A | i. 1, 2. Salutation.

B | i. 3-20 | "Teach no other doctrine" *Heterō didaskaleō* (3)
 "The King, incorruptible, invisible" (17)
 "Shipwreck" (19).

C | ii. 1-7. The salvation of all men (4).

D | ii. 8-iii. 15. These things write I (14).

E | iii. -15, 16. The MYSTERY. Angels.
 | iv. 1-8. The APOSTACY. Demons.

C | iv. 9-12. The Saviour of all men (10).

D | iv. 13-vi. 2. These things teach (vi. 2).

B | vi. 3-20. | "Teach otherwise" *Heterō didaskaleō* (3).
 "The King, immortal, unseen" (15, 16).
 "Drowning" (9).

A | vi. 21. Salutations.

*For a more complete structure, see Vol. xxxii page 213.

It would take us too far from our immediate subject either to enter into the controversy that has arisen over the true reading of 1 Timothy iii. 16, or to attempt an exposition of that verse, this has been done with some attempt at thoroughness in Volume xxxii., pages 212-218. All that we will do here is to give two short extracts from that article and pass on to chapter four.

"A question now arises from the last clause of verse 15. Is the *church* 'the pillar and ground of the truth'? If we use the word 'church' in its most spiritual meaning, we shall find no basis in Scripture for such an important doctrine. The case before us, however, is most certainly not '*the Church*' but '*a church*', a church wherein there are bishops and deacons; in other words, a local assembly, and surely it is beyond all argument that the truth does not rest upon any such church as its pillar and ground. The reader will observe that in the structure, Chapter iii. 15 is divided between D and E, and that the latter part of verse 15 belongs to verse 16. There is no definite article before the word "pillar", and a consistent translation is as follows. Having finished what he had to say about the officers of the church and Timothy's behaviour, he turns to the great subject of the mystery of godliness with the words:

'A pillar and ground of the truth and confessedly great is the mystery of godliness'.

Here the teaching is that whatever or whoever the mystery of godliness shall prove to be, it or He, is the pillar and ground of truth. The mystery of godliness is then explained as 'God manifest in the flesh', and He, we know, is a sure and tried Foundation."

As to the reading of the Greek at 1 Timothy iii. 16, we give the following summary:

"The reading of 1 Timothy iii. 16, 'God was manifest in the flesh' is witnessed by 289 manuscripts, by 3 versions and by upwards of 20 Greek Fathers. Moreover, the text of the R.V. does not make grammatical Greek. The relative pronoun *hos* should agree with its antecedent. *Musterion* is neuter. Bloomfield in his *Synoptica* says '*hos ephanerōthē* is not Greek.' We would conclude this study, with the calculated affirmation of our belief that the original reading of 1 Timothy iii. 16 is, 'GOD was manifest in the flesh', and, like Thomas of old, we bow in this Presence and say 'My Lord, and my God' and, like Philip, we say 'Show us the Father, and it sufficeth us'."

The focal point of the epistle is this "Mystery of Godliness", and its relation to the epistle as a whole can be seen if we eliminate all detail and observe the following features:

A | i. 17. The King of the ages. INVISIBLE.

B | iii. 16. God manifest in the flesh. SEEN.

A | vi. 16. The King of kings. UNSEEN.

The apostacy of the last days of this dispensation is not a departure from faith in general, but from the particular and vital doctrine which the structure places central "God manifest in the flesh".

The words that introduce this prophecy of 1 Timothy iv. 1 have an air of solemnity about them, "Now the Spirit speaketh expressly".

A quotation introduced by the formula "it is written" commands attention and obedience, but here, the writer of the epistle seems to imply that the Holy Spirit had broken the silence as He did in Acts xiii. 2, or as the "voice" broke in upon Peter's vision, Acts x. 13. Some idea of the exactness implied by the adverb *rhêtôs* "expressly", can be gathered from the fact that in Mathematics, *rhêtôs* was used to specify an exact quantity as opposed to a *surd*, which indicates a quantity not capable of being expressed in rational numbers. We are going to read that in the latter times there will not only be an "apostacy" which, however sad to contemplate, is not beyond belief, but that this apostacy from the faith is vitally connected with seducing SPIRITS, doctrines of DEMONS, the forbidding of MARRIAGE, the abstention from MEATS, with OLD WIVES FABLES, and BODILY EXERCISE. Such a collection of strange items seems but remotely connected with "the faith" and, therefore, to prevent anyone from treating this warning lightly, we are told that the Spirit spoke "expressly".

This departure from the faith will have a near and a more remote consequence. The near consequence is the state of affairs depicted in 2 Timothy iii. and iv. (when the "perilous times" will have come), and will at the same time prepare the way for the greater apostacy of 2 Thessalonians ii. which belongs to the dispensation that follows upon the close of the present one. We shall see that the apostacy of 1 Timothy iv. is an incipient opposition to the Mystery or Godliness (1 Tim. iii. 15, 16), an opposition which reaches its fulness in the manifestation of the man of sin.

These introductory notes, we trust, make the examination of the signs of the times an imperative obligation upon all, who, like the men of Issachar, would know what the Lord's people ought to do.

Nehemiah

No. 5

The Conspiracy and its Defeat.

How are we to read this book of Nehemiah to profit? We can read it for its own sake and see the way that men of old have been beset, yet have triumphed, but unless we can at the same time range ourselves alongside the record, the most important service, which the reading of the Scriptures is designed to accomplish, will fail.

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. x. 11).

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. xv. 4).

This work of building the wall of Jerusalem was carried out "in troublous times" (Dan. ix. 25). The Septuagint uses a word for "troublous" that is reminiscent of the word used by Paul when he said that Christ "made Himself of no reputation". They were times of pressure, straitening, despising, but the opposition did not come from the outside world, it was from those who were in some ways allied with Israel. Sanballat was Governor of Samaria, Tobiah was an Ammonite and so a descendant of Lot, the nephew of Abraham. Geshem was an Arabian and, if an Hagarene (Psa. lxxxiii. 6), would complete this trinity of opposition that represents the professing church rather than the outside, ungodly world. If therefore this Scripture was written for our learning and admonition, we shall expect the attack upon our work to spring from those who in many ways *claim alliance with us*, rather than from the ungodly world. And this, alas, we have found to be the case. How will the attack manifest itself? What methods will be adopted? Our work will be belittled. No credit will be given for the burdens we may bear, no margin allowed for the straitness in which we have found ourselves. Our opponents will point to our publications as "small", our meetings as "a mere handful", and our methods as being "out of date", ineffective and behind the times.

When Sanballat heard that, in spite of all difficulties, the wall had been built, "he was wroth, and took great indignation, and mocked the Jews." This mocking has already been recorded in Nehemiah ii. 19, where the word *haag* is rendered "laughed to scorn". It is the same kind of treatment that was meted out to Christ Himself and foreshadowed in Psalm xxii. 7: "They that see Me, laugh Me to scorn"; Nehemiah was having fellowship with the sufferings of Christ. We may therefore take courage as we find ourselves in such honoured company.

Sanballat's first attack was one of derision:

"What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?" (Neh. iv. 2).

Tobiah, the servant, with a servant's cringing, echoes his master's scorn by saying:

"Even that which they build, if a fox go up, he shall even break down their stone wall" (Neh. iv. 3).

Possibly Sanballat indulged in a little wishful thinking, for if these Jews were really "feeble" then the prodigious task they had undertaken would most certainly fail. The word that gives us the original of "feeble" is often translated "languish"; if therefore there is any parallel between our Christian service and that of Nehemiah, we shall expect to have references made to our age and any appearance of slackening, either true or false, that such critics may feel they can use to belittle our work. No credit is expected for the years of lonely witness, like a voice crying in the wilderness and labouring against intolerable odds never made public. We expect a scornful finger to be pointed at our efforts to "fortify" the witness after years

of buffeting and to hear the equivalent question, "Will they make an end in a day?" "What is the Berean Forward Movement, anyway?" Tobiah's reference to the foxes is a suggestion that the wall built by these feeble Jews would not be so effective as the dry stone wall built round an ordinary vineyard (Song of Sol. ii. 15), but, again, it was the wishful thinking of a mean man.

Nehemiah's response to this opening attack was characteristic both of the man and dispensation under which he lived. He sent back no message, either to Sanballat or to Tobiah, but he prayed most earnestly to God *and got on with his work*. In his prayer he laid before the Lord the fact that his people were "despised", by the use of this word again confessing that he shared the sufferings of Christ (Isa. liii. 3), and, not only so, he recognised that Sanballat's comments, like those of Rabshakeh, were intended to influence the builders and had indeed been aimed at the good name of the Lord Himself. "They have provoked Thee to anger *before the builders*" (Neh. iv. 5). In spite of this attack, therefore, the record continues:

"So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work" (Neh. iv. 6).

There is a suggestiveness about the word translated "joined", not obvious to a reader of any translation, however good, but evident, without effort, to a reader of the original. It is only once translated "to be joined together", but many times "conspire" and "conspiracy" and it could not escape such an acute mind as that of Nehemiah, that the completion of the work was the first answer to the "conspiracy" going on around them. It is indeed the very word used in Nehemiah iv. 8, "conspired."

This, then, must be our attitude to any who "join together in conspiracy" against the work of the Lord—refuse to be deflected, and go on until the work is complete. We do not stoop to meet conspiracy with conspiracy; rather we meet it by going on with the work entrusted to us. If, by criticism and opposition, we could be influenced to waste our time in fruitless correspondence and to take counter measures, it would suit the enemy well. The one thing he does not want to see is the "joining" of the wall, or the completion of our task.

The statement that the wall was joined together "with the half thereof" has caused some doubt as to Nehemiah's real meaning. He might have meant that the whole encircling wall was completed, up to half its height, as the Companion Bible suggests, but in chapter vi. 1 there is no suggestion that the wall was incomplete, but only that all that was still wanting was the erection and fitting of the "doors upon the gates". We therefore see in the words "joined together with the half thereof" a statement meaning that the builders had made both ends of the work to meet. And "making both ends meet" has many applications.

One word more must be observed. Nehemiah noted the way in which the builders did the work: "the people had a mind to work." Their "heart" was in it, for the word translated "mind" is *leb*,

which is translated "heart" 494 times in the A.V. These "feeble" Jews were people of great heart and all such work will go on in spite of attack or scorn.

In Nehemiah iv. 7 the conspirators make their appearance again, and with accession to their ranks. Evidently these "feeble" Jews had inspired some recognition of their political strength for we read not only of Sanballat and Tobiah, but, in addition, of "Arabians", "Ammonites" and "Ashdodites", who were not only very wroth when they heard that the breaches began to be stopped and the wall made up, but now conspired to come and fight against Jerusalem and to hinder the work.

"To fight against" and "To hinder".

Three times does the word "Fight" occur in Nehemiah.

(1.) In the threat of Sanballat and his fellow conspirators (Neh. iv. 8).

(2.) In the call to the builders to fight for hearth and home (Neh. iv. 14).

(3.) In the assurance that God would fight for them (Neh. iv. 20).

If we did not know that the battle was the Lord's, our hearts might well fail us in the unequal struggle. Yet this does not rule out active co-operation. Though Nehemiah trusted the Lord to fight for the people he nevertheless set a watch and armed the builders for the fray. We too are convinced that the work we have done, and the work we are doing is a work most definitely entrusted to us by the Lord, therefore we have not been unduly moved by the appearance, at different stages, of our spiritual "Sanballats". Nevertheless this does not exempt us from prayer, and watchfulness; from a desire to contend earnestly for the faith; or from taking to ourselves the whole armour of God.

A light is thrown upon the tactics of the enemy by the word chosen to give the idea of "hindering". There is a choice of five such words, and the one selected for use here means "to cause one to go astray," "to make an error", even as it is so translated in Isaiah xxxii. 6, "to utter error." Here is revealed a policy of "side tracking" the builders. Let them be diverted to other things; threaten them with a fight and, if that does not succeed, invite them to a conference (Neh. vi. 2) or intimidate them with an "open letter" (Neh. vi. 5). It is good not to be ignorant of our enemies' devices. They are here exposed to view for our learning and admonition.

Nehemiah's first defence against the threatened attack was to "watch and pray" (Neh. iv. 9).

Trouble now began to develop from within. For the weapons of our warfare are not carnal, even as Paul knew "fightings without and fears within". It is but to be expected that some supporters of the work would be timid and find their hearts failing them. Sanballat had referred to the "heaps of rubbish" (Neh. iv. 2), and it was this "rubbish" that began to make its effect felt.

"And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall" (Neh. iv. 10).

During the war many of our readers have seen with their own eyes the appalling sight of "much rubbish" and possibly felt the burden on their own shoulders. Broken walls, collapsed roofs, floors and furniture smothered with debris, and this, seemingly, interminably; it was not a matter for surprise that the "bearers of burdens" found their strength "decaying" and "stumbling". It appears from this that the removal of the rubbish was a greater task than the building, and moreover it was a necessary prelude to all building, for Judah said "so that *we* (emphatic) are not able to build the wall". In spiritual things also this is very true. The whole foundation is lumbered with the litter of undispensational doctrine, human tradition and mere text-garbling, so that every step forward in the presentation of positive truth is preceded by the prodigious labour of undoing the evils of these things.

Seizing on this admission of Judah, the enemy pressed their attack by commencing a war of nerves.

"They shall not know, neither see, till we come in the midst among them . . . and cause the work to cease" (Neh. iv. 11).

This he followed up by a policy of continual assertion, endeavouring by sheer repetition to create a panic. However absurd or untrue, let a statement be repeated enough times, some will eventually say, "There must be something in it." Business men know the power of reiteration, otherwise a firm that sells medicine would not spend money in advertising on every rise of a railway station staircase the slogan, "Take so and so's pills."

Some Jews, who lived outside the walls, were apparently intercepted and to them it was whispered "ten times", "From all places whence ye shall return unto us, they will be upon you." What does this cryptic threat mean? What does it matter? The more mysterious, the greater the hope to create panic.

Nehemiah's reply to this new method of attack was to arm his followers and set guards upon both the lower and higher places, for all alike were open to attack. For this the whole people were used, "after their families with their swords, their spears and their bows." He exhorted the people to trust in the Lord, and by this and his energetic measures and simple faith, defeated the plan of the adversary.

"And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work" (Neh. iv. 15).

Slackness, however, does not appear to have been a part of Nehemiah's make up and so we find that the workers were divided into two companies. One was occupied in building, the other in standing ready, armed against attack. Not only so, but the builders, as well as those who bore the burdens, wrought with a weapon in one hand, or girded at his side. And, to co-ordinate the whole defence, Nehemiah tells us that, "He that sounded the trumpet was by me" (Neh. iv. 18). To some such context the apostle Paul may have alluded when he said:

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. xiv. 8).

Taken away from its context, "trumpet blowing" scarcely seems a fit occupation when men's strength is being sapped by the burdens laid upon them and their nerves frayed by rumours and mockery. Yet the safety and security of the whole work and workers depended upon the vigilance and clarity of Nehemiah's trumpeter. The moral is too obvious to need exposition.

Seeing that the Jews who "dwelt by" the adversaries outside the wall were likely to spread the infection of rumour and threat, Nehemiah arranged that "every one, with his servant", should lodge within Jerusalem, that in the night they might be a guard, and labour in the day-time.

It is exceedingly unwise to split the labours of God's people; unity in service, in prayer, in labour, in suffering, make for consistent work. The enemy knows only too well the truth of the policy, "Divide and rule." There must be a close relation between centre and circumference. Divided loyalties are dangerous.

The demands upon Nehemiah and his men were such that he wrote, "none of us put off our clothes, saving that every one put them off for washing (Neh. iv. 23), a condition of service with which the apostle Paul was intimately acquainted. As we read some of his statements, we realize that we are listening to a spiritual Nehemiah.

"Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day" (1 Cor. iv. 11-13). "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. iv. 8, 9).

Thus many vital lessons can be learned by pondering the record left us by Nehemiah. We have indicated but a few; no one can extract all that lies embedded there. Such lessons become apparent only to those who are in similar circumstances and have similar needs. We repeat, that it seems to us that a reading and study of Nehemiah is a moral necessity for every one engaged in Christian ministry. For ourselves we found that no other portion of scripture provided us with so complete a policy in times of opposition as did this record of the rebuilding of the wall of Jerusalem, and we have not finished with opposition yet.

Ephesia

Being a series of brief notes, in which the material out of which the epistle is built, is examined, and in which special care is taken that no term shall be used which is not explained in simple language.

No. 15

Apo ("from"), with a note on the Genitive Case (Eph. i. 2).

The salutation which was sent *to* the Ephesian saints must of necessity have been sent *by* someone, and *from* someone. We know that it was sent by Paul (Eph. i. 1), and we now learn that it was sent *from* "God the Father and our Lord Jesus Christ".

The preposition *apo*, "from" has already come before us in the composite word *apostolos*, "apostle" from *apo* "from" and *stello* "I send". It must be remembered that *apo* is a preposition that expresses removal "from the exterior", in contrast with *ek*, "out of", which expresses removal "from the interior". The noun governed by the preposition *apo* is the point of departure, either in place or time. We may consider *apo* under five groupings: Separation; Derivation; Cause or Occasion; The ellipsis of a word like "some"; With adverbs.

- | | |
|---|--|
| <i>Separation.</i> | "From their sins" (Matt. i. 21).
"From that hour" (Matt. ix. 22). |
| <i>Derivation.</i> | "Figs <i>from</i> thorns" (Matt. vii. 16).
"Learn <i>of</i> Me" (Matt. xi. 29). |
| <i>Occasion.</i> | "They cried out <i>for</i> fear" (Matt. xiv. 26).
Woe, <i>on account of</i> the offences" (Matt. xviii. 7). |
| <i>With the ellipsis of a word like "some."</i> | "Bring (some) <i>of</i> the fish" (John xxi. 10).
"I will pour out (some) <i>of</i> My Spirit" (Acts ii. 17). |
| <i>With adverbs.</i> | <i>Apo tote</i> , "from then" (Matt. iv. 17).
<i>Ap'arti</i> , "henceforth" (Matt. xxiii. 39).
<i>Apo makrothen</i> , "from afar" (Matt. xxvi. 58).
(Examples from Green's Handbook.) |

We will defer explanation of the words "ellipsis" and "adverb" to a more favourable opportunity, which will occur as we proceed, and use the remainder of our space for some further notes on the Genitive case, which *apo* governs. A complete analysis of the Genitive case would fill a fair-sized pamphlet; we must be content here with indicating the fundamental idea.

The Genitive case primarily signifies *motion from*, answering the question, *Whence?* Its modified usage may be summarised under the following headings:

- | | |
|--------------------|--|
| <i>Origin.</i> | "The comfort <i>of the Scriptures</i> " (Rom. xv. 4). |
| <i>Separation.</i> | "Alienated <i>from the commonwealth</i> " (Eph. ii. 12). |

- Possession.* "The house of *Simon and Andrew*" (Mark i. 29).
Partition. "The lost sheep of the house of *Israel*" (Matt. xv. 24).
Object. "In prayer to *God*" (Luke vi. 12).
Relation. "Every joint of the *supply*" (Eph. iv. 16).
Genitive "Mary having been betrothed" (Matt. i. 18).
Absolute. "He having reflected on these things" (Matt. i. 20).
 "Jesus, having been born" (Matt. ii. 1).

It is difficult in a small space to explain the meaning of the Genitive Absolute, but the following may help :

"If instead of *depending* upon the principal verb, the *participle* has a subject of its own, it is properly put with this subject *absolutely* in the genitive; being chiefly used to indicate a time, or assign a cause" (Trollope).

The reader who may have forgotten some of the more intricate points of grammar is advised to ignore for the time being the Genitive Absolute, and concentrate upon the more obvious uses, given above.

IN OTHER TONGUES

SPANISH. Readers will learn with interest that our brother Mr. Fred G. Cave, who has returned to Chile, has published a booklet entitled "*La Revelacion Progresiva y Las Dispensaciones Divinas*". Our brother is no longer attached to a missionary society, and although this gives him greater freedom, it naturally calls for added help and remembrance from all who value the "*Rightly Divided Word*". Mr. Cave desires the names and addresses of Spanish speaking readers, who would not only read the booklet for their own edification, but who would help in its circulation. All communications to Mr. Fred G. Cave, Estudios Biblicos "*Bereanos*" Castilla, 594, Vina del Mar-Chile, South America.

AFRICANDER. A translation of "*United Yet Divided*" has been made by a reader in S. Africa. Guidance is sought as to ways and means. Problems include the question as to whether this translation shall be printed in England or in S. Africa, whether the B.F.M. shall bear the complete cost, and how the booklet can be circulated.

GERMAN. Negotiations are in progress. A simple leaflet may be prepared as a test. Remember this venture of faith.

NORWEGIAN. The new translation is now ready for the printer. Many difficulties have been overcome, but several still call for great patience and much wisdom. A fuller notice will be given later.

We invite every reader to share the honour of supporting this wider testimony as the days of opportunity run their course and become less and less.

Less than the Least

or

Treasure in earthen vessels

No. 5

Through bondage to Liberty.

When at the invitation of the Principal of the Bible Training College I became the Secretary, as already mentioned, I felt that I had found a cause to which I could well devote my life and energies. This however was not to be, but the discipline and the contacts made were most certainly divinely ordained. Out of a series of events that were of themselves the occasions of much sorrow and heart searching, there emerged one outstanding fellowship to which every reader of *The Berean Expositor* must be for ever indebted. I refer to the loyal and gracious partnership of Mr. F. P. Brininger, a fellowship that lasted for forty years and which ceased only with his death in November 1947.

It would be wearisome to recount the gradual change that came over the work, and how the idea of founding a "primitive church" took the place of the "training college," which change bred a most censorious spirit. This primitive church was to be founded on "the Sermon on the Mount" and Acts i and ii, with an obligation to attend the Lord's supper that was almost tyrannical in its insistence. Meetings held by other Christians were referred to as "Undenominational denominations", including *all* the usual assemblies for the breaking of bread.

Side by side however with this dispensational attempt to form a "Primitive Church" there had been a series of studies in the epistle to the Ephesians, in which I took a prominent part, and the growing conviction—that the present dispensation was not concerned with a church built on the lines of the "Sermon on the Mount" or Acts i and ii—suddenly blossomed into full flower by an incident that marks a crisis in the testimony to the truth for which *The Berean Expositor* stands.

In the early publications connected with the Bible Training College, the writings of Dr. E. W. Bullinger were reviewed, quoted and advertised, but as the "Primitive Church" idea prevailed Dr. Bullinger's name was dropped, and finally any mention of his works forbidden. I was definitely assured that Dr. Bullinger was as bad as if not worse than a higher critic because he "cut up" the Word of God! Since that time I have been honoured by being designated "worse than Dr. Bullinger"!

The writing of these early records is rendered somewhat difficult by reason of the necessity to avoid mentioning actual names of individuals and so we can only speak in general terms. A member

who also was a reader of Dr. Bullinger's *Things to Come* dared to pass a copy or two on to some of those who attended the meetings already spoken of, and for this was summarily prevented from sitting at the Lord's Table. This was the climax of a series of such attempts at "discipline" which marked and marred the work and Mr. F. P. Brininger, who was a regular attendant at that time, protested at this high handed action and he too was suspended! I felt convinced that the time for action had come, and so although an official of the movement that had thus acted I volunteered to conduct Bible Meetings in the home of the one who had been suspended. So STARTED THE FELLOWSHIP WITH FREDERICK PETER BRININGER that lasted for forty years, a fellowship conceived in trouble and born in adversity, but a fellowship unique in its loyalty and in its results.

Needless to say, my connection with the work from which Mr. Brininger had been expelled was soon completely severed. I continued on sufferance for a few months, but was not permitted to speak at any further meeting. However, as the work at Aldgate needed some oversight I remained, but under the following humiliating conditions. I walked from the College Hall to Aldgate and back, a walk that occupied practically two hours in each direction, but not being permitted to speak at any meeting after my reaction to the expulsion of Mr. Brininger, I was obliged to "read" a sermon prepared for me. Doubtless the discipline was good for my soul, but the effect was intolerable, and so on September 25, 1907, I severed all connection and another milestone on the road of service was passed.

Before we rehearse the events of 1908-9 which led to active fellowship with Dr. Bullinger and the issue of *The Berean Expositor*, a summary of what has already been reviewed may be of service.

Nov. 1900. Converted at Exeter Hall under the ministry of Dr. L. W. Munhall
Nov. 1900. Attended the first Exposition of Scripture under Dr. W. H. Griffith Thomas.

Nov. 1903. Approximately at this time I began to attend meetings for Bible Study at Central Hall, Philpott Street, which although held in the premises of the Mildmay Mission to the Jews, was entirely independent of that Mission, the room being graciously lent for the work.

Early in 1904. Sat for the examination held as a result of attending a course of lectures by the Rev. James Neil, M.A., on "The Figurative Language of Scripture". To my own surprise, and to the surprise of all concerned, my paper was originally marked 1st Prize, but by agreement, subsequently re-marked 2nd Prize. This led to:

March 1904. The appointment as General Secretary to the Bible Training College. Here commenced an active period of Bible study and teaching, combined with an open-air testimony among the Jewish population in the vicinity of "Petticoat Lane", a training ground for Gospel and Bible speaker second to none.

April 1904. An appeal for financial help so that a full time Secretary, and an office and library, could be provided appeared in the Monthly periodical.

May 1904. "We rejoice to say that some of the students have exemplified grace in that they have amplified their gifts, and consequently Mr. Welch is 'given wholly' to the College work". Extract from published announcement. In this month moreover there appeared for the first time the following:

SERMON (by)
STUDENTPOINTS
TEACHERSEdited by
Chas. H. Welch

and whether it be suggestive of future ministry or without special significance, the first text under this heading, was Ephesians ii. 13.

July 1904. 68, Fleet Street, E.C., becomes the Central Office of the Bible Training College.

July 1905. College Hall opened for residential students and for Conferences, etc.

December 1906. The Crisis. Fellowship commenced in the home of Mr. F. P. Brininger which ultimately led to the publishing of *The Berean Expositor* and all subsequent witness.

September 25, 1907. All connection with the Bible Training College and its subsequent ecclesiastical developments, brought to an end.

Now commences a story of endurance, and physical hardship that up till now has been known by but a few. Those days are happily so far back, and such wondrous grace has been so manifest along the upward though difficult path, that we can venture to speak of those days with some measure of detachment.

In our next issue, this introductory series will be brought to a close with a record of the steps that led both to fellowship with Dr. Bullinger and to the publishing of *The Berean Expositor*. After that our reminiscences will cease to deal so much with the fashioning of the earthen vessel, as a review of the way in which the treasure entrusted was revealed and made known.

Studies in the Book of Job

No. 5

"An interpreter, one among a thousand."

Job's protestations come to an end with the closing verse of chapter xxxi.

"If I have . . . If my step . . . If mine heart . . . if . . ." and so on for about sixteen times.

"If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life; Let thistles grow instead of wheat, and cockle instead of barley. *The words of Job are ended*" (xxx. 39, 40).

The three friends of Job also seem to have no more to say.

"So these three men ceased to answer Job, because he was righteous in his own eyes" (xxxii. 1).

Human experience (the arguments of Eliphaz); human tradition (the arguments of Bildad); and human merit (the arguments of Zophar) when met by Job's consciousness of integrity, and the ignorance of all four men of the words of the Lord, and of Satan, revealed in the opening chapter, have produced a deadlock. It is here when human wisdom and human righteousness fail to solve the enigma of Job's calamities, that the words of Elihu are interposed.

"Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job" (xxxii. 2, 3).

It is evident that in Elihu we have a man of very clear insight and very great wisdom. It will be well to give good heed to all his words.

First, let us acquaint ourselves with his person. Elihu's name has been variously translated "God is Jehovah", "My God is He", "God Himself". In any case it is a name made up of the words that give us "God" and "Jehovah". He evidently is intended to represent God not only as Creator but as Redeemer. Barachel, means "Blessed of God" or "One whom God hath blessed". Elihu is said to have been a "Buzite". Jeremiah links together Dedan and Tema, with Buz, and the kings of Arabia and of the mingled people that dwell in the desert (Jer. xxv. 23, 24); Uz, is mentioned by Jeremiah in verse 20. Buz was a son of Nahor, the brother of Abraham, and Kemuel, his brother, the father of Aram (Gen. xxii. 21). Elihu was of the kindred of "Ram", but whether "Ram" can be taken as a variant of "Aram" is now beyond possibility of proof. The importance and nature of the place that Elihu occupies in the book can be seen by noting the main lines of the structure as given in the Companion Bible.

Job

A | i. 1-5. Introduction. Historical.

B | i. 6-ii. 10. Satan's assault. Job stripped of all.

C | ii. 11-13. The Three Friends. "None spake a word unto him."

D | iii. 1-xxxii. 40. Job and his Friends.

E | xxxii. 1-xxxvii. 24. THE MINISTRY OF ELIHU: THE MEDIATOR.

D | xxxviii. 1-xlii. 6. Job and Jehovah.

C | xlii. 7-9. The Three Friends. "Ye have not spoken of Me . . . right."

B | xlii. 10-13. Satan's defeat. Job blessed with double.

A | xlii. 14-17. Conclusion. Historical.

In deference to the great age of the three friends, Elihu listened to all they had to say expecting some great wisdom, but finding none and feeling the constraining of the spirit upon him, he at last breaks silence.

"But there is a spirit in man: and the inspiration of the Almighty giveth him understanding. Great men are not always wise: neither do the aged understand judgment" (xxxii. 8, 9).

Elihu then proceeds to say how he had given the utmost attention to the three friends, while they searched out what to say, but

"Behold . . . there was none of you that convinced Job, or that answered his words" (xxxii. 12).

Elihu calls upon Job to attend, and if possible reply (xxxiii. 1-5). Job had, at different times earnestly desired to present his case before God:

"Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before Him, and fill my mouth with arguments" (xxxiii. 3, 4).

Sometimes He cried: "Who is He that will plead with me? . . . withdraw Thine hand far from me: and let not Thy dread make me afraid. Then call Thou, and I will answer: or let me speak and answer Thou me" (xiii. 19-22). He felt keenly the need for a Mediator:

"O that one might plead for a man with God, as a man pleadeth for his neighbour" (xvi. 21).

"For He is not a man as I am, that I should answer Him, and we should come together in judgment. Neither is there any Daysman betwixt us that might lay his hand upon us both" (ix. 32, 33).

All this reveals a longing for Christ, the One Mediator between God and man. He alone by virtue of His Godhead and His manhood could "lay His hand upon both", but Elihu fills the office by anticipation.

"Behold I am according to thy wish in God's stead: I also am formed out of the clay. Behold my terror shall not make thee afraid, neither shall my hand be heavy upon thee" (xxxiii. 6, 7).

Here is the "Daysman" that Job longed for, or one who at least filled that office as far as mortal man could fill it. The "Daysman" is an old English term borrowed from the legal procedure of the day, the original word means "an arbitrator" or "an umpire". Elihu now reminds Job of his words

"I am clean without transgression, I am innocent; neither is there iniquity in me" (xxxiii. 9),

and also that he complained that God sought "occasions" against him, counting him as an enemy. This word "enemy" *Oyeb* is the same as the name of the patriarch Job, which in his case means "attacked", and unconsciously reveals the inner meaning of the whole book—but this we must see later. Although it may be true that to the querulous and to the rebellious, God "giveth not account of any of His matters", Elihu proceeds to show that God does speak to man and does care for his spiritual welfare "For God speaketh once, yea twice, yet man perceiveth it not". There are three ways in which God speaks to men, according to the testimony of Elihu:

- (1) In a dream, in a vision of the night. He then opens the ear and withdraws man from his purpose, keeping his soul back from the pit.
- (2) By chastening and bodily affliction, reducing, if needs be the man almost to a skeleton.
- (3) By the instrumentality of the preached word, which sets forth the blessed fact that a ransom had been found.

This last way in which God "worketh oftentimes with man to bring back his soul from the pit", contains such a wealth of anticipatory gospel truth that it demands a fuller exposition.

"If there be a messenger with Him, an interpreter, one among a thousand, to shew unto man His uprightness: Then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a Ransom. His flesh shall be fresher than a child's; he shall return to the days of his youth: he

shall pray unto God, and He will be favourable unto him: and he shall see His face with joy: for He will render unto man His righteousness" (xxxiii. 23-26).

The Messenger (Heb. *Malak*).—This word is translated "ambassador", "angel" and "messenger" in the A.V. In the book of Job itself *Malak* occurs three times. Once it is translated "angel" (iv. 18) and twice "messenger" (i. 14; xxxiii. 23). There seems no reason to think that Elihu is speaking particularly of angelic ministry—but rather of the ministry of a "messenger" like Elihu himself, made "of the same clay". God uses means, and has actually raised the question "How shall they hear without a preacher?" which indicates the usual method of dealing with men by the Most High. This messenger is further called "an interpreter" (Heb. *Luts*). This word *luts*, in the Arabic means "to turn, twist; also to speak in obscure sentences". In the Hebrew it means "to scorn, to mock, to hold in derision", as an exclusive Hebrew would hold all "foreign speech". Accordingly it meant an Ambassador from a foreign country, 2 Chronicles xxxii. 31; and hence a "teacher", Isaiah xliii. 27, as well as an "interpreter". "They knew not that Joseph understood them, for he spake unto them by an interpreter" (Gen. xlii. 23).

Luts becomes in the Hebrew *Melitsah* where it can mean "a mocking song" or a "taunting proverb", retaining its original meaning of treating a foreigner as a barbarian (Hab. ii. 6), or it can mean "interpretation" in the second sense, as in Proverbs i. 6. Such a messenger, such an interpreter, mediator or daysman, Elihu describes as "one among a thousand". Job was acquainted with this figure, having used it himself, for he had complained:

"If He will contend with him, he cannot answer Him one of a thousand" (ix. 3).

Dr. Samuel Lee cites an Arabic proverb which reads:

"But as for men, a thousand of them are as one, and one as a thousand, if matter distresses."

Such a faithful messenger and mediator is looked upon as rare and all the more to be prized and heeded. Now what will be the "message" of this "messenger"?

"To shew unto man His uprightness" (xxxiii. 23).

How are we to understand this passage. If we take it to mean that the divinely sent messenger is to reveal to Job that he is after all righteous, such an interpretation runs counter to the whole teaching of the book. "To show" (Heb. *Nagad*) means "to put or place before". The verb in the infinitive occurs elsewhere in Job only in i. 15, 16, 17, 19, and in each case it is a "messenger" that "tells" Job of something that happened external to himself.

The pronoun "his" refers not to Job, but to "Him" of Whom the messenger speaks. It is the glory of the gospel, whether preached by Paul in the N.T. or to Abraham before Job's day, that it reveals "a righteousness of God" graciously reckoned to those who believe Him.

"Then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom" (xxxiii. 24).

Deliver (Heb. *Padah*).—This word is found in Exodus xiii. 13 and many parallel passages, with the meaning "To redeem upon the payment of a compensation or price". As a noun it is translated "Ransom" in Exodus xxi. 30, where it is "a sum of money" that is "laid" upon an offender whose life is forfeit as a consequence of transgression. In Numbers iii. 49 the word is translated "redeemed" and is again associated with "redemption money". Elihu makes it plain to Job that such a deliverance or redemption is based upon atonement, for the word "Ransom" is *kopher*. Here we have the word which underlies the whole sacrificial system of the law of Moses, the great foreshadowing of the reconciliation effected by the offering made by the Lord Jesus Christ. Neither of the three friends use the term, *Kopher*. The glory of the mediatory message of Elihu the Daysman is, that it brings to Job this great essential to the salvation of man. The blessed sequel, "his flesh shall be fresher than a child's", was literally realised by Job himself and is full of the promise of resurrection with which Job had already identified himself.

It would take us too far afield to attempt to set out the shades of meaning that attach to *kopher*, let it be sufficient for the present to know that the word is used of the ark in Genesis vi. 14; the Mercy Seat in Exodus xxv. 17; atonement (Lev. iv. 20); reconciliation (Lev. viii. 15); forgiveness (Deut. xxi. 8); satisfaction (Num. xxxv. 31); sum of money (Exod. xxi. 30) and ransom (Exod. xxx. 12). If our conclusions are true, then Moses would have much to meditate upon during those formative years in Midian and thereby be prepared for recording and dispensing the great sacrificial system that occupies so large a space in the law that God gave him for Israel.

The whole of the complicated teaching of the book of Job culminates in verses 27, 28:

"He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light."

We are soon to hear Job make this confession, and to see the reality of his restoration. Before we reach this consummation, we must consider Job's own statements concerning resurrection and the allied teaching of the Redeemer. Here we shall find basic truth under teaching concerning a Redeemer Who lives, a ransom that has been paid, and a resurrection where all will be more than restored. How fundamental to all scripture is this most ancient of books! What a preface to the whole canon!

As a supplement we give a revision of the structure of the book of Job which has been supplied by a beloved friend and reader. This brings into prominence some important aspects of the book and its message.

Job

- A | i. 1-5. Introduction. The man before the process. "Blessed" (i. 10).
 B | i. 6-ii. 10. Controversy. Jehovah and Satan. Job stripped (Material and physical).
 C | ii. 11-13. Coming of friends to mourn (*nud*) to comfort (*nacham*).
 D | iii. 1-xxxii. 40. Opinion of friends. "Prepared" heart (*kun*) viii. 8, xi. 13.
 E | xxxii. 1-xxxvii. 24. ELIHU. True wisdom. xxxiii. 33, xxxvi. 1-5.
 B | xxxviii. 1-xlii. 6. Controversy. Jehovah and Job. Job stripped* (Moral and spiritual).
 D | xlii. 7-10. Judgment on Friends. Not "right" (*kun*).
 C | xlii 11. Coming of brethren. Bemoaned (*nud*) Comforted (*nacham*).
 A | xlii. 12-17. Conclusion. The man after the process. "Blessed more".

*Compare:

xxxix., the "I" of prosperity "I" "Me" "My" 52 times.

xxx., the "I" of adversity "I" "Me" "My" 61 times.

xxxii., the "I" of self-righteousness "I" "Me" "My" "Mine" 83 times.

In 96 verses there are 196 references to self.

After chapters xxxviii, xxxix comes xl. 4, 5; and after xl and xli, comes xlii. 2-6.

"NOT I BUT CHRIST."

Signs of the Times

No. 4

Times and Seasons.

The times, which are the subject of the Spirit's "express" words in 1 Timothy iv. 1, are "the latter times". In 2 Timothy iii. 1 they are called "the last days", and before we examine the characteristics of these closing times, let us attempt to discriminate between the expressions employed to indicate these "times".

En husterois kairois, are the words translated "in the latter times", *En eschatais hemerais*, are the words translated "in the last days". We can hardly think that different words are used merely for the sake of variety, and will not assume that they mean one and the same thing before examining the meaning and usage of the terms employed. First, let us consider the words translated "latter" and "last". "Last" is a contracted form of "latest" and indicates the utmost or extreme limit of the time under review. "Latter" is a variant of "later", and while still dealing with the time of the end is not so extreme, the two words stand related as "later", "latest". The English words therefore suggest that 1 Timothy iv. 1 is the herald of 2 Timothy iii. What testimony do the Greek words give?

Husteros. The primary significance of this word is "want" or "deficiency" and is only applied to time in a figurative way. We will give one example of the various forms, that occur in the N.T.

Hustereō, "come short" (Rom. iii. 23).

Husterēma, "that which is behind" (Col. i. 24).

Husterēsis, "not that I speak in respect of want" (Phil. iv. 11).

Husteron, "afterward it yieldeth" (Heb. xii. 11).

These "after times" might refer to the period immediately following the Apostle's day; they can also refer to the remaining and closing days of the present dispensation. We will not examine the characteristics of the apostasy detailed in 1 Timothy iv. 1-5,

until we complete our examination of the time period mentioned in these two epistles.

The word *Kairos*, translated "times" in 1 Timothy iv. 1, must be given attention. *Chronos* indicates duration, "the time in which anything is done," whereas *kairos* indicates the opportune moment, the "season" at which a thing SHOULD BE done (see Dr. E. W. Bullinger's *Lexicon Concordance*). So in Philippians iv. 10 *akaireomai* is "lack of opportunity", not merely lack of time, also *eukairōs* in 2 Timothy iv. 2 "in season" or opportunely, even as "out of season" is inopportune. While the A.V. renders *kairos* "season" fifteen times, it employs the broader word "time" in the majority of cases. Confining ourselves to the Pastoral epistles we find *kairos* occurring seven times as follows:

- A | 1 Tim. ii. 6. A testimony in due time.
- B | 1 Tim. iv. 1. Apostacy in latter times.
- C | 1 Tim. vi. 15. King of kings. His times.
- D | 2 Tim. iii. 1. Perilous times.
- B | 2 Tim. iv. 3. Apostacy, the time will come.
- C | 2 Tim. iv. 8. Crown. My time.
- A | Tit. i. 3. A manifestation in due time.

We shall discover as we proceed that the apostacy of 1 Timothy iv prepares the way for the perilous times of 2 Timothy iii and iv, but as an antidote to depression we observe that God also has His seasons for making known His truth and vindicating both His Saints and His Son. The cryptic prophetic phrase "a time, and times, and half a time" (Rev. xii. 14) uses this word *kairos*, which—referring as it does to the last three years and a half of the final "seven" of Daniel ix—suggests at least that in the "after times" of 1 Timothy iv. 1, we may expect something similar in character even if different in dispensation.

Turning to 2 Timothy we observe that in chapter iii. 1 we have two time notes, namely, "the last days" and "perilous times". *Eschatos*, translated "last", has reference to the furthest edge, border or extreme. It can mean the highest (*summus*), the lowest (*imus*), or the meanest (*extremus*). It will be seen therefore that the *husteros* seasons of 1 Timothy iv are the prelude to the perilous extremity of the seasons of 2 Timothy iii, and that the factors that make up the apostacy of the former period find their fruition in the practices and doctrines of the last days.

Throughout the N.T. there are statements that point to the evil character of that which comes "last" (Luke xi. 26; 1 Cor. iv. 9; Jas. v. 3; 2 Pet. ii. 20; iii. 3; 1 John ii. 18 and Jude 18). In 2 Timothy iii. 1 the apostle does not say "the last times" but the last days. The word *Hēmera* primarily means that period of time during which the sun is above the horizon (Matt. xx. 6, 12); a period of twelve hours (John xi. 9), a period contrasted with night, with its darkness and with the inability to do any more work (John ix. 4). It also stands for the complete period of twenty-hour hours (Mark ix. 2); and then to any particular period of time, as "the days of Herod", "the days of Noah", "the last day", "the day

of judgment". Two very important and contrasted periods are "man's day" (A.V.) "man's judgment" (1 Cor. iv. 3); and "The Lord's day" (Rev. i. 10). The reference in 2 Timothy iii. 1 is to the extreme verge of man's day, which must give place to the Day of the Lord.

The seven references to "the last day" in John's Gospel, the one reference in 2 Timothy iii. 1 and the one in James v. 3, differ from the two references, Hebrews i. 2 and 2 Peter iii. 3, in that these last have a more extended form, reading "the last of the days". The period spoken of in Hebrews i. 2 is not "the last day" for that is still future, but "the last of the days" namely, the prophetic periods marked off in the Scriptures. From these assembled features we gather that Paul speaks in 2 Timothy iii. 1, not concerning the last of the days spoken of by the O.T. Prophets, nor of the last day of resurrection, nor the last hour of Antichrist's dominion, but the last days of the dispensation to which he, Paul the Prisoner of the Lord, ministered; in other words *the closing days in which we live*. These days are called "perilous". This is the first characteristic of the closing days that the apostle gives us.

Chalepos the word translated "perilous" is a word to give us pause. It has an affinity with the Hebrew *caleph*, which is translated axes, hammers and the like, and implies some measure of violence and force. The Greek word is employed to describe the mental condition of the men possessed with "devils", who were "exceeding fierce" (Matt. viii. 28), and this gives some idea of the character of the closing days of this dispensation. It is so important that we should be aware of the character of the evil days that lie just ahead of us, that we give a condensed quotation from Liddell and Scott, of a further definition and examples of the word translated "perilous".

Chalepos is used of things hard to bear, sore, severe, grievous; dangerous as the sea; of pathways that are rough, rugged and steep. When used of persons, it indicates that they are hostile, angry, cruel and stern; bitter as enemies; troublesome as neighbours and ill tempered generally.

These references, added to that of Matthew viii. 28, are a trumpet call to vigilance, to the putting on the whole armour of God, to single eyed service, and to unswerving, uncorrupted loyalty.

The last reference that we must consider under this heading of "times" is that of 2 Timothy iv. 3; "the time will come." Again we must postpone an examination of the things that are to be done in this coming time, in order to complete our examination of the time itself. Here once again we have the word *kairos*, "season", and there seems to be an intentional play upon the word as will be seen by the following translation:

"Preach the word; be instant in *season*, out of *season* . . . for the *season* will come . . . the *season* for my departure is at hand" (2 Tim. iv. 2, 3, 6).

We do well to remember in preaching the Word in these perilous times, that if we wait for "a convenient season" we shall wait too

long. In the estimate of many, it will always be inopportune, but those who have received the good deposit as a sacred trust, know that the preaching of the Truth of the Mystery, however much it may be refused and rejected, is indeed and in truth "A Word in Season".

Summing up what we have seen concerning "the times" we perceive that in after times, which can refer to the days immediately following the apostle's own times, as well as later, there will be an apostacy from the faith, which in turn will lead to the perilous times that will be the characteristic of the extreme end of this dispensation. The preaching of the Word, however it be attacked or ignored, must be maintained until the course is finished. At one end of the story is a departure from the faith and at the other, the example of one who kept the faith (1 Tim. iv. 1; 2 Tim. iv. 7). May we as sedulously avoid the one, even as we seek to emulate the other.

Fundamentals of Dispensational Truth

Isaiah

No. 31

The Lamb of God (Isa. lii. 13-lvi. 8)

"Who hath believed our report?" (Isa. liii. 1).

We now approach the opening verses of Isaiah liii itself, but the structure of the passage as a whole has shown us that these are so interwoven with the closing words of the previous chapter that they cannot be considered separately. We must therefore carry forward with us all that we have learned concerning the "astonishment" of those who failed to see beyond the marred visage of the suffering Saviour, and realise that our present study is a continuance of the same theme.

To refresh our memory, the following outlines are repeated from previous articles:—

Isaiah lii. 14, 15—liii. 3.

B | Nations and Kings	| c | Visage (<i>Mareh</i>).
	| d | Form (<i>Toar</i>).
	| e | Heard (<i>Shamea</i>).
	| d | Form (<i>Toar</i>).
	| c | Beauty (<i>Mareh</i>).

Isaiah lii. 14, 15.

AS many were astonished at Thee;

(His visage so marred more than any man).

SO shall He startle many nations;

(That which not told them they shall see).

"Who hath believed our report?" (Isa. liii. 1).

Who is the speaker of these words? Jenour in his analysis places this first verse under the heading of the "Watchmen", by which he intends "the apostles and first preachers of the gospel".

The Companion Bible says: "The questions are asked by the prophet." Geo. Adam Smith translates Isaiah liii. 1, "Who gave believing to that which we heard?" and gives the note:—

"And not our report, or something we caused to be heard, as in the English Version. *Shemuah* is the passive participle of *Shema*, to hear, and not *Hashemia*, to cause to hear. The speakers are now the penitent people of God who had been preached to, and not the prophets who had preached."

In Isaiah liii we have a foreshadowing of Israel's repentance and grief when they look upon Him Whom they had pierced and, at last, recognise that "He was wounded for *their* transgressions".

The A.V. margin shows that the translators were not quite satisfied with the words "our report", and reads "Or *doctrine?*" *Heb.* "*hearing?*" This word translated "doctrine" is in the text itself in Isaiah xxviii. 9, and once again occurs as an alternative in the margin (Isa. xxviii. 19).

"Who hath believed." As cited above, Geo. Adam Smith gives the strange rendering, "Who gave believing," but there is a reason behind it. In his Literal Version Robert Young reads:—"Who hath given credence to that which we heard?" The reason for this circumlocution is that the translators knew that the Hebrew word for "believe" is the origin of our word "amen", as though faith says "Amen" to all that God reveals. This word *Aman* is of great importance, not only by reason of its use here in Isaiah liii, but because of its influence on our approach to the question "What is faith, or believing?"

Primarily, *Aman* means "To prop, to stay, to sustain, to support"; intransitively the word means "To be stayed up", hence "To be firm, unshaken; such as one may safely lean on", and, then, metaphorically, "To be faithful" (see Gesenius).

"Who accepted the words that we heard as being the truth, upon the veracity of which we could lean in utter confidence, sure of the faithfulness of Him Who uttered them?"

While this is impossible as a translation, it may awaken in the English mind that which would have been quickly conveyed to the mind of the Hebrew. The appropriateness of the title "Amen" as given to Christ in Revelation iii. 14, and the N.T. expansion of the title that follows, "*the faithful and true Witness*" may now be the better appreciated, as also the introduction of the "Yea" and "Amen" in 2 Corinthians i. 20, in regard to all the promises of God.

What Israel heard of their Messiah was simply incredible, because tradition, blindness, ignorance and sin had robbed them of their right to have simple confidence in the faithfulness of God Who spoke to them. Instead of believing what they were told, they brought the doctrine of God to the bar of their own reasoning, and, judging by the sight of their own eyes, the Lord and His Word were despised and rejected. But what they once heard not, they are yet to "consider". Of this people Isaiah had said, "My people doth not consider" (Isa. i. 3), or, as the word is translated in Isaiah vi. 10, they did not "understand with their heart" and so were not healed.

Not only did Israel not believe that which they heard, but the prophecy continues:—

“And to whom is the arm of the Lord revealed?”

Evidently the message which these people had heard, and which they did not believe, was concerning “the arm of the Lord”. No Israelite could forget the words of Exodus vi. 6, “I will redeem you with a stretched out arm”, nor would the hearers of this prophecy forget that in the tenth verse of Isaiah lii, the prophet had said:—

“The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God” (Isa. lii. 10).

Yet “the nations had been startled” when, at long last, they had realised the import of the words.

The word “revealed” is usually associated with a doctrine or a truth, and not so frequently with a person. Of course, “to reveal” the “arm” of the Lord, might mean to reveal the truth, the promise or the deliverance accomplished by “the arm of the Lord”, but as the word translated “reveal” primarily means “to be naked” and “to make naked”, the meaning of the phrase “The arm of the Lord revealed” may mean “The arm of the Lord *uncovered*”, as the word is translated in Isaiah xlvii. 2, 3. This would bring the passage into line with the one already quoted, which speaks of “making bare” the arm, and so ready for battle, service or redemption. The fact that the Greek translators use the verb *apokalupto* might lead one who was acquainted with the N.T. only, to reject this suggestion, but the very first occurrence of *apokalupto* in the LXX is in Genesis viii. 13, where it would be impossible to translate “And Noah *revealed* the covering of the Ark”, the obvious meaning being that Noah “removed the covering” or “uncovered” the ark. So is it with the second reference, Exodus xx. 26, but perhaps the most decisive passage of all is Isaiah lii. 10 where it is used to translate the words “The Lord *hath made bare* His holy arm.”

The meaning of Isaiah liii. 1 therefore, is:—

“Who hath credited the words we heard as truth? and to which of the nations, before whose eyes the Lord had made bare His holy arm, has that arm really been uncovered?”

In other words, when the Saviour entered into His great ministry, how many recognised that in Him the word of the Lord was being fulfilled, or that the great work of redemption was being accomplished?

“For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.”

We shall preserve the unity of the prophecy if we follow the R.V. and use the past tense from verse 2 to verse 10, where the change is made to the future, when it says, “He shall see His seed,” etc. “The tender plant” means a “suckling” and the word is used of infants in Psalm viii. 2 and in Isaiah xi. 8, “The sucking child shall play on the hole of the asp,” even as the verb means to suckle a babe. There is something very tender and appealing in the thought

of a suckling, and this is how the Saviour "grew up before the face" of the Father, for the words "before Him" are literally "before His face". The Father knew those early years at Nazareth, and all the sinless purity of that obscure life, so that heaven itself opened at His baptism and the good pleasure which the Father had in Him was made known—but in the eyes of others, instead of "a tender plant", He was but "a root out of a dry ground".

To be set in a dry land, and slain with thirst, is to suffer judgment (Hos. ii. 3), but to be visited with dew from heaven is to be restored and to have beauty as the olive tree (Hos. xiv. 5, 6). When the Psalmist was cut off from the worship of God he said that he longed for God "as the hart panteth after the water brooks" (Psa. xlii. 1), and that he thirsted for God "in a dry and thirsty land where no water is" (Psa. lxxiii. 1).

For a nation to be compared to "a wilderness", "a dry land", and "a desert" (Jer. l. 12) was to declare that nation cast off from God and devoted to judgment. For the people of Israel to have compared the Servant of Jehovah to a "root out of a dry ground" reveals the extent of their blindness and the completeness of their rejection of Him.

"He hath no form nor comeliness." "Form" has already appeared in Isaiah lii. 14; there it was "more marred" than the sons of men, here it is described as being devoid of "comeliness". This is too homely a translation; "excellency" (Isa. xxxv. 2), "majesty" (Psa. xlv. 3), "honour" (Psa. cxlv. 5), "glory" (Isa. ii. 10), or "beauty" (Psa. cx. 3) would be a more fitting translation. At His second coming the verb is used of His appearance,

"Who is this that is *glorious* in His apparel?" (Isa. lxxiii. 1).

yet, at His first advent, His people saw neither honour, glory, majesty, nor beauty.

"No beauty that we should desire Him." We have already considered under "visage" (Isa. lii. 14), the meaning and usage of the word here translated "beauty".

The Messiah is given the title "The desire of all nations" (Hag. ii. 7), but this again is at His second coming (see context).

Contrariwise, upon Saul—the people's choice, the persecutor of David and the rejected of the Lord—this title was laid, "On whom is all the desire of Israel" (1 Sam. ix. 20).

"He was despised (see also Psa. xxii. 6) and rejected of men; a man of sorrows and acquainted (the "knowledge" of Isa. liii. 11) with grief: "and we hid as it were our faces from Him" (A.V.). "He hid as it were His face from us" (A.V. and R.V. margins). "As an hiding of faces from Him" or "from us" (A.V. margin). "As one from whom men hide their face" (R.V.).

It will be seen that owing to the ambiguity of the sentence the translators have experienced some difficulty in interpreting this last clause. G. A. Smith gives:—

"And as one we do cover the face from,"

while the LXX reads,

"For His face is turned from us."

The reader will remember the allusions to leprosy in earlier comments. We believe that the same dread thing is in view here. The Saviour was regarded as "unclean". He Who was the brightness of the Father's glory, so identified Himself with His people's sin and shame, that there was "an hiding of faces", and He Who ever was "holy, harmless, undefiled and separate from sinners" was separated by them from their company and treated as a leper.

Since writing these notes, we are glad to be able to give the following confirmation of this interpretation from a note taken from the Talmud where it asks, "What is the name of the Messiah?" One answer is that "Some say *Ha'sara*, 'The Leprous', according as it is written, 'Surely He hath born our sicknesses'."

We are now ready for the great confession, the examination of which must be the theme of future studies.

Fundamentals of Christian Practice

No. 4

The Two Natures and the Soul—a question of balance (continued)

by Stuart Allen.

We have now reviewed the teaching of the Word regarding the two natures in the child of God and have found that its practical outworking is related to both *death* and *life*. "Reckon ye also yourselves to be *dead* indeed unto sin" (Rom. vi. 11) is but part of the truth. Too often the conception of practical sanctification stops here. But we may well ask of what use is a dead man in Christian witness? The apostle Paul hastens to add that a further reckoning is necessary. "Reckon yourselves . . . *alive* unto God through Jesus Christ our Lord" (verse 11). This second reckoning puts us out of the sphere of death into that of resurrection life and all it implies, making us able and ready for the daily outworking of the Lord's will whatever that may involve.

We may now ask whether all actions and feelings in the redeemed child of God can be related either to the old nature or the new? If they can, then many of our daily problems could be simplified. For instance, if a believer looks upon a glorious sunset or a work of art and enjoys the exquisite blending of colour, which nature is he satisfying, old or new? If he listens to a symphony by Beethoven, played by a first class orchestra under a first class conductor and his ears enjoy this great piece of architecture in sound, which nature is he satisfying, old or new? Some would say, without hesitation, the old nature, but they *would be wrong*. The answer is *neither*. The basis of the appeal to the eye or the ear is not found in either of the two natures, but is related to the constitution of man as a *living soul*. A consideration in detail of the soul is not possible here, when one remembers that the word *nephesh* occurs 754 times in the O.T. and

psuche 105 times in the New, making a total of 859 occurrences. The gulf between popular theology and the Scriptures becomes more and more evident as the subject is studied. Tradition speaks of man "having a soul", but the word of God asserts that he is one (Gen. ii. 7) and moreover links the soul with the five bodily senses. It is stated to be in the *blood* (Lev. xvii. 11, 14; Deut. xii. 23) where the word "life" is the Hebrew *nephesh*, soul. The blood is the seat of sensation as we well know when a limb is deprived of it, and "goes to sleep" as we say, and becomes numb and devoid of feeling. The return of blood to the affected part brings back sensation (pins and needles).

Man, as at present constituted, is bounded by feeling and sensation, and thus came from the hands of his Maker as a living soul.

There is a system of theology which refers disparagingly to the soul and almost treats it as though it were sinful. This or that action is referred to as being *soulish*, the inference being that in the believer, the soul should be treated almost as if it were the old nature and given over to death. Such an attitude is not Scriptural, it is in fact a libel upon God as Creator, for as we have seen, Adam left the Hands of His Maker a living soul and a perfect creation. The Apostle Paul in 1 Corinthians xv does not hesitate to say concerning the body:

"It is sown a natural (Greek *psuchikos* soulish) body; (the act of creation) it is raised a spiritual body. There is a natural (soulish) body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul . . . Howbeit that was not first which is spiritual, but that which is natural (soulish) (1 Cor. xv. 44-46).

Scripture nowhere asserts that the soul has to be modified or annihilated when a person believes in Christ. Saved people can take the delights of the eye and the ear and the other bodily senses as gracious gifts from our Heavenly Father's hands—Who has given us all things richly to enjoy. It is all a question of *balance* and *proportion*; of legitimate use and not abuse.

Some Christians are trying to live as though they consisted only of a body and a new nature. They are trying to fit in *now* what will only be true in resurrection, namely, a spiritual body. Such a course of action can only result in lopsidedness of Christian character, however "spiritual" it may appear on the surface.

We write like this because we feel sure some are needlessly in bondage over these things.

There is a sphere, however, where the soul is rigorously excluded. This is the realm of *worship*.

In the Gospels both the Father and the Son are represented as seekers:

"For the Son of man is come to seek and to save that which was lost" (Luke xix. 10).

"But the hour cometh, and now is, when the true worshippers shall worship the Father *in spirit* and in truth: for the Father *seeketh* such to worship Him. God is a spirit: and they that worship Him *must worship Him in spirit* and in truth" (John iv. 23, 24).

With the same intensity that the Son seeks the lost, so the Father seeks true worshippers. As He scrutinizes the various sects of Christendom, how many does He find?

The only worship He can accept is that which comes from the new nature (spirit). It must be truly in *spirit* and not just from the senses (the soul). In other words we cannot worship God by looking at ritual, however beautiful it is or by listening to music, or joining in singing, however fine or exquisite this may be to the ear. All such worship comes from the domain of the *soul*, and while the senses can be employed in true worship they must not *originate* it. Rather they should be the external expression of the true desires and the praise and adoration of the new nature.

The Apostle Paul stresses the same truth in Philippians iii. 3:

“For we are the circumcision, which *worship God in the spirit* (new nature) and rejoice in Christ Jesus, and have no confidence in the flesh.”

We would stress again, that in connection with the doctrine of the two natures and the soul it is all a question of *balance*. Nothing is more attractive for Christ than a sane and well proportioned life and witness and such a life must have the new nature in control with God operating through it, the old nature treated as dead, and the body of its senses (soul) given their rightful position as true servants of the believer.

Only then can we exhibit that holiness (wholeness) of character that glorifies the Lord, and walk worthy of the supreme calling wherewith we have been called Ephesians iv. 1.

Worship

No. 10

The Service of a Son with the Father.

If we rigorously restrict our N.T. studies in connection with worship to the occurrences and usage of *proskuneō*, our task is practically ended. The reader however naturally expects that such passages as that of Philippians iii. 3 or of Colossians ii. 18, 23 will be included. We must give these passages a consideration, for they are the only references to “worship” found in the epistles of Paul written after Acts xxviii, and so have distinct bearing upon the worship offered by the church of the mystery. Before we consider these passages, let us pause and consider what lesson is intended for us particularly in the fact that *proskuneō* is never once used in Ephesians, Philippians, Colossians and 2 Timothy.

In the first place, Paul, the writer of these epistles was fully acquainted with the use and occurrence of this word, for a reader of the Septuagint, as he was, would be aware of its presence throughout the Law, the Prophets and the Psalms. In that version of the O.T. *proskuneō* occurs nearly two hundred times. The omission of this word therefore is deliberate and inspired, and consequently both

the fact of its omission, and the change suggested by the words substituted challenge our deepest consideration.

First let us cite the passages that speak of worship in the prison epistles.

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

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels" (Col. ii. 18).

"Which things have indeed a show of wisdom in will worship, and humility" (Col. ii. 23).

Two out of the three references to worship in the prison epistles are seen to be negative, only one positive statement appears, namely at Philippians iii. 3 and even that in a context that is negative in intention and character. Having cited the passages, and knowing that *proskuneō* is not employed, we must now acquaint ourselves with the actual words in use. The word employed in Philippians iii. 3 is *latreuō* from a word that means to serve for hire, but no such word is employed in the N.T. where hired servants are referred to. Others derive *latreuō* from *la* "very much" and *treō* "to tremble", according to which see Malachi i. 6: "If I be a master, where is My fear?" or in Ephesians vi. 5: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling." It is a bad theology however that attempts to build doctrine upon Greek mythology, for Greek was a language employed by Pagans before it was adopted by the Spirit of God as a medium for the Gospel. We are safe however if we use the LXX version to perceive what Hebrew words are translated by *latreuō*, and foremost among them we find the words *Abad* and *Abodah*.

This word is employed in Exodus iii. 12; iv. 23 and similar passages. The Hebrew word means "to serve" as did Jacob (Gen. xxx. 41) and Israel (Exod. i. 14) "to till" and "to dress" the ground (Gen. ii. 5, 15) and the service connected with the Tabernacle (Num. iii. 7). Moses is many times given the title "Moses the servant of the Lord".

"Is Israel a *servant*? is he a homeborn slave?" (Jer. ii. 14) shows that service of a lowly and menial character can be intended, as is the case where the word is used of Israel under Pharaoh and Nebuchadnezzar.

With this insistence upon service, we turn once again to Philippians, and notice that it opens with this very thought

"Paul and Timotheus, the SERVANTS of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the BISHOPS and DEACONS" (Phil. i. 1).

In this same epistle Paul uses the figure of service when he said of Timothy that "as a son with a father, he hath served with me in the gospel" (Phil. ii. 22). It is moreover revealed in this epistle that Christ Himself "Took upon Him the form of a servant" (Phil. ii. 7); and Paul himself speaks of his willingness to be "offered upon the sacrifice and service of your faith" (Phil. ii. 17). Different words are used in these passages to speak of service but whether it be *latreuō*, *douleuō* or *leitourgia* they but emphasize various aspects of this

common act. It is in Philippians that the exhortation comes to "work out" salvation with "fear and trembling" and it is in Philippians that the "Prize" is in view.

When we turn to the references in Colossians, we note at once that this reference to the prize is before us. In Philippians iii. 14 the word translated "prize" is *brabeion* and this word occurs in combination in Colossians ii. 18, where the words "Let (no man) beguile you of your reward" translate the verb *katabrabeuō*. The Colossians were warned that their reward would be in jeopardy by voluntary humility and by worshipping angels, which thought recurs in verse 23, where the apostle speaks of will worship, humility, neglecting of the body, yet of satisfying, at the same time, the flesh. The word used here in both Colossians ii. 18 and 23 for worship is *threskiea*. This word is elsewhere translated "religion", once by Paul when he referred to his past, saying that "after the most straitest sect of our religion" he lived a Pharisee; and twice by James (Jas. i. 26, 27). We do not intend spending time in pursuing the meaning of Colossians ii. 18 and 23 here, simply because when all is said and done these passages tell us what to *avoid*.

Had the translators of the A.V. followed their usual practice they would have translated Philippians iii. 3 "We . . . serve God in the spirit", which would have brought the passage into line with the emphasis upon service already noted. Again, had the translators followed their usual practice, we should have the words "religion" and "religious observance" in the second chapter of Colossians instead of the word worship. The prison epistles, then, would not have contained the word "worship" at all, any more than they contain one single reference to a "Priest". This observation is a mere matter of fact, but such facts demand explanation. If we ask "why is worship (*proskuneō*) entirely absent from the epistles of the mystery?" we may hesitate to give an answer. If worship be "worthy-ship" it is possible that to walk "worthy" of our calling (Eph. iv. 1), to have ones conversation "worthy" of the gospel of Christ (Phil. i. 27) and to walk "worthy" of the Lord unto all pleasing (Col. i. 10) may take the place of the worship prescribed for earlier dispensations. Worship as presented in this epistle to the Philippians seems to be summed up in the words found in that epistle "serving, as a son".

Wherever a true evangelical spirit has been manifested during the history of Christianity, it has been associated with the "pulpit" rather than with a "priest", with the "Opened Book" rather than with "altars", "incense" and "ceremonial", and such by the mercy of God must our "worship of the Father" be and remain.

Ephesia

No. 15

The Salutation

"Grace and Peace" (Eph. i. 2).

Charis, "grace", is derived from *chairo*, "to rejoice". Only in N.T. usage does it convey that sense of rich, undeserved favour that is neither hindered by sin, influenced by respect of persons, nor based upon works; that grace which is the glory of the gospel of the grace of God. The word occurs in the opening salutation and in the closing benediction (Eph. i. 2; vi. 24), and in the epistle as a whole twelve times. We feel, however, that it would be almost as big a mistake to enlarge upon the nature of grace here, while dealing with this salutation, as to attempt to analyse the word "Dear", in the "Dear Sir" of the opening of a business letter, or to discard upon the composition of the word "Good-bye". It is safe to say that, in the majority of cases, they are now used without regard for their original etymology. Now we do not suggest that in the inspired Scriptures words are used without due attention to their meaning, but we must also allow full weight to the fact that the apostle was largely adopting the custom of his own day.

We will therefore confine ourselves in this note to *Charis* as used in greeting, waiting until we arrive at the first occasion when the actual grace of God is intended, as a more fitting place to deal with that particular aspect of the term.

Deissmann and Milligan give several examples of ordinary letters where the formal greeting opens and the formal salutation closes the letter. Sometimes these greetings occupy more space than the message itself, and Milligan's comment on this feature is interesting:

"Their authors, whether they write with their own hands, or, owing to illiteracy, avail themselves of the services of professional scribes, are as a rule content to state the matter in hand as briefly and as baldly as possible, while the lengthy introductions and closing greetings with their constantly recurring formal and stereotyped phrases, produce a general effect of monotony."

Of one such letter Kenyon of the British Museum says that the greetings were on "almost as generous a scale as in a Pauline epistle".

While not offending common courtesy, the apostle did not overload his letter with salutations and greetings and, under inspired guidance, chose two words that would express, not only a conventional greeting, but which would speak to the heart of his reader. For, whereas *charis* was the light-hearted salutation of the Greek, "peace", (Heb. *shalom*), was the more solemn greeting of the Jew. Here the apostle combines both, and such, in effect, is the glorious doctrine that he taught. We must leave both the words, *charis* and *eirene*, for future consideration, but the reader should note the salutations that occur in Paul's epistles, and take to heart the admonition of another apostle, "As brethren . . . be courteous" (1 Pet. iii. 8).

Less than the Least

or

Treasure in earthen vessels

No. 6

"As poor yet making many rich"

**Dr. E. W. Bullinger, Archibald G. Brown,
and "The Berean Expositor"**

As already mentioned I left the work of the Bible Training College—to which, in its earlier form, I would have willingly devoted my whole life—and having done so a dreadful blank faced me. Unemployment even in days when Government assistance is a regular and recognised thing is nevertheless dispiriting, but in the year 1907 no organized assistance for the unemployed person existed. I had been away from all contact with daily business for long enough to make re-entry impossible. However, to pass to the spiritual history, meetings now began to be held regularly at the home of Mr. Bringer where a handful of believers met for the unfolding of the Scriptures. One of the earliest subjects that came up for consideration was the doctrine known as "Conditional Immortality." The teaching which I had hitherto endorsed, held to the orthodox view concerning the immortality of the soul, eternal conscious torment of the lost, and the consciousness in an intermediate state of those who had died. The very prospect of reconsidering so formidable and solemn a set of doctrines was rather intimidating, but at length the light dawned and the Platonic doctrine that had been foisted upon the Scriptures was perceived to be untrue, and the glorious Gospel of "Life only in Christ" irradiated our new endeavours. This, wonderful as it was, was not the main quest before us. During the transition days when the Bible Training College waned and the idea of founding a Primitive Church was growing, the unique character of the dispensation of the Mystery was making itself felt, but could neither be followed nor expressed. With the shackles broken, the truth began to be perceived in something of its pristine glory.

Before me, as I write, I have a small note book which bears on its front page the legend "Id., 150 pages, ruled and perforated," and that penny note book contains the earliest indications of the way in which the truth was sought and discovered. On the first page are notes dealing with the Mysteries of Scripture and their connection with Israel. On page two are found notes: "Inspired history ends at Acts xxviii." "Acts xxviii. the turning point." "Before Acts xxviii and after." These were the themes with which this new quest for truth opened.

On another page appears a structure, the first structure of which I have record, it is a combination of the various words "to make known" and "to enlighten" that occur in Ephesians and Colossians. Later in the notes is another entry of significant importance. It reads "Acts xxviii and the epistles *on either side*." This as I shall show presently was an epoch-making note so far as the witness of *The Berean Expositor* is concerned. Other notes that are suggestive are "Fulness—look up"; "Meaning of Dispensation."

In the same note-book is also a set of notes which at first sight appear to have no connection at all with this story. They are the names and addresses of Education Officers in different parts of the country, and among them at times appear references to "Drawing" and "Art." It will be necessary, if we are to appreciate the atmosphere and circumstances in which the ministry of the Mystery was entered and sustained that we turn aside for a moment from spiritual issues to consider the more mundane things of daily living.

When I gave up my daily business, I accepted a salary lower than that which I had previously earned, and after a few months, voluntarily relinquished all salary, and subsisted on gifts made from time to time by the Lord's people. I never actually wanted, but many a time came extremely near to it. It will readily be understood that when I left the work connected with the Bible Training College nine months after making my protest, my coffers were practically empty. Had it not been that I was welcomed back to the old home during this trying period, there may have been no sequel to this story. As it was I found moral and material support to make a venture.

I inquired at a Technical School concerning what qualifications were necessary for Art Teaching, and was told that I needed (1) The Art Class Teacher Certificate and (2) The Art Master Certificate. My heart sank when I learned that it was usual to take three years to gain the Art Class Teacher Certificate! I was then 27 years of age and contemplating a return to school! To cut a long story short, I passed all examinations and submitted all necessary sheets of drawings except one in the first year, and won the King's Prize for design in the second year. I commenced teaching in the L.C.C. Evening Schools at the lowest rate of pay, and in the second year my entire earnings from this source averaged 10s. per week! And while this struggle was going on, and with such exceeding limitations to contend with, *The Berean Expositor* was published. Truly, if in nothing else, I could quote the apostle's words with some measure of feeling:

"As poor, yet making many rich" (2 Cor. vi. 10).

Toward the end of 1908 I felt moved to write to Dr. Bullinger. I had seen a copy of *Things to Come* while still acting as Secretary to the Bible Training College, and although I had been warned against the Doctor's "heretical" teaching, much that I read struck a familiar chord. After an interval I again saw an issue of *Things to Come* and was amazed to see an article which I could have dupli-

cated from my own notes. Evidently, I thought, whoever wrote that article had moved along similar lines to myself, and so, with some trepidation I plucked up courage to write to the Doctor, asking him for an opportunity to see him and talk over one or two important points in which I felt bound to differ from his findings.

One of the points raised in this letter reads:

"Are we not liable to be using *transitional* things if we do not discriminate in epistles like Corinthians and Romans—truth tempered to suit the time when the Jew was a factor to be reckoned with, but not so now."

After some delay, the Doctor granted me an interview at the offices of the Trinitarian Bible Society, Bury Street, London, W., and that hour's interview proved to be the most critical turning point in my life and ministry. The Doctor invited me to say what was troubling me, and I feared, that after all, he would smile indulgently, pat me on the shoulder and tell me to go home and forget all about it. Again I plucked up courage and here is a transcript of our conversation.

MYSELF.—From your writings, Doctor, I believe I am right in saying that you do not believe "The Church" began at Pentecost, but rather, that the Dispensational Boundary must be drawn at Acts xxviii?

DR. BULLINGER.—That is so. I have made that quite clear.

MYSELF.—Well, what seems to me to stultify the position you have taken regarding Acts xxviii, is, that you nevertheless treat the whole of Paul's epistles as one group, starting with Romans, ending with Thessalonians, with Ephesians somewhere in the centre.

To my amazement and joy, the Doctor looked at me for a moment, then slapping his thigh with his hand said: "That scraps half the books that I have written. But we want the Truth, and the Truth is there in what you have said."

I felt that here was indeed "grace". Dr. Bullinger was a man of world repute, a scholar and an elder. I was a young man of 28 years and unknown. We spent the remainder of our brief interview in considering the dispensational implications that arise from observing the relation of Paul's epistles to the boundary line of Acts xxviii, thus:

Acts xxviii.

EPISTLES BEFORE	EPISTLES AFTER
(1) Galatians	(1) Ephesians
(2) 1 Thessalonians	(2) Philippians
(3) 2 Thessalonians	(3) Colossians
(4) Hebrews	(4) Philemon
(5) 1 Corinthians	(5) 1 Timothy
(6) 2 Corinthians	(6) Titus
(7) Romans	(7) 2 Timothy

At the close of this most important interview, Dr. Bullinger said:

"I will now let you into a secret. I am just commencing what I feel sure will be my last work, "The Companion Bible." I have prayed that someone be sent along to relieve me of some of the pages in *Things to Come*. You're the man."

At first I demurred. I felt that the standard set by the articles in *Things to Come* was above my attainment, and I was also rather intimidated as I visualized the calibre of its readers. At the time when

I was to all intents a pagan, many of the readers of *Things to Come* were advanced Christians. However the Doctor persuaded me that the call was of the Lord, and so in March 1909 there appeared an article entitled "The Unity of the Spirit (Eph. iv. 3). What is it?" One passage in the article reads:

"All other scripture that had ever been written, had been written in connection with Israel. The epistle opens up the 'Mystery hidden away from the ages', the One Body, the One New Man—the subject of our inquiry."

This was written as an immediate response to the Doctor's invitation, but I felt that to be effective much spadework was called for and so, in April, there commenced a series entitled "Dispensational Expositions" which continued until the magazine came to an end. In the February of the same year (1909), *The Berean Expositor* was first published, and any who possess the original issue, will know what a pathetically wee thing it looked, for it was produced indeed in much weakness and while I was still struggling with the problems associated with daily living.

We must now go back a little in order to get the right approach to the publishing of *The Berean Expositor*. For a period of about eighteen months regular studies had been held in the home of Mr. Brininger, with increasing light and conviction. One shackle after another fell from us and we began to appreciate what it was to be free. As the number that attended these meetings remained small, and as we felt that we had a message to give that demanded a wider circle of hearers, it was at length decided to put the subject into print, so toward the close of the year 1908, and just before the interview with Dr. Bullinger, the first number was prepared. Among other things that had to be settled was the title that we were going to give to this new publication. I wanted particularly to include the word "Expositor" for it was the exposition of the Scriptures that had been laid upon my heart and conscience, but I could not get any supplementary title that was satisfactory.

It was my custom in those days to attend the services at the Metropolitan Tabernacle, and I remember discussing this question of the title with the lady who subsequently became my wife and helpmeet, but we arrived at no conclusion except that "Expositor" must form part of the name.

The preacher that evening was Archibald Brown, and his text "The Nobility of the Bereans". I had found my title, the magazine must be called *The Berean Expositor*, and I wrote and acquainted Archibald Brown with the outcome of his sermon. In the early and happy days of the Bible Training College, concerning which we have already written, a welcome visiting teacher was Mr. George E. Page, whose lectures on "The attributes of God" were a wonderful help to a young beginner. In the year 1947 (that is forty-four years afterward) Mr. Page wrote to me, having come across some of my writings, remembered the name of the young man who was always so full of questions. Mr. Page had compiled a summary of the life of Archibald Brown to mark the centenary of his birth in 1844, and told me that he still possessed the pulpit diary used by Archibald

Brown on that Sunday in December 1908, wherein he noted his subject "The Nobility of the Bereans." This was a happy combination of remembrances, both of an old and respected teacher and of the incident so intimately connected with the naming of the magazine. The ministry of Archibald Brown at the Metropolitan Tabernacle lasted from June 16, 1907 until December 18, 1910, and the closing entries in his diary read:

"Ephesians iii. 21: "Unto Him be glory."

"Acts xx. 24: "The Ministry Received."

and the reader will see a peculiar significance in these texts as they think of the Nobility of the Bereans, and *The Berean Expositor*, although of course Archibald Brown to the end of his days was a Calvinistic Baptist.

The first page of the first number of *The Berean Expositor* opens the witness with the following headlines:

Acts xxviii. 17-31

ITS BEARING UPON THE PRESENT DISPENSATION

An introductory study to prepare the way for future
exposition on vital dispensational subjects

We have travelled far since those words were printed in February, 1909, and some of our findings have been modified or expanded, but this great Dispensational Landmark, and its bearing upon the two groups of Paul's epistles, has been the chart and compass of all our subsequent teaching, and all our subsequent exposition has been but the logical outcome of this one great fact. If we have contributed nothing of value since, we believe, that this note which was then struck was a note in harmony with the Divine Purpose; and we have had the joy of knowing that in spite of weakness and great opposition, that note has sounded round the whole world, and that numbers in every continent bless the day when first they heard the joyful sound. In subsequent articles, the biographical character of this series will give place to the doctrinal, and we hope to trace the Lord's unfolding of His truth during the intervening years. It will be impossible, however, not to refer at times to personal circumstances for these are as much interwoven with the revelation of the mystery, as the early epistles of Paul are interwoven with the history of the Acts period.

Studies in the Book of Job

No. 6

The Kinsman-Redeemer

Toward the conclusion of Elihu's speech he makes reference to the greatness of God as exhibited in creation. He refers to the rain and the snow, to the spreading and balancing of the clouds, to the thunder and lightning, to the spreading out of the sky, and in each case indicates the presence of an inscrutable power. He concludes with the words:—

"Touching the Almighty, we cannot find Him out: He is excellent in power, and in judgment, and in plenty of justice: He will not afflict. Men do therefore fear Him: He respecteth not any that are wise of heart" (Job xxxvii. 23, 24).

There is a *paronomasia* here on the words translated "fear" and "respect", which in the Hebrew are *yirah* "fear" and *raah* "respect". Carey suggests it should read: "Men ought to fear, and not to stare", rebuking the unabashed endeavour to "find out God unto perfection", or to consider oneself wise enough to criticise His ways with men. Immediately following this preparation by Elihu the storm breaks and the Lord Himself answered Job out of the whirlwind. The exhibition of power and wisdom that is brought before the mind of Job is so overwhelming that he repents and acknowledges in spite of all his boasting, he is vile and can answer nothing.

Before we reach the conclusion of the matter, however, we must deal with the two outstanding doctrines that are found in the book of Job, namely the doctrine of a Redeemer, and the hope of resurrection. We turn therefore to that well loved passage in chapter nineteen, which opens with the words "I know that my Redeemer liveth", and, familiar as the words may be, the wonder of their intrinsic truth never lessens. It is indeed wonderful that at so remote an age, before the Scriptures as we know them were written, Job had so clear an understanding of the office that none but Christ can fill. It will help us here if we can settle a question of right translation, for the margin reads (verse 26) instead of "after my skin", "after I shall awake". The R.V. ignores this alternative, and so do nearly all commentators. We believe nevertheless that the margin of the A.V. contains the true record of the words of Job, and although it may seem a little like presumption on our part to express a very definite opinion, in view of the silence of so many scholars since the A.V. was first presented, we believe we have discovered a way of demonstrating its truth that will appeal to all readers. The words "my skin" are treated in the A.V. margin as

though they were a part of the verb "to awake" and both of these words are expressed by the same letters in the Hebrew, *ayin, vav* and *resh*, written in English *ur*. Unaided reason fails to provide a solution, but a conviction that all scripture is inspired, led us to collect every occurrence of the verb "to awake" in Job. The first occurrence of this verb is Job iii. 8, where we read

"Let them curse it that curse the day, who are ready to raise up their mourning."

The margin of the A.V. and the text of the R.V. read here instead of "their mourning" the word "leviathan." Barnes believes that here is a reference to necromancy and the calling up of fierce monsters "from the vast deep." It is not our present concern to explore this problem, but only to register the joy of having made a definite start for the *last* reference to "awake" completes the correspondence, where again "leviathan" appears.

"None dare raise him (leviathan) up" xli. 10.

The complete arrangement of the occurrences in Job of *ur* "to awake" or "to raise" are here presented. It will be seen that the passage in xiv. 12-14 *demand*s its corresponding member, which is none other than the disputed passage in Job xix.

The Hebrew Ur "to raise" in Job.

A | iii. 8. Raise up leviathan.

B | viii. 6. Bildad's challenge.

C | xiv. 12-14. | "So man lieth down, and riseth not, till the heavens be no more they shall not awake, nor be RAISED out of sleep . . . all the days of my appointed time will I wait until my change come."

D | xvii. 8. The innocent raised up against the hypocrite.

C | xix. 26, 27. | "After I shall AWAKE, though this body be destroyed, yet out of my flesh shall I see God."

B | xxxi. 29. Job's answer.

A | xli. 10. None dare raise him (*leviathan*) up.

The LXX appears to have attempted some sort of compromise. It certainly endorses the idea of "raising up" for it uses the Greek word *anastesai* but it adds the word *derma* "skin." The Alexandrian version supplies the word *soma* "body" and omits *derma* "skin". We are therefore confident that the true rendering of Job xix. 26 is "after I shall awake, though this body be destroyed". Having settled this point, let us now look at verse twenty-three. Job was evidently impressed by what he was about to say, which is of the most fundamental character, hence the words with which he prefaced his references to the Redeemer and Resurrection:

"Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!" (xix. 23.)

Whatever was the palæography and epigraphy in the days of Job, or his usage of the terms "printing" and "book", one thing is clear from his impassioned exclamations, writing and books, and stone memorials with incised lead-filled letters were well known to him; and when mentioned by Moses and Joshua are shown to have been of common usage long before their days. The word translated

"Redeemer" is the Hebrew *gaal*, which in some verbal forms becomes *goel*, the word usually employed to indicate the Hebrew "Kinsman-Redeemer."

The principle duties of a *Goel* or Kinsman-Redeemer", were:—

- (1) To recover property alienated or forfeit, by sale or mortgage (Lev. xxv. 25).
- (2) To deliver a kinsman taken into captivity, or sold into bondage (Gen. xiv. 14-16).
- (3) To avenge the death of a murdered kinsman (Num. xxxv. 12).
- (4) To marry the widow of a deceased brother who was childless (The book of Ruth and Deut. xxv. 5-10).

Job declared that he not only knew that he had such a Kinsman-Redeemer, but that He "liveth", and that He shall stand "at the latter day upon the earth." Into the perplexity and the uncertainty that form the continual background and problem of the book of Job, enter one or two great certainties, which Job could say he "knew" although these do not solve the problems that Job and his friends were facing, they provide an anchorage until "the day dawns and the shadows flee away." Job was convinced that in some unknown way, he would be "justified". Here is his argument:

"Hold your peace, let me alone, that I may speak, and let come on me what will.

Wherefore do I take my flesh in my teeth, and put my life in my hand?

Though He slay me, yet will I trust in Him; but I will maintain mine own ways before Him.

He also shall be my salvation: for an hypocrite shall not come before Him.

Hear diligently my speech, and my declaration with your ears.

Behold now, I have ordered my cause: I know that I shall be justified" (Job. xiii. 13-18).

Job was no hypocrite, however wrong he may have been in pressing his case; it was not for covering some secret sin that he was suffering so deeply. He "knew" that his Kinsman-Redeemer lived; of that Job was positive. Even in the midst of confessed ignorance and perplexity, he was convinced that God "knew" and therein he could rest.

"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, But HE KNOWETH the way that I take:

When He hath tried me, I shall come forth as gold" (xxiii. 8-10).

Here then is the answer to the second great problem of Job, the purport and the goal of his baffling experiences and intolerable afflictions. And lastly, his confession, after the speech of Elihu, and after the revelation of the power of the Creator Himself:

"I know that Thou canst do everything . . . I abhor myself, and repent in dust and ashes" (xlii. 2-6).

Job "knew" one or two basic doctrines in spite of all the advice of his friends and in spite of all his ignorance which he admitted. These facts underlie the whole purpose of the ages, and provide the key to the problem of good and evil that perplex and baffle believer and unbeliever alike to this day.

When in later years Isaiah filled his prophecy with the glories of the Redeemer, it is the *Goel* the "Kinsman-Redeemer" that is always in view. No other word is translated "Redeemer" in Isaiah. This Redeemer is the LORD, the Holy One of Israel, the King of Israel and the Lord of Hosts, beside Whom there is no God; the one Who stretcheth forth the heavens alone, that spreadeth abroad the earth by Himself; the Mighty One of Jacob; the God of the whole earth; Whose name is Everlasting. None but "God Himself" can be the Redeemer visualized by Isaiah, yet the very office of Redeemer involves the relationship of "next of kin" with man himself. Here is a problem that baffles human wit, but is solved by Isaiah himself as he speaks of Christ:

"For unto us a CHILD is born, unto us a son is given: . . . and His name shall be . . . THE MIGHTY GOD" (Isa. ix. 6).

The Virgin's Son, Emmanuel, "God with us", is not only the answer to this problem, but is the answer to the whole of the problem of the ages, of which the book of Job is a wonderful exposition. Job confessed that not only did he have such a glorious Kinsman-Redeemer, but that He was "alive." Job had been brought so low that he had cursed the day of his birth; and again and again used the words grave, death and dust. In the midst of this most evident mortality he sees One Who is "Alive", and Who will continue to live, for he passes from the immediate present to the consummation of the ages, to the "latter day" a term used by the prophets for the day of restoration and rectification which will take place at the coming of the Lord and the setting up of His kingdom.

Job realized that the inequalities he saw and suffered were not necessarily adjusted in this life. He realized that his inexplicable sufferings, for, which he could discover no reason, would be justly dealt with, fully explained and amply compensated for "in the latter day". We here find another key to unlock the problem of the ages with which the book of Job deals, and Ecclesiastes adds further explanation. We have seen in the speech of Elihu the great doctrine of Ransom guaranteeing deliverance "from the pit", and here in Job's own confession we see that ransom is intimately associated with the person and work of the Kinsman-Redeemer which work also guarantees future, personal, resurrection. This theme is so important that we must consider other references to resurrection we find in this book to make our survey complete. This we must do in the next article of this series.

The Atonement

No. 5

Type, Pattern and Shadow

It is an axiom, that "the greater includes the less", and consequently if the sacrifice offered by Christ is seen to be "greater" it will include all that is essential in the lesser typical sacrifices of the law. If the sacrifice of Christ be "different", in that the Old Testament sacrifices merely "covered" sin, whereas Christ's offering "took it away", then the sacrifice of Christ would be different in kind, rather than greater in degree. The point at issue is, did the Levitical sacrifices "cover" sin, or did they foreshadow the only true covering for sin provided by the offering of Christ? We have seen in previous articles the following important facts.

- (1) There is not a single passage in the O.T. where *kaphar* is translated "cover".
- (2) The reference to "pitching the ark with pitch" is separated from Jacob's use of *kaphar* by seven hundred years, the confusion of tongues at Babel, the call of Abraham, and the change of meaning that is established by usage and special selection.
- (3) The conception of "ransom" is found in a book that antedates the time of Moses, namely the book of Job, which shows that even as early as a few generations after Abraham the word had already a fixed propitiatory meaning.

One further study seems necessary to round the matter off and that is a consideration of the relation which the Scriptures have established between the O.T. sacrifices and the one offering of Christ. First of all let us note what is common to both.

SACRIFICE.—There is no need to quote chapter and verse from the O.T. for this word. In the N.T. Christ is said to have appeared to put away sin by the sacrifice of Himself (Heb. ix. 26). His sacrifice is declared to be "better" (Heb. ix. 23) but not different in kind. "Christ our Passover is sacrificed for us" (1 Cor. v. 7) not only brings out the term "sacrifice" but the specific offering of the Passover. Moreover, Christ is said to have given himself "for an offering and a sacrifice to God for a sweet smelling savour" (Eph. v. 1). In these references Passover, Sin Offering and Burnt Offering are found to be fulfilled by the one offering of Christ, together with a fulfilment of such typical accompaniments as "unleavened bread" and "sweet smell." Christ is yet again set forth as "a Lamb without blemish and without spot" (1 Pet. i. 19) thereby recognizing that the physical perfection of the Levitical offerings foreshadowed the moral perfection of the Saviour's sacrifice. The essential element in the Atonement is "the shedding of blood." This is explained in Leviticus xvii. 11 to be because "the blood makes an atonement *by reason of the soul.*" Of Christ it is said that He "poured out His soul unto death", and that His blood was shed for the remission of sins

(Matt. xxvi. 28), and by it we to-day have "redemption" (Eph. i. 7). If it was "the body" of Jesus Christ that was offered for our sins (Heb. x), so also "the bodies" of those beasts whose blood was taken into the sanctuary, and burned without the camp, became a type of Him Who suffered "without the gate." While the epistle to the Hebrews stresses at every turn the superiority of the Priesthood and Offering of Christ, above all types and shadow, there is equal stress that those priests and offerings were "types and shadows" and not something quite different; after having spoken of the priesthood of Aaron Hebrews v. 5 says "So also Christ." Where the types came short, is not in their character but in their natural incapacity. Christ had no need, blessed be God, to offer any sacrifice "for Himself." He entered into heaven's holiest of all not with the blood of others, but with "His own blood". He did not offer sacrifices "continually", He offered "one sacrifice for sins for ever."

These O.T. sacrifices are called "shadows", "patterns" and "types" They are said to "signify" something. The name of Christ is said to be "more excellent", the tabernacle in which He ministers is "a greater and more perfect tabernacle", and the sanctifying and cleansing power of His offering is "much more" than that accomplished by the typical offerings. Those offerings were "figures of the true"; they failed because they never touched the conscience. Let us examine some of these expressions a little more closely.

Figure.—The word used in Hebrews ix. 9 is *parabole*, "parable." This word as a figure of speech signifies that items of teaching are placed side by side (*para*) for the purposes of comparison. Now it is essential that two subjects should have some element in common before they can be compared. In Hebrews ix. 9 the apostle evidently intended us to see that each article of the tabernacle furniture had its corresponding fulfilment in heavenly realities; likeness, however is an essential factor in these matters. The lampstand in the tabernacle had a "light" however dim it may have been. The altar of incense foreshadowed a richer "fragrance". Difference in *degree* is necessarily implied, but not in *kind*. What the O.T. sacrifices failed to do, the one offering of Christ gloriously accomplished, nevertheless type and shadow did set forth His glorious accomplishment.

"Pattern".—Two words are translated "pattern" in Hebrews, *typos* "type", and *hupodeigma* "a delineation, or example." The word *typos* calls for an antitype, the word *typos* being derived from *tupto* "to strike a blow", thereby leaving a mark or impression, a mould or a stamp, from which a coin, a seal, a medal in more precious metal could be cast or made. It would, however, be misleading to speak of an O.T. sacrifice that was essentially different, as a type of the great sacrifice of Christ. It may fall short of the ideal, but it must foreshadow it. In the same way Adam was a "type" of Him that was to come (Rom. v. 14), and both Romans v. and 1 Corinthians xv. set forth many points of comparison between the two heads of mankind. The typical tabernacle erected by Moses, was made according to the "pattern" shown him in the mount. In

Hebrews ix. 23, the word "pattern" is *hupodeigma*. This word occurs in John xiii. 15, where the lowly service of the Son of God is set forth as an "example." The priests of Israel are said to have served "unto the example and shadow of heavenly things" and they served in a tabernacle that had been made according to pattern (Heb. viii. 5).

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices" (Heb. ix. 23).

The O.T. sacrifices "purified", even though their work of purifying extended only to the flesh and did not touch the conscience. The scripture does not say that the offering of Christ "purified" but that His Sacrifice did something else, the difference being the deeper and richer purifying that was accomplished once for all.

"Shadow."—In Hebrews x. 1, type, pattern and example are gathered up in one, and the law is said to have "a shadow of good things to come."

The sacrifices offered year by year did not touch the conscience; had they done so, they would have "ceased to be offered". In the very nature of things "it is impossible that the blood of bulls and of goats should take away sins," and therefore, in the wisdom and love of God, Christ came in the likeness of sinful flesh, and "we are sanctified through the offering of the body of Jesus Christ, once for all."

The great difference between all typical offerings and the once-offered sacrifice of Christ is that they failed to purge the conscience, and so were offered "year by year", whereas His offering "perfecteth for ever" those who are sanctified. This feature is emphasized in the contrast between the Levitical Priest who *standeth daily* offering oftentimes the same sacrifices that can never take away sins, and the Lord Jesus Christ Whose offering was so effective that "after He had offered one sacrifice for sins for ever, *sat down*."

The worshippers who offered the typical sacrifices were "purged" or "purified" so far as the flesh is concerned, but not as to the conscience. The argument of Hebrews ix. 13, 14 is "how much more" shall the blood of Christ accomplish that which was only set forth in type and shadow, not that the typical sacrifices did one thing *temporarily*, but that He did another thing *permanently*. Not only did Christ gather up all types and shadows in His once offered sacrifice, He *fulfilled* their varied and peculiar intentions. He fulfilled the great type of the Passover (1 Cor. v. 7) and was the Lamb without blemish and without spot (1 Pet. i. 19). He fulfilled the type of the Burnt Offering and its sweet savour (Eph. v. 2); as also the Sin Offering (2 Cor. v. 21), and the Peace Offering (Eph. ii. 13, 14; Col. i. 20).

A type or shadow must obviously fall short of the Antitype, but anything that "foreshadows" must possess an essential likeness to it; a shadow cast by a cube, will not lead to the discovery of a globe. We rejoice to see how infinitely greater the offering of Christ was, and must be, above all typical offerings by whomsoever offered, but we also rejoice to see how clearly and fully His one offering was

foreshadowed and anticipated—so much so, that long before Christ came, David could speak of a washing that should be “whiter than snow.” We return to our original question, and to the answer which the subsequent pages of this series have supplied. We believe that the word atonement should be allowed to stand in Romans v. 11, for it links the propitiation and reconciliation accomplished by Christ, with the O.T. Atonement foreshadowed by the types.

We have seen that the idea of a “mere” covering is never found in the O.T., that the consistent usage of *kaphar* from the days of Job and of Jacob to the end of the N.T. is “appeasement” or “propitiation”, and that the full idea of *kaphar* is expressed by the words “to cover by cancellation” a blessing set forth in type and shadow by the sum of money taken as an equivalent for life forfeited or the ransom paid, which looked forward to the greater ransom, the greater price paid, with its equally greater deliverance.

“Thanks be unto God for His unspeakable gift.”

Fundamentals of Dispensational Truth

Isaiah

No. 32

“The Lamb of God. (Isa. lii. 13-lvi. 8).

“Christ . . . suffered . . . the Just for the unjust” (Isa. liii. 6-9).

We now approach the revealed results of this tremendous burden of suffering and transgressions, and read,

“The chastisement of our peace was upon Him, and with His stripes we are healed” (Isa. liii. 5).

First let us consider the teaching contained in the words: “The chastisement of our peace was upon Him.” This cannot mean that “our peace” was “chastised”, but that the chastisement was “upon Him.” The reader is doubtless aware that the word “of”, which is the sign of the genitive case, is not necessarily limited to the “possessive”, although this is the first and most frequent meaning. The phrase “smitten of God” can mean nothing else than “smitten by God”, which is an example of the genitive of efficient cause. So also is the phrase “chastisement of our peace”, which means not only the chastisement that procures our peace, but, as the context reveals, a chastisement endured by the Lord on behalf of His people.

So in the passages before us we observe two parallel lines of suffering:

Acquainted with and bearing grief.
Carrying sorrows.
Chastisement to procure peace.

Wounded for transgressions.
Bruised for iniquities.
Stripes to procure healing.

There is a difference between being "acquainted with" grief, and being "wounded for" transgressions, even as there is a difference between being burdened *with* our sorrows, and being bruised *for* our iniquities. This is brought out by the presence or absence of the word "for", which is employed in the phrases "wounded for" or "bruised for", but not in those passages which speak of being acquainted with or carrying grief or sorrow. The *chastisement* of our peace belongs to that class of sufferings that stress the mental aspect; the *stripes* that procure healing belong to the bodily sufferings the same Saviour endured "for" His people.

We must not lose sight of the fact that Isaiah liii. is the great confession of repentant Israel, and so at last, they acknowledge their transgressions, saying:—

"All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all" (Isa. liii. 6).

A TWOFOLD MEETING PLACE.

A | Suffering Servant. He shall be extolled, Heb. *Nasa*, "To be lifted up".

B | A meeting place for sins. Heb. *Paga*.

A | Triumphant Servant. He shall bear, Heb. *Nasa*, "To lift up".

B | A meeting place for sinners, Heb. *Paga*.

In both passages *paga* is causative, "He caused to meet". In the one case it was the meeting, in wrath, of borne sin; in the other the meeting, in grace, of ransomed sinners.

How different is Isaiah's usage of the word in chapter fortyseven, where God visits the iniquity of Babylon on the great city and system.

"Come down, and sit in the dust . . . thy shame shall be seen, I will take vengeance, and I will not meet thee as a man" (Isa. xlvii. 3).

The translation hardly expresses the true intention of the prophet here. He does not so much say that God will not meet guilty Babylon as a man, for, then, Babylon might hope for some excusing of its evil. Rotherham renders the passage:

"An avenging I will take, and will accept no son of earth."

George Adam Smith renders the passage:

"Vengeance I take, and strike treaty with none".

The R.V. reads,

"I will accept no one".

Truly, terrible indeed would be the lot of all men if God dealt with them according to their deserts. Merciful intercession *for us*, meant the bearing of sin *by Him*.

"He was taken from prison and from judgment; and who shall declare His generation?"

The Companion Bible says: "As to the men of his age (i.e., His contemporaries), who ponders, or considers as to this seed, seeing He is to be cut off?"

Lightfoot refers to the rule of the Sanhedrin which says:—

"In judgments about the life of any man, they begin first to transact about acquitting the party who is tried: and they begin not with those things which make for his condemnation" (Sanhedr. cap. 4).

It is evident from the record of the trial of Christ, that this merciful rule was abandoned. There was some pretence of calling forward any who would "testify on His behalf" but, with the disciples fled, and the ban of excommunication awaiting any Israelite who confessed Him, none were forthcoming. From all considerations we are inclined more to the rendering propounded by Jenour than by others, which is as follows:—

"From help and from justice He was taken away".

The LXX is quoted in Acts viii. 33 where it reads, "In His humiliation was His judgment taken away." He was denied a regular trial, and those helps which were normally granted to accused persons were withheld.

"Who testifieth to His way of life?" The Mishna (a collection of Rabbinical traditions) states that before anyone was punished for a capital crime, proclamation before the prisoner was made in these words: "Whoever knows anything concerning his innocence, let him come and declare it." When our Saviour requested that His disciples should be asked to bear witness as to His doctrine, the only answer was a blow from one of the officers which stood by (John xviii. 21).

"And He made His grave with the wicked and with the rich in His death".

Calvin understands the word "rich" to be a synonym for "wicked". Govet, following Dr. Kenincott's translation, reads:

"He was taken up with wicked *men* in His death and with the rich *man* was His sepulchre."

which seems to be a prophetic anticipation of the "thieves" (plural) and of Joseph of Arimathæa, the rich man (singular). "The Companion Bible" supplies a comment on the word translated "made" in Isaiah liii. 9 showing that it could mean "appointed", but *nathan*, the Hebrew word in question, is found in the record of Absolom's death, where we read "*he was taken up* between the heaven and the earth" (2 Sam. xvii. 9), and, for the Hebrew student, we note that De Rossi found the word in one of his Spanish MSS pointed to read passively. On more than one occasion the Saviour spoke of the manner of His death as that of being "lifted up" (John iii. 14; viii. 28; xii. 32, 34). It is therefore in full harmony with the truth thus to understand Isaiah liii. 9.

The word "wicked" is plural, (there were two thieves crucified with Christ), but the word "rich" is singular. The N.T. particularly records the fact that Joseph of Arimathæa, who begged of Pilate the body of Jesus, was a "rich man." Thus the unjust character of His trial, and the character and circumstances of those most intimately associated with His death are clearly foretold in this wondrous prophecy.

The first word in the clause "because He had done no violence" (Isa. liii. 9) has been rendered by some translators "although", making the sense "*although* He had done no violence *yet* it pleased the Lord to bruise Him", which does most certainly accord with the doctrine of the atonement. "The Companion Bible" however

makes no comment, and the absence of comment here is eloquent for Dr. Bullinger was a Hebrew scholar and keen enough to have seen the value of such a translation. The comment of Birks seems the soundest: he says that these words "are neither the cause nor the impediment 'though' or 'because.' They seem to note simply the fact of the strange contrast between His spotless innocence, and His dishonourable death," consequently he translates the passage,

"When He had done no violence"

As we read this foreshadowing of the great Sacrifice for sin, may we ever remind ourselves that *He* was wounded for *our* transgressions, and so echo the grateful words of the apostle, "The Son of God Who loved *me*, and gave Himself for *me*."

Worship

No. II

The usage and recurrences of "*Sebomai*" and cognate words

We have considered the various ways in which worship has been offered to God in the Scriptures, and have noticed the changes that come in with the change of dispensation. We now come to the bearing of a word found many times in Paul's epistles especially in the epistles to Timothy and Titus. The word is *eusebeia* which occurs fifteen times in the N.T. and translated fourteen times "godliness" and once "holiness" in the A.V. The word is composed of two elements. *Eu*, an adverb meaning "well" (Eph. vi. 3); and *Sebomai* "To worship, venerate, or revere." Here are its different forms.

- (1) *Sebazomai* "Worshipped and served the creature" (Rom. i. 25).
- (2) *Sebasma* "I . . . beheld your devotions" (Acts xvii. 23). "All that is called God, or that is worshipped" (2 Thess. ii. 4).
- (3) *Sebastos*. "A centurion of Augustus band" (Acts xxvii. 1). Also in Luke ii. 1 and Acts xxv. 21, 25.
- (4) *Sebomai*. "Religious" (Acts xiii. 43); "devout" (Acts xiii. 50; xvii. 4, 17) "worship" (Matt. xv. 9; Mark vii. 7; Acts xvi. 14; xviii. 7, 13, xix. 27).
- (5) *Eusebeia*. "As though by our own power or holiness" (Acts iii. 12); "godliness", eight references in 1 Timothy, one each in 2 Timothy and Titus, and four in 2 Peter.
- (6) *Eusebeō*. "Whom therefore ye ignorantly *worship*" (Acts xvii. 23); "First show piety at home" (1 Tim. v. 4).
- (7) *Eusebes*. "Devout" (Acts x. 2, 7; xxii. 12), "Godly" (2 Pet. ii. 9).
- (8) *Eusebos*. "Godly" (2 Tim. iii. 12; Tit. ii. 12).
- (9) *Theosebia*. "Women professing godliness" (1 Tim. ii. 10).
- (10) *Theosebes*. "If any man be a *worshipper of God*" (John ix. 31).
- (11) *Asebia*. "Ungodliness" (Rom. i. 18; xi. 26; 2 Tim. ii. 16; Tit. ii. 12) "Ungodly" (Jude 15, 18).
- (12) *Asebeō*. "Ungodly" (2 Pet. ii. 6; Jude 15).
- (13) *Asebes*. "Ungodly" (Rom. iv. 5; v. 6; 1 Tim. i. 9; 1 Pet. iv. 18; 2 Pet. ii. 5; iii. 7; Jude 4, 15).

These thirteen variations of the theme provide the material for our study, and they are comprised of fifty-nine references, occurring in thirteen books of the N.T. Of this number of occurrences, the Gospels contain one each, the Acts contains seventeen, Paul's epistles twenty-three and Peter and Jude fifteen.

This series of references is distributed under two groups: (a) worship, idolatrous, or of God; (b) godliness, devoutness, piety, holiness and their negatives. Let us consider the four references that are found in the Gospels.

"In vain they do worship Me, teaching for doctrines the commandments of men" (Matt. xv. 9; Mark vii. 7).

In both of these passages the tradition of the Pharisees is seen to be inimical to acceptable worship, two instances are cited, the one dealing with the ritual washing of the hands, the other with the evasion of the children's obligation to honour their parents. Let us acquaint ourselves with this teaching so that we may see what to avoid in our approach to God in worship.

(1) *Empty Ritual.*

"Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread?"

It must not be thought that personal cleanliness is here in question, the Saviour would have been the last to condemn the washing of the hands before meals as an act of decency or cleanliness—the Pharisees referred to the "tradition of the elders." The ablutions enjoined by tradition were numerous and extremely elaborate. If no water was available a man was obliged to go at least four miles in search of it. In the Treatise entitled *Schulchan-Aruk* "The table arranged" (a compendium of Rabbinical usage), there are no less than twenty-six prayers by which these washings were accompanied, to neglect which involved forfeiture of the life to come! These traditionalists spoke in later times with great admiration of how Rabbi Akiba, when in prison and supplied only with sufficient water to support life, preferred to die of starvation rather than eat without proper ceremonial washing. We may admire the tenacity and conviction of such a zealot, but we must still remember that the Lord's pronouncement is "it is vain." This ceremonial washing, Mark tells us, extended to cups, couches and brazen vessels. The intermixture of traditionally imposed ritual renders the act of worship thus accompanied—void.

(2) *Evasion of Duty.*—The Lord now carries the war into the Pharisee's camp. He counters their question by another: "Why do ye also transgress the commandment of God by your tradition?" The instance cited was the Pharisaic evasion of the commandment to honour one's father and mother. "Be it *corban* (that is devoted) whatever of mine shall profit thee." They taught openly that a father was to be made of no account in comparison of a Rabbi that taught them the law, and Lightfoot (*Hor. Hebr.*) cites from the Talmud identical language to that of Mark vii. 11.

Here we see exposed to view two issues, either or both of which

will be enough to render worship vain, namely the intrusion of mere ritual based upon tradition, and the omission of practical piety, in this instance the honouring of parents.

"Ye hypocrites, well did Esaias prophesy of you saying, This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men" (Matt. xv. 7-9).

The words of the original of Isaiah xxix. 13 are literally "a taught precept of men". The LXX have chosen "teaching the injunctions of men as doctrines." Comparing the Hebrew of Isaiah xxix with the Greek of Matthew xv., Turpie, in his book, "The Old Testament and the New", says it "furnishes three additional ideas—first, that they maintained the regulations of men to be all-essential; second, that worshipping God in accordance with these only, is nothing but formalism—the body without the soul; and third, that it will be productive of no benefit to its practisers." We must now compare this passage with Colossians ii.

"Teaching for doctrines the commandments of men" (Matt. xv. 9).

"After the commandments and doctrines of men" (Col. ii. 22).

There in Colossians ii. is something very similar to that which was condemned in Matthew xv. "Touch not, taste not, handle not, which all are to perish with the using." The Colossians were warned of the spoiling power of "a vain deceitful philosophy, after the tradition of men, after the rudiments of the world, and not after Christ."

We can well take heed to these salutary pronouncements of our Lord as we meditate upon what is, and what is not acceptable worship. We shall suspect tradition and ritual, and we shall perceive that there is no magic in the pronouncement "it is corban" that will permit a man to offer acceptable worship to *God*, while he evades his responsibilities to *man*.

The references in Luke and John must be given a consideration. "There went out a decree from Cæsar Augustus" (Luke ii. 1). Here the title "Augustus" translates *sebastos*.

An inscription found at Pergamum, erected in honour of Augustus, reads "The Emperor, Cæsar, son of god, the god Augustus (Gk. *Sebastos*), of every land and sea the overseer". This same title *Sebaste* was used to indicate a certain day set apart for the honour of the Emperor, a fact that should cause zealous Christians to pause before adopting the title "The Lord's Day" for the first day of the week.

The title Augustus (*Sebastos*) is associated with Emperor worship, which worship soon became a test for those professing the faith of Christ. True worship we can see exalts the one worshipped to the highest pinnacle of glory, and for us, that exalted One is not Cæsar but Christ. The one other reference in the Gospels is found in the ninth chapter of John. It is the recorded opinion of the man who had been born blind. His knowledge of truth was exceedingly limited (see verse 25), nevertheless he appears to have had increasing understanding as his questioners increased their pressure

upon him. His utterance regarding worship took a very practical turn:

"If any man be a worshipper of God, and do His will, him He heareth" (John ix. 31).

The first conception of worship is something rendered to God. Here, one of the fruits of worship is mentioned "him He heareth", and the one practical condition "and do His will." The worship of God that comes under the heading "veneration or reverence" has been shown to be something that cannot spring from tradition, it is something deeper than lip-service, something more radical than "diverse washings and carnal ordinances"; it can have no association with the doctrines and commandments of men, it looks for moral integrity in the worshipper, and ascribes the highest form of greatness to the One Who is the object of worship.

Life and its Outgoings

No. 2

"*Psuche*", or the "life" that Paul held not dear to himself.

We continue our examination of the words used by Paul in Acts xx. 24, and give special attention at the moment to what it was that Paul did not hold dear to himself. The A.V. says it was his "life" and this translation is confirmed by the R.V., J. N. Darby's New Testament, James Moffatt's new translation, Weymouth's New Testament in Modern Speech, The New Covenant by E. C. Cunningham and The Emphasized New Testament by J. B. Rotherham. Now each and every one of these translators knew that the word translated "life" was *psuche*, and they had been "put right" by a number whose zeal outruns their experimental acquaintance with the limitations of language to express in one word all that the mind conceives. Would it not be becoming on the part of every one of us to give, at least, some credit for learning and honesty to these men who laboured in the word and doctrine, before assuming that because in Lexicon and Concordance *psuche* is so often translated "soul", that usage and the irrepressible nature of language to expand and accommodate itself to the demand of thought has not operated in the history of this word?

How far is truth advanced by altering Matthew ii. 20 to read "They are dead which sought the young child's soul"? or by reading Mark iii. 4, "Is it lawful . . . to save a soul or to kill?" Or again, what are we to understand when we read such expressions as "about three thousand souls" were added to the company of the

saved (Acts ii. 41), or that on the ship that was wrecked at Malta were "two hundred three score and sixteen souls."

Are we to import the thought into these passages that these believers, or these shipwrecked passengers, left their bodies behind? The answer of course is simple, the word "soul" is here used in a figure, and indicates "life in the distinctiveness of individual existence" (Cremer). There are three aspects of life, each demanding and receiving in the N.T. a corresponding word. Life that is *intensive* is *zoe*; but "life" that is *extensive*, and concerned with manner, duration and means of living is *bios*; so we speak of *zoology* when we deal with the vital principle, and *biography* when we speak of the manner of lives men lead. "Life" as conceived of as the antithesis of "death", is *psuche*, this however is neither the life principle nor the manner of life lived, it is the individual; "man became a living soul."

There can be nothing much nearer to the heart of things than one's own individuality, "life in the distinctiveness of individual existence." This it was that Paul did not hold precious *to himself*. He followed the spirit of Matthew xvi, where the word *psuche* is again translated several times "life"; he was willing "to lose his soul or life" in Christ's service, that he may "find" it in the day of glory. This too is in mind in Hebrews x. 39, "the saving of the soul" there does not mean the salvation of a sinner, but literally "the purchasing" or "acquisition" of the soul (for usage of *peripoiesis* see Ephesians i. 14, and for *peripoieomai* Acts xx. 23). Hebrews xi, which immediately follows, gives a list of O.T. believers who *lost their souls* for Christ's sake, to find them in resurrection.

For this Paul was by grace ready and willing. As a man he had certain rights and privileges, as a Christian he was no longer under the law with its burdensome observances and prohibitions, but as a faithful servant of Christ, he gladly and readily discounted all such things that went to make up his distinctive life as an individual, and placing himself at the feet of Christ, he held his life of no account, not as dear *to himself*, so that he might finish his course, even with joy.

Ephesians

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

No. 1

Introduction, and Structure of the epistle as a whole.

In Volume III, of *The Berean Expositor*, a series of studies in the epistle to the Ephesians was commenced, which was not concluded until fourteen years of publishing had been accomplished. The volumes, published from the year 1913 to 1926, are out of print and the expositions of this great epistle of the Mystery, must be either reprinted and published as a separate volume, re-written and published as a fresh series of studies in the current issues of *The Berean Expositor*, or be allowed to drop into the limbo of the past.

The basic position adopted all those years ago, was that at Acts xxviii. Israel went out into their present blindness, and became *Lo-ammi*, i.e., "Not My people"; that then the prophetic clock stopped; that then the life of Israel as a Nation was suspended, that then evidential miracles in the church ceased, and Paul became "the prisoner of Jesus Christ for you Gentiles," and as such received by revelation "the Mystery" and was commissioned to "enlighten all as to what is the dispensation of the Mystery which had been hid in God" (R.V.). This basic position has remained unchanged through all these years, the attacks of our critics and continued personal study alike confirming this attitude to the epistles of Paul, together with all its logical consequences, such as its influence on our conception of the hope, calling and sphere of the Church of the body of Christ.

While all this is blessedly true, and acknowledged with humility, it would not be reasonable to believe that with the passing of time, and the added experiences of the thirty-six years that have elapsed since the opening article on Ephesians appeared in *The Berean Expositor*, it would not be reasonable, we repeat, to assume that no fuller presentation of the truth was either possible or desirable. Those loyal readers who remember these early publications will have so matured, that they will rejoice to think that more recent readers will have the opportunity of considering in some detail the teaching of this epistle, and from the standpoint of the publishers they can take to themselves the words of the Apostle, when, in another connection, he wrote:

"To write the same things to you, to me indeed is not grievous, but for you it is safe" (Phil. iii. 1).

This quotation from Philippians makes it opportune to remind the reader that this epistle will also be given an exposition either in

the pages of *The Berean Expositor* or in the form of a new book, the manuscript of which is already prepared and only awaits the decision of the Trustees as to what form this publication shall take. It may not be an intrusion at this point to remind every reader that the Trustees do not decide these matters in an arbitrary manner, it is just a matter of the wisest use that can be made of our limited funds.

The epistles written by Paul after Acts xxviii. fall into two groups:

Five that were written in the capacity of "the prisoner of the Lord" and, for convenience, are demoninated by us "The Prison Epistles", and two, that appear to have been written between the liberation of the Apostle from the Roman imprisonment recorded in Acts xxviii., and the imprisonment that ended in his death, which is the background of the second epistle to Timothy.

The first survey of these seven epistles seems to demand the following subdivisions:

THE SEVEN EPISTLES SEEN AS A WHOLE.

The New Revelation concerning the Mystery of the Body and the Head

A | EPHESIANS. The dispensation of the mystery made known to and through the Apostle, as the prisoner of Jesus Christ.

B | PHILIPPIANS. Bishops and Deacons: Prize of the high calling; Work out . . . salvation; Try the things that differ.

C | COLOSSIANS. The dispensation of the mystery, and similar teaching to Ephesians with the warning added concerning the prize.

D | PHILEMON. Personal exhibition of the truth.

Teaching having special regard to individual servants with respect to work of administration while the new teaching was being established

A | 1 TIMOTHY. The mystery of godliness; Bishops and deacons appointed; Special instructions in view of the great dispensational change.

B | TITUS. Bishops appointed to maintain the truth against Judaistic opposition.
The truth which is after godliness.

C | 2 TIMOTHY. No Bishops or Deacons; Intensely individual. The Crown; Right Division; Opposers of the Truth.

Written alongside this outline might be placed the words of Ephesians iv. 12, 13, where Paul sets out the peculiar mission entrusted to those who were appointed by the ascended Christ.

"For the perfecting (or re-adjusting after a rupture) of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge (or acknowledgment) of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

We will not attempt to open the exposition of Ephesians at this stage, but will give the structural outline of the Epistle as a whole as a fitting conclusion of this introductory article to a most wonderful portion of inspired truth.

THE EPISTLE TO THE EPHESIANS

The Structure of the epistle as a whole

(*Introversion*)

- A | i. 1, 2. EPISTOLARY | a | i. 1. PAUL'S COMMISSION.
| b | i. 2. SALUTATION.
Grace and Peace.
- B | i. 3-ii. 7. c | i. 3-14. ALL SPIRITUAL BLESSINGS.
d | i. 15-19. PAUL'S PRAYER.
That He may give
That you may know
The hope, riches, power of the
mystery.
c | i. 19-ii. 7. THE MIGHTY POWER INWROUGHT
energeo "seated".
- C | ii. 8-10. GOSPEL. New Creation and Walk.
(The shortest section of the epistle.)
- D | ii. 11-19. THE NEW MAN. Once aliens.
- E | ii. 19-22. FITLY FRAMED TOGETHER *sunarmologoumene*
Apostles and Prophets, Foundation ministry.
- F | iii. 1-13. PRISONER OF CHRIST JESUS. "The same body".
- G | iii. 14-21. CENTRAL PRAYER. "All the fulness of God".
- F | iv. 1-6. PRISONER IN THE LORD. "There is one body".
- E | iv. 7-19. FITLY JOINED TOGETHER *sunarmologoumenon*.
Apostles, etc. An adjusting ministry.
- D | iv. 20-32. THE NEW MAN. Once aliens (see verse 18)
- C | v. 1-vi. 9. PRACTICE. New Creation and Walk.
(The longest section of the epistle.)
- B | vi. 10-20. e | vi. 10-13. THE MIGHTY POWER WORKED OUT.
katergazomai "stand".
a | vi. 14-18. ALL SPIRITUAL ARMOUR.
d | vi. 19, 20. PRAYER FOR PAUL.
That utterance may be given
That I may make known
The mystery of the gospel.
- A | vi. 21-24. EPISTOLARY. a | vi. 21, 22. TYCHICUS' COMMISSION.
b | vi. 23, 24. SALUTATION.
Peace and grace.

Less than the Least

or

Treasure in earthen vessels

No. 7

The awakening of the Berean Spirit. (Acts xvii. 11).

"*The Berean Expositor* stands for unhesitating investigation and undaunted publication of the testimony of the infallible Word of God. The Editor and his colleagues are human, but they seek grace to continue regardless of human opinions. If the truth is desired the magazine will continue, if the truth is not needed the magazine has no further warrant for existence.

While valuing the fellowship of all like-minded believers, *The Berean Expositor* will continue untrammelled. It is the organ of no society, it is the property of no sect, it is the exponent of no creed. It is a searcher of Scripture."

It must be admitted that there is something pugnacious about this extract from the Foreword to Volume I, re-issued in 1914, but there is a history and a reason behind it as the reader can well imagine.

Three days after his conversion, and immediately after the gracious visit of Ananias, Paul passed through an experience which, in the language of The Acts, reads:

"And immediately there fell from his eyes as it had been scales" (Acts ix. 18).

Paul was well stored with the letter of the Word, he was called to be an apostle, he was filled with holy spirit, and the scales fell from his eyes "immediately." Alas, in my case, I had no such store of Scripture truth, not even the mere letter of the Word; I received no Apostolic call, neither was I filled with the Spirit! Seven years, not three days intervened between my conversion and liberation. In my case no Ananias came and called me "brother," but alone, with no one to help or to guide except the Lord and His Word, the scales fell immediately the same spirit was exercised that prompted the Bereans "to search and see if it were so". If my 'road to Damascus' was Exeter Hall, my parallel with Acts ix. 18 was in the privacy of my room seven years later.

I have sketched very lightly, in the earlier articles of this series, both the occasion of my conversion and the subsequent Secretaryship of the Training College, that covered the years 1904 to 1908. In that sketch the reader will have seen that I had no Christian upbringing, no Bible knowledge, not even a traditional or formal faith. It was not surprising therefore that I eagerly absorbed teaching that appeared to have the sanction both of Scripture and of scholarship. As time went on and the knowledge of the Scriptures increased, increasing light began to have its liberating effect, but any move in the direction of liberty of thought or independent opinion was held in with a tight rein. Over and over again when I expressed a difference of opinion regarding a doctrine, an interpretation or a principle of action, my search for light was checked by the suggestion that I should "pray about it" with the very obvious implication, that to dare to differ from the teaching of the leader was something beyond argument. However, certain passages from Ephesians having come up in the course of routine study, were ever in the background, until there came a day when I dared to differ strongly on some item of teaching. Coupled with this the discontinuance of the Training College work, and the taking up with the idea of founding a "Primitive Church" led at length to the severance already spoken of. One of the lessons I then learned and one that I have never since forgotten, was the danger of leaning upon another, however qualified and advanced that other might be. It was the dawning of the Berean spirit, although unrecognised at the time. After one such rather painful conference, when much that I had originally accepted, snapped under the strain of criticism, I made a mental vow, that never again would I accept from any man, whoever he may be, any teaching as Truth, until I had made it

my own after rigorous and thorough searching of the Word. The Berean spirit came out into the realm of recognised experience in the following way.

Among the unquestioned teachings that had up till then been received, was that which is expressed in the words "The Seven Parables of Matthew xiii." Not only had the parables been expounded and explained, a parallel had been instituted to show the close relationship between them and "the Seven Churches" of the Apocalypse. Book after book, pamphlet after pamphlet proclaimed with awe-inspiring unity "There are SEVEN parables in Matthew xiii.", and the idea of even questioning the statement or of counting the parables never entered the mind. It was as though one might as well question the existence of the sun and the moon! One such book which I still possess has the statement "The seventh and LAST parable", shutting the mind up to the idea of seven and seven only. Incidentally one of the favourite interpretations of these parables was to imply, without actually asserting, that we were approaching the ecclesiastical position of the "Pearl" which found a parallel in the "Philadelphian" Church, after which of course there was nothing left but Laodicea and apostacy.

My emancipation from the thralldom of man, to the glorious freedom of believing only and all that Scripture shall be found to teach is intimately connected with Matthew xiii. and its "seven" parables, which must explain and excuse my dwelling at such length upon this feature. I can remember the occasion most vividly, although more than forty years have since passed. I had taken my pen and had written across the top of a sheet of paper the legend "Seven Parables of Matthew xiii", and was about to put together a few notes to help me speak on the passage at a Bible meeting, when I reminded myself that I had resolved never to take anything for granted any more. I must confess I felt somewhat foolish at pausing to consider the obvious, but nevertheless I did actually count the parables of Matthew xiii. To my amazement, and my joy, the very first attempt at independent research was rewarded. There were EIGHT parables. From one point of view the whole thing is trivial in the extreme, but from another angle this discovery was a crisis. All the teaching of the past few years suddenly became suspect. It may have been doctrinally sound in many of its tenets, but it was fundamentally unsound in its spirit. It "savoured" of men. With the counting of the parables for myself a new epoch had arrived; the Berean spirit had vindicated itself. The consequences of this simple act were both immediate and far-reaching. The immediate effect was a completely new understanding of the purpose of Matthew xiii. The far-reaching effect can be seen on every page of this magazine for the period of well nigh forty years. In this somewhat personal account of the discovery and presentation of Dispensational Truth, we hope to present to the reader not only the bare truth itself, but where it is pertinent and profitable to show how certain positions were reached, with their consequences.

In the present article we have but introduced the theme and must

limit our presentation by showing the first personal discovery in the realm of Dispensational Truth, as revealed in these parables of the Mysteries of the Kingdom of Heaven.

We give the following extract from *The Berean Expositor*, Vol. XXIII, pp. 202-204:

"The result was so illuminating, and the blow to traditional teaching so palpable, that not only did it prove the commandment that 'came' to the one upon whose convictions we are now commenting, but it settled for ever the policy of the Editor as to all subsequent investigations.

"Instead of seven parables, Matthew xiii. contains eight. These are arranged in perfect symmetry, and form the only true basis for their exposition. Whoever has once seen this perfect correspondence realizes that no amount of erudition or ability will ever compensate for its omission."

THE EIGHT PARABLES OF MATTHEW xiii.

A | 1-9 The SOWER | The sowing of the seed into four kinds of ground.

13. They (Israel) did *not* understand.

B | 24-30. The TARES | Good and bad together. Separated at the harvest (the end of the age); the bad are cast into a furnace of fire there shall be wailing and gnashing of teeth.

C | 31, 32. The MUSTARD TREE | One tree.

D | 33. The LEAVEN | Hid in three measures of meal.

These first four parables spoken outside the house to great multitudes.

D | 44. The TREASURE | Hid in a field.

C | 45, 46. GOODLY PEARLS | One pearl.

B | 47-50. The DRAG NET. | Good and bad together. Separated at the end of the age; the bad are cast into a furnace of fire, there shall be wailing and gnashing of teeth.

51. They (disciples) *did* understand.

A | 52. The SCRIBE | The treasure opened to those in the house.

These last four parables were spoken inside the house to the disciples.

"It is not our purpose to give an exposition of these parables. We content ourselves here with their place in the testimony. One positive feature that gave added weight to this interpretation of the parables, however, must be included. We observed that not until the Lord was evidently rejected (Matt. xi., xii.) did the word "mystery" appear upon the pages of Scripture, and that it is coupled with a very solemn quotation from Isaiah vi. 10. An examination of The Acts of the Apostles shows that as Israel in the *land* rejected their Messiah, so did Israel of the *dispersion*, and therefore Acts xxviii. stands to the wider testimony that Matthew xiii. does to the people of the land. In Acts xxviii. Israel fail, and evidential miracles cease. This failure is anticipated in Matthew xi. 20-24 and xiii. 58. There in Acts xxviii. as in Matthew xiii., Isaiah vi. 10 is solemnly quoted, and immediately after the rejection of Israel which then took place "mystery" again follows, this time, not the mystery of the kingdom of heaven, but the dispensation of the mystery as made known to Paul, the Lord's prisoner.

"We gather from this testimony that one of the greatest hindrances to the full acceptance of the truth is the blinding power of tradition, that confuses kingdom with church, and does not recognize the true place of the gospel of the kingdom in the purpose of the

Ages. We commend this testimony to all who seek to know "what is the dispensation of the mystery" (Eph. iii. 9, R.V.)."

At the request of Dr. Bullinger I supplied the structure of these eight parables for use in the *Companion Bible*. It can be seen in Appendix 145.

We now return to the extract from the Foreword of Volume I, trusting that the reader will more readily and more sympathetically understand the extremely independent attitude which is there indicated.

In this frame of mind and in this spirit, the witness was conceived. In this selfsame spirit it has grown, and when the Berean spirit that gave it birth wanes, the witness of *The Berean Expositor* will cease.

The following appeared in the *News-Chronicle* of October 21st, 1949. Some of the statements need a little revision, my father fought hard for free education, and religious opposition made him rebellious and sceptical. He would not have recognised the title "Anarchist". However, as these are the last public utterances of the Doctor we preserve it as a testimony.

"Bermondsey paid affectionate tribute yesterday afternoon to 'Our Doctor,' Dr. Scott Lidgett, founder of the Bermondsey Settlement, from the wardenship of which he has just retired. And Dr. Lidgett, who is aged 95, paid tribute to Bermondsey.

"'Never suppose,' he said, 'that the people of Bermondsey must be treated as stupid or as capable of appreciating only inferior gifts. Set before them your pearls of greatest price.'

He told of a young man—an agnostic whose parents were almost anarchists who, through his Greek studies at the settlement, had been converted, and who had then converted his father and mother."

Studies in the Book of Job

No. 7

If a man die, shall he live again?

Three outstanding doctrines shine like beacons amid the darkening counsels of the three friends of Job. They are Ransom, Redemption and Resurrection. The first and second of these have been considered. We now give attention to the third—Resurrection. The trials which came upon Job made him weary of this life on earth, not of the future life in resurrection—he said: "I would not live alway". The whole of chapter vii. reveals Job's extremity. He there likens his days upon the earth to that of a mercenary soldier. The "appointed time" (vii. 1) means: a host or an army, and as such an hireling, Job "earnestly desired the shadow", the end of the day when ease and respite might be expected. "My days," he said, "are swifter than a weaver's shuttle, and are spent without hope." "Without hope!" What depths of sadness and despair these words imply. He likens his life to wind and says that his eye shall no more see good. God's eye being fixed upon him, to Job,

meant the end, "I am not." Like a cloud, he passes and goes down into the grave and "shall come up no more." At first reading these words "shall come up no more" seem to deny resurrection—but reading on he explains that "He shall return no more to his house neither shall his place know him any more."

"What is man," he asks, "that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him?" (Job vii. 17). Here we have a thought that is subsequently restated in the eighth Psalm. In spite of all the figures used by Job and by his friends of the vanity and brevity of human life, and of the insignificance of man in comparison with his Maker, a gleam of light penetrates the darkness. "What is man?" Why should God exhibit so much concern regarding him? The very fact that God is concerned both with his sin and with his salvation, indicates that after all man has a place in the Divine plan and is not altogether abandoned to a blind and cruel fate. With this verse (Job vii. 17) therefore we associate the words of xiv. 15:

"Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands."

Job had considered the fact that if a tree be cut down, "it will sprout again"—but man dieth "and where is he?" Then comes a remarkable foreshadowing of the day of resurrection. The words "it will sprout again" used of a tree in verse seven of chapter fourteen are repeated by Job in verse fourteen of man in resurrection, where it is translated "until my change (or renewal) come". Let us see the complete passage.

"So man lieth down, and riseth not: till the heavens be no more they shall not awake, nor be raised out of their sleep.

"O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me!

"If a man die shall he live again? All the days of my appointed time will I wait, till my change come.

"Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands" (Job xiv. 12-15).

The majority of commentators look upon the words "until the heavens be no more" as tantamount to "never." Carey says "the words have no reference either way to the resurrection." Dr. Samuel Lee goes further—he says that the passage is somewhat like that of Luke xxi. 24 "until the times of the Gentiles be fulfilled" adding the comment, "as if Jerusalem should be rebuilt after such a period, *than which nothing can be more fallacious.*"!! The LXX translation points the way to the true meaning of Job, reading "till the heavens be dissolved", where the word literally means "become unstitched, or unsewn". Job has made reference to "the firmament" as we have seen in the second article of this series and knew that God had "stretched out the heavens", a knowledge shared by Elihu (xxxvii. 18). There is, therefore, no reason for supposing that Job did not also know that one day "the heavens will be rolled together as a scroll" (Isa. xxxiv. 4), and means exactly what he says, that though man will be raised from the dead, he will not be so raised until the

time of the great white throne judgment, at which "earth and heaven fled away" (Rev. xx. 11). In other expositions we have shown that those who are raised to stand before the great white throne include a number whose names will be found in the book of life. Job had no knowledge of the "first resurrection" or of the resurrection of the church of the one body or the "appearing" of the Saviour, but he did entertain the hope of resurrection at the time appointed for all who came under the same dispensational position as himself. Job entertained the hope that God would "remember" him at the "set time."

The words translated "set time" occur seven times in Job. It is the "decree" of Psalm ii. 7; and the "bounds" of Job xiv. 5. Job here anticipates the words of Ecclesiastes iii. 1, "to everything there is a season, and a time to every purpose under the heaven." The solution to the problem of the ages (in Ecclesiastes) was but another aspect of the problem that baffled Job; that the day of rectification was not in this life on earth, but in the future resurrection Life. This has been demonstrated in the articles on Ecclesiastes in Volumes X-XIII. At the end of the "set time" Job was confident that God would "remember" him. This is a mighty step in faith. Job, together with his contemporaries would go down into the dust and be no more. Countless generations would follow them until the mind reels at the thought of such numbers ever being remembered or of their identity being preserved. Yet Job affirms that God will thus remember him. All the days of his appointed time, or, as the words "appointed time" may mean, all the days of service as a hireling soldier, Job says he will wait, "wait with hope." It is this word which is translated "hope" in chapter vi. 11 and "trust" in chapter xiii. 15, and "hope" fourteen times in the Psalms. Job definitely affirms his hope, and indeed it was a "blessed" one. First, he awaited with confidence a "change" or a "renewal": "till my change come." There are some who take exception to this translation "change", but the word *chaliphah* occurs ten times in the O.T. and in nine of those occurrences it is rendered "change." In six of these occurrences the reference is to "change" of raiment. Job evidently had some knowledge of what the apostle speaks in 1 Corinthians xv., "we shall not all sleep, but we shall all be CHANGED", although not with anything like the fulness that belongs to the revelation of the gospel as entrusted to Paul. The only other occurrence of the word in Job, is in x. 17, where the "changes" there seem to refer to "reinforcements" or, as in 1 Kings v. 14, to workmen in alternate courses or shifts. When that most longed-for moment comes Job said:

"Thou shalt call, and I will answer Thee" (Job xiv. 15).

Here in these few words, is summed up the truth more fully expressed by the Saviour Himself.

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall HEAR HIS VOICE, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 28, 29).

Now comes one of the most moving passages in the whole book:

"Thou wilt have a desire to the work of Thy hands" (Job xiv. 15).

The word translated "have a desire" is the Hebrew *kasaph* from *keseph* "silver", which is so-called because the root word means "to become pale", even as the Greek *arguros* is from *argos* meaning "white." What Job said was to the effect that so intense was the desire of God for the restoration of the work of His hands, that He "turns pale with the intensity of His feelings" a figure-of-speech truly, but what a figure! Other translations of this same word are "to long sore" for something (Gen. xxxi. 30) as the exile longed for his father's home, or "to long" even unto fainting, as the believer did for the courts of God's house (Psa. lxxxiv. 2). When we think of Job stricken down in body and mind, an awful spectacle to behold, a wreck of a man, bewildered and perplexed, wondering most of all why it should be that God Himself seemed against him, can we not rejoice at such a glimpse of the heart of God, longing more intently than Job's heart could ever yearn to pour out upon the stricken man his pent-up love, and to raise that broken body to more than its original dignity.

We now proceed to chapter xix, which speaks of the Kinsman-Redeemer, in order that the section that speaks of resurrection may be included in this survey of the teaching of Job, for he looked beyond the grave to "the latter days" when his Kinsman-Redeemer should stand upon the earth, and when he should be "raised up" or "awake." We have already considered the validity of the translation "after I shall awake", and we can now proceed. "Though worms destroy this body", the R.V. omits the reference to "worms", they are in italics in the A.V. The word "destroyed" can be rendered passively "*they* (i.e. some distinctive agents or other, no matter what) "shall have destroyed this body" (Carey). The word translated "destroy" has already occurred in Job xix. "to compass" as with a net, and in Job i. 5, "the going round" of feast days. The root word *naqaph* is of obscure origin, another and similar Hebrew word *naqav* meaning "to perforate" (Job. xl. 24; xli. 2), is suggestive. There is an Arabic word of like sound and spelling to *naqaph* that means "worm-eaten", and the fact that some of these obscure Hebrew words are illuminated by the Arabic is one of the indications of the date and locality of the book of Job.

"Yet in my flesh shall I see God" (Job. xix. 26).

Properly, the words of Job are "out of my flesh" but this does not mean independently or separated from the flesh, but rather that the flesh is the instrument of vision.

"Whom I shall see for myself" has a marginal note in the R.V. "or on my side". So Dr. Bullinger's metrical version:

"Whom I, e'en I shall see upon my side."

Job has the Kinsman-Redeemer still in view, adding "and not as a stranger" as the margin reads:

"Though my reins be consumed within me" is rendered in the margin, "My reins within me are consumed with earnest desire (for that day)".

or, as Dr. Bullinger's metrical version reads: "(For this) my inmost soul with longing waits". Here the intense longing of the creature goes out to meet the intense desire of the Creator, as already seen in chapter xiv., a blessed unity of desire that is full of hope and comfort. Thus we have seen that this ancient book, this book that is possibly the link between the primal revelation attached to the stars, and the present revelation committed to writing, supplies us at the very threshold of inspired truth with the three great fundamentals Ransom, Redemption and Resurrection.

Signs of the Times

No. 5

The Apostacy (1 Tim. iv. 1).

Having considered the terms used by the apostle to indicate the different "times", namely, "the after seasons", "the days at the extreme verge" and the "perilous" character of these closing days we now retrace our steps in order to discover the characteristics of the apostacy prophesied, so that being warned by the faithful Word and so knowing the times, we may, like the children of Issachar know what we ought to do. The first item that calls for attention is the word "now" (Greek *de*) with which 1 Timothy iv. opens. In English "now" indicates either the present time, and would translate the Greek *nun*, or it is used without reference to time, "to form a connection between a preceding and a subsequent proposition, or to introduce an inference or an explanation of that which precedes." This would be the translation of the Greek connective *de*, "always implying antithesis, however concealed." The antithesis of 1 Timothy iv. 1 is the Mystery of Godliness of 1 Timothy iii. 16; and inasmuch as this great revelation is "a pillar and ground of truth and confessedly great", the departure from the truth of which the Spirit expressly warns us, must be in essence a departure in the first instance from this great and fundamental revelation.

Aphistēmi "to stand away" is used sometimes of mere physical departure, as in Luke ii. 37, but in the epistles it is employed in a spiritual sense. It is found three times in 1 and 2 Timothy as follows:

A | 1 Tim. iv. 1. Some shall depart from the faith.

B | 1 Tim. vi. 5. From such withdraw thyself—

A | 2 Tim. ii. 19. Depart from iniquity.

Now the final contrast with "the mystery of godliness" (1 Tim. iii. 16), is "the mystery of iniquity" (2 Thess. ii. 7), and the balance of 1 Timothy iv. 1 and 2 Timothy ii. 19 in the use of the word *aphistēmi* anticipates that fact. This word *aphistēmi* gives us the substantive *apostacy*, a word, however, which does not occur in the A.V. Instead we have the following:

Apostasia "forsake Moses" (Acts xxi. 21); "a falling away" (2 Thess. ii. 3).

Apostasion "divorcement" (Matt. v. 31; xix. 7; Mk. x. 4).

The English reader cannot hope to sense the many references to this word in the two epistles to Timothy by reason of the fact that there is no apparent relation between apostacy and the many other variants of *istēmi* "to stand" which occur, but without overwhelming the reader we would indicate the way in which this root word ramifies through these two epistles, but for simplicity we will not load the text with the actual Greek words.

The bishop, in 1 Timothy iii. 4, 5, and 6 must "rule" house and children, some without discipline may "wax wanton" (1 Tim. v. 11); and may become proud "knowing" nothing (1 Tim. vi. 4). From such the believer is called upon to "withdraw" (1 Tim. vi. 5). On the surface there is nothing to show that each one of these words is a compound of the word "to stand" and so related to the word "apostacy" or "departure" of 1 Timothy iv. 1.

In the second epistle there is found another illuminative collection of compounds of the same root word. The unashamed workman will study "to show" himself approved unto God (2 Tim. ii. 15), he will "resist" profane and vain babblings (2 Tim. ii. 16); remembering all the time that the foundation of God "standeth" and demands that the believer "depart from" iniquity (2 Tim. ii. 19). In chapter iii. 1, the words "shall come" are literally "have taken their stand," and in verse 8 we have the example of Jannes and Jambres who "withstood" Moses. In chapter iv. we have "be instant", "is at hand", "withstood", and notwithstanding the Lord "stood with me" (2 Tim. iv. 2, 6, 15 and 17), all of which have departure from the truth, or standing for the truth as the theme. This aspect of the study, however, has a limited appeal and we leave it to those who can pursue it to advantage while we take up the more obvious development of the subject.

It is the consistent testimony of all Scripture that as the end of the ages draws near, so the darkness will deepen. There is no warrant for the idea that by the gradual process of education and betterment that mankind or Christendom will mount upwards and so usher in the Golden Age. In the Gospels we have the question: "When the Son of Man cometh, shall He find the faith in the earth?" and the implied answer is "No." It will be as the days of Noah. The same is taught both by Peter and by Paul. Peter warns his readers that in the last days will come scoffers, and as we have already seen, Paul testifies the same departure from the truth within the administration entrusted to him. And this leads us to the really solemn thought, it is not possible for an *unbeliever* "to depart" from the faith, this apostacy of 1 Timothy iv., even as of 2 Thessalonians ii. takes place within the circle of professed belief. Faith cometh by hearing—but so also does deception. Those who thus "depart" have given heed to false teaching. *Heteros didaskalia* "other doctrine" bounds the epistle at either end. Once again, the distribution of *prosechō* "to give heed" in the Pastoral Epistles is helpful.

"Neither give heed to fables and endless genealogies" (1 Tim. i. 4).

"Not given to much wine" (1 Tim. iii. 8).

"Giving heed to seducing spirits, and doctrines of demons" (1 Tim. iv. 1).

"Give attendance to THE READING" (1 Tim. iv. 13).

"Not giving heed to Jewish fables" (Tit. i. 14).

Both Paul and Peter associated "fables" with the apostacy of the last days. The Greek word *muthos* "myth" occurs, in addition to those already listed, in 1 Timothy iv. 7; 2 Timothy iv. 4; 2 Peter i. 16. It would be a sad, but an enlightening digression to go through the commentaries that have been published during the last twenty years or more, and note how many writers harp upon the word "myth." There is, however more in this than meets the eye. Both the word *musterion* "mystery" and the word *muthos* "myth" or "fable" are derived from the same root *Mu*, which means something kept close.

At 1 Timothy iv. 1 we are at the parting of the ways. We either believe and hold fast to the *mystery* of godliness, or we start upon the downward road that leads *via* the doctrine of the myths, to the *mystery* of iniquity. Paul's one corrective is "The Word." For the individual believer or for the teacher alike he says: "Give attention to the READING"; "Preach the WORD". Peter tells us that "myopia" *muōpazō* precedes "myth" (2 Pet. i. 9 and 16), and is associated with such practical things as virtue, temperance, and godliness (2 Pet. i. 5-7), the departure from the truth of the *mystery* of *godliness* involves aberration in daily life and practice as well as doctrinal error, and will be travestied as we shall see by "a form of godliness" devoid of power. We are prepared, therefore, when we read on in 1 Timothy iv. to find mingled together doctrine and abstention from meats, demons and forbidding to marry, lies, conscience, hypocrisy, and bodily exercise all strangely interlinked.

The attack of Satan has been and will be levelled at the heart of the Divine Purpose "the mystery of godliness" revealed in Genesis iii. and unfolded down the ages, but his methods continually change. He may come as an angel of light or as a roaring lion. He will tempt to a specious sanctity "neglecting the body," "abstain from meats", "forbid to marry" or he may lead on to "incontinence" and love of self and pleasure (2 Tim. iii.). He will take the high road, or the low road, he will become all things to all men that by all means he might destroy. In the same way there is but one antidote; whatever form the attack may take, into whatever extremes the temptation may lead, "The Truth" is the Divine panacea. In view of the evil day the complete armour of God provides "the sword of the Spirit which is the Word of God" (Eph. vi. 17). References to "The Truth" and to "the Word of God" are placed on either side of the departure in 2 Timothy iii. 15 and iv. 5. It is the truth that sets the captive free (2 Tim. ii. 25, 26); and it is away from the truth that the false teachers will turn the ears of their dupes.

It is no wonder therefore with this solemn issue before us that the clearest pronouncement made by Paul on the subject of the inspiration of the Scriptures should be found in his last epistle, 2 Timothy iii. 16.

Nehemiah

No. 6

"Can two walk together except they be agreed?"

The troubles that beset Nehemiah in his work of restoration, did not arise entirely from enemies without. Weaknesses and treachery within the camp added to the difficulties and made great demands upon grace, wisdom and tenacity. We have already seen how the statement of Judah regarding the "much rubbish" is interpolated between the conspiracy and threatenings of Sanballat and others (Neh. iv. 10), and now, though the counsel of the enemy had been brought to nought (Neh. iv. 15), we read in the next chapter: "there was a great cry of the people and of their wives against their brethren the Jews" (Neh. v. 1).

It appears that as a result of a famine, the common people had been obliged to mortgage their lands, vineyards and houses that they might buy corn and there was a feeling of bitterness as these afflicted persons complained, "Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards" (Neh. v. 5, 6). Upon hearing this treatment of the Lord's people Nehemiah's anger was kindled, and he rebuked the nobles and rulers for exacting usury of their brethren, reminding them that he, as the governor, and his brethren, as servants, might well have exacted corn and money. So, combining "doctrine and manner of life," he said, "I pray you, let us leave off this usury. Restore, I pray you, to them, even this day both the mortgaged lands, and the one per cent per month" ('as was the custom'; *Companion Bible*). It is good to learn that, backed by his example, Nehemiah's remonstrance brought about repentance and restoration. In Nehemiah v. 14-19 is a supplement showing that, throughout the tenure of his office, he not only did not take the salary of forty shekels due to him, but had refused to be chargeable upon the people, and had, out of his own private means, supported and fed at his own table a hundred and fifty of the Jews as rulers, beside those from among the heathen that served in the work. How many passages in the Acts and the epistles of Paul come to mind; as we read this noble example of selfless service, his refusal, at times, to take financial help; his labour with his own hands; the complete absence of a covetous spirit; his happy association of doctrine with practice.

It is morally impossible to stem the tide of corruption and error within the church, unless the manner of life of him who would withstand and correct it is above suspicion. There is no foolish boasting nor mawkish false modesty in all that Nehemiah records, but a robust piety, so manifest in the concluding prayer,

"Think upon me, my God, for good, according to all that I have done for this people" (Neh. v. 19).

The whole chapter—not only the bracketed portion of verses 14-19—is a parenthesis, the building of the wall and the activities of Sanballat being resumed with the opening of chapter vi.

The work had so far progressed that "there was no breach left"; the only parts yet to be completed being "the doors upon the gates." In chapter iii., the complete work is noted, including the setting up of the doors—as can be seen by observing the frequency of the statement—

"and set up the doors thereof, the locks thereof, and the bars thereof."

We are therefore taken back a little to the period when the walls and gates had been restored, but the doors of the gates, with their locks and bars still remained unfinished. This is in order that we may learn of the further activities of Sanballat and his company and their endeavour to stop the work.

"Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard" (Neh. vi. 1),

they devised and set in motion a fresh line of attack. Frontal attacks and threats having failed, they resorted to deceitfulness and wiles. It is here that the book of Nehemiah once again provides valuable guidance to Christian workers of all times. Though dressed up in a variety of disguises, the wiles of the Devil are repeated again and again down the ages: they appear in the record of Genesis iii. and reappear in the temptation of Christ in the wilderness: they lie scattered through the narrative of the Gospels and the Acts and appear again and again in the epistles. Alas, it is only too easy, after resisting a *direct attack* to fall into the *snare* of the devil. But a mind fortified with the lessons of Nehemiah can at least be forewarned concerning the nature of the devices of the wicked one.

The first trap set for Nehemiah was based on his acknowledged fairness of mind and the known weariness of the conflict. "Let us call a truce. We, Sanballat and Geshem, men in similar positions of authority to yourself, go out of our way to make the first overture of peace." "Come, let us meet together in some one of the villages in the plain of Ono" (Neh. vi. 2). Here was a temptation to step down from a God-given position of trust and leave the cramping limitations of the city, for the expanse of the plain. What was there against such a proposal? Nehemiah's ear would have been sensitive to the way in which Sanballat used the sacred formula "meet together" (Exod. xxv. 22; xxix. 42, 43; xxx. 6, 36; Num. xvii. 4). He might "meet together" with his enemies in the plain, but could he at the same time "meet together" with God?

"Can two walk together, except they be agreed?" (Amos iii. 3).

"What communion hath light with darkness?" (2 Cor. vi. 14).

One of the gibes made by Sanballat and by Tobiah, was at the "feebleness" of the Jewish builders (Neh. iv. 2, 3), whereas the place-name Ono, means, significantly, "strength." Translated into modern terms, it was as though a letter had been addressed to the

Trustees of the Berean Forward Movement suggesting that by keeping the testimony of the witness to the very exclusive dispensation of the mystery, they were cramping their usefulness and cheating themselves of much help that would be forthcoming were they only to put aside the old-fashioned idea of remaining strictly undenominational and of attempting to hold fast the form of sound words which had been committed to them through the ministry of Paul, the prisoner of Jesus Christ. How often have we perceived in an invitation to meet on sectarian grounds, to the denial of the ministry of the mystery, Sanballat's invitation to meet together in the "plain" (a place formed as a result of "schism", *bigah*, see Zech. xiv. 4), and especially in "Ono" (*strength*, as in Psalm cv. 36, but, in the original, resembling in spelling, though not in sound, *Aven*, which means iniquity, Micah ii. 1). The invitation would of course be couched in modern terms, with many references to scripture, and suggest that the pages of *The Berean Expositor* be thrown open to a wider circle of Christian writers, or that the shackles imposed by old-fashioned adherence to the terms of the present dispensation be quietly disregarded in exchange for the "wider scope", (the plain) and the "strength" (Ono) which would accrue! How foolish it is for us to mention the ordinances of baptism and the Lord's supper! How disquieting to question the phrase, "the immortality of the soul"! How narrow to insist upon the "one Mediator" and His "one sacrifice" or on the principle of "right division"!

There is no doubt at all in our minds that if we would but descend into the modern equivalent of the plain of Ono, our numbers would immediately increase and the limitations under which we labour be relieved. But what of loyalty? What of the sacred trust, for the discharge of which, alone, *The Berean Expositor* was first published and still exists?

Nehemiah has given the only answer that can accord with faithfulness:

"I am doing a great work so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" (Neh. vi. 3).

Sanballat's prime object was "to cause the work to cease" (Neh. iv. 11). If threats of violence failed to accomplish his purpose, he did not scruple to use deception and wiles, and, just as the rumour was repeated "ten times" (Neh. iv. 12), so this invitation to meet in the plain was repeated "four times" (Neh. vi. 4).

When the Saviour was tempted in the wilderness, He met the tempter with the words, "It is written", and, as often as Satan returned to the attack, so he was repelled with this same answer. Nehemiah followed the same course:

"Yet they sent unto me four times after this sort; and I answered them after the same manner."

We cannot parley if we know that God has spoken.

This first attempt at seduction having obviously failed, Sanballat sent his servant the fifth time with an open letter. Written communications addressed to persons of rank would usually be folded and

enclosed in a silken purse, having the lace sealed with wax. Therefore to send Nehemiah an "open letter" was both an insult and an attempt to intimidate, for others beside himself would see its contents. The letter read thus: "It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, 'There is a king in Judah': and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together."

We have never been charged with emulating kingship, but we have been called "pope" and "dictator," and that because of our refusal to open either the pages of *The Berean Expositor* or the pulpit and platform of our witness to any and every writer and speaker who desires easy publicity—but we suffer in good company.

However clever, the Sanballats can never completely disguise their alienation from spiritual truth. The unfortunate use of the words "meet together" in the invitation of the plain, is corrected in the open letter, but an equally ominous clause is substituted. To Nehemiah the invitation "let us take counsel together," would too forcibly recall the words of Psalm ii. for him to yield either to the intimidation or the invitation of this open letter. There is something mean about the use of an "open letter" and in the course of our ministry, we have not been spared this method of attack, but never, at any time, have we yielded an inch, and the attempt has always failed. Sometimes this form of attack has come as a threat to "expose" something or other about us in columns of print, accompanied by the usual suggestion that, if we would do this or that, we might be spared the so-called "exposure." With all such we have refused to parley, believing that the line taken by Nehemiah is the one to be followed by all in like circumstances.

"Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart" (Neh. vi. 8).

Where it says in the next verse, "they all made us afraid", it should be read as the *Companion Bible* suggests, "sought to make us afraid," for it is clear from verse 11 that Nehemiah had no fear. All this but drove him to the Source of all strength, and he prayed, "Now, therefore, O God, strengthen my hands."

For the third time the enemy made an assault and this time he brought over to his side a prophet named Shemaiah. More than one official of this name appears in the record of this period. One such returned with Ezra (viii. 13); another was sent by Ezra on an embassy (viii. 16); Shemaiah, the son of Shechaniah, worked on the wall (Neh. iii. 29), while a priest named Shemaiah sealed the covenant (Neh. x. 8). The name is built up of "Sher," a "name," and "Jah," a title of God. Many come bearing, superficially, the same name as consecrated servants of the Lord, but they may be wolves in sheep's clothing. When Jude would refer to Enoch, who was translated, he called him "the seventh from Adam" to distin-

guish him from an Enoch who appears in the line of Cain. Thus we see that mere external or nominal agreement is not sufficient, it must be of the heart. This man Shemaiah was bought over by Sanballat and the record says he was "shut up." These words could be interpreted to teach that Shemaiah was "shut up in prison" (Jer. xxxvi. 5), but the word so translated, *azar*, means "to restrain" (Gen. xvi. 2), "to shut up heaven" (Deut. xi. 17) and is used by Jeremiah of the restraint which he had imposed upon himself:

"Then I said, I will not make mention of Him, nor speak any more in His name. But His word was in mine heart as a burning fire shut up in my bones and I was weary with forbearing, and I could not stay" (Jer. xx. 9).

The sense seems to be that Shemaiah pretended that he was holding back some prophetic utterance, but his words did not ring true. "Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they will come to slay thee". What was Nehemiah's answer? "should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in." (Neh. vi. 10, 11.).

Did not Peter, used by the same arch enemy, seek to turn away the Saviour from the path of suffering that awaited Him? (Matt. xvi. 22, 23). Did not Paul say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts xx. 24)?

From Nehemiah vi. 14 we gather that other prophets, and one prophetess, Noadiah, attempted to put this man of God in fear.

However, in spite of all opposition, the wall was finished in fifty and two days as we know from this record that the work was commenced on the third of Ab, which is the fifth month, and even the enemies of the work perceived that it was wrought by God. At the close of the chapter, Nehemiah remembers a yet further cause of trouble, one which revealed treachery within the camp, brought about by contracting unholy alliances. Letters were sent by the nobles of Judah to Tobiah, and letters from Tobiah came to them. Tobiah's good deeds were reported before Nehemiah and Nehemiah's words were repeated to Tobiah, who also sent letters to put Nehemiah in fear. This evil state of affairs came about because Tobiah had become the son-in-law of Shechaniah, and his son had married the daughter of Meshullam, the son of Berechiah. Now this Meshullam not only repaired the portion of the wall near the Fish Gate (Neh. iii. 4), but laboured near the Horse Gate as well (Neh. iii. 30). This reveals the sad fact, that a man may be a zealous worker, yet make alliances with the enemy that more than undo any work that he may have done. Loyalty must come first; whether they are, or are not, greatly useful or successful, stewards MUST be found faithful.

In all this record, the record of a work undertaken four hundred years before Christ, there is a remarkable anticipation of the nature of the opposition that Christian workers may expect, even nineteen

hundred years after Christ. These things have been written for our learning and, many a time, in dealing with problems related to the work entrusted to us, we have received light and leading by simply going over the record left by Nehemiah of his associations with Sanballat, Tobiah and Geshem.

Worship

No. 12

“With unveiled face”

We have seen that *proskuneō* conveys the idea of obeisance, whereas *latreuō* (Phil. iii. 3) does not of itself contain any idea of obeisance, but simply that of service. *Latreia* occurs five times in the Greek New Testament and each occurrence is translated “service” in the A.V. These are John xvi. 2, “think that he doeth God service”; Romans ix. 4 and xii. 1, “the service of God”; “your reasonable service”; and Hebrews ix. 1 and 6, “ordinances of divine service” and “accomplishing the service of God.” *Latreuō* occurs twenty-one times, and is translated “worship” four times, and “serve” seventeen times. *Threskeia*, the word used in Colossians in the expression “worshipping of angels” and “will-worship” is best expressed by “religious ceremonial” and “ritual.” Suidas derives the word from a Thracian, Orpheus, who introduced religious mysteries among the Greeks. If this be true it would be very apposite, seeing that it is used in antagonism to the true mystery divinely revealed to Paul as the prisoner of Jesus Christ. This derivation however we cannot press, it may be but an ancient speculation. It is evident from the Canon of the Council of Laodicea, held about A.D. 367 that some superstition regarding the “naming of angels” had crept into the church, and Theodoret maintained that this superstition had infected the church at Colosse. Whether the Colossians actually “worshipped angels” or whether the words of Colossians ii. 18 mean that they “adopted the religious attitude of angels” remains to be seen. While *threskeia* is used outside the N.T. with a genitive it is never so construed in the N.T. to denote the *object* of worship. Consequently Colossians ii. 18 may mean “the worship which angels offer”, that is, that the Colossians were affecting such humility, that they did not approach God with the boldness of access and confidence which was theirs through Christ (Eph. iii. 12). This presupposes that angelic worship was not characterized by such holy boldness. We have, admittedly, little ground to work on here, but if we agree that the Seraphim of Isaiah vi. are at least as high in the spirit world as angels, if not higher, we shall be struck with the fact that when these holy beings stood in the presence of the Lord they used two of their six wings to cover their faces and two to cover their feet (Isa. vi. 2).

In contrast with this, as also in contrast with the veiling of the face of Moses under the old covenant, we have

"Where the spirit of the Lord is, there is liberty; But we all with UNVEILED face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 17, 18).

Here, the words "open face" of the A.V. are better translated "unveiled face" in order that the very real connection with the "veil" of verses 13, 14, 15 and 16 may be perceived (*kalumma* "veil" *anakalupto* "open"). The law of Moses was "ordained by angels in the hand of a Mediator" (Gal. iii. 19); the law was received "by the disposition of angels" (Acts vii. 53); the word "spoken by angels was stedfast" (Heb. ii. 2). These passages are well known to every reader, but what may not be recognised is that these, and Colossians ii. 18 are linked together by references to the transient character of the worship that is essentially associated with that law given by angels.

Stephen's Speech. At the close of Stephen's speech come the words quoted above from Acts vii., the speech is introduced by the charge laid against him:

"This man ceaseth not to speak blasphemous words against this holy place and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. 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. 13-15).

Paul's statements to the Galatians.

"The law . . . ordained by angels in the hand of a Mediator" (Gal. iii. 19).

"Ye received me as an angel of God" (Gal. iv. 14).

"Though we or an angel from heaven, preach any other gospel" (Gal. i. 8).

"Beggary elements . . . Ye observe days, and months, and times, and years" (Gal. iv. 9, 10).

Here once more we observe something similar. We have the reference to angels and the giving of the law, yet, as in the case of Stephen a reference to the reception of Paul as an angel of God. Moreover, just as in the case of Stephen there was the charge concerning "this holy place" and the "rites" that were passing, so here, the ritual observance of "days" is described as "weak and beggarly elements."

In Hebrews we have the law given through angels (Heb. ii. 4), the subservance of angels now that the dispensation has changed (Heb. i. 4, 5) and the setting aside of the ritual of O.T. religion, the law being but "a shadow of good things to come", the tabernacle service being largely composed of "carnal ordinances" (Heb. x. 1., ix. 10).

So, when we come to Colossians, which speaks so strongly against "the worshipping of angels" we find that "the handwriting of ordinances has been blotted out", that such observances as meat, drink, holy days, new moons and sabbath days, are described as "shadows of things to come", and that the believer has died with Christ from the rudiments (elements) of the world, and is no longer subject to ordinances.

Ephesians

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

No. 2

The epistle, set out under the figure of a great house.

In our Book entitled "The Testimony of the Lord's Prisoner", the literary structure of Ephesians is preceded by a diagram in the form of a pair of balances, wherein is poised on the word "worthy" (Eph. iv. 1) the sevenfold doctrinal portion (Eph. i. 3-iii. 13) in correspondence with the sevenfold practical section (Eph. iv- vi. 20). The doctrinal portion being assessed in the language of chapter ii. 6 "seated together," while the practical section is summed up under the words of chapter iv. 15 "growing up unto Christ".

With the present set of studies we present another attempt to set forth the general disposition of the subject matter of this great epistle, this time in the form of a great mansion, having two wings, one on either side of the central tower, each wing having seven rooms, to correspond with the sevenfold character of the doctrinal and practical sections of the epistle as exhibited in the opening article of this series.

This mansion is conceived of as being under the care of a steward, Paul, who as surely has the keys of the Church as Peter had the keys of the kingdom of heaven.

Let us, in imagination, put ourselves under the care of the apostle Paul, while he conducts us round the building, and gives us some indication of the purpose of each chamber that we shall visit.

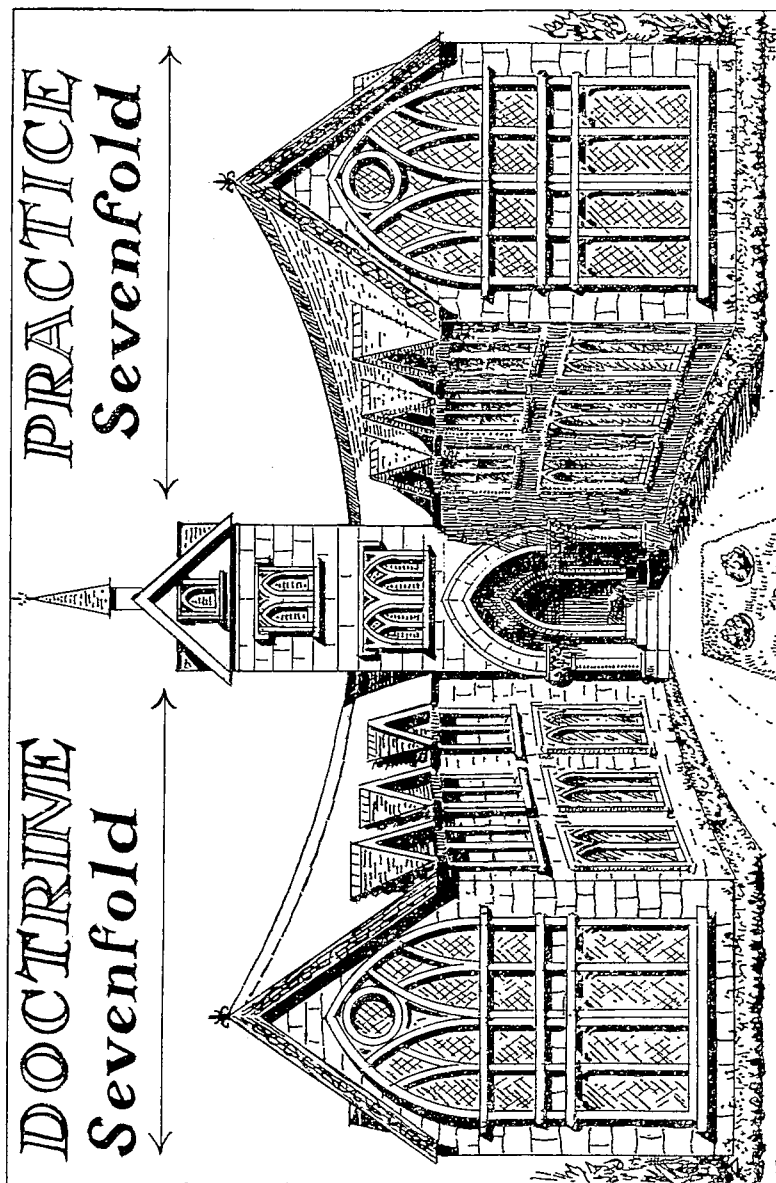
The Doctrinal Portion

Chamber I—THE MUNIMENT ROOM (Eph. i. 3-14).

In this room is deposited the deeds, the will, the title to the inheritance, the documents that reveal the basis of our emancipation, all sealed with the seal of the holy Spirit of promise "until the redemption of the purchased possession." The manuscripts in this chamber are priceless. Some go back to a period before human history, and some will not be effective until we reach the day of redemption. In a later epistle Paul charges Timothy to keep that good deposit which had been entrusted to him (2 Tim. i. 14) which would include the documents so jealously guarded in this muniment room.

Chamber II—THE CHAPEL OF ACKNOWLEDGMENT (Eph. i. 15-19).

Here, the great threefold theme of Ephesians i. 3-14 is the subject of prayer, and much turns upon the word translated "knowledge" in verse 17, which we render "acknowledge". When we come to the exposition of this passage we shall see that "the spirit of wisdom and



revelation" is given to the believer "in the acknowledgment of Him." The fact that the Chapel of Acknowledgment adjoins the Muniment Room is therefore timely and of supreme importance.

Chamber III—THE THRONE ROOM (Eph. i. 19-ii. 7).

The supreme exaltation of Christ "far above all" is sufficiently stupendous to fill this chamber with its glory, but the overwhelming fact emerges, that the Lord shares that throne with His redeemed people. Some have resisted such an idea out of loyalty to the pre-eminence of the Saviour, but Revelation iii. 21 would still remain true, and "joint heirship" with Christ is as clearly taught in Romans viii. 17. We shall find much to ponder over in this chamber but the greatest feature of all will be the overwhelming consciousness of abounding grace that can so link the Church with the Lord, as to invest it with the title "the Fulness of Him that filleth all in all."

Chamber IV—THE ALMONRY (Eph. ii. 8-10).

This is the smallest section of this epistle, for it deals with the gospel of salvation, and those to whom Ephesians was written are already saints and faithful in Christ Jesus. Nevertheless in this small chamber priceless treasures are stored, in particular "salvation by grace through faith" which we shall discover is "the gift of God." This is among the unique things of this epistle, for while this particular word "gift" *doron* is found elsewhere, it is always a gift brought by man to God or by man to man, in this place alone is the case reversed, here it is God coming forward and bringing His gift to man. Associated with this salvation by grace is a worthy walk, but as this belongs to the practical section, its full development is deferred until we come to the longest section of the whole epistle, namely Ephesians v. 1-vi. 9.

Chamber V—THE AUDIENCE CHAMBER (Eph. ii. 11-19).

In most houses of the great, where audience is sought, there are often many humiliating restrictions. Here, the Gentile who was by nature so very far off, so alien, so strange, is made nigh and given an access that is without compare in any other dispensation. Here we are in the presence of a new creation, "of the twain" He has "created" (*ktizo*) one new man. Here the atmosphere is one of peace, peace by the blood of His cross, peace that is the consequence of "reconciliation." Here the enmity that is evident in such passages as Acts xv. is for ever banished.

Chamber VI—THE LIVING ROOM (Eph. ii. 19-22).

The title of this section may at first seem misleading and appear to belittle the glorious figure that is here introduced, namely that of a holy temple. We shall miss the essential truth, however, of this passage if we intrude into its teaching the imagery of Ark, Altar, Incense, Cherubim, Lampstand, Priest and Levite. These were shadows all of which are absorbed, fulfilled and replaced by the finished work of Christ. The ultimate purpose of the tabernacle of

Moses, and the temple of Solomon, was that it should be possible for God to "dwell" among His people, and this is the expressed purpose in Ephesians ii. 22 "an habitation of God (Christ, Revised texts) in spirit."

Chamber VII—THE SECRET CHAMBER (Eph. iii. 1-13).

In many ancient houses there is to be found secret chambers, secret passages, places designed to facilitate escape from military search or religious inquisition. Here, however, though the "mystery" is the central feature, there is nothing mysterious about the truth, it simply means that until God revealed this phase of His purpose it was a complete secret which no amount of searching and pondering could discover.

This concludes the inspection of the doctrinal wing of the building. Under the guidance of the Apostle we cross the vestibule over which the central tower is erected—which corresponds with Ephesians iii. 14-21, and to which we return at the close of this tour of inspection—and make our way to the practical wing where once again seven chambers await our presence.

The Practical Portion

Chamber I—THE GUARD ROOM (Eph. iv. 1-6).

The sevenfold doctrinal teaching of Ephesians i-iii. is balanced by the sevenfold practical response of Ephesians iv.-vi, and the exhortation which covers the whole practical section is "walk worthy." The first practical effort is not directed to ministry, preaching or other forms of service, but of "keeping" as a sacred trust, the unity of the spirit in the bond of peace. This unity is itself sevenfold, the central member being the "one Lord."

Chamber II—THE MINISTRY OF MEASURES (Eph. iv. 7-19).

After the exhortation to keep the unity of the spirit, the apostle proceeds to personal ministry, which embraces "every one" as well as including those gifts to the church as apostles, prophets, evangelists, pastors and teachers. It will be discovered that there are three "measures" spoken of in this section relating ministry to the gift of Christ, to the stature of the fulness of Christ, and to every member of the body.

Chamber III—THE ROBINING ROOM (Eph. iv. 20-32).

Clothing in the Scriptures is used as a symbol of Salvation, of Righteousness, as also indicating an office or a frame of mind. We read of the garments of salvation, of the robe of righteousness, of the garments of glory and of beauty worn by the High-Priest of Israel, of filthy garments, of garments of shame, of mourning and of humility. The words "put off" and "put on" employed by the Apostle here imply the putting off and putting on of clothing. Here are garments of glory and beauty indeed, nothing second hand, all made to measure and all provided as freely as was the wedding garment of the parable.

Chamber IV—AMBULATORY AND SOCIAL ROOM (Eph. v. 1-vi. 9).

This is the largest portion of the epistle, and this chamber occupies proportionately more space than others. There is ample room for "walking", and here wives and husbands, children and parents, servants and masters, may mingle and learn how in their several spheres they may shadow forth the relationship and love of Christ in the Church, sanctifying the home and daily business, placing all human relationships on this higher plane.

Chamber V—THE POWER HOUSE (Eph. vi. 10-13).

The words "having done all" *katergazomai* of Ephesians vi. 13 literally mean "to work out" as they do in Philippians ii. 12. They are the practical outcome of the mighty power "worked in" which is explained in Ephesians i. 19-ii. 7. It is nothing less than the power both of resurrection and of ascension. It is the only power that is provided and, in view of the nature of the calling of this church, its position, its ministry, and its foes, no other power is of any service.

The fact that we are free to translate *katergazomai* literally in Ephesians vi. 13 shows what a valuable instrument of translation and of interpretation the "structures" can be, for the structure forces the relation of the two passages into prominence.

Chamber VI—THE ARMOURY (Eph. vi. 14-18).

This chamber is unlike most armouries that are on exhibition to-day where the armour exhibited is ancient and no longer of use. The weapons of warfare change with the changing years, and with them, the defensive armour provided. This is not the case however in this chamber where up-to-date armour is provided. The one weapon "The Sword of the Spirit" is the only effective weapon in the fight of truth, the shield of faith bears a guarantee that it will quench every form of incendiary aimed by the foe. There is a notice in this chamber which indicates the nature and character of the enemy, and there is also a notice drawing attention to "the evil day" for which this armour is provided.

Chamber VII—THE ROOM OF REMEMBRANCE (Eph. vi. 19, 20).

Here is the balance of the chapel of acknowledgment found in the other wing. *There* Paul prayed for the Ephesians, *here* he asks prayer for himself that he may with all boldness make known the wondrous truth entrusted to his care, on account of which he said, literally, "I conduct an embassy in a chain". This leads to the central tower, which is also a great prayer:

The Central Tower—THE PLEROMA (Eph. iii. 14-21).

Here by three stages (indicated by the Greek particle *hina* "in order that") we climb up into the glorious light of the mystery, and attain its goal, "that we may be filled unto (not "with") all the fullness of God". This tower is a prayer, and upon examination we shall find much to learn as we compare it with the petition given in Ephesians i. 15-19.

This brings our tour of inspection to a close—but if it be true that after a day's conducted tour around such places as The British Museum, The Tower of London, South Kensington Museum and the like, we are very conscious that much if not most of the exquisite detail, the enthralling interest, the beauty and the significance of all that has passed before us, still await hours of the most painstaking scrutiny, how much more may we not believe that a survey such as this of these sections of such an epistle can be but the prelude only of revelation that will be sufficient to occupy every hour of our waking thoughts, every ounce of our renewed energy, and call forth our utmost adoration as we bow in the presence of Him Who quietens the protests of our overwhelmed hearts by assuring us that He is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us?"

Less than the Least

or

Treasure in Earthen Vessels

No. 8

"The bounds of their habitation, determined" (Acts xvii. 26).

The thirteenth chapter of Matthew is the dispensational landmark of the Lord's earthly ministry. The rejection that reaches a climax in Matthew xi. 20-30 is followed by the introduction of "mystery" in Matthew xiii, the quotation of Isaiah vi. 9, 10, and a reference back to something that had been kept secret *from* the foundation of the world. The next great step in the recovery of long-lost truth was the recognition of the dispensational importance of another landmark, namely Acts xxviii, which followed the pattern of Matthew xi-xiii on a larger scale. There once again the rejection of the Messiah by Israel reaches a climax, there for the last time Isaiah vi. 9, 10 is quoted, and in the epistle to the Ephesians, written while Paul was a prisoner at Rome, there is a reference back to something that had been kept secret *from before* the foundation of the world.

The first words which I wrote in the interest of Dispensational Truth that appeared in print, are to be found in *The Berean Expositor* of February, 1909, Volume I, page 1.

In April 1909 under the heading "Dispensational Expositions" a similar article, with a similar heading appears in *Things to Come*. With this opening article a series commenced which continued until 1915 when publication ceased. Two articles had appeared before this, one, in March 1909 being signed, and entitled "The Unity of the Spirit" (Eph. iv. 3), "What is it?" the other, unsigned appearing in February 1909, entitled "Rightly Dividing the Word of Truth as to the Lord's Coming." These two articles were written as a foreword to the more systematic treatment of the subject that com-

menced in April, 1909. The articles that ran through *Things to Come* from April to December, 1909, bore the following titles:

Acts xxviii. 17-31.

The Dispensational Position before Acts xxviii.

The Earlier Pauline Epistles.

Pentecost and the Mystery. (This article has been reprinted and is published at the price of 2s. per dozen.)

1 Corinthians and Hebrews v. and vi.

The Six-fold Foundation of Hebrews.

Hebrews vi. in the Light of the Epistle as a Whole.

During the same period, the first volume of *The Berean Expositor* was in course of production, and the same dispensational studies were prepared for both magazines. Other issues were raised which formed no part of my witness in *Things to Come*, and these must be given due consideration, but for the moment we are concerned with the opening note that was sounded on the front page.

Unless a writer from the very first received his message by inspiration of God, we should expect to discover occasions when a position once occupied had to be given up and if, moreover, we add to the handicap, that such a writer was a pioneer, whose path was cluttered with "much rubbish" (Neh. iv. 10), whose problems alas were as much concerning the bread that perisheth as they were concerning the truth of God, and who could only offer the closing hours of a weary day to the Lord for His use, then perhaps the wonder will be, not that there were occasions when steps had to be retraced, but that they were on the whole so few and so slight. With regard to the dispensational importance of Acts xxviii. this was clearly seen at once, seen as a whole, and seen with most of its logical consequences as they had a bearing upon the hope of the Church, the ordinances, the order of the epistles and the two-fold ministry of Paul. The bearing upon the epistles of Paul was, as we have already said, the burden of an interview with Dr. Bullinger, so graciously and readily admitted by him. Throughout the succeeding years, Acts xxviii. has been the pole star that has set the course of all my interpretation. No criticism which we have yet received has touched the essential truth of the position then adopted, and much important teaching has come to light as a legitimate and logical outcome of that early vision that but adds confirmation. One of the reasons for the preparation of this series, is, that it appears wise and necessary after the lapse of years, to indicate for the benefit of any who shall investigate the grounds of our teaching, that they may have first hand information concerning the position arrived at after the sifting process of the years has been accomplished.

The importance which I attached to the bearing of Acts xxviii. was expressed on the first page of *The Berean Expositor*, thus:

"Just as a stick appears bent when standing in the water, so our understanding of Scripture will be distorted whilst we ignore the differing media. In other words, if we stand in the dispensation of the Mystery, and try to act as though we were in the dispensation of the Kingdom, we shall in "that day" if not here, be ashamed, through not rightly dividing the Word of Truth."

A frontier or a boundary may be of itself an arid, unproductive area, of little value for its own sake, but of extreme value by reason of what is reserved and marked off from other surrounding territories. Acts xxviii. assumed its extreme importance to me when I pondered its bearing upon the doctrine, calling and hopes of the epistles that were written on either side of that dividing line, this led me to question the teaching given by Dr. Bullinger in his book "The Church Epistles." On page 21 of the second edition is set out the seven epistles to the churches. We reproduce the arrangement of these epistles for the benefit of any reader who may not have access to Dr. Bullinger's works.

THE SEVEN EPISTLES TO THE CHURCHES

- A | ROMANS. "Doctrine and Instruction." The Gospel of God: never hidden, but "promised afore." God's justification of Jew and Gentile individually—dead and risen with Christ (i.-viii.). Their relation dispensationally (ix.-xi.). The subjective foundation of the mystery.
- B | CORINTHIANS. "Reproof." *Practical* failure to exhibit the teaching of Romans through not seeing their standing as having died and risen with Christ. "Leaven" in practice (1 Cor. v. 6).
- C | GALATIANS. "Correction." *Doctrinal* failure as to the teaching of Romans. Beginning with the truth of the new nature ("spirit"), they were "soon removed" (i. 6), and sought to be made perfect in the old nature ("flesh") (iii. 3). "Leaven" in doctrine (v. 9).
- A | EPHESIANS. "Doctrine and Instruction." The Mystery of God, always hidden never before revealed. Jews and Gentiles collectively made "one new man" in Christ. Seated in the heavenlies with Christ.
- B | PHILIPPIANS. "Reproof." *Practical* failure to exhibit the teaching of Ephesians in manifesting "the mind of Christ" as members of the one Body.
- C | COLOSSIANS. "Correction." *Doctrinal* failure as to the teaching of Ephesians. Wrong doctrines which come from "not holding the Head" (ii. 19), and not seeing their completeness and perfection in Christ (ii. 8-10).
- A | THESSALONIANS. "Doctrine and Instruction." Not only "dead and risen with Christ" (as in Romans); not only seated in the heavenlies with Christ (as in Ephesians); but "caught up to meet the Lord in the air, so to be for ever with the Lord." In Romans, justified in Christ; in Ephesians, sanctified in Christ; in Thessalonians glorified with Christ. No "reproof." No "correction." All praise and thanksgiving. A typical Church.

It will be seen that Thessalonians comes last, and is looked upon as the crown and climax of both Romans and Ephesians.

"Not only seated in the heavenlies with Christ" (as in Ephesians); but "caught up to meet the Lord in the air, so to be for ever with the Lord."

Following this outline is the comment:

"And now we see another reason why Thessalonians comes last. There are no Epistles beyond this, because there is no higher truth to be taught. The consummation is reached."

This was the issue which was raised at that critical interview with the Doctor in 1908, where, although he had written the above, he was gracious enough to admit that there was fuller light dawning and did not despise the exceedingly earthen vessel through which the gleam shone. Believing that the record of the Acts supplies the time and place, and that the epistles written during the period contain

the doctrine, calling and hope that was true dispensationally for that same time, I felt that it was impossible to end up with Thessalonians in this way. Accordingly when the interview at Bury Street took place, the following outline taken from Volume I, page 83 was suggested:

1 Thessalonians	A.D. 52	
2 Thessalonians	A.D. 53	Pentecostal and Transitional
1 Corinthians	A.D. 57	Period. Kingdom truth and
2 Corinthians	A.D. 57	preparatory teaching by Paul
Galatians	A.D. 57	for the impending change.
Romans	A.D. 58	
Acts xxviii.	25-27.	A.D. 62 The Dispensational Boundary.
Ephesians	A.D. 62	Prison
Colossians	A.D. 62	„
Philippians	A.D. 62	„ The dispensation of the Mystery
1 Timothy	A.D. 67	—Standard truth for the time.
Titus	A.D. 67	
2 Timothy	A.D. 68	Prison

This, as the reader will see, is imperfect. Philemon and Hebrews are omitted and Galatians occurs late in the first list. These items were reviewed and replaced as fuller light was given. The arrangement of the epistles as set out above is not accurate nor complete and is not here printed for anything intrinsic in itself, but for the new approach that it heralds.

Epistles must not be grouped according to the individual fancy of the expositor, therefore the attempt, even though inaccurate in some details was made to deal with the epistles chronologically, believing that by so doing, we would the better perceive what is "Truth for the Times." In another article we shall have to show how it came about that Galatians was placed first in the list, and that the epistle to the Hebrews was given a place before Acts xxviii.

Studies in the Book of Job

No. 8

The Relation of Job, with all Scripture.

In the second article of this series we indicated the way in which the book of Job is quoted in Genesis, or if not actually quoted, how a number of distinctive lines of revealed truth made known by Moses find an echo in the book of Job. If this book be as fundamental as we begin to perceive that it is; if it lies at the very threshold of the written revelation of God, we shall not be surprised to find that other equally inspired writers of the Scripture manifest their acquaintance with this book.

Appendix Number 61 of *The Companion Bible* gives sixty-five "quotations from" or "references to" the book of Job; thirty-seven being in the Psalms, eighteen in the Proverbs, nine in the Prophets and one in the N.T. We have carefully checked over this list and, ignoring a number of sets where the connection is thin or superficial, we have added a set, namely the reference to Job xiv. 15 in Psalm cxxxviii. 8. It is not our intention to consider the pros and cons of all sixty-six references, but to draw attention to some that are found in the Psalms as indicative of the influence which the language of the book of Job had upon later writers of the Scriptures.

The first Psalmist was Moses, he wrote Psalm xc. and probably xci. Let us see how far the book of Job had any influence upon the Psalm of the wilderness wandering. Before making any detailed comparison, we are conscious that the whole of the Psalm is a rehearsal of the experiences of Israel who having failed, wandered their allotted time in the wilderness and died, not having seen the land of promise. It is impossible but that the book of Job, with its problem of suffering, should find an echo in the heart of Moses, or that being acquainted as he was with the poetry of the book of Job, Moses likewise should use the same medium at times, as he has done both in the Psalm and in the Song which is found in Deuteronomy xxxii. The majestic opening of the Psalm, "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God", reminds us forcibly of the challenge of Job xxxviii. 4, "Where wast thou when I laid the foundations of the earth?" Moses declares that Israel spent their years as "a tale that is told" (Psa. xc. 9), and it is noteworthy that the word rendered "a tale that is told" occurs once in Job, once in Psalm xc. and once in Ezekiel. It is the Hebrew *hegeh*, which in Job xxxvii. 2 is translated "the sound" that goeth forth, hence, "mourning" (Ezek. ii. 10). At the time when Moses wrote Psalm xc, the word he used was to be found only in Job. "We spend our years as a tale that is told," said Moses, and Job speaks of those who "spend their days" in wealth or in prosperity (Job xxi. 13, xxxvi. 11), while the conditions vary, the same figure of "spending" time is common to both writers. The transitory nature of time is expressed in Psalm xc. by the words

"A thousand years in Thy sight are but as yesterday when it is past" and Job cries "my days are past" (xvii. 11). Moses says that the people are carried away as with a flood, and Job uses the same word *zerem* in xxiv. 8, where it is rather tamely translated "showers" in the A.V. but which is restored to its native strength in Dr. Bullinger's "Metrical Version,"

"With sweeping rain from mountain storm they're wet."

The Psalm continues: "In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth" which is similar in sentiment to Job xiv. 2, "he cometh forth like a flower and is cut down," the "withering" being expressed in Job viii. 12 by the proverb concerning the rush that grows in the mire:

"whilst it is yet in his greenness, and not cut down, it withereth before any herb".

The figure "to fly away", used by Moses in Psalm xc. 10, is found in Job:

"Yet man is born to trouble, as the sparks fly upward" (v. 7);

"He shall fly away as a dream, and shall not be found" (xx. 8).

The "numbering" of the days of which Moses speaks in Psalm xc. 12 is noted in Job xiv. 5:

"Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass"

and the word used by Moses is found in Job vii. 3 "wearisome nights are appointed to me." Moses tells us that even if a man outlives the three score years and ten, his strength is "labour" and "sorrow" (Heb. *amal* and *aven*) and in Job iv. 8 we read "they that plow iniquity (*aven*) and sow wickedness (*amal*) reap the same", and in Job v. 6, 7, "although affliction (*aven*) cometh not forth of the dust, neither doth trouble (*amal*) spring out of the ground; yet man is born unto trouble (*amal*) as the sparks fly upward." These are some of the parallels that may be observed between the book of Job and this Psalm of Moses. We cannot pursue this comparison further. One other reference, however, which studies in the wanderings of Israel have brought to light, is of interest, especially as we have seen the close verbal connection that there is with the problem of Job's sufferings and the wandering of Israel in Psalm xc. In the tragic words "Ye shall know My breach of promise" (Num. xiv. 34) which resulted in the forty years wandering, is the Hebrew word *tenuah* which occurs elsewhere only in Job xxxiii. 10, where it is translated "occasion". The fact that two other passages, which come after Moses, namely, Judges xiv. 4 and Jeremiah ii. 24, contain the word but with modified spelling, makes the linguistic link all the stronger.

Let us consider the possible influence of Job upon Psalms written by David and others. In Psalm viii., David asks the question: "What is man, that Thou art mindful of him?" and Job asks: "What is man, that Thou shouldest magnify him" (vii. 17). Here are one or two further passages that correspond:

"I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found" (Psa. xxxvii. 35, 36).

"I have seen the foolish taking root; but suddenly I cursed his habitation" (Job v. 3).

"Blessed is the man whom Thou chasteneth" (Psa. xciv. 12).

"Behold, happy is the man whom God correcteth" (Job v. 17).

The expression "the grass of the earth" is used in Job v. 25 and in Psalm lxxii. 16. Both Job and the Psalmist use the figure of an "arrow" to set forth great suffering (Job vi. 4, Psa. xxxviii. 2); both call upon God "to remember" that human life is like the "wind" (Job vii. 7; Psa. lxxviii. 39), and both use the figure of being "clothed with shame" (Job viii. 22; Psa. xxxv. 26). Both say "Thine hands have made me and fashioned me" (Job x. 8 and Psa. cxix. 73). Both cried:

"O spare me, that I may recover strength, before I go hence, and be no more" (Psa. xxxix. 13).

"Let me alone . . . before I go whence I shall not return" (Job x. 20, 21).

There is a similarity of figures used in Job xiii. 21, 28 and Psalm xxxix. 10, 11:

"Withdraw Thine hand far from me; and let not Thy dread make me afraid . . . And he as a rotten thing, consumeth, as a garment that is moth eaten".

"Remove thy stroke away from me: I am consumed by the blow of Thine hand . . . Thou makest his beauty to consume away like a moth; surely every man is vanity".

That very moving passage in Job xiv. 15, "Thou shalt call and I will answer Thee; Thou wilt have a desire to the work of Thine hands" finds an echo in Psalm cxxxviii. 8:

"The Lord will perfect that which concerneth me; Thy mercy, O Lord, endureth for ever: forsake not the works of Thine own hands".

Another parallel is that between Job xv. 35 and Psalm vii. 14.

"They conceive mischief, and bring forth vanity, and their belly prepareth deceit".

"Behold he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood".

By comparing Job xvi. 10 with the Messianic prophecy of Psalm xxii. 13, we can see that both Job and David entered experimentally into anticipatory fellowship with the rejection of Christ.

"They have gaped upon me with their mouths".

In such phrases as "Ye will magnify yourselves against me" (Job xix. 5; Psa. xxxviii. 16), "Mine acquaintances are verily estranged from me" (Job xix. 13; Psa. lxxxviii. 8), and in other parallel passages, we have sufficient evidence to conclude that not only Moses, but David also, in their peculiar trials and problems, drew much encouragement from the record of Job's endurance.

We trust the foregoing demonstration gives further emphasis to the importance of the book of Job. A reading of the writings of Paul as they are found in the A.V. does not make it obvious that he must have been familiar with this Old Testament book, but in the epistle to the Philippians there is a phrase that makes it evident that Paul was thinking so much of the book of Job that he incorporated a portion of the Septuagint Version without giving any hint that he was making a quotation. Here are the words found both in Philippians i. 19 and in Job xiii. 16.

Touto moi apobesetai eis soterian.

Just as a modern writer will betray his intense regard for Shakespeare without making an actual quotation, so Paul, apparently, without being conscious of the fact, was finding in the sufferings and the triumph, or "perfecting" of Job something analogous to the theme of the Philippian epistle.

Two lessons emerge from this consideration.

(1) If the apostle could find the book of Job so engrossing, and if it so evidently fits the teaching of the epistle to the Philippians, would it not be well if we also became more acquainted with its message.

(2) If the apostle could use, as though the language were his own the Greek of the Septuagint, and moreover, if the Greeks in Philippi needed no comment or explanation of the Greek sentence quoted above, does not this fact show that any attitude to the Septuagint version that would suggest that its language would be old fashioned and of little use in New Testament times is misleading and depriving the student of very valuable help?

Signs of the Times

No. 6

The Pseudos, and its advocates.

From the history of Israel, and the Divine commentary of Romans x. 1-4 we can see that the trap that was laid for their feet was a false righteousness. From the teaching of Colossians, and 1 Timothy iv. 1-5, we perceive that the trap laid for the feet of the church is a spurious sanctity. The departure from the faith predicted in 1 Timothy iv. 1 results from giving heed to seducing spirits and doctrines of demons.

Liddon in his "Explanatory Analysis" subdivides 1 Timothy iv. 1-6. The following is an abridgment.

- (1) *Character* of the prediction. It is made *rhētois*, in express terms.
- (2) *Substance* of the prediction. Some in the latter times will apostatize.
 - (a) Unseen superhuman agencies.
 - (b) Visible and human instruments.
- (3) *Specific* errors, will be propagated.
 - (a) Prohibition of marriage.
 - (b) Enforced abstinence from certain kinds of food.
- (4) *Digression*. Confutation of the pseudo-ascetic precept.

Arg. (1) From the purpose of God in creation.

Arg. (2) From the intrinsic nature of all creatures.

Arg. (3) From the sanctifying power of the Word of God.
- (5) *Practical* conclusion. Timothy's ministry.

Two related agents, superhuman and human are concerned, and consist on the one hand of seduction and doctrines, and on the other hand with seared consciences and hypocrisy. The link between these agents of evil and their dupes is likewise two-fold, namely, the one "gives heed", the other "speaks." Without this medium of interchange the doctrines of demons would neither have been promulgated nor received.

"Some shall depart from the faith, *giving heed*." The word *pro-sechō* we have already seen occurs a number of times in the Pastoral Epistles, the affix *pros* revealing only too well that there will be an inclination on the part of the hearer, a thought that is developed in 2 Timothy iv, under the figure of the "itching" ear," and expressed in terrible reciprocal justice in 2 Thessalonians ii., where we read of

those who take part in another and related apostacy that such will be deceived "because they received not the love of the truth . . . and had pleasure in unrighteousness."

"Speaking lies." These two words are used to translate the one Greek word *pseudologos* "a lie speaker." Ordinarily we should expect some construction as we find, for example, in Acts xx. 30, where "speaking perverse things" is in the original *lalountes diestrammena*, and which were used "to draw away" disciples. Here something deeper and more deadly is intended than the mere "speaking of lies." Speaking lies in any sense and for any reason is to be repudiated, but is nevertheless a common failing, but to be "a lie-speaker" is somewhat different.

The Greek *pseudos* and its derivatives occur some sixty-five times in the N.T. but are rarely used of the telling of an untruth in the common sense of "telling lies." It is used of false brethren, teachers, witnesses, apostles, prophets and of false Christs. Paul uses the word in one form or another twenty times, and John also uses it twenty times. In the Gospel of John we read that the Saviour said to some in His day "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John viii. 44). Literally, this passage reads: "When he speaketh THE lie" and when he thus speaks "out of his own things he speaks." He is not only a liar himself, but "the father of it."

There are three other occasions where "The Lie" is mentioned, namely Romans i. 25, where it refers to the Babylonian corruption of primitive revelation; Ephesians iv. 25, where those who are members of the New Man are urged to put away "The Lie" and to speak truth with their neighbour, and in 2 Thessalonians ii. 11 where the Mystery of Iniquity reaches the surface and is revealed in the Antichristian blasphemy of the man of sin. This is "The Lie" of which Satan is the father. The apostacy of 1 Timothy iv. 1 is furthered by "the oppositions of science falsely so called" *pseudonumos* (1 Tim. vi. 20). There is no reference here to "science" as the term is understood to-day, but a claim to special knowledge, a *gnosis* that was the germ from which gnosticism sprang, and which is also discoverable in Colossians ii. This "science falsely so called" is in opposition to "that deposit" of truth that had been entrusted to Timothy by the apostle Paul. The oppositions, or "antitheses" of false *gnosis* are spoken of again and again by the apostle within the short compass of these three pastoral epistles. As we value "the Truth" let us spare no pains in discovering the methods adopted by those whose purpose it is to further "the lie" and then let us act as Scripture commands.

We have already observed when setting out the structure, that references to the teaching of *heterodox* doctrine open and close the first epistle to Timothy (1 Tim. i. 3; vi. 3). Let us note in fuller detail the way in which this false teaching is described in these epistles.

"Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith" (1 Tim. i. 4). The R. V. reads "a dispensation of God" where the A. V. reads "godly edifying," the Greek *oikonomia* instead of *oikodomia* involving the change of but one letter. This opening warning is balanced by the one already considered, concerning the opposition of a pseudo-knowledge and which we saw was inimical to the "deposit" which had been entrusted to Timothy, a "deposit" in which was enshrined the truth for this "dispensation." In contrast with all this the apostle places "faith unfeigned" and as this word is *anupokritos* "not hypocritical" we are immediately reminded of those agents in the apostasy who speak "lies in hypocrisy" (1 Tim. iv. 2), and again, the contrast is emphasized by a "good conscience" in 1 Timothy i. 5 and the "seared conscience" of 1 Timothy iv. 2. "Vain jangling" (1 Tim. i. 6); "empty argument" (Moffatt) is what this attitude of mind leads to.

Following the opening references to the apostasy in 1 Timothy iv. 1, we come to verse 7, "but refuse profane and old wives' fables, and exercise thyself rather unto godliness." So in the conclusion, we read: "he is proud, knowing nothing, but doting about questions and strifes of words" (1 Tim. vi. 4). Moffatt's free translation is suggestive

"Anyone who teaches novelties and refuses to fall in with the sound words of our Lord Jesus Christ and the doctrine that tallies with piety, is a conceited ignorant creature, with a morbid passion for controversy and argument which only leads to envy, dissension, insults, insinuations, and constant friction between people who are depraved in mind and deprived of the Truth."

Here are the "oppositions" of a pseudo-knowledge, by which those who are "lie speakers" further the apostasy from the truth. To invoke "charity" as an excuse for vigilance may be but the first of a series of steps that lead to "truce-breaking" and "betrayal." We have seen that the agents of this error are said to be "unseen and superhuman" and "visible and human" instruments. "Seducing spirits and doctrines of devils", and "Lie-speakers in hypocrisy" whose consciences are cauterized.

To attempt an examination of this fearful combination at the close of an article would but play into the hands of the enemy of truth. It is too solemn and too important to be thus lightly treated, we will therefore devote the next article in this series to its examination.

Fundamentals of Dispensational Truth

Isaiah

No. 33

The Lamb of God (Isa. lii. 13-lvi. 8)

"The Pleasure of the Lord shall prosper in His hand" (Isa. liii. 10-12).

We now draw to the conclusion of this mighty chapter of redeeming love. The great solitary Figure, so clearly seen centuries before his advent, is given one title, "My Servant" (Isa. lii. 13), "My righteous Servant" (Isa. liii. 11). His humiliation and His exaltation are the two subjects that divide this prophetic passage between them. His humiliation has now been surveyed. We have seen Him "a root out of a dry ground", treated by Israel as a leper, yet bearing our griefs and carrying our sorrows; wounded for our transgressions and bringing healing by His very stripes.

We now approach the glorious conclusion. While the actual word "resurrection" is not employed by the prophet here, the fact of resurrection is most surely to be found in Isaiah liii. The Servant of the Lord is not only bruised and wounded, He is actually "cut off out of the land of the living" (Isa. liii. 8), and finds His grave with the wicked (Isa. liii. 9). He is seen as both dead and buried. Yet verse 10 says, "when Thou shalt make His soul an offering for sin, *He shall see His seed, He shall prolong His days*, and the pleasure of the Lord shall prosper in His hand." Here then is abundant life, life from the dead, resurrection life and glory.

Just as Isaiah liii. prophetically depicts the suffering, death and burial of the Saviour, following that burial with words that can mean nothing else than newness of life, so another prophetic foreview of the cross (Psa. xxii), does not end before introducing the word of life, saying of Him Who for our sakes had been "forsaken" (Psa. xxii. 1):

"A seed shall serve Him, it shall be accounted to the Lord for a generation" (Psa. xxii. 30).

This passage would be better rendered, with Perowne:

"A seed shall serve Him; it shall be told to the generation (to come) concerning the Lord," and should be read as being similar in thought to Psalm lxxi. 18; "Forsake me not, until I have shown Thy strength unto this generation".

Not only shall the Messiah have a seed but He, Himself, shall prolong His days. Under the law, the prolonging of one's days was a special promise to those who kept the commandment of the Lord, as the apostle Paul notes where he alludes to it as the "first commandment with promise" (Eph. vi. 2; Exod. xx. 12). According to Deuteronomy iv. 26, the alternative to the prolongation of one's days is "to utterly perish," "to be utterly destroyed." Throughout the book of Deuteronomy the association of prolonged days with obedience is maintained (there are nine separate references). One passage particularly noteworthy, is xxv. 15, where the keeping of a perfect and just weight and measure is connected with this

promise of life. We have learned, however, both by bitter experience and by the teaching of the Scriptures, that "if there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. iii. 21). But the law was rendered "weak through the flesh" (Rom. viii. 3) and so Isaiah liii. was the blessed answer of grace. The fact should not be lost sight of, that by choosing the expression, "He shall prolong His days", Isaiah intentionally introduces the thought that here, at last, is the righteous Servant of the Lord; One Who has magnified the law; One in Whose heart and life that law was honoured and obeyed, even though the Righteousness provided by the Gospel be infinitely beyond anything that "the law" could attain.

"It pleased the Lord to bruise Him," yet He was the righteous One, an enigma solved only by the teaching of the N.T. concerning Him Who, though He knew no sin, was made sin for us, that we might be made the righteousness of God in Him. Not only shall He see His seed, not only shall He prolong His days, but something even more wonderful than length of life is His for "the pleasure of the Lord shall prosper in His hand." Let us allow no tampering with the word "pleasure." There are other Hebrew words that are rightly rendered "will", "purpose" and "counsel", but the prophet has been inspired to use a word that in the A.V. of Isaiah alone is nine times rendered "delight", four times "please", and seven times "pleasure." At the opening of the second part of Isaiah, Cyrus foreshadows the coming of Christ:

"That saith unto Cyrus, He is My Shepherd, and shall perform all My pleasure".

The restoration of Israel, includes the New Jerusalem, whose "gates" shall be of carbuncles, and whose "borders" "pleasant stones", and in Isaiah lxii. 4 the word attains its highest fulfilment in this prophecy when the marriage of the redeemed people is celebrated under the name Hephzi-bah, "My delight is in her", for this word *chephets*, is the very word "pleasure" we are considering. This "pleasure", eventuating in blessing such as the world has not yet experienced, is the direct outcome of the Saviour's sufferings. These blessings flow from the grace of atonement, for it is the self-same "pleasure" of the Lord that will fall in judgment upon Babylon, and would, and must, fall upon all whose sins are unremoved.

Consequently we are prepared for the lesson of Isaiah liii, and observe that this same word, "pleasure", of verse 10, has previously been used of the Saviour's sufferings in the same verse, where we read

"Yet it pleased the Lord to bruise Him . . . the pleasure of the Lord shall prosper in His hand."

It shall prosper. Gesenius gives as the primary meaning of the word translated "to prosper," "to go over, or through (as of a river)", and so we find the word used in a literal sense in such a passage as 2 Samuel xix. 17, "they went over Jordan", and in Joshua i. 8, we read, "Thou shalt make thy way prosperous." The conquering King of Psalm xlv. "rides prosperously." When Nehe-

miah contemplated the restoration of Jerusalem he prayed, "prosper Thy servant" (Neh. i. 11) and when opposition reared its head he responded by saying, "The God of heaven, He will prosper us" (Neh. ii. 20). The word "prosper" is found in association with the word "please" already considered in Isaiah lv. 11, where, speaking of His word, the Lord declares, "It shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"—words that have a specific bearing upon the restoration of the people of Israel. This prophecy will not be fulfilled until Israel shall say:

"Save now (Hosannah) I beseech Thee, O Lord . . . send now *prosperity*. Blessed is He that cometh in the name of the Lord" (Psa. cxviii. 25, 26).

With all this positive witness concerning the prosperity of Israel, when once they look upon Him they have pierced, comes the negative assurance,

"No weapon that is formed against thee shall prosper" (Isa. liv. 17).

Not only shall the crucified and bruised Christ have risen to die no more; not only shall the purposes of the Lord's grace be performed, but—

"He shall see of the travail of His soul and be satisfied."

The word here translated "travail" means, "labour with toil and weariness." It is found more frequently in Ecclesiastes than in any other O.T. book, where the labour that is undertaken by man under the sun appeared to Solomon to end in "vanity and vexation of spirit." Here is the blessed contrast: He shall see the glorious fruits of *His* weary labour and toil, "and *shall* be satisfied." Here again our thoughts are turned to Ecclesiastes, where we learn,

"The eye is not satisfied with seeing, nor the ear with hearing" (i. 8).

"Neither is his eye satisfied with riches" (iv. 8).

It is the Psalmist who sees that true satisfaction awaits the day of resurrection, when he cries,

"I shall be satisfied when I awake, with Thy likeness" (xvii. 15).

Here, moreover, we find that most precious word—so intimately bound up with the ministry of Paul as to be for ever associated with his gospel to the Romans and Galatians—the word "justify" and, in perfect accord with the doctrine of those mighty epistles, this justification is based upon atonement;

"By His knowledge shall My righteous Servant justify many, for He shall bear their iniquities" (Isa. liii. 11).

"By His knowledge". Birks comments on this phrase: "'His knowledge' is commonly taken in a passive sense, for knowledge of which He is the object . . . a pronoun with 'knowledge' always denotes the subject, not the object, of the knowledge." There is considerable disagreement among expositors as to whether "by His knowledge" means (1) the believer's knowledge of Him or (2) His own knowledge. And where it is understood as His own knowledge opinions are divided as to (a), whether it is His knowledge of the Father's will, or of grief (Isa. liii. 3), or (b) whether the words should

not read with the preceding sentence, thus, "and by His knowledge be satisfied." In his commentary George Adam Smith says that he had not found this reading in any other writing until he found it in Professor Briggs's translation. The reader of *The Companion Bible* will see that it has been adopted in the notes on this chapter. There is much to be said for the reading, more particularly because as G. A. Smith points out, "it is supported by the frequent parallel in which we find *seeing* and *knowing* in Hebrew." Let it be observed that God's righteous Servant does not justify the many simply because *He Himself was righteous*. He justifies the many because He Himself "bear their iniquities", or, as Paul puts it, "justifies by His blood" (Rom. v. 9); "Who was delivered *because* of our offences, and raised again *because* of our justification" (iv. 25).

Now comes the triumph; the crown following the cross; the sufferings of Christ and the glories that should follow. Those whom He justifies He will also glorify.

"Therefore will I divide Him a portion with the great; and He shall divide the spoil with the strong" (Isa. liii. 12).

In the original of Isaiah liii. 12 there is no word for "portion", but some such word must be supplied. Two very distinct lines of teaching arise from the two dividings of this verse.

(1) "I WILL DIVIDE Him a portion with the great"; that is the inheritance apportioned to Him shall be commensurate with the victory He has achieved, and,

(2) "HE SHALL DIVIDE the spoil with the strong"; that is, some of the redeemed will not only be saved, not only receive pardon and life, but will attain to a crown and a prize, as a reward. In earlier volumes of *The Berean Expositor* we have discussed the great difference that must be observed between "the hope" and "the prize"; between "the inheritance" of Colossians i. 12, which is all of grace, and the "reward" of the inheritance of Colossians iii. 24 between the "presentation" of Colossians i. 22, which stands only and entirely upon the virtue of His atonement, and the "presenting perfect" of Colossians i. 28, which is associated with the apostle's "warning."

We cannot go over the ground again here, but it is saddening, beyond measure, to see men of God, men who hold the truth of the mystery, men who are teaching others, failing, in this vital matter, "rightly to divide the Word of Truth." As workmen, such will be "ashamed" in that day, and through failure to "divide" the truth, will fail to "divide" the spoil, for that honour is reserved for those who resemble David's first three mighty men or his first thirty. This does not indicate unfair discrimination—this reward is not merely for the obvious overcomer; David's law will obtain at the end:

"As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff, they shall part (divide) alike" (1 Sam. xxx. 24).

In whatever rank the believer may find himself in that day, whether "saved so as by fire" or obtaining salvation "with age-abiding glory", all will share the triumph of the Saviour's cross; all can say from a full heart "Thanks be to God that giveth us the victory, through our Lord Jesus Christ."

Worship

No. 13

The usage of the special word "worship" in the Acts.

We have learned that the word *proskuneō* "worship" does not occur in Paul's prison epistles, and that if *latreuō* translated "worship" in Philippians iii. 2 had been translated "serve" as it is in the majority of references, the word "worship" would be absent from the epistles of the mystery. This absence of reference to worship is a feature that demands some explanation, and we found that Philippians, where *latreuō* is employed, is an epistle of service. Service meets us in the first verse of the epistle, service is stressed in the humility of the One Who was originally in the "form of God", and Timothy is commended for he "served as a son." Service as a son is a vastly different concept of worship from the ceremonial and shadows of the worship enjoined by the law. We sense already that worship changes in its approach as the dispensation changes in its character. One more important word awaits our investigations, namely *sebomai* and its derivations, especially as some forms of this word come very frequently in the epistles to Timothy and Titus. The references in the Acts, as we have previously noted are seventeen in number. Three of them, however, are the name *Augustus* which we touched upon in the previous article at Luke ii. 1. This leaves fourteen occurrences to be classified, and of these, ten speak of personal piety, and use such words as "holiness" "devout" "religious" of the apostles, Jews, Jewish believers or proselytes; one occurrence speaks of Lydia who was a worshipper of God; the remainder refer to the idolatrous worship of the Athenians and the Ephesians.

Here therefore is a word so wide in its application that it can be used in the same treatise of the worship of the true God, of the worship of idols, of the personal holiness of an apostle, and of the devout character of Jews, of Jewish believers and of Gentile proselytes. Let us take the references that deal with Pagan idolatry first. These are Acts xvii. 23 and xix. 27.

"As I passed by and beheld your *devotions*, I found an altar to the UNKNOWN God. Whom therefore ye ignorantly *worship*, Him declare I unto you" (Acts xvii. 23).

Here we have *sebasma* "devotions" and *eusebeō* "worship". There is no call to go into the exact nature of this idolatry. We observe that an altar was prominent, which usually indicates a sacrificial offering, and that there was a "feeling after" (verse 27) One Who was "unknown" and worshipped "ignorantly."

In the expostulation that follows, we meet the word "worship" in verse 25.

"Neither is worshipped with men's hands, as though He needed anything."

The word so translated has not yet come before us in these studies, it is the Greek word *therapeuō*, mostly translated "healing" as the word "therapeutics" implies in English.

Therapon is used once, of Moses "a servant" in Hebrews iii. 5. Conybeare and Howson translate *therapeuō* in Acts xvii. 25 by the word "serve", and Farrar in his "Life and Work of St. Paul" translates the verse:

"The God Who made the Universe and all things in it, He being the natural (*huparchon*) Lord of heaven and earth, dwelleth not in temples made with hands, nor is in need of anything so as to receive service from human hands", and adds as a footnote, "*therapeuetai* 'is served' not 'is worshipped' which is meaningless when applied to 'hands.' It means by offerings at the altar, etc."

Such is the way in which the apostle refers to the "worship" of the Athenians.

In a series of articles (Vol. xxx. p. 99) is a structure of Acts xix. 21-xxi. 29, the opening and closing members of which read

A | xix. 21-xxi. 4, The UPROAR (*thorubos* xx. 1). Temple at Ephesus.

A | xxi. 27-39. The UPROAR (*thorubos* "tumult" xxi. 34). Temple at Jerusalem.

There is more in this correspondence than at first meets the eye. The Temple at Jerusalem is put on a level with the temple of Diana at Ephesus. This is manifest by a series of parallels. Just as the Ephesians, knowing that Alexander was a Jew, would not listen to him, but shouted for about two hours "Great is Diana of the Ephesians", so the Jews, upon the pronouncement of the word "Gentiles" lifted up their voices and said: "Away with such a fellow from the earth". The Ephesian idolators accused Paul of persuading and turning away the people, saying that they be no gods, which are made with hands, the Jewish zealots said of Paul: "This is the man, that teacheth all men everywhere against the people, and the law, and this place."

Just as Paul told the Galatians that their step down from the high position of a "son" to the ritual observance of "days, and months and weeks, and years" was as though they had returned to the servile service of them which by nature are no gods, (Gal. iv. 7-11) so he likened the empty ritual of effete Judaism to the vain worship offered by the idolators at Ephesus.

The accusation made by the Jews against Paul is crystallized in one verse:

"This fellow persuadeth men to worship God contrary to the law"

(Acts xviii. 13).

They admitted that his teaching led men to "worship God", their objection was that it was, in their estimate, "contrary to the law" which was most blessedly true. Legalism is no more tolerable in the worship of the God of grace, than it is in the preaching of the gospel of grace. Two persons are mentioned by name as those who "worshipped God" and, very pointedly, both are said to have done one particular thing as a consequence. *They opened their house to the apostle*. The one Lydia or Thyatira, the other Justus of Corinth.

"A certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come unto my house and abide there. And she constrained us" (Acts xvi. 14, 15).

"From henceforth I will go unto the Gentiles. And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house" (Acts xvii. 7, 8).

There was no synagogue at Philippi, the only place for worship was by the river at the house of Lydia. At Corinth the synagogue is rejected and a house hard by becomes the centre of truth and light.

So the testimony of the book continually points away from religious observances and holy places made with hands, to the higher and more spiritual worship that becomes those who boast in Christ Jesus and have no confidence in the flesh.

The remaining passages refer, not so much to the act of worship, but the manner of persons such worshippers ought to be. Peter uses the word *eusebeia* when he said:

"Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power and *holiness* we had made this man to walk?" (Acts iii. 12).

This is the word which is translated so many times "godliness" in the epistles to Timothy and Titus.

In Acts x. 2 and 7 the word *eusebes* is used both of Cornelius and of a soldier that waited on him, and in both cases the word used is "devout." This devoutness was manifested by the fact that Cornelius (1) "feared God with all his house", (2) "gave much alms to the people", (3) "prayed to God alway". He was evidently a proselyte. In Acts xiii. 43 we read of "religious" proselytes (*sebomai*) which same Greek word is found in verse 50 of "devout" and honourable women, who could be stirred up by the Jews to raise persecution against the apostles. *Sebomai* is again found in Acts xvii. 4 and 17 where the reference is to "devout Greeks" and "devout persons" who heard the gospel at Thessalonica and at Athens.

Lastly it is used in Acts xxii. 12 to speak of Ananias "a devout man according to the law."

This exhausts the references to *sebomai* and the derivations in the Acts. We find it associated with the ignorant worship of the Athenians, the licentious worship of the Ephesians, the true worship of believers, and the accompanying piety and homely virtues that are so insisted upon in the later epistles of Paul. The way is now clear for us to pursue our studies into the epistles themselves, using all that we have hitherto discovered to help us to appreciate the better, the distinct nature of the worship that must characterize those whose sphere of blessing is "Where Christ sits at the right hand of God."

Aspects of Hope

No. 2

The Manifestation in Glory

BY STUART ALLEN

When one compares the hope of the Church of the Mystery with that of the Pentecostal Church, at first sight it appears to lack that definiteness which the earlier hope has. We search the Prison and Pastoral Epistles of Paul in vain for such details as the meeting of the believer with the descending Lord in the air, the last trumpet, the voice of the Archangel Michael, or the close association of times and seasons connected with the Day of the Lord. Instead of this we have a new hope which is centred round the word *glory*—"Christ among you, the hope of *glory*" (Col. i. 27); "Looking for that blessed hope and the appearing of the *glory* of the great God and our Saviour Jesus Christ" (Titus ii. 13); "When Christ Who is our life shall be manifested, then shall ye also be manifested with Him in *glory*" (Col. iii. 4).

The fact that the Lord and His *glory* will one day be manifested or appear (literally to shine upon) obviously suggests that they are now *hidden*. The fact that they cannot be seen by mortal eye on the earth is self-evident, and cannot be what the Apostle is teaching. Nor can the manifestation refer to His return in the clouds of heaven in power and great *glory* for this is an earthly hope which takes place after the Great Tribulation (Matt. xxiv.) and finds no place in the Epistles of the Mystery. These verses can only be teaching one thing, namely, that where the Lord is now in heaven, both He and His *glory* are hidden.

When God wished to teach men concerning heaven and heavenly things He gave the tabernacle and the temple. Hebrews ix. 23 and 1 Chronicles xxviii. 19 assure us that these were patterns of realities that exist in heaven. These realities are referred to in Revelation xi. 19. Hebrews ix. is a Divine commentary on the Day of Atonement—when the High Priest entered the holiest of all once a year with the shed blood. He entered alone (v. 7) and was lost to sight behind the veil. No Israelite could see him accomplishing his atoning work (Lev. xvi. 17). When this was finished, he would first of all appear in the holy place and then come outside the tabernacle to be manifested to the people. Dispensationally the Lord is now in the Heavenly holy of holies, appearing in the presence of God for us (Heb. ix. 24). Both He and His *glory* are hidden. This is not the popular teaching concerning His present position in heaven. Traditional hymns and teaching assert that He is now seen by all the heavenly host and some will point to the Book of the Revelation with its references to the angels and cherubim worshipping and praising Him in His presence. But we would remind the reader this is a vision of what takes place in the Day of the Lord *after* the hope

of the Body has been realized and is not necessarily true now. One day the veil that hides the Lord Jesus Christ in the heavenlies will be taken away and to the astonished gaze of the heavenly principalities and powers, will be manifested the Lord and the Church which is His Body, resplendent with His glory. Head and Body will be united for the first time and manifested together, and seated in the highest heavens.

"When Christ Who is our life shall be manifested then shall ye also be manifested with Him in glory" (Col. iii. 4).

Nothing less than this is our hope. It is staggering to the human mind and entirely beyond our dreams, but the Lord has revealed it, and faith can only gratefully and humbly accept what He has caused to be written as truth and endeavour now to live, looking for such a blessed hope and glorious consummation to our salvation which is in Christ Jesus. It will be seen that this hope can be fulfilled without the Lord moving from His present exaltation at the Father's right hand (Eph. i. 19-23; Col. iii. 1-4). Consequently it would be truer to say that our hope is connected not so much with His *coming* to us, but with our *going* to Him where He is now seated in glory. It is the *first* stage of the Second Advent for we have a "prior hope" (Eph. i. 12). The age of grace draws to its close and the day of darkness for the world deepens. As we see these things let us pray for a deeper insight into the hope of His calling and ours (Eph. i. 17, 18; iv. 4) and live daily with an earnest expectation of this revelation of the Lord's glory, being diligent in fulfilling His will, whatever that may be or whatever it may cost, until the moment when we see Him face to face and are glorified together in the heavenly holiest of all.

THE BRITISH MUSEUM

A visit to the British Museum has been planned for later in the year, and two preparatory lectures will be given in the Chapel of the Opened Book on Saturdays, March 11th and May 13th at 3.30.

Should these meetings prove acceptable others dealing with scientific and philosophical sidelights may be arranged.

Less than the Least

or

Treasure in Earthen Vessels

No. 9

"Perfection" or "Perdition"

The dispensational place of Hebrews discovered.

The quotations given in our last article reveal two basic principles: (1) The growing conviction that if Acts xxviii. be accepted as the Dispensational Boundary of the N.T. it must profoundly influence our understanding of the teaching of the Apostle. (2) Those epistles written before the boundary line have the hope of Israel, the promises to Abraham, the New Covenant, Miraculous Gifts, and the Coming of the Lord first to the air, and then to the earth as their chief features, whereas those epistles written after Acts xxviii. omit every one of the features mentioned above, but introduce a dispensation of the mystery, with its new sphere, calling, hope and constitution. We therefore attempted to re-arrange the epistles according to the relationship in time with the last chapter of The Acts.

Two epistles however gave us considerable difficulty, the epistle to the Galatians and the epistle to the Hebrews. Nothing was actually written relative to Galatians in *The Berean Expositor* until the key to the problem had been discovered and the result is set out in our book "The Apostle of the Reconciliation" and will be referred to later, but Hebrews enters into the early pages of this magazine, and its presence there and the attempts to define its true dispensational position arose out of the earlier teaching from which I had only just been emancipated.

This question of the true position of the epistle to the Hebrews appeared in the early pages of *The Berean Expositor*, but, alas, the atmosphere in which I had grown, and the consciousness that I was still trammelled by the teaching of the past few years, which had imposed Hebrews vi. 1, 2 as an essential foundation, urged me to break the fetters, instead of arriving at the understanding of Hebrews by saner methods. The first attempt to deal with this epistle is entitled

"THE SIX-FOLD FOUNDATION OF HEBREWS VI"

and the opening paragraph of that article is not hypothetical. It was the actual teaching and attitude from which I had been but recently delivered. We trust that the present reader, standing in all the glory of his complete acceptance in the Beloved, will read with sympathetic understanding the following words of the pioneer.

"There are many who believe that in Hebrews vi. 1, 2 we have the fundamentals of our faith. There are some who push this further and teach that no one can be recognized as a teacher who does not hold to and teach these six doctrines. The writer was once among this number, and there are some readers of this little magazine who still believe this to be the truth."

Then follows an examination of this six-fold foundation, and it is pointed out that the exhortation is not one that urges one to build

upon this foundation but to "leave" it, the Apostle actually says, "Therefore *leaving* . . . let us go on . . . *not laying again*".

"Believing that this six-fold summary is divine truth, we nevertheless see that the dispensation has changed, and, just as believers can 'leave' the divine law given through Moses because they are 'in Christ' and 'under grace', so we lay aside these elements of a transitional period and step out into the sphere appointed for us by divine grace."

There for a time the matter rested, while other themes bearing more directly upon our calling and our hope were elaborated and taught, but in 1918, that is nine years after these early articles on Hebrews vi. appeared, the exposition of the epistle as a whole was commenced.

The opening paragraph of this new study reveals that in the nine years that had elapsed, fuller and deeper investigation had led to a definite appreciation of the epistle's main purpose.

"What is the theme of the epistle to the Hebrews? A full answer would of course be difficult to express in a sentence, but if we put our question as follows, the answer is simpler. Does the epistle to the Hebrews deal with the salvation of the sinner, or with the perfecting of the saint? From the careful study of the epistle we have for a long time reached the conclusion that the salvation of the sinner is nowhere in view, but that the Apostle addresses 'holy brethren, partakers of the heavenly calling' and is concerned throughout with the 'perfecting' of the believer. Some may interpose with a reference to Hebrews ii. 3, 'so great salvation'. This has not been forgotten, for we hope to prove later that it was addressed to believers and not to unbelievers."

The closing paragraph of this same article points to the parallel that exists between the epistle to the Hebrews and that to the Philippians, saying:

"While it will be of great value to study the epistle to the Hebrews for its own sake, we very much desire the interested reader to keep in mind the fact that Philippians iii. will be the richer and the fuller to him if in this study he will remember that Hebrews deals fully in detail with that principle which is unexplained in Philippians iii., and to which allusion is somewhat brief. There are many who stumble in their endeavours to interpret the book of Revelation partly because they have not grasped the teaching of such books as Daniel, Zechariah, Isaiah and Jeremiah. So with Philippians iii., we shall understand it the better when we read it in the light of the Scripture Commentary of the epistle to the Hebrews."

The study of the epistle to the Hebrews which commenced in 1918 continued until it closed with the sixty-fifth article in 1930.

Later in Volume XX, namely on pages 230 and 231, the parallel of Hebrews and Philippians is set out in detail.

THE "OUT-RESURRECTION."

The Scope of Philippians seen in its parallel with the epistle to the Hebrews.

"Hebrews xi. 35 makes it abundantly clear that the 'better resurrection' which was 'obtained' was in the nature of a recognition of willing suffering for the Lord, and the special mention of the spirits of 'perfected righteous ones' is associated with the 'first-born' and contrasted with Esau's temporizing. These all contribute to the very evident parallel. The 'out-resurrection' of Philippians iii. is *not the hope* of the church, but is an *added prize*. The hope of the Church can neither be lost nor won. Just as the revelation of the heavenly city is something over and above the inheritance revealed in Genesis, so the 'out-resurrection' is the means of attaining to some 'better thing' for those who have diligently followed on unto perfection."

To round off this history of the exposition of the epistle to the Hebrews, the arrival at its true dispensational place, and its value to the present day believer by reason of its close parallel with the higher teaching of Philippians, we reproduce the parallel between Hebrews and Philippians originally printed in Vol. XX, p. 231.

HEBREWS		PHILIPPIANS
Things accompanying salvation vi. 9		Work out salvation .. ii. 12
Heavenly city xi. 10, xii. 22		Citizenship in heaven .. iii. 20
Reproach xi. 26, xiii. 13		Fellowship of sufferings .. iii. 10
Reward x. 35, xi. 26		Prize iii. 14
The race set before us .. xii. 1		I press towards the mark .. iii. 14
Leaving .. let us go on .. vi. 1, 2		Forgetting things behind .. iii. 13
Obtain a better resurrection (Condition attached) .. xi. 35		Attain unto an out-resurrection (Condition attached) .. iii. 11
Power of His resurrection .. xiii. 20		Power of His resurrection .. iii. 10
Work in xiii. 21		Work in .. His will .. ii. 13
Christ the Image i. 3		Christ the Form ii. 6
Angels worship Him i. 6		Every knee bow ii. 10
Thou, Lord, in beginning .. i. 10		Jesus Christ is Lord .. ii. 11
A little lower than angels .. ii. 9		No reputation .. He humbled Himself .. ii. 7, 8
Cross endured for the joy and used as example .. xii. 1, 2		Cross suffered ... wherefore exalted ... Let this mind be in you .. ii. 5, 9
Crucify to themselves afresh vi. 6		Enemies of the cross of Christ iii. 18

PERFECTION (vi. 1, x. 39)	OR	PERDITION (iii. 12, 19)
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Fight of afflictions (<i>athlesia</i>) .. x. 32		Strive together (<i>sunathleo</i>) .. i. 27, iv. 3
Discernment v. 14		Discernment ... differ .. i. 9, 10
Look diligently lest .. Esau .. xii. 15		Mark them that walk .. iii. 17
For one morsel of meat sold his birthright xii. 16		Whose God is their belly .. iii. 19
That generation—tempted God in the wilderness .. iii. 7 10		Perverse generation ... do without murmurings .. ii. 14, 15
Be content with such as ye have xiii. 5		Whatsoever state .. content .. iv. 11
Communicate xiii. 16		Communicate iv. 14, 15
With such sacrifices well-pleasing xiii. 16		Sacrifice ... sweet smell, well pleasing iv. 18
Fruit of righteousness .. xii. 11		Fruits of righteousness .. i. 11
Compassion in bonds x. 34		Partaker in bonds i. 7
Whose faith follow (<i>mimeomai</i>) xiii. 7		Be followers together of me (<i>summimetes</i>) iii. 17
Ye took joyfully the spoiling of your goods x. 34		Let your moderation be known unto all men .. iv. 5
You have in heaven an enduring substance (<i>huparchonta</i>) x. 34		Our citizenship is in heaven (<i>huparcho</i>) iii. 20
Salutation from Italy .. xiii. 24		Salutation from Caesar's household iv. 22
Paul's sign manual .. xiii. 25		Paul's sign manual iv. 23

Returning to the opening article in Volume I, we must draw attention to two other notes that are struck, both of which are of dispensational importance: that Hebrews does not contain the peculiar teaching of the Mystery, and that Hebrews is closely related to the epistle to the Galatians.

Let us deal with Hebrews and Galatians first.

"In *The Christian* for April 27th and May 4th, 1916, there appeared two articles by J. W. Thirtle, LL.D., wherein the writer sought to show that the epistle to the Hebrews in very early times followed that to the Galatians.

Quoting from this interesting article:

"What in reality do we find? Just this—two epistles or writings in close succession, in a professedly Pauline section of the New Testament, are merely separated or divided off, the one from the other, by the words *pros Hebraious*—'to Hebrews'."

The writer proceeds to give evidence to prove that the epistle to the Galatians is the "covering letter" and the epistle to the Hebrews is an "enclosure", written especially for the Hebrews in the churches of Galatia. Parallels between the two epistles are suggested, such as the quotation of Habakkuk ii. 4 in Galatians iii. 11 and Hebrews x. 38; the covenant teaching of Galatians iii. 15-17, iv. 24; Hebrews viii. 6-11; ix. 15-20, x. 16. Both epistles deal with Mediatorship (Gal. iii. 19, 20; Heb. viii. 6, ix. 15, xii. 24). Galatians iv. 26 speaks of the Jerusalem that is above, Hebrews xii. 22 of the heavenly Jerusalem."

In Galatians iii. 3 the Apostle asks:

"Are ye so foolish? Having begun in the Spirit, are ye now PERFECTED in the flesh? Have ye suffered so many things in vain? If it be yet in vain?"

That is practically the question dealt with in Hebrews. While we have not, in this survey, arrived at the position which Hebrews occupies in relation to Acts xxviii. it is evident that it can no longer be permitted to float unanchored among the closing epistles of the dispensation of the mystery, and as soon as Galatians itself was pinned down on the calendar, Hebrews could be given its place too. This chronological position of Galatians we must see presently, meanwhile the position reached—namely, that the "Mystery" forms no part of the message of Hebrews, has been recently attacked, and re-examined in a series of articles entitled:

COMPARING SPIRITUAL THINGS WITH SPIRITUAL.

A series of comparisons between the epistles to the Hebrews and to the Ephesians in relation to their respective spheres and callings.

These commenced in Volume XXXIV, July 1947. Summing up this series, the closing article says:

"The whole study is negative rather than positive in its attitude, and we should never have felt called upon to undertake such a comparison had it not been forced upon us by the assertions of others."

We have come a long way since the opening article on this subject appeared in Volume I. The arrival at the Scriptural position of "Hebrews" has not been without much labour and careful study. We have unconsciously followed out the exhortation of Hebrews vi. 1 in this progress towards light.

"Leaving . . . let us go on."

Ephesians

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

No. 3

Was Ephesians a circular letter?

The title "Christ Jesus" examined and a concordance provided.

The epistle opens with the words:

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus. Grace be to you and peace from God our Father and from the Lord Jesus Christ" (Eph. i. 1, 2).

Upon consulting the R.V. we learn that the revised text reads "Christ Jesus" instead of "Jesus Christ", and that while the Revisers retained the words "at Ephesus" in the text they placed in the margin the note "Some very ancient authorities omit *at Ephesus*".

We learn from Colossians iv. 16 that Paul had written a letter to the Laodiceans, and Marcion (a heretic of the second century) believed it to be the same as the epistle to the Ephesians. It has been suggested that Colossians was a similar letter to be sent round the other churches (Col. iv. 16) but it must be remembered that this epistle contains the words:

"To the saints and faithful brethren in Christ which are at Colosse" (i. 2) and that the authority for this designation has never been questioned. Ephesians consequently could have been a circular letter, and yet retain the words "at Ephesus".

There is a passage in Basil (Patriarch of Greek church A.D. 350) which shows that the words "at Ephesus" were omitted from the epistle as he read it, for he says that Paul spoke of the saints "who exist" (*tois ousin*) and his comment is that these saints were

"Truly united by knowledge of the Existing One (*to onti*), denominating them in a singular manner (*idiazontos*), as existing (*ontas*)."

Origen (A.D. 185-254, wrote the Hexapla and was the first textual critic) had observed earlier:

"We found this expression 'to the saints that exist', used only in the case of the Ephesians."

Jerome (who translated the Hebrew O.T. into Latin, called "The Vulgate"), speaks of Origen's explanation (he goes back to Exod. iii. 14) as too subtle, and he affirms that other Expositors are of the opinion that the true reading here is not "to those who *are*", but "to those who are holy and faithful *at Ephesus*".

Bishop Wordsworth says:

"Origen, who, as far as we know, was the first person who made the remark above cited, recognizes the epistle as addressed to the Ephesians, even when he is making the remark, and comments upon it *as such*."

Regarding the reference to Marcion, Tertullian (who died about A.D. 215, a Christian apologist), tells us that Marcion, the heretic,

desired to alter the title of the epistle so as to read "to the Laodiceans". This however implies that the words "at Ephesus" were in use, otherwise they could not be "altered". Tertullian adds:

"According to the verity of the church, we have this epistle addressed to the Ephesians, and not to the Laodiceans."

The words "at Ephesus" are not found in the *text* of the Vatican Manuscript, but they have been added in the margin by a later hand. The same is the case with the Sinaiticus, and the words have been erased from one cursive manuscript.

Over against this entirely negative evidence we must place the following:

- "(1) No copies now in existence have any other name than that of Ephesus; and all the extant manuscripts, including the Vatican Manuscripts, which have any title prefixed to the epistle, exhibit the words 'to the Ephesians'."
- (2) That all the extant manuscripts, except those just mentioned, have the words "at Ephesus" in verse 1.
- (3) That the ancient church universally received this epistle as addressed to the Ephesians." (Wordsworth).

Dr. Lardner (a learned dissenting divine, A.D. 1684-1768), wrote:

"That this epistle was sent to the church at Ephesus, we are assured by the testimony of all Catholic christians of all past ages. This we can now say with confidence, having examined the principal christian writers of the past ages, to the beginning of the twelfth century; in all which space of time, there appears not one who had any doubt of it."

Ignatius (a disciple of the apostle John, and bishop of Antioch A.D. 68) in a letter to the Ephesians says:

"Ye are the companions in the mysteries of the gospel of Paul, the sanctified . . . who throughout all his epistle, makes mention of you in Christ."

This epistle of Ignatius was written in the tenth year of Trajan according to Bishop Pearson, and if so there is only forty-five years between the writing of Paul and that of Ignatius.

When we read in Ephesians vi. 21, 22 that the Apostle intended sending Tychicus to make known all things to them concerning himself, one wonders to whom Tychicus would have gone, had the letter been unaddressed.

The truth of the matter seems to be that the epistle was originally addressed to Ephesus, but that copies of it were circulated among the churches, and that in some few of these copies a space had been left so that the name might be filled in. The matter is of no importance from one point of view, but of great importance if the omission of the words *at Ephesus* leads to the fantastic interpretation "the saints which ARE".

The R.V. reading "Christ Jesus" calls for comment, for every title of the Lord is used with discrimination in the inspired Word. As this title will recur, and as it is important that we should appreciate its relation to the truth of the mystery, we will conclude this article by giving a concordance to the title as found in the R.V.

"Paul" has been declared "an Apostle", but obviously no one

can be an apostle, "a sent one", without a "Sender", and so we come to the Lord Who sent him. The A.V. reads "Paul an Apostle of Jesus Christ", the R.V. reads "Paul, an Apostle of Christ Jesus".

The question of the order of words in a title is important, especially so when that title is the Lord's. Let us examine the R.V. and see what light it throws upon the question. The first occurrence of the title is found in Acts iii. 20, and Alford's translation there is suggestive, "Him Who was predestined your Messiah, namely, Jesus". We meet the title in Acts xix. 4, but the R.V. reads here simply "Jesus". In Acts xxiv, 24, however, where the A.V. reads "Christ", the R.V. reads "Christ Jesus". These are the only occurrences in the Acts and it will be seen that whether we retain Acts xix. 4 or not, the only one to use the title is either Paul himself, or Felix to Paul.

"Christ Jesus" is found in both versions in Rom. iii. 24; viii. 1, 2; xv. 5; and xvi. 3. There are six other occasions where the R.V. reads "Christ Jesus" instead of "Jesus Christ", "Christ" and "Jesus Christ our Lord", namely Rom. vi. 3, 11; viii. 11, 34 and xv. 16, 17.

In 1 Corinthians the title Christ Jesus occurs in i. 2, 30; iv. 15; xvi. 24; and according to the R.V. in 1 Cor. i. 4 in place of the title "Jesus Christ".

In 2 Corinthians the title occurs but once and that in the R.V. of 2 Cor. i. 1.

Galatians contains according to the A.V. five references, but the R.V. omits Gal. vi. 15. The remainder are ii. 4; iii. 26, 28 and iv. 14. The R.V. adds, ii. 16; iii. 14; v. 6 and 24.

Ephesians has, according to the A.V. six occurrences, i. 1; ii. 6, 7, 10, 13; iii. 21. To which the R.V. adds i. 1 (the passage before us), ii. 20; iii. 1 and 6.

Philippians according to the R.V. has eleven references, i. 1 (twice), 8, 26; ii. 5; iii. 3, 12, 14; iv. 7, 19 and 21.

Colossians has but three, for the R.V. alters i. 28 to "Christ" and adds to i. 1, i. 4 and iv. 12.

1 Thessalonians has but two, ii. 14 and v. 18.

1 Timothy has eight occurrences, i. 14, 15; ii. 5; iii. 13; vi. 13 to which the R.V. adds i. 1 (twice); iv. 6; and v. 21.

2 Timothy has eleven occurrences, i. 2, 9, 13; ii. 1, 10; iii. 12, 15 to which the R.V. adds i. 1, 10; ii. 3; and iv. 1.

Titus has but one reference, R.V. i. 4.

Philemon. In verse 6, where the A.V. reads "Christ Jesus" the R.V. reads "Christ". Verses 1 and 9 are added by the R.V. and both versions read "Christ Jesus" in verse 23.

Hebrews has but one reference in the A.V. that of iii. 1. This however is changed in the R.V. to "Jesus".

There remain but two other references, namely, 1 Pet. v. 10 and 14 both of which are altered in the R.V. to read "Christ".

From this analysis two facts emerge that are of importance to us all.

(1) *No writer other than Paul uses the title.*

(2) *The title does not occur in the epistle to the Hebrews.*

The title does not occur in 2 Thessalonians, but as this is a corrective of 1 Thessalonians where the title is found, and as both epistles can be considered a pair, this leaves Hebrews as the only epistle of Paul where apparently, the title has no place.

As to the distinctive meaning of this title, *The Companion Bible* (App. 98, xi and xii) says:

"Jesus Christ. In the combination of these two names, the former is emphatic by its position, the second being subsidiary and explanatory. In the Gospels it means Jesus the Messiah. In the epistles it means Jesus Who humbled Himself but is now exalted and glorified as Christ. Care should be taken to note the various readings."

"Christ Jesus. This is the converse of 'Jesus Christ' and denotes the now exalted One, Who once humbled Himself."

In one or two cases the title "Christ Jesus" is found joined with another, "Our hope" (1 Tim. i. 1), "The Man" (1 Tim. ii. 5), "Our Saviour" (2 Tim. i. 10, Tit. i. 4). This leaves one reference by Peter Acts iii. 20, and if we include the words of Felix we have seventy occurrences of the title "Christ Jesus", every reference but one being intimately associated with Paul as the Apostle of the Gentiles. The distribution of the title according to the two great divisions of Paul's epistles are:

The first seven (Rom., Gal., Heb. 1 and 2 Thess. 1 and 2 Cor.) 26 occurrences.

The second seven (Eph., Phil., Col., 1 and 2 Tim., Tit., Philem.) 43 occurrences.

We would acknowledge our indebtedness to Miss Ada Habershon's "Concordance to the Names and Titles of the Lord of Glory," which was published by James Nisbet in 1910.

Fundamentals of Dispensational Truth

No. 34

Transition.

The series of studies that bear this title were commenced in January 1916, and have continued without break up to the present time. After a few introductory studies dealing with "Right Division", "Purpose", "Ages", and "Dispensation", we commenced the exposition of Genesis in November 1916, and from that date analytical studies of the Pentateuch, Joshua, Judges and Ruth, and the books of Samuel have been given, the historic portion of the O.T. study being concluded with "The divine survey of history of the Kings in relation to the House of God" (1 and 2 Chron.), at the close of the year 1939.

After writing a transitional article entitled "The nation of Israel never lost" we explained to the reader the reason for departing from the canonical order of the O.T. Scriptures, and that

instead of taking up Ezra and Nehemiah which dealt with the return of Israel from captivity, we intended considering the prophet that wrote during the reign of several kings of Judah, namely the prophet Isaiah. This mighty study was commenced early in 1940 with the naive remark:

"We shall then be better equipped for the study of the restoration under Ezra and Nehemiah, and the prophecies of Haggai, Zechariah and others that are associated with the return from captivity."

The spirit indeed, was willing, but since writing the above words, more years have passed, burdened with war and its distresses, and "The Chapel of the Opened Book" has come into being, with its present service and future prospects of concentrated study, teaching and witness. Beyond the O.T. books enumerated, there stretch the vast fields of research in the prophecies of Jeremiah, Ezekiel and Daniel and many hours of study in the Psalms, the Proverbs, Esther and the Song of Solomon, and so, even though we were given the wisdom of Solomon combined with the patience of Job, we are conscious that the span allotted to men is not sufficient to embrace so great an undertaking. In accord with this conclusion, a number of articles on Isaiah were withdrawn, leaving Isaiah liii, to crown the O.T. series.

Acknowledging as we do with bowed head and much humility, that *The Berean Expositor* is not lightly read and then disposed of, but studied and treasured for future reference, and realizing with something akin to awe, that all unknowingly we have these many years been providing a book of reference for the students who may come under our care or the care of our successor as the work at the London centre grows, we feel that it is incumbent upon us to use all the strength and time permitted to us in perfecting this particular part of our work, and that we shall best attain our goal by transferring these studies under the heading "Fundamentals of Dispensational Truth" from O.T. books to those of the N.T. None of our readers need feel that they have been cheated, in view of all the circumstances, and if we are granted grace to complete this survey of the books of the N.T. we shall at least have dealt with "fulfilment" as well as "preparation" in the matter of the purpose of the ages and it will still be open to us, independently and as opportunity presents itself, to consider one or another of the O.T. books that still await our attention.* The new series therefore will commence (p.v.) with a survey of the N.T. and subsequent studies will examine, analyze and comment upon the dispensational characteristics of the several books that go to make up the N.T. We shall step from the age of promise, to the age of fulfilment, from groping among shadows to the full glory of revelation, from the precursor of the Messiah, to the Presence of Christ Himself, or in the language of John and Paul we shall go from "grace to grace" and from "glory to glory" from type and symbol to blessed reality where "Christ is all and in all."

*This has, in part, already been done in the case of Nehemiah and Job.

If we follow the canonical order of the Epistles of Paul, we shall begin with Romans and pass via Ephesians to 1 and 2 Thessalonians, this, dispensationally would give us (1) Foundation doctrine, (2) The Mystery, (3) Subsequent reversal and revival of an earlier dispensation and hope ending with the Day of the Lord and the Man of Sin. We are however concerned very much that the peculiar character of the present dispensation of the Mystery shall be clearly seen, and therefore a study of the epistles of Paul in their dispensational grouping seems called for. We may not be able to decide beyond dispute the exact order in which these epistles were written, but we can place them in two groups, those written during the Acts while Paul was free, and those written after the dismissal of Israel in Acts xxviii, when Paul became "The Prisoner of Jesus Christ for you Gentiles". It will be in this dispensational order that the epistles will be surveyed.

Some of these N.T. books have received individual study in these pages. The exposition of Romans,* Hebrews, Ephesians, Colossian, Acts, and Revelation between them occupying a period of over 30 years. Where such studies have been published the ground will not be retraversed, but a brief analysis will be given.

The number of books which make up the N.T. is twenty-seven, and they are distributed thus:

Gospels	..	..	4	Matt., Mk., Luke, John
Acts	..	..	1	
Early Epistles of Paul	..	..	7	Gal., Heb., Rom., 1, 2., Thess., 1, 2, Cor.
Later Epistles of Paul	..	..	7	Eph., Phil., Col., Phile., 1 Tim., Tit., 2 Tim.
Epistles of Circumcision	..	..	7	James, Jude, 1 and 2 Pet., 1, 2 and 3 John
Revelation	..	..	1	
			—	
			27	
			—	

These books fall into three groups:

- (1) Historic. Gospels and Acts.
- (2) Doctrinal. Epistles.
- (3) Prophetic. Revelations.

The historical books must be subdivided into two groups: (1) The Gospels which give the earthly life, death, resurrection and ascension of the Lord; (2) The Acts of the Apostles, which gives the subsequent work of the Holy Spirit based upon that historic death, resurrection and ascension, and mainly the labours of Peter, Acts i-xii and of Paul, Acts xiii-xxviii.

With this initial and introductory study, the way is clear for a consideration of the four gospels. This we look forward to in the next article of this series.

*The labours of fourteen years, on this epistle are now obtainable in book form entitled "JUST AND THE JUSTIFIER"

Fundamentals of Christian Practice

No. 5

Sanctification and Consecration

BY STUART ALLEN

We have considered the truth of sanctification with its twofold aspect of being *separated from* the world and all that is not of the Father, and *separated to Him*. Too often only the negative side is presented and made to mean nothing more than an avoidance of worldliness on the part of the believer. The positive side is all important and is expressed by the Apostle Paul in Galatians i. 15 "when it pleased God, who *separated* me from my mother's womb", and later on when the time for his public ministry had come "the Holy Ghost said, *Separate* me Barnabas and Saul for the work whereunto I have called them" (Acts xiii. 2). "Paul, a servant of Jesus Christ, called to be an apostle, *separated* unto the gospel of God" (Rom. i. 1). The wondrous redeeming work on Calvary's Cross is not only the basis of the believer's salvation, but also of his sanctification.

"But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and *sanctification* and redemption" (1 Cor. i. 30).

This leads us to believe that *every* child of God is sanctified and thereby separated to Him for some special purpose in witness and service. It is the privilege and responsibility of each one of us to wait upon the Lord to discover exactly what this means in our experience. Failure so to do only results in barrenness and unfruitfulness.

Closely allied to the doctrine of sanctification is that of *consecration*. In the O.T. there are four words translated "consecrate".

(1) *Charam* "I will *consecrate* their gain unto the Lord"

(Micah iv. 13).

Forty times this word is rendered to *utterly destroy* and the context in the prophecy of Micah speaks of "beating in pieces many people". In the *Hophel* it is translated once "be devoted" "every devoted thing is most holy unto the Lord; none devoted, which shall be devoted of men, shall be redeemed, but shall surely be put to death" (Lev. xxvii. 28, 29). The noun *cherem* which is allied to *charam* occurs also in these verses, being rendered "devoted thing". The thought behind these words is something *given over entirely* to the Lord or to destruction.

(2) *Nazar*. Numbers vi. 12 reads concerning the Nazarite:

"He shall consecrate unto the Lord the days of his separation." Nine times the word is translated *separate*. This is its basic meaning and we are brought back to the thought of sanctification. A Nazarite was one who was wholly separated to God.

(3) *Qadesh* meaning to *set apart*:

"And thou shalt anoint Aaron and his sons and *consecrate* them that they may minister unto Me in the priest's office."

(Ex. xxx. 30).

The most frequent rendering of this word is *sanctify* and it occurs 110 times in the various conjugations of the Hebrew verb. Its significance is a person or service entirely set apart to God.

(4) *Male*. "Thou shalt *consecrate* Aaron and his sons"

(Ex. xxix. 9).

The basic meaning underlying the word is to *fill the hand*. Thus it is translated to be filled, to replenish, to be fulfilled. Seventeen times we have it rendered *consecrate* in the A.V. and in Joshua iii. 15 and 1 Chronicles xii. 15 it is used in connection with Jordan *overflowing* its banks. It also occurs in Exodus xv. 9 and Proverbs vi. 30 where it is rendered *satisfy*.

The usage of these four words throws a flood of light on the true meaning of consecration. A consecrated person is one who is *devoted, separated, set apart* entirely to the Lord, and whose *hands* are *full* of loving service in all that pertains to Him. Only such an one can be really *satisfied* and *overflow* in blessing to others. We notice that, with the exception of Exodus xxxii. 29, the many occurrences of the word consecration are linked with the priesthood of Aaron and his sons. Here was a full-time service dedicated to God, forcibly reminding us of the fulness of practical meaning that lies behind this aspect of truth.

In the N.T. consecration is only mentioned twice and that in the Epistle to the Hebrews which is largely a Divine commentary on the Aaronic and Melchizedec priesthoods (Heb. vii. 28; x. 20). While the word is not of frequent occurrence in the N.T. the *fact* of consecration is certainly stressed. The Apostle reminds us in 1 Corinthians vi. 19, 20 "ye are not your own, for ye are bought with a price." That price is nothing less than the sufferings and death of the Son of God. Therefore all the voluntary handing back of ourselves and all we have to Him in loving service is merely *giving the Lord back His property*. To do anything less than this is to cheat Him of what is His own. It is indeed "our reasonable service" (Rom. xii. 1). We are asked to present our bodies to Him (verse 1) and to "yield ourselves unto God" (Rom. vi. 13). It is one thing to read or sing Frances Ridley Havergal's hymn "Take my life and let it be consecrated Lord to Thee", but quite another to make it a truth in our daily experience. Too often the business life and the home life take first place and the Lord and witness for the dispensation of the grace of God and the truth of the Mystery get pushed into the background. *Parestemi*, translated yield, means literally "to place alongside". We are asked to place ourselves alongside God, i.e. entirely at His disposal. Can it be that He would not use us for His glory and the enlightenment and blessing of others if we were to constantly take this step? We do not believe this to be possible. We have a good deposit of truth which centres round the ascended Lord Jesus, the gospel of His grace and the revelation of the dispensation of the Mystery (Eph. iii), with its untold riches of glory in which He has *overflowed* towards us (Eph. i. 8). This certainly demands that we give back to Him what is His own, namely ourselves, day by day and ask Him to cleanse and use us in the practical

working out of this supreme aspect of service while the day of opportunity lasts.

May every believer whose eyes have been enlightened to apprehend the Mystery and the high calling of God in Christ Jesus be among those of whom it can be said with truth that they are wholly consecrated to the Lord.

Studies in the Book of Job

No. 9

The "poetry" of the book of Job.

We have seen something of the fundamental character of this most ancient of books, and have sensed something of the place it occupied in the preparation of Moses for his life's work. We have seen, moreover, that lying as it does at the very threshold of revealed truth, it forms a link with the earliest methods of divine communication that have now passed into disuse. We must now devote some time to the composition of the book itself.

The bulk of the book is written in poetic form, but it is essential that we should use the word "poetic" with understanding. There is neither "rhyme" nor "rhythm" in Hebrew poetry, if it be judged by Greek or modern standards. There is rhythm, but it is not of a mechanical nature and cannot be measured by any set rule. No one however who reads even a translation of Hebrew poetry—like the Proverbs, or the Song of Solomon—can miss "the peculiar cadence of its antithetic style." In Hebrew poetry, the rhyme of thought takes the place of the rhyme of sound, that we associate with more modern verse. Mere "sounding rhyme" can be a fetter, and the reader will probably call to mind Milton's apology for not using sound rhyme in "Paradise Lost", calling it as he does "the invention of a barbarous age to set off wretched matter and lame metre", and Shakespeare, the greatest poet in English and perhaps in any language only occasionally drops into "sound rhyme", using rather the nobler instrument, blank verse.

If we use the word "rhythm" to mean "the admeasurement of the lines of poetry by feet and numbers" we shall discover that the noble method of writing adopted in the book of Job refuses to be thus "cribbed, cabined and confined".

Josephus, indeed, writing of the Song of Moses, in Exodus xv. says:

"Moses composed a song unto God, containing praises, and a thanksgiving for His kindness, in hexameter verse." (Ant. Bk. ii. xvi. 4).

Again, writing of the Psalms of David, Josephus says that he

"composed songs and hymns to God, of several sorts of metre; some of those which he made were trimeters, and some pentameters."

(Ant. Bk. vii. xii. 3).

Whiston, the translator of Josephus, says "what that hexameter verse in which Moses' triumphant song is here said to be written distinctly means, our present ignorance of the Old Hebrew metre or measure will not let us determine." It is possible that Josephus was commending the poetry of his own nation to the Greeks, and used their notation with a certain amount of freedom, being unable to use any other terms when writing to a people who had no acquaintance with the Hebrew language. Suffice it, for our present purpose, to say that many have sought to ascertain the laws of metre in Hebrew poetry, but such an enquiry makes more demands upon us than we can meet or is necessary for our present purpose.

Dr. Bullinger has rendered the book into metrical verse, and this is good, but the English reader must not imagine that the cadence of the Doctor's metrical version, represents something similar in the original. Hebrew poetry depends upon the balance of thought with thought, or with the antithesis of thought over against thought, rather than with the more artificial methods of metre and rhyme, and this peculiar feature is expressed by the word "parallelism". One form of parallelism has been called "The rhythm of gradation" (De Wette). Here is an example:

I lift up mine eyes unto the hills;
From whence will *my help come*?
My help cometh from Jehovah,
The Creator of heaven and earth.
He suffered not thy foot to be moved;
Thy Keeper *slumbereth not*,
Lo, He *slumbereth not*, nor sleepeth." (Psa. cxxi).

and so on throughout the Psalm.

Lowth reduced the parallelism of Hebrew poetry to three kinds, the synonymous, the antithetic, and the synthetic. We give examples of each.

Synonymous parallelism.

"The floods have lifted up, O Jehovah
The floods have lifted up their voice;
The floods lift up their waves." (Psa. xciii. 3).

Antithetic Parallelism.

"The bricks are fallen down
But we will build with hewn stone;
The sycamores are cast down,
But we will replace them with cedars." (Isa. ix. 10).

Synthetic Parallelism. In this form noun answers noun, verb answers verb, negative answers negative.

"O that the *day* might have perished in which I *was born*, and the *night*
which said 'A male child is *conceived*'
Let the day be *darkness*; let not God *inquire* after it from on high."
(Job iii. 3, 4).

Many parts of Scripture resolve themselves into "poetry" when tested by these rules. For example, the beatitudes of the sermon on the mount, the great psalm of love, 1 Corinthians xiii and many passages in the Prophets. The poetry of the book of Job is exceedingly simple, only once or twice does the rhythm vary from the

uniform couplet and take the triple form. The parallels are of the simplest, where the second member corresponds with the first, and could therefore be the spontaneous utterances of a people addicted to this form of speech, as the Arabs are credited with being from earliest times, or, would lend itself to be recast into simple poetry without departing from literal truth. There are indications in the book of Job that favour the idea that it was originally written in a form of Arabic, and it is therefore quite possible that the writer of the Song of Deuteronomy xxxii, and of Psalms xc. and xci, was inspired to write the book of Job in its present Hebrew form, ready for it to take its place in the sacred canon. There is a providential ruling in all this, that should not pass without grateful comment.

"Only they, who have wrestled with the problem, can appreciate the extreme difficulty a translator has, who attempts to translate a poem, its metre, its rhythm and its rhyme, into another tongue. In most cases beauty is sacrificed, or meaning, or both. The most characteristic features of other poetry are just those which it is most difficult to reproduce. But it has often been remarked that Hebrew poetry invites rather than repels translation. Though written in the tongue of an insignificant tribe, the Bible is at home in all lands. So readily does it adapt itself to new circumstances, that we seem to hear the Spirit speaking to us, 'every man in the tongue wherein we were born'." (A. S. Aglen).

This parallelism is everywhere manifest to the reader of Job, except in the prose introduction and conclusion. The poem is constructed in a tripartite form, which we here display:

- (1) The Book as a whole: i. The Prologue; ii. The Poem; iii. The Epilogue.
- (2) The Poem itself: i. The controversy of the three friends with Job; ii. The mediation of Elihu; iii. The self-revelation of the Almighty.
- (3) The Controversy of the friends: Here the tripartite form is continued, in that there are three series in the controversy, each in the same order (Job xxvii. 11-xxviii. 28 is considered by many as Zophar's address. See *Companion Bible*).

Making every allowance for the fact that oriental discourse is much more flowery than modern speech, it does not seem reasonable to think that Job, distressed beyond measure by awful affliction and cursing the day of his birth, should nevertheless speak in blank verse and be answered in the like manner by each of his friends. Art however is sometimes truer in its effect than nature. From what we know of King Henry V, he would have been quite unable to have addressed his soldiers before Agincourt in the measured verse that we find in Shakespeare, yet there will be few that would prefer the actual language of the king, to the verse that we have as his memorial.

"Once more unto the breach dear friends, once more;
Or close the wall up with our English dead!"

or think of this soliloquy:

"Upon the King! let us our lives, our souls,
Our debts, our careful wives, our children and
Our sins, lay on the king! We must bear all."

"'Tis not the balm, the sceptre or the ball,
The sword, the mace, the crown imperial,
The intertissued robe of gold and pearl,
The farced title running 'fore the king,
The throne he sits on, nor the tide of pomp
That beats upon the high shore of this world,
No, not all these, thrice-gorgeous ceremony,
Not all these, laid in bed majestical,
Can sleep so soundly as the wretched slave."

Would truth be better served if the actual complaint of sleeplessness as expressed by the king, had been preserved, and Shakespeare's noble verse left unwrit? It may be that none of the speakers in the book of Job ever rose to the heights of language that the poem now contains, but what of that, God has taken this great experience and, by the inspiration of His Spirit, has enshrined it for ever in a casket of jewels. Who the actual penman may have been we do not know, although there are strong reasons for believing it to have been Moses himself who put it into its present form. Job himself lived long enough to have written the book, and like Ecclesiastes and Jonah, may have manifested his true repentance by so writing.

What seems to fit the case without straining any point unduly, is that some time after the experiences through which Job and his friends passed, Moses was inspired by God to preserve the story in the present poetical form. The original document falling into the hands of Moses while in Midian, was completed by him, Moses himself writing the first two chapters, and the conclusion. He was then made to understand the sacred nature of the book thus providentially brought to his notice, and taking it back with him upon his return to Egypt, this book of Job would have been of the utmost importance in preparing the way for the great revelation which was to come through his pen. Added to this, the problems raised by the book, would illuminate the problems of Israel as a nation, and enable those who had eyes to see, to perceive the purpose of God behind the sufferings of the people. This aspect, together with the age-long problem that the book presents, we must consider in a subsequent article.

Nehemiah

No. 7

The Pulpit of the Opened Book.

In the seventh chapter of Nehemiah, we have three events recorded:

- (1) The setting of the guard at the gates of Jerusalem (vii. 1-4).
- (2) The reckoning of the people by genealogy (vii. 5-69).
- (3) The offerings made by the rulers and the people (vii. 70-73).

These lead on to the great event recorded in chapter viii, which is nothing less than the setting up of "The Pulpit of the Opened Book". Let us observe the way in which this important subject is introduced.

By noting the reference to the "seventh month" in Nehemiah viii. 2, we perceive that the closing sentence of chapter vii also belongs to this record:

"And when the seventh month came, the children of Israel were in their cities, and all the people gathered themselves together as one man."

It is impossible to read this passage and not realize that a goal has been reached, "The seventh month". With the seventh month the ceremonial year ended. In that month came the Feast of Trumpets, the great Day of Atonement and the Feast of Tabernacles. The great harvest of the year was gathered in the seventh month (Exod. xxiii. 16; Lev. xxiii. 39) and the word used in Nehemiah viii. 1, "the people *gathered themselves together*", is the word used for the gathering in of the harvest. It is the word used in Exodus xxiii. 16 and Leviticus xxiii. 39, to which we have just referred. A gathering of the people; a harvest after sowing with tears; the seventh month with its prophetic import; a goal at last achieved.

We have read the record of the earlier chapters and observed with sadness the division that occurred among the people, but here we read that they gathered together "as one man". Moreover this gathered company had one great object before them—nothing less than to ask for the Word of God to be brought out to them. It will be remembered that it was conjectured by us, and others, when dealing with Nehemiah's midnight ride, that he may have been searching for the scrolls of the Scriptures that lay buried beneath the débris of the ruined temple. Here, at any rate, such a book is demanded, and such a book is produced.

"And he read therein before the street that was before the water gate from morning until midday, before the men and women, and those that could understand; and the ears of all the people were attentive unto the book of the law." (Neh. viii. 3).

"He read". The priest's duty was not completely fulfilled in the sacrificial and ceremonial part of his service; it was also his duty to teach the people the word of God (Deut. xvii. 11; xxxiii. 10). The reading of the Scriptures is an integral part of all Christian ministry. In no service should it be relegated to a position that would even hint that it was but an appendage to the more important office of

preaching. Preaching may be likened to the building, but of what use are walls and roof without a foundation? "Till I come, give attendance to the reading," said Paul to Timothy. "Have ye never read?" "Did ye never read?" are questions that came many times to the lips of the Saviour. When Luke records the opening ministry of Christ, he tells us that "He stood up for to read" (Luke iv. 16). Just to show that the Hebrew conception of "reading" was a vivid, moving thing, and not a dull convention, look at some of the ways *Qara*, "to read", is translated.

"Call". "And Adam called his wife's name Eve" (Gen. iii. 20).

"Cry". "Cry unto her, that her warfare is accomplished" (Isa. xl. 2).

"Invite". "I have invited the people" (1 Sam. ix. 24).

"Proclaim". "Proclaim liberty to the captives" (Isa. lxi. 1).

"Preach". "Thou hast also appointed prophets to preach" (Neh. vi. 7).

"Publish". "Because I will publish the name of the Lord" (Deut. xxxii. 3).

It will be seen that to fulfil all that "reading", when expressed by the Hebrew word *Qara*, means requires the work of the evangelist and of the man of God, apt to teach. In Nehemiah itself the word is seen to bare the meaning "preach" (Neh. vi. 7).

"And Ezra the scribe stood upon a pulpit of wood which they had made for the purpose . . . and Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up." (Neh. viii. 4, 5).

For what purpose was the pulpit erected? Was it for the aggrandisement of the preacher, "for he was above all the people"? No, it was that the book should be opened "in the sight of all the people"; and when the people stood up, as an act of reverence (Job xxix. 8), it was not to revere Ezra the Scribe, but the book from which he was about to read:

Before a word was read out of the book, "Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and worshipped the Lord with their faces to the ground." (Neh. viii. 6).

This is the only way to approach a revelation given by God to man. Any other veils its glory and obscures its meaning, so that men without faith and reverence may honestly say that they do not understand it neither can they see anything particularly elevating in it. "To him that hath shall be given."

The law of Moses was written in Hebrew, but many of those who now stood to hear Ezra read had been born in exile and spoke Chaldee. The older ones, who had spoken Hebrew in their youth, would, after the lapse of so many years find it difficult to follow, therefore others, principally the Levites, stood beside Ezra, and as he read the Hebrew scriptures, "caused the people to understand the law" (Neh. viii. 7). The comment is, "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. viii. 8).

The Talmudic interpretation of the word "distinctly" is,

"translating and interpreting it in the Chaldee paraphrase" (*Companion Bible*) "For, from the days of Ezra, they used to have an interpreter in the synagogue, who interpreted to the people what the reader read; the reader read a verse and stopped, while the interpreter had interpreted it . . . this was the constant practice" (Maimonides). In the Jerusalem Talmud, the Gemarists ask, "Whence came the custom of having an interpreter? R. Zeora, in the name of R. Hananeel, saith from that place 'They read in the book of the law', that meaneth the reading that is in the original text, 'distinctly' that meaneth the exposition; 'and caused to understand the reading', that meaneth, the Masoreth, or point and accents".

This but emphasizes the gift that we all possess to-day in being able to read in the tongue wherein we were born, the wonderful works of God. However true it may be that in many passages the Authorized Version fails to exhibit with clearness the intention of the original, let not these necessary failures of a version blind our eyes to the inestimable privilege we possess in the English Bible.

It is from the great day of the "Opened Book" that Israel dates the coming into being of the order of the Sopherim (Scribes), who set the text in order, a work that was completed by the Great Synagogue. The labours of the Sopherim upon the actual text of the Scriptures can be appreciated by the English reader who studies appendixes 30 to 34 of the *Companion Bible*.

It does not fall to our task to edit the text of the Scriptures or to attempt to divide it into chapter and verse—this has already been done—but it is still as necessary as ever to insist that whoever reads the Scriptures should read them "distinctly". The word so translated *parash*, means "to distinguish", "to define", and is once translated "to sting" (Prov. xxiii. 32). Reading should be clear, distinct, with point in it; the very opposite of anything woolly or indefinite. One can hardly "call", "cry", "proclaim" or "publish" (as the word "read" is variously translated) without making the message clear and well-defined. The fact that some men of God and spiritual teachers are bad readers in nowise alters the fact that were they good readers they would be still more useful.

But there is more in reading the Scriptures than making oneself heard. It is what these men of Ezra did; they "gave the sense". This refers to "understanding", as the verb is translated in Nehemiah viii. 13. It is also translated "instruct" in Nehemiah ix. 20. If they are not understood, the Scriptures cannot be believed. If a man quote John iii. 16 to me in Chinese, I should be pardoned for not "believing" it because, while clearly hearing the sounds he made, they would convey no meaning.

The Pulpit in the Chapel of the Opened Book exists for this one purpose, to make plain the meaning of the Scriptures, whether in Gospel or Doctrine; whether in dispensational distinctions or in practice and just as Nehemiah's labours and the attack of his enemies had this pulpit and opened book in view, so all our work finds its expression and realization in the same way.

We find that on the second day the "chief of the fathers" came to Ezra, in order that they might understand the word of the law. It seems evident that Ezra, seeing that it was the seventh month and that so much teaching was wrapped up in the feasts of Israel, turned to that part of the law that commanded Israel to dwell in booths in the feast of the seventh month. This the people gladly did and they could do so with understanding, for the dwelling in booths was a symbol of the day of release (Deut. xxxi. 10, cf. xv. 1), of that day when walled cities, with gates and bars, shall no more be necessary "but they shall sit every man under his vine and under his fig tree: and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Micah iv. 4).

It is the earnest wish of all who are associated with the Berean Forward Movement that not only shall "the people" hear the Word of God from "The Pulpit of the Opened Book" but that the "chief of the fathers"—the teachers; the future leaders of the church; the ones who must know the truth and be able to make it known—that these, too, shall also use this place of testimony and find help in the understanding of the Word. To this end much prayer and thought has been given to the Training Classes, and the Correspondence Courses, and much prayer is asked concerning these Scriptural adjuncts from all who are of "like precious faith".

The remainder of the book of Nehemiah records the separation of Israel from the sons of the stranger, as a result of reading what God had called them to, and a covenant was sealed by Nehemiah, the priests, the Levites and the chief of the people which was to the effect that this law of separation, which was so imbedded in the book that had been read to them, should be put into practice by those that had heard.

In the closing chapter a fresh revelation of internal defection is made; an unholy alliance between Tobiah and the high priest (Neh. xiii. 4-8), the breaking of the sabbath by the vendors of fish and wares (xiii. 16-22), the marriage of Jews with women of Ashdod, Ammon and Moab, and the further complicity of Eliashib, the high priest, in that his son was son-in-law to Sanballat.

Upon his return to Jerusalem Nehemiah made short shrift with these troublers of Israel. He cast out Tobiah and all his "stuff" from the chamber which he had occupied in the courts of the house of God. He saw to it that the Levites received their portion and that the tithes were brought into the treasury and prevented the profanation of the sabbath day by traders. This he effected by causing the gates to be shut and by warning off the traders.

All this, and more, one may read in these stormy chapters, but our immediate task has been fulfilled. We have reached the heart of the record and the erection of the "Pulpit" with a "Purpose" and the "Opening" of the "Book" and thank the God of Nehemiah that none of the machinations of the Wicked One "caused the work to cease".

Ephesians

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

No. 4

The Lord's message and the Lord's messenger.

While it must be true that the message, if sent by God, is of much greater importance than the messenger who brings it, there has been established in the scriptures a very close relationship between the one chosen as the earthen vessel and the treasure which that vessel contains, so that before we enter into the main theme of this epistle a word is necessary concerning the title, meaning and importance of the word "Apostle". Paul uses the title in the opening address to the Ephesians, "Paul an apostle of Christ Jesus" (Eph. i. 1 R.V.).

APOSTLE.—The word has come straight over from the Greek into the English language but it is not, except for this adoption, an English word. Its meaning must be sought in the original language of the New Testament, where it is found under the form *apostolos*. This word is found both in the Greek version of the O.T., called the Septuagint (a translation generally indicated by the sign LXX, and so designated in this series), and in classical or common Greek used outside the Scriptures. In classical Greek *apostolos* meant "a messenger, ambassador or envoy", and, in later usage, "the commander of a naval force". This rather limited meaning of the word is further seen in the use of *stolos*, "a fleet ready for sea, a naval squadron or expedition". In the LXX *apostolos* occurs in 1 Kings xiv. 6 in the phrase, "I am sent to thee with heavy tidings", where "sent" translates the Hebrew *shalach*, which immediately connects with such missions as that of Joseph (Gen. xxxvii. 13), Moses (Exod. iii. 14), and Isaiah (Isa. vi. 8); and, generally, with the bearing of "tidings", whether of deliverance or judgment. The composition of the word is simple. *Apo* is a preposition and, like nearly all prepositions, carries with it a sense of motion, direction or rest. In this case the translation "from" indicates origin, motion and direction. *Stello* is the verb "to send", so an apostle is one "sent from another".

Apostello is used of the "sending forth" of the twelve (Matt. x. 5), of John the Baptist (Mark i. 2, John i. 6), of preachers generally (Rom. x. 15), of angels (Heb. i. 14), and of Paul (Acts xxvi. 17). There is, however, one other occasion where *apostello* and *apostolos* are used, that gives all subsequent apostles and messengers their true and only authority. Both words are used of the Lord Jesus Christ. He is pre-eminently "The Sent One" (1 John iv. 9, 10, 14); He is pre-eminently "The Apostle".

"Consider the APOSTLE and High Priest of our profession, Christ Jesus"
(Heb. iii. 1).

Here therefore is revealed the character of the solemn office denoted by the title "Apostle". Here Paul's insistence on the use of the word "Me" in 2 Timothy ii. 2 is carried back to another and higher use of the pronoun, "He that receiveth you, receiveth 'Me'" (Matt. x. 40) and, through Him, to the ultimate source of all authority, God Himself.

In the opening salutations of the epistles to the Romans, Corinthians, Galatians, Ephesians, Colossians, Thessalonians, 1 and 2 Timothy and Titus, Paul speaks of himself as an apostle. In 1 Corinthians xii. 28 he indicates the supremacy of the office saying, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles," etc., apostleship taking precedence over all other ministerial gifts and callings. To the Corinthians, Paul said: "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (2 Cor. xii. 12). Writing to the Romans, Paul, who never magnified himself but confessed that he was "not meet to be called an apostle" (1 Cor. xv. 9), said, "I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office" (Rom. xi. 13), and in both epistles to Timothy the Apostle claims to have been appointed "a preacher and an apostle, and a teacher of the Gentiles" (1 Tim. ii. 7, 2 Tim. i. 11), adding in the first of these references the solemn words "I speak the truth in Christ and lie not".

The word *apostolos* is not of very frequent use in classical Greek. It is found in Herodotus as "an envoy" and later, it is used as we have seen of the commander of a naval force. The fact that the word was almost unadopted by classical Greek, made it more suitable for the new order of envoys that were sent out from the Lord. The word was known among the Jews, for Eusebius (a Bishop of Trica, in Thessaly, 10th century), says:

"It is even yet a custom among the Jews to call those who carry about circular letters from their rulers by the name of apostles."

The word is used in John xiii. 16:

"The servant is not greater than his Lord, neither he that is sent (*apostolos*) greater than He that sent him."

The word is once used in 2 Corinthians in its simple etymological sense "they are the messengers of the churches" (2 Cor. viii. 23), and once in Philipians, "your messenger" (Phil. ii. 25).

The following is a synopsis of M'Lean's statement in his Apostolic Commission as to the features essential to the office of apostle.

- (1) An apostle must have seen the Lord (John xv. 27). Paul is no exception "last of all He was seen of me also" (1 Cor. xv. 8). "Am I not an apostle? have not I seen the Lord?" (1 Cor. ix. 1) The "seeing of the Just One" was essential (Acts xxii. 14, 15).
- (2) They must have been immediately called and chosen to the office by Christ Himself (Luke vi. 13, Gal. i. 1).
- (3) Infallible inspiration was also essentially necessary to that office (John xvi. 13, Gal. i. 11, 12, 1 Thess. ii. 13).
- (4) The apostolic commission was attested by "signs" (Heb. ii. 4, 2 Cor. xii. 12).

- (5) The apostles were not local ministers but had "the care of all the churches" (2 Cor. xi. 28), and had power to settle all controversies (Acts xvi. 4), and to exercise discipline (1 Cor. v. 3-6, 2 Cor. x. 8, xiii. 10).

Such is the office of *Paul an apostle*, an earthen vessel indeed, but filled with heavenly treasure.

Paul was an apostle "by the will of God". There is not in this opening verse of the epistle the challenge that meets us in Galatians i. 1, "Paul an apostle, not of men, neither by man, but by Jesus Christ and God the Father, Who raised Him from the dead", but mild though the statement be, it is none the less definite. If Paul was an apostle by "the will of God" neither self choice nor human appointment can find a place, and moreover, in the exercise of this high office, any message which the Lord might choose to send through his instrumentality could only be neglected at the hearer's peril.

The title "Apostle" occurs in Ephesians four times as follows:—

"Paul an apostle of Christ Jesus by the will of God" (i. 1).

"And are built upon the foundation of the apostles and prophets" (ii. 20).

"The mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets" (iii. 5).

"And He gave some apostles, and some, prophets" (iv. 11).

When the contexts of these four references are studied and their message received it will be seen that practically the whole truth for the present dispensation is grouped around these gifts of apostles. This of course will be more clearly seen as each passage is approached by way of orderly exposition. Suffice it for the moment to say that the introduction of the Apostolic office in the opening words of this and other epistles cannot be explained merely from the fact that such would conform to the conventional letter writing of the age, it is a vital feature in the revelation, for to echo the language of a prophet of the past, Paul realized that "the Lord's messenger" and "the Lord's message" were linked insolubly together (Hag. i. 13).

Less than the Least

or

Treasure in Earthen Vessels

No. 10

"Seeing then that we have such hope, we use great plainness of speech." (2 Cor. iii. 12).

The reader who has followed this series will have realized by now, that the witness of *The Berean Expositor* could hardly have been more insignificant in its commencement, but that lowly as its origin may have been the nature of its teaching was likely to arouse opposition rather than receive much help. Human nature being what it is, we can but look back with amazement at the grace that must have been given, not only enabling us to be willing to stand alone, and to risk almost complete isolation for our pains, but to resist the temptation to omit or disguise some of the features of this new witness which would be offensive to many orthodox believers.

Perhaps no one piece of teaching so completely cut us off, both from fellowship and possible help, as the articles that were published in the opening volume, on the dispensational place of the Lord's Supper. Before that volume was published, doors of service were open to us, doors that we knew would most certainly close the moment the position we had taken up became public, and the temptation to listen to the voice of expediency, "opportunities for service must not be thrown away, etc., etc." when spoken in the ear of one who was at the same time struggling, at the age of 30, to make a fresh start in life was strong indeed.

I cannot be too thankful that the temptation "to soft pedal" was resisted, and that I was able to follow however "far off" in the footsteps of the great Apostle who said:

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

The reader will probably know, that we base our attitude on the Lord's Supper squarely upon its Scriptural relationship with the New Covenant. We saw that there could be no possible connection between a new covenant made with the self same people that had broken the old covenant, and a mystery that had been hidden from the ages and generations, and not revealed until Israel had been set aside in Acts xxviii. One of the greatest objections to our position was the fact that the Lord's Supper was to be observed "till He come", and the meeting of this objection naturally raised a second question, namely that of the Second Coming, with its connection with the hope of Israel, the manifestation in glory, and the use of

the term *parousia*. As a sequel to this, the place of water baptism was considered, so that we were literally asking for ostracism. "Churchianity" as distinct from "Christianity" could expect no help from *The Berean Expositor*, and conversely, by taking Dispensational Truth to its logical conclusion, *The Berean Expositor* must of necessity find many opponents among the orthodox, and did in fact lose many erstwhile supporters.

Yet this was not all. A further test of loyalty remained. Not only were we seeing light upon the place of Baptism and the Lord's Supper that rendered our witness "dangerous" in the eyes of many, we were also seeing light upon the nature of the soul, hell, and the wages of sin that was indeed "damnable heresy" in the estimation of others. Looking back at those perilous days, considering the frailty of the earthen vessel, and the ever present temptation "Command these stones that they may be made BREAD", we can only marvel at the grace that saved the smoking flax from extinction, and record it here for the encouragement of any who may be at the cross roads in their ministry.

In the early numbers of Volume I, we commenced an enquiry into the question of the Immortality of the Soul, and the words translated "for ever", and then in the last issue of the first volume there was commenced a series that ran through Volume II, III and IV, entitled "The wages of Sin".

For the greater part of my Christian life up till this time I had lived under the necessity to put attendance at the Lord's Table among the first claims upon my time and strength, allowing neither the claims of humanity, holiday or personal affairs to intervene; I had also lived under the dreadful belief that the Scriptures taught the eternal conscious suffering of every man, woman or child who were not believers in Christ and which dreadful fate some with whom I met secretly believed awaited many so-called orthodox Christians! To be labelled by an assembly "a non-eternity man" was to taste the dregs of bitterness. Were we willing to stoop so low? Should I not "postpone" the study or at least its publication "for a more convenient season?" After prayer, and consultation with the lady who became my wife and who was soon to share a life-long fellowship of ostracism, yet of triumphant faith; and with the equally loyal support of Mr. Bringer, I accepted the burden and its consequences and we decided to burn our boats.

The findings of those early days have since been made the basis of the booklet "Hell, or Pure from the blood of all men", and we rejoice to know that some of the choicest saints of our acquaintance give ready testimony to the emancipating power of the truth there set forth. While the dispensational position of Acts xxviii. and of the epistle to the Ephesians and its logical consequences was uppermost in that early ministry, together with the doctrine of the soul and with the teaching of Scripture concerning Hell, there runs through the first volume the thin red line of expositions that touch at several points the great Sacrifice of the Saviour's Love. The very titles are suggestive: "Christ our Surety"; "Clean every

whit"; "Sanctification, its connection with the atonement, resurrection and likeness to Christ"; "The Whole Burnt Offering"; "Wondrous meeting places (Isa. liii)"; and "Does Particular redemption exhaust the Sacrifice of Christ?"

Even in that early day I saw that the judgment of the great white throne was twofold and quoted the rendering of J. N. D. and of J. R. Rotherham "And if *any one* was not found written in the book of life *he was* cast into the lake of fire", and followed the quotation with the comment "Instead of the orthodox idea of myriads being cast into the lake of fire, Scripture leads us to see that it is to be an intensely individual matter, depending not upon works, but upon the book of life".

Our study of the Word drove us to the conclusion, that the soul of man is not inherently immortal, that immortality is a gift in grace conferred at the resurrection. That the dead are asleep, that they awake at the resurrection, and that there is no conscious intermediate state. The wages of sin is death, and John iii. 16 puts before us the alternatives of "perishing" and of "life everlasting".

The last of this series of studies lifts the subject above the realm of private interpretation, by giving a concordance of every word used in the controversy, and at the conclusion of the fifth article we quoted the words of Dr. Weymouth:

"My mind fails to conceive a grosser misinterpretation of language than when the five or six strongest words which the Greek tongue possesses, signifying 'destroy' or 'destruction' are explained to mean, an everlasting but wretched existence. To translate black as white is nothing to this."

Thus the stage was set, the terms defined, and from these humble beginnings have arisen all that the witness of *The Berean Expositor* means to God and to His people, and to its author.

While it is by no means easy for me to write of these intimate and personal things, it is even more difficult to open my heart and speak as I should of the closest and dearest relationship of all. Owing to circumstances that have already been hinted at, I was engaged to be married for twelve years, and the loyalty, patience, love and simple faith of the beloved partner of my joys and sorrows, my fights and my fears, demand a tribute from me here, however I may falter in the rendering of it. I am however partly relieved of this very personal matter by the receipt of a letter, which says in the language of an observer, something of what I feel and would like to include in this survey.

A friend who saw these articles in manuscript form wrote a letter, one page of which we extract and print here:

"However difficult your early days—how wonderfully blessed you were to have been given such a partner as Mrs. Welch—what a joy to see *her* receive her reward for all the years of toil and sacrifice in so many ways; readiness to aid in the most difficult and laborious part of the work—cleaning the chapel at the commencement, caring and looking after the most difficult little ones at the school, carrying heavy bags of "eats" to the Chapel, suffering much loneliness as

she must have done in the early years—always seeing you had your best bib and tucker when going on your visits and sending you off with her blessing and upholding you in prayer whilst away. You may be—and are—a remarkable man, but you have an equally remarkable wife. I repeat, *nothing* is lost, she is a splendid witness to all Christian women, of a life of sacrifice—patience with such a man as yourself, which must needs surpass that of Job sometimes ! ! ! and labours beyond her physical strength.

God bless you both abundantly,

Yours, tremendously privileged to know both.

(Signed).....

Studies in the Book of Job

No. 10

Job, and his friends, baffled. The key to the enigma, hidden.

The poetic portion of the book of Job, which commences with the words of Job as recorded in chapter three, constituted, so far as we can judge the complete book, until the opening chapters and the concluding portion, written in prose, were added by another hand at some later period. Instead of this feature being accidental, it is in fact essential to the right understanding of the whole work. The whole bible, like the book of Job, is waiting for the Divine Penman to write the needed introduction and sequel, but this is reserved until that day, when we shall know even as we are known. With the book of Job before us, however, we have less excuse if we do not “trust where we cannot trace”. For a man of Job’s integrity and uprightness to curse the day upon which he was born, some experience out of the ordinary is demanded. We learn from the first and second chapters how calamity after calamity fell upon him, until after the most awful suffering, aggravated by an entire absence of any apparent cause for their infliction, Job breaks the silence with the words:

“Let the day perish wherein I was born”, and ends “I was not in safety, neither had I rest, neither was I quiet: yet trouble came” (Job iii. 1 and 25).

As this last verse stands, its relation with the general tenor of both the chapter and the book as a whole may not appear too obvious, but after examining the actual words employed, the comment of Dr. Samuel Lee, appears to point to their true intention.

“If I rightly apprehend the drift of the context here, Job means to have it understood, that he is conscious of no instance in which he relaxed from his religious obligations; or of no season in which his fear and love of God waxed weak; on this account, it was the more perplexing that such a complication of miseries had befallen him. The best answer to all which is, the matter found in the two preceding chapters.”

Job complains:

“Why is light given to a man whose way is hid and whom God hath hedged in?” (Job iii. 23).

Have we never in some periods of our pilgrimage cried out in a similar way? Yet, upon examination, it appears that Job was misreading the true meaning of some of his experiences. True he was suffering an unparalleled attack and being kept in ignorance of his real enemy, yet he would be but adding to his misery if it should so turn out, that like Francis Thompson in "The Hound of Heaven," he mistook the shadow of the outstretched wing for the withdrawal of favour. If for reasons known to the Lord it is best and safest to be kept for a while in the shade, is it not folly to clamour for a light? During the Great War none liked the "black-out" and many rebelled against its impositions, but many lives were spared by its observance nevertheless. Of course, in the case of the "black-out", with all our grumbling we did know that there was an enemy, but Job was not so informed, and we must be very careful when judging him. The words "why is light given" are in italics in the A.V. and are rightly brought over from verse 20, verses 21 and 22 being parenthetical.

The word translated "hid" is the Hebrew *sathar*, and Proverbs xxii. 3 suggests that to "hide" when evil is foreseen is but an act of prudence. There is moreover an element of "mystery" about the word, as Job himself knew (Job xiv. 13).

Those who came after Job, and had read scriptures which Job never saw, often used the word *sether* to speak of the Lord's protection.

"In the secret (*sether*) of His tabernacle shall He hide (*sathar*) me"

(Psa. xxvii. 5).

"Thou shalt hide them in the secret (*sether*) of Thy presence from the pride of man" (Psa. xxxi. 20).

"I will trust under the covert (*sether*) of Thy wings" (Psa. lxi. 4).

"He that dwelleth in the secret (*sether*) place of the Most High"

(Psa. xci. 1).

Had Job and his friends but known, the shadow that had fallen over his life *was but the shadow of the outstretched wing!* The enemy is a very real menace, and only the power of God saved Job and brought him through to a triumphant end.

"Hedge". Here too, Job complained that God had hedged him in, yet *sakak*, the Hebrew word so used, is employed to speak of the "covering" of the mercy seat (Exod. xxv. 20), and of the protective "covering" with His feathers (Psa. xci. 4). Satan had no two thoughts as to the gracious nature of this "hedge" saying, when challenged, "Hast not Thou *made an hedge* about him?" (Job i. 10). The whole of the ages is one of conflict, even as man's brief encounter through life is spent on a battlefield with austerity, want, and frustration as companions. This must be so if such an enemy as Satan is our foe, and if there is perpetual enmity between the two seeds. These things unknown or at least only slightly known to Job are more fully revealed to us to-day. If Job, who had no Scripture, is commended for his "patience" how patient we should be who have the complete record of redeeming love, while letting patience have its perfect work!

The reader of the book of Job knows, by reading the last chapter, that the three friends of Job had not spoken the thing that was right—but how many of us, deprived of that expression of judgment would have been so sure but that the three friends were not mostly right? Here, in these three men, we have the quintessence of the wisdom of man. They were evidently God-fearing men. They do not minimize sin, they stand solidly for personal righteousness, they defend the honour of God at every turn. Eliphaz, on the whole represents wisdom drawn from *experience*. Bildad reasoned from *tradition*. Zophar based his argument upon human *merit*. Eliphaz said to Job, "Remember I pray thee, whoever perished being innocent? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same" (Job iv. 7, 8).

Here is the appeal to experience. "Remember", "I have seen". The conclusion is inevitable. Job must have secretly sinned, and his apparent piety is but a hypocrite's cloak. Eliphaz had insinuated as much in the preceding verse, which can be rendered:

"Is not thy 'fear of God', thy confidence and the perfectness of thy ways thy hope?" (Job iv. 6).

Eliphaz brings his opening words to Job to a conclusion with a characteristic appeal to human experience:

"Lo this, we have searched it, *so it is*" (Job v. 27).

Bildad, appeals to tradition:

"Enquire I pray thee, of the former age, and prepare thyself to the search of their fathers . . . shall not they teach thee? . . . behold God will not cast away a perfect man . . ." (Job viii. 8, 10, 20).

Zophar rests his argument upon human merit.

"Thou has said 'My doctrine is pure . . . know therefore that God exacteth of thee less than thine iniquity deserveth. . . . If iniquity be in thine hand, put it far away. . . . Then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear" (Job xi. 4, 6, 14, 15).

Eliphaz returns to the attack, with a further appeal to experience:

"I will shew thee, hear me; and that which I have seen I will declare" (Job xv. 17).

Bildad again makes appeal to accepted teaching concluding with a summing up "Surely such are the dwellings of the wicked" (Job xviii. 1-21). Zophar too repeats with emphasis the idea that Job was receiving only that which he had merited. "The triumphing of the wicked is short, and the joy of the hypocrite but for a moment", "This is the portion of a wicked man from God, and the heritage appointed unto him by God" (Job xx. 5 and 29). For the third time Eliphaz presses upon Job the necessity to judge by past experience:

"Hast thou marked the old way which wicked men have trodden?"

(Job xxii. 15).

For the third time Bildad returns to the attack. "In his former replies, he argued from God's usual proceedings with men (viii., xviii.): he now takes the attributes of Deity, and argues more metaphysically, but just as unsuitably on the real question at issue" (Dr. Samuel Lee).

According to the A.V. Zophar fails to reply for the third time, but there are many, including *The Companion Bible*, who see in Job xxvii. 11—xxviii. 28, Zophar's third attempt to convince Job, commencing his third discourse with the self same words with which he had concluded the second. Compare Job xxvii. 13 with xx. 29.

Job takes up the opinions of each speaker in turn, and shows how far they fail to meet his case. To attempt any sort of analysis of these mighty chapters is a formidable task, it has been done with a fair amount of discernment by Carey, we will give just an extract or two to indicate the trend of Job's replies.

Job's First Discourse, Chapters vi., vii.

"He wishes that, whilst his friend was judging of his experiences, he had been fair enough to throw his sufferings also into the scale; for nothing in nature cries out if it feels no hurt, and stomach naturally revolts against what is nauseous. He does wish for death, and he has the testimony of his conscience that it would be a happy release for him . . . Let them if they will show him his error; only if they would convince him, they must exhibit more fairness and must not judge of his words, without estimating also his sufferings . . . He would remind God that his life was a mere wind; and he conceives that he has the right to complain that being so short lived, he should be treated with such extreme severity, and even be tempted to commit self-destruction."

Job's Second Discourse, Chapters ix., x.

"Bildad's commonplaces are true enough, but how can any man plead righteousness before the Omniscient and Almighty God . . . He cannot but complain, and question how God can condemn His Own creature without hearing, and can countenance wicked men. If God were mortal, and so perhaps, not aware of his innocence, he (Job) could understand this severity of treatment as being an inquisition to discover his presumed guilt"

Job's Third Discourse, Chapters xii—xiv.

"His disputants think none so wise as themselves; an opinion in which he cannot coincide . . . (The godly safe!) The most rapacious are the safest: a principle, which by God's providence, holds good also throughout the whole brute creation . . . He (Job) comments that he is in no way inferior to his disputants, determines no longer to argue with them, but with God alone . . . His (Job's) prayer is that God would hide him awhile in the grave, in which he would await his renovation . . . else indeed there was no hope . . ."

Job's Fourth Discourse, Chapters xvi., xvii.

"If he and his friends could only exchange places . . . they and, especially, Eliphaz who had been most unmeasured in invective had behaved towards him like infuriated beasts . . . His friends talked to him of prosperity, but he regarded himself only as a dying man; and yet, such was the nature of the hope he cherished, that he would carry it with him into the very grave."

Job's Fifth Discourse, Chapter xix.

Note. This is the central reply—The KINSMAN REDEEMER

"He readily admits to them, to the fullest extent that his affliction was from God, and that God had not yet appeared on his behalf, but he knows that he has, in God, a living Vindicator—a Vindicator of his now destroyed body, and of his wrongs; and for whose advent on earth he is longing. Let his persecutors be afraid of the sword of that Vindicator, and bear in mind that there will be a judgment."

Job's Sixth Discourse, Chapter xxi.

"His case was such that whilst it claimed commiseration of respectful silence on the part of his friends, and excused impatience on his, made him tremble on behalf of the ungodly: for unaccountable as it might seem that wicked men should have every possible enjoyment to the very end of their days—men who were downright atheists in their sentiments—yet he had no wish to adopt their principles . . . the general and best opinion was, that a wicked man's prosperity is no better than the grandeur of a funeral procession."

Job's Seventh Discourse, Chapters xxiii., xxiv.

"He is still rebellious . . . and perplexed . . . men everywhere perpetrating the most dreadful crimes—in the *country*, they embezzled the lands and the cattle of the defenceless—in the *desert*, they lived by marauding; and other men were slave dealers, or cruel slave owners—in the *city*, the murderer, the thief and the adulterer; and on the *sea* the pirate . . . all these, though their wickedness was sooner or later cut short by death, yet after all, died much as other men."

Job's Eighth Discourse, Chapter xxvi.—xxvii. 10.

"Bildad's wonderful speech had, of course, disposed of the whole question. Yet, on the subject of God's dominion, he (Job) would add that that dominion extends from the depths of hell to the heights of heaven . . . all this, however, only partially reveals God's greatness."

Job's Ninth Discourse, Chapter xxix—xxx.

(1) *His former happy condition*—"At that time when he appeared in public, he was received with dignity . . . judging from appearances he had then fondly hoped that his prosperity was secure."

(2) *His present miserable state*—"Now, however, he was the laughing stock of young fellows, whose fathers had been a set of half-starved vagabonds, the dregs of society, and the most disreputable of men."

Job then runs over his past life, his moral rectitude, his treatment of servants, his care for the poor, and brings his protestation to a close with the words:

"Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended" (Job xxxi. 40).

After all this display of wisdom, this wrong-headed judgment, and equally wrong-headed defence, all, both Job and his three friends come to an end of speaking, without arriving at any conclusion. The word "ceased" in Job xxxii. 1 is *Sabbath*, translated "rest" in Genesis ii. 12, showing the meaning of the word was established before Moses used it. It is only when the curtain is drawn aside as it is in chapters one and two, that the key to the enigma is discovered. This is also true of the problem of the ages, of the problem of the individual, in all ages, and of much that is perplexing in the history of Israel.

We must give attention to the opening and closing chapters of Job in our next study.

Aspects of Hope

No. 1*

The New Jerusalem and the Hope of the Acts period.

By STUART ALLEN.

There is every reason to believe that the epistles to the Hebrews and Galatians went together as a pair, one being a covering letter to the other and that they were addressed to believers in Asia Minor.

Among the points of correspondence between the two epistles we may note the following: the work of Christ as Mediator (Gal. iii. 19, 20; Heb. viii. 6); the teaching revolving round Habakkuk ii. 4 "the just shall live by faith" (Gal. iii. 11, Heb. x. 38); the allegory of Sinai and Sion (Gal. iv. 24-31, Heb. xii. 18-24); the stress upon maturity and perfection (Gal. iii. 3, Heb. vi. 1) and the introduction of the heavenly city, the New Jerusalem.

A careful study of the teaching regarding this city in the epistle to the Hebrews makes it clear that it was set forth as a prize or a goal to be attained by the believer and not a hope which was made secure by grace alone. It was a *better* country, that is, in comparison with any earthly inheritance and everyone who is mentioned in the eleventh chapter is an example of those who not only were saved by faith, but who learned to *live* by faith and to go on to maturity, enduring suffering and loss in order to obtain a *better* resurrection (xi. 35) as an introduction to this city of glory and magnificence (Heb. xi. 9, 10, 13-16, 24-26). In the Book of the Revelation the Heavenly Jerusalem is likewise presented as a prize for the overcomer and the one who endures to the end (Rev. iii. 12).

When the Apostle writes to the Galatian believers, he also introduces the Heavenly City and the question we have to ask ourselves is whether it is there presented as a prize or a hope?

Undoubtedly Galatians iv. 26 will come to the mind:

"Jerusalem which is above is free, which is the mother of us all."

* We sincerely regret that owing to a series of circumstances No. 2 of this series was printed in the March number of this magazine.

To begin with we note that the R.V. omits the phrase "of us all" and reads simply "our mother" and this is supported by the best Greek texts. The Apostle is using a figure here and this figure must be interpreted in the light of the context. The middle sections of Galatians stand as follows:

ii. 15-iv. 11	Faith <i>v.</i> works Liberty <i>v.</i> Bondage
iv. 12-vi. 16	Spirit <i>v.</i> flesh Liberty <i>v.</i> Bondage

The tenseness of these sections can be felt by the reader and Paul speaks very plainly concerning the efforts of the Judaizers to rob the Galatian believers of their liberty in Christ and bring them back to the bondage of the Law. Just as the epistle to the Hebrews revolves around the statements:

"Let us go on to *perfection*" (*teleiotes*, maturity) (vi. 1).

"We are not of them who draw back to *perdition*" (x. 39).

and also talks of "*running the race with patience*" (xii. 1), so does the epistle to the Galatians:

"Ye did *run* well—who did hinder you?" (v. 7).

"Are ye so foolish, having *begun* in the Spirit, are ye now made *perfect* (*epiteleo*) by the flesh?" (iii. 3).

The Hebrew saints were warned of weights which had to be laid aside in order not to impede their running—so the Galatians are warned of a bondage that would only entangle them in the race and hold them back (Gal. v. 1). In the middle of this argument concerning liberty and bondage, the heavenly and earthly Jerusalems are introduced, one speaking of *freedom* and the other of *bondage*, being the alternatives that lay ahead of the believer of this period. Grace indeed had made them free, but what if those who had been freed chose to return to slavery? Were they then of the Heavenly Jerusalem which is free? Nay, the Apostle declared they had ceased to run in the race, they had fallen from grace and had become entangled with the yoke of bondage. The two Jerusalems are not introduced in this section to teach what believers had been given by virtue of salvation by grace, apart from works and faithfulness. Rather they were held out as an encouragement and a warning to those who had not only been saved, but who had begun to run the race for the crown and prize ahead. This brings the teaching of the epistle to the Galatians concerning the Heavenly City in line with that of the epistle to the Hebrews. Indeed, if these letters are a pair written to Christians in the same locality, it would be very strange for them to have entirely divergent teaching concerning the New Jerusalem, one presenting it as a *hope* and the other as a *prize*.

The *hope* of the churches of the Acts period was clearly expressed later on by Paul in Romans xv. 12, 13. That hope was associated with the *millennial kingdom* and the Lord as the *Root of Jesse*. It was the hope of Israel (Acts xxvi. 6, 7, xxviii. 20). In other words it was an *earthly* hope and with this agrees the word which is used con-

tinuously to describe the phase of the second advent which constituted the hope of the Pentecostal Church—namely, *parousia*. Matthew xxiv. 27 makes it clear that the word relates to the personal presence of the returning Lord on the *earth* and the word does not change its meaning in the Pauline epistles written during the period covered by the Acts of the Apostles. This helps us with the problem as to what happens to the Thessalonian saints when they are caught up to meet the Lord in the air (1 Thess. iv. 17). Do they go to the Heavenly City or return with Him to the earth? They meet the *descending* Lord (verse 16) together with those who have been raised from the dead and we are assured that *so* (in this way) they will ever be with Him (verse 17). As He is on His way to the earth and their hope is there, we see no reason to teach that the Saviour interrupts His descent to take them to the New Jerusalem, nor is there anything in the two Thessalonian epistles to link this city with their hope.

If the Heavenly Jerusalem is the *prize* of the Acts period and the millennial kingdom its *hope*, all is clear and we are delivered from the problem as to how there can be two hopes in the same period or how the Heavenly City can be a prize as Hebrews teaches and, at the same time, a hope in the epistle to the Galatians.

During the Acts we have Abraham's *earthly* seed with an *earthly* hope and his *heavenly* seed, who are prize winners and, like him, go on to maturity and endure with a view to the better country and the city which hath foundations, whose builder and maker is God.

Fundamentals of Dispensational Truth

No. 35

The Four Gospels

Owing to the fact that Matthew, Mark and Luke confine themselves to the Galilean ministry of our Lord, and do not speak a word of any visit to Jerusalem until His last solemn journey, there to die, these three Gospels have been called "The Synoptic Gospels," i.e. Gospels having a common point of view, and differing very materially from John's Gospel which gives detailed accounts of our Lord's several visits to Jerusalem and His ministry there. While this subdivision therefore sets forth a truth, it is not the whole truth, for upon examination Matthew manifests a different approach to his theme than either that of Mark or Luke, even as these two differ materially from each other. Even more striking and important than the geographical setting of these Gospels, is the character of their writing. Matthew, Mark and Luke give little comment, adding nothing by way of personal observation or doctrinal inference from their record of parable, miracle, discourse, death and resurrection. John however not only provides a prologue (John i. 1-18) and a stated purpose (John xx. 30, 31), but "delivers his historical testimony as from the chair of an apostle" (Alford). Again, neither

Matthew, Mark nor Luke claim in so many words, to have been eye-witnesses of the facts they record, although the record of Matthew's calling, necessitates this feature in his case. John however insists in a number of places that he wrote as an eye-witness.

We shall therefore be wise to recognize that God has given us four inspired accounts of the earthly life and ministry of Christ, and that each writer was guided in the selection of his material so that in each case one special aspect of that wondrous life should be thrown into prominence.

We are indebted to men of God from earliest times for the construction of a "Harmony of the four Gospels," but any reader who has either diligently studied these attempts or, better still, has endeavoured to construct a harmony from his own findings, will have discovered that such "harmony" is often spoilt either by the author doing violence to the arrangement found in the Gospels, or by arbitrarily adopting one aspect or order to the exclusion or distortion of the rest. The truth is, that there is so much material omitted that it is beyond the ingenuity of man to supply the missing links and, moreover, it is evident that had God wished the church to have one harmonious record, He and He alone could have supplied it. We must therefore not only thankfully accept the four gospels as they stand, but recognize that four facets or aspects of truth are intended, and instead of wasting precious time in attempting the impossible, spend our time and strength in discovering "the things that differ", so learning the Divinely intended lesson.

Before we study each Gospel in turn, let us enquire into the question of authorship, for we speak of the Gospel according to Matthew, Mark, Luke or John.

Matthew. From the earliest days, the authorship of the first of the four Gospels has been ascribed to Matthew the son of Alphaeus and called by Mark and Luke by the name of Levi (Mark ii. 14, Luke iii. 24). The name "Matthew" and not Levi is used when speaking of him as one of the apostles (Mark iii. 18, Luke vi. 15). There are, as we well know, other examples of a change of name; Simon was called Peter, Saul was named Paul, and just as we do not read of "Levi" as one of the apostles, but "Matthew", so we never read of the "apostle Simon" or the "apostle Saul". These names "Levi" and "Matthew" need cause no trouble to us, they were evidently accepted without comment at the beginning. The testimony of antiquity moreover is unanimous in placing Matthew's gospel first among the evangelists. The actual date has been put at "eight years after the ascension" (*Theophyl*), "fifteen years after the ascension" (Niceph. Hist.) and "at the stoning of Stephen" (Cosmos Indic:). A.D. 38 is the date adopted by Webster and Wilkinson.

Mark. The writer of the second Gospel has been universally believed to be *Marcus*, the same person who is called "John Mark" in Acts xii. 12, and Mark in Colossians iv. 10 and 2 Timothy iv. 11. We learn from Acts xii. 12 that his mother's name was Mary, and that she was a sister of Barnabas (Col. iv. 10). We gather that Mark owed his conversion to Peter (1 Pet. v. 13); that he joined in

the first missionary journey undertaken by his Uncle Barnabas and Paul (Acts xii. 25), and owing to this blood relationship partly caused the disruption recorded in Acts xv. 37-40. Later, any reflection on his character is effectively removed by the gracious words of Paul (Col. iv. 10, 2 Tim. iv. 11). It is the unanimous tradition of antiquity that Mark was the '*interpretes*', the amanuensis, of Peter.

While it is evident that Matthew had Hebrew readers in mind we can deduce from the writing of Mark that Gentile readers were before him. This would account partly for the omission of our Lord's genealogy, the general omission of O.T. citations, except, of course, where the Lord Himself is reported as quoting from the Scriptures, and the interpretations offered of Hebrew and Aramaic expressions and the explanation of Hebrew customs.

Luke. While the author of the third Gospel and of the Acts does not give his actual name, there can be no doubt that Luke, the one spoken of in Colossians iv. 14, is the writer. We find the writer of the Acts personally associated with Paul in Acts xvi. 10, and at intervals afterwards, his personal presence being indicated by the appearance of the pronoun "We". Unlike the gospels of Matthew and Mark, Luke's gospel was primarily written for the benefit of one named Theophilus, but even if Luke had no other intention than that of helping this enquirer, God intended that it should provide a companion to the Epistles of Paul, and when we exhibit the peculiar features of Luke's gospel this will be made abundantly clear and we shall see that of the four, Luke's gospel should be the one most studied by the Church of the One Body.

If the "Acts" is the second treatise written by Luke, and was published soon after the events recorded in Acts xxviii, it is evident that the gospel called "the former treatise" must have been published some time earlier, and Alford by a series of arguments indicates A.D. 50-58 as the probable limits within which this gospel was published.

John. John is named the son of Zebedee, and was the brother of James. His family seem to have belonged to the middle class, as they had hired servants (Mark i. 20), and his mother was one of the women who ministered to the Lord of their substance (Luke viii. 3 and Mark xvi. 1). He seems to have been known personally to the high Priest (John xviii. 15) and possibly had some place of residence in Jerusalem (John xix. 27). He is identified as "the disciple whom Jesus loved" and an eye-witness of the things recorded in his gospel.

Tradition places his closing years at Ephesus, where having outlived all the other apostles he died and was buried at about the age of 94. By the many explanations that John offers of matters which would be common knowledge among the Jews, together with the definite statements made in the gospel itself as to its scope, it is evident that this message is addressed to "the world", its avowed object is to establish the truth that "Jesus is the Christ the Son of God", so that "life" should be received "through His name" (John xx. 31). The revelation of the Person of Christ, "The Word,

Who was with God and was God—Who became flesh and dwelt among us” is the distinctive feature of this gospel, and where Matthew stresses “fulfilment” of the words of the Prophets, John emphasizes personal testimony—“one thing I know”. There seems to be some reason, however, unstated but generally known, that called forth the gospel so long after the synoptics had been written, and Irenaeus, Tertullian, Epiphanius and Jerome taught that John wrote to convert the teaching of Cerinthus and the speculations of the Gnostics.

It has been put forward by one authority that there were three classes of writing that arose in the apostolic age (1) the simple narrative, such as Matthew and Mark; (2) the compilation which attempted a more complete account, set out “in order”—such as Luke; (3) the third class, which would arise out of growth in the faith, that would not only desire *historic fact*, but would enquire into *doctrinal meaning*, and to this class John’s Gospel belongs (*see Lucke, quoted by Alford*).

Some features that are peculiar to John may well have become subjects of discussion among believers. For example, the rejection of the Lord by the Jews and the need to establish the perfect sinlessness of the One thus rejected. John stresses the fact that the Saviour “laid down His life of Himself”, no man taking it from Him. Signs are discovered in Paul’s writings that believers were not above questioning the authority of the apostles and John devotes several chapters in which the equipment by the “Spirit of Truth” was assured to the Twelve. These items lie upon the surface, a deeper and more intimate acquaintance with this gospel reveals richer and fuller grace than could have been called forth by mere controversy. To the “faith” engendered by the synoptic gospels, we may add “knowledge” as we read John.

In the A.V. and R.V. these four gospels are denominated “the Gospel according to Matthew (Mark, Luke or John), *Euaggelion kata Matthaion, Markon, Loukan or Ioannen*. *Euaggelion* is Anglicized as the Evangel, and means “good news”. *Kata* “according” denotes, not that the gospel was in any sense Matthew’s nor does it mean that the present gospel was compiled from material gathered from Matthew’s teaching, it signifies simply that Matthew was the author of the narrative so named.

It lies beyond our immediate purpose to discuss in fuller detail the testimony of antiquity, the canonicity of each book, and the many literary and historical side issues that naturally arise. Our chief aim is indicated by our heading “Fundamentals of Dispensational Truth”. The four gospels yield their richest treasures to those who put into operation the principle of “Right division”, and in the studies that follow these introductory notes the dispensational aspect will be kept steadily in view.

“Being Interpreted”

A consideration of the use of this term as found in Matthew, Hebrews and John, so far as it throws light upon the character of their respective readers.

In our articles on John's Gospel we have suggested that the fact that John felt under the necessity to translate such every day words as “Rabbi” for the benefit of his readers is an indication that they were “Non-Jews” and far removed from contact with the Jewish people. The fact however that Matthew felt bound to add the interpretation of the Saviour's title Emmanuel in Matthew i. 23, has been felt by some to be sufficient to render our suggested “proof” invalid.

Most commentators agree that Mark wrote his Gospel with the Roman in view, and the same reason that prompted him to interpret the Aramaic words *Talitha cumi* (Mark v. 41). would be the reason why John interpreted the word “Rabbi”, these two Gospels in this particular having the same problem to meet, and therefore Mark's custom stands on all fours with John's. Our concern is rather with Matthew who most certainly had the Jew in mind. Jerome has left it on record that this “Very Hebrew Gospel of Matthew is reserved to this day in the library of Casarea, which Pamphilus the martyr, with much care, collected.”

Now whether Matthew actually wrote his Gospel in Hebrew or whether Pamphilus mistook a translation for the original does not for the moment matter. Here is sufficient “proof” that a Hebrew edition of Matthew would have been intelligible. If that be so are we to believe that so common a name as Emmanuel would need interpretation?

The language of Matthew i. 23 follows very closely the translation of the Septuagint, a version in common use at the time, and Matthew would know and many of his readers would be aware that the words of Isaiah viii. 10, “God is with us”, are in the original the Hebrew word Emmanuel (as is pointed out in *The Companion Bible*) and that the Greek is identical with that of the Gospel *Meth' hemon ho Theos*.

When Mark cited the words uttered by the Saviour on the cross he translated them, but when Matthew cited the words *Eli, Eli lama sabachthani*, he was under no such necessity. Are we to believe therefore that Jews needed the name “Emmanuel” and the title “Rabbi” interpreted to them but that a longer sentence in Hebrew was quite understandable? That does not make sense!

If Jews needed Emmanuel interpreted why should Paul choose to speak to them in the Hebrew tongue (Acts xxi. 40)? and how is it that in John xix, we read that Pilate included Hebrew when he wrote the title on the cross, which we are told many of the Jews read (John xix, 20, 21), yet in the very same chapter John says

that the "Pavement" was called in the Hebrew *Gabbatha*, and that the "Place of a skull" was in the Hebrew *Golgotha*.

Matthew's interpretation of the name Emmanuel is on all fours with Hebrews vii. 1, 2. Are we to understand that the "Hebrews" did not know sufficient "Hebrew" to know that "Melchisedec" meant "King of Righteousness"? Was not Paul rather concerned that they should not miss the *typical teaching* of this type of Christ in Resurrection even as Matthew was concerned that his readers should not miss the *typical meaning* and intention of the name Emmanuel?

There is no parallel in this with the purpose that prompted John. Surely no Gentile could live in the proximity of the Jews and be ignorant of the meaning of the title "Rabbi"; and the sheer fact that John breaks the narrative in John xx. 16 to interpolate the meaning of "Rabboni" is sufficient evidence that his readers were those to be gathered from "the highways" to take the place of those originally called (and that twice) to the marriage of the King's Son (Matt. xxii. 1-10).

With these features before them we ask those who have been in any way persuaded to abandon the arguments set forth regarding the place of John's Gospel to think again, lest they be deprived of that which God has left as a present day message of life for a dead world, even though entirely apart from the dispensation of the mystery.

Life, and its outgoings

No. 3

"I hold my life of no account" (Acts xx. 24, Alford).

The morning after the opening article of this series was written (during 1944 or 1945), the writer entered his room to discover that a ceiling had been shaken down through enemy action, and that desk, books and papers were buried beneath a heap of debris. The only piece of writing that was readable through the dust was the heading of the article:

"LIFE, AND ITS OUTGOINGS"

No. 1

"Neither count I my life dear unto myself" (Acts xx. 24)

There seemed something significant about this fact, something that spoke to the heart and mind. True, no one with any sense or feeling could contemplate the disorder that reigned and which occupied the bulk of the day to clear, without some emotion, but a lesson seemed to have been underlined, we felt that while life and limb had indeed been spared, they had been spared for further and fuller service. Let us then give a little closer attention to the passage thus emphasized through the action of the enemy under the protecting power of God.

First, let us observe the place in the Acts which contains the words

quoted. Since his conversion, recorded in Acts ix, and especially after his call as recorded in Acts xiii, the apostle had travelled in widening circles "from Jerusalem, and round about unto Illyricum" (Rom. xv. 19), a district that extended from Italy and including Dalmatia, consequently, all the intervening land between Jerusalem and the Adriatic had been evangelized. Rome was most obviously the next objective, and so we read in Acts xix:

"Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there I must see Rome" (Acts xix. 21).

Chapter twenty records the farewell address which the apostle made to the Elders of Ephesus while he was on his way to Jerusalem. The structure and exposition of this chapter naturally belongs to the series of studies in the Acts of the Apostles, which were commenced in *The Berean Expositor* in Volume XXIV, and the interested reader will find the twentieth chapter of the Acts under review in Volumes XXX and XXXI. For our present purpose it is sufficient to note that Paul had reached the crisis of his ministerial life. Behind him lay the evangelizing of the countries adjoining the holy land, before him a vague consciousness that work in Rome awaited him. Details of the new ministry were at the time hidden, but he already knew that "bonds and afflictions" awaited him (Acts xx. 23) and it is at this point that we meet the words "none of these things move me". These words give a good account of the apostle's feelings, but they scarcely present to the reader the actual words of the apostle, and as it is necessary for us to know what he actually did say at this crisis in his life, we must give the passage a closer study.

Why should you remember

SATURDAY, 30th SEPTEMBER?

It is the Seventh Annual meeting of the Berean Forward Movement
at the

CHAPEL OF THE OPENED BOOK

Meetings at 3.0 and 5.45. Interval for tea, meeting old friends and
making new ones.

Annual Report by Mr. Geo. T. Foster

Ephesians

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

No. 5

Saints and Faithful.

Whether this epistle was a circular letter, whether it was addressed to Ephesus, or whether some copies had a blank space and others were filled in to fit the need and circumstance no one at this late date can say with certainty.

We are however not very concerned about the precise geographical destination of this letter, its importance for us is that while originally addressed by Paul to a specific company, it was given by inspiration of God and preserved for all time because it was the Divine intention that this letter should form a part of Holy Scripture. The addressees therefore are a wider company than the believers who lived in Ephesus, or who lived at the time of writing. We must look for qualities in order to discover the true recipients of this message. In Ephesians ii. 11, 12, one very revealing set of qualities made it evident that "Gentiles" who are called "uncircumcision", who by nature and race were "aliens" and "strangers" without hope, without Christ and without God, were the addressees. Yet the high spiritual substance of this epistle can only be comprehended by those who are redeemed and who are led by the Spirit of Christ, consequently we must add to the terms employed in Ephesians ii. 11, 12, modifying words that shall make us understand that the "Gentiles" who were once aliens and hopeless, are aliens and hopeless no longer, but are the redeemed of the Lord. So, when we read Ephesians i. 1, we can dispense with the words "at Ephesus" without essential loss, but we cannot treat the other terms lightly without making shipwreck of the faith. "Saints and Faithful" are the terms employed.

Upon examination we shall see that these two titles complement each other just as "faith and works" complement one another and indeed, together, make one complete whole. The "saint" is one by redeeming grace, the "faithful" is one who having been raised with Christ, seeks to walk worthy of the high calling he has received. Let us examine these two important terms:

SAINT.—The Greek word translated "saint" is *hagios*, and no other word is so translated in the A.V. Different views are entertained as to the etymology of the word *hagios*, one, which is suspect and considered fanciful is that it is composed of *a* negative and *ge* "the earth", but most lexicographers are of the opinion that it is allied to *hagos* "purity", from *hazo* "to venerate". The Greek, however, would most certainly never conceive of a sanctuary that was "not of the earth", we are therefore obliged to turn to the Scriptures to learn that truth. Where pagan Greek words have been adopted by the Holy Spirit, they must be looked upon as "new

creatures" so far as their pedigree is concerned and we must discover from their synonyms, associates and contexts, the meaning which inspiration attaches to them.

We are on more definite ground when we remember that the LXX uses *hagios* to translate the Hebrew word *qadosh*, and allow the etymology and usage of this Hebrew word to colour the Greek *hagios*. This word occurs in the epistle fifteen times, and is translated either "saint" or "holy".

Hagios, translated "saint"

- "To the saints which are at Ephesus" (i. 1).
- "I heard of your . . . love unto all the saints" (i. 15).
- "The glory of His inheritance in the saints" (i. 18).
- "Fellow citizens with the saints" (ii. 19).
- "Who am less than the least of all saints" (iii. 8).
- "May be able to comprehend with all saints" (iii. 18).
- "For the perfecting of the saints" (iv. 12).
- "Let it not be . . . named . . . as becometh saints" (v. 3).
- "Watching . . . with supplication for all saints" (vi. 18).

Hagios, translated "holy"

- "That we should be holy and without blame" (i. 4).
- "Ye were sealed with that Holy Spirit of promise" (i. 13).
- "Groweth into an holy temple in the Lord" (ii. 21).
- "As it is now revealed unto His holy apostles and prophets" (iii. 5).
- "Grieve not the Holy Spirit of God" (iv. 30).
- "That it should be holy and without blemish" (v. 27).

It will be seen that "the saints" (i. 1) are such by their calling (i. 4), and that this calling is realized by the finished work of Christ on their behalf (v. 27), and that while their sainthood in the first instance derives from what God has done rather than what they are in themselves, there is such a thing, subsequently, as a manner of life that "becometh" saints (v. 3), and that love for, and prayer on behalf of the saints for one another is comely. Some of the references, for example, Ephesians i. 18, will come under review again, when a more searching examination must be conducted into a possible new translation. The only derivative of *hagios* that is found in the epistle is *hagiazō* "to sanctify" (Eph. v. 26). In this verse the word is associated with "cleansing" and "washing" and with "presenting" without spot or wrinkle, and these associated ideas illuminate the intention of the Spirit in the use of the word "saint" in addressing this epistle.

The other derivatives are *hagiasmos* "sanctification" (1 Cor. i. 30).

Hagion used in the plural "sanctuary" (Heb. viii. 2).

Hagiotēs "holiness" abstract quality (Heb. xii. 10).

Hagiosune "holiness" the condition (2 Cor. vii. 1).

FAITHFUL.—These Christians at Ephesus were not only addressed as saints but "faithful", and this title seems to indicate some response on their part to quickening love.

The word "faithful" translates the Greek *pistos*, which may be

used either actively or passively. Accordingly we find the word used actively in such passages as:

"Be not faithless but believing" (John xx. 27).

"A Jewess, and believed" (Acts xvi. 1, lit. *a believing Jewess*). There are but few occurrences however of this active usage in the N.T. (John xx. 27, Acts xvi. 1, 2 Cor. vi. 15, 1 Tim. iv. 3, 10, 12, v. 16, vi. 2). In the majority of occurrences the word is used passively "faithful", and *pistos* is thus translated fifty-three times.

It is fairly obvious, that *pistos* could not be translated "believing" in such passages as: "but God is *faithful*" (1 Cor. x. 13), "but as God is *true*" (2 Cor. i. 18), "this is a *faithful* saying" (1 Tim. i. 15), "*faithful* high priest" (Heb. ii. 17). The word occurs in the Prison Epistles nine times as follows:

"The faithful in Christ Jesus" (Eph. i. 1).

"Faithful minister" (Eph. vi. 21).

"The faithful brethren" (Col. i. 2).

"A faithful minister" (Col. i. 7).

"A faithful minister" (Col. iv. 7).

"A faithful . . . brother" (Col. iv. 9).

"Faithful men", "Faithful saying", "He abideth faithful" (2 Tim. ii. 2, 11, 13).

"The saints" therefore are also the "faithful", and both are "in Christ Jesus". The double title suggests the twofoldness of their calling. As saints they have been redeemed, called, sanctified and assured of glory. This however does not mean that because salvation is not *of* works, it is not *unto* works. Those who are thus called and sanctified are expected to respond. They rise and walk in newness of life, and this is largely expressed in faithfulness. More than half the passages cited from the prison epistles are connected with service.

In the LXX, the word *pistos* occurs in the passive sense only, and is usually the translation of the Hebrew *emun* or *aman*, the word which is rendered in the N.T. by "verily" and which is Anglicized as "Amen".

To this privileged company the Apostle sends his greeting, "Grace be to you and peace, from God our Father and from the Lord Jesus Christ" (Eph. i. 2).

Charis "grace", is derived from *chairō* "to rejoice", and only in the N.T. usage does it convey that rich undeserved favour that is neither hindered by sin, influenced by respect of persons, nor based upon works, which is the glory of the gospel of the grace of God. The word occurs in the opening salutation and in the closing benediction (Eph. i. 2, vi. 24), and occurs in the epistle twelve times altogether. However, we feel that it would be almost as big a mistake to enlarge upon the nature of grace here, while dealing with this salutation, as it would to attempt to analyse the word "Dear" in the opening of a business letter, "Dear Sir", or to discant upon the composition of the words "Good-bye". It is safe to say that in the majority of cases they are now used without regard for their original etymology.

Now we do not suggest that the inspired scriptures use words without due attention to their meaning, but we must also allow full weight to the fact that the apostle was largely adopting the custom of his own day. We will therefore confine ourselves in this note to *charis* as used as a greeting, waiting until we arrive at the first occasion when the actual grace of God is intended, as a more fitting place to deal with that peculiar aspect of the term.

Deissmann and Milligan give several examples of ordinary letters where the formal greeting opens and the formal salutation closes the letter. Sometimes these greetings occupy more space than does the actual message, and Milligan's comment on this feature is interesting:

"Their authors, whether they write with their own hands, or, owing to illiteracy, avail themselves of the services of professional scribes are as a rule content to state the matter in hand as briefly and as baldly as possible, while the lengthy introductions and closing greetings with their constantly recurring formal and stereotyped phrases, produce a general effect of monotony."

Of one such letter Kenyon, of the British Museum, says that the greetings were on:

"Almost as generous a scale as in a Pauline epistle".

The Apostle while not offending common decency, did not overload his letter with salutation and greetings, and chose under inspired guidance two words that would express not only a conventional greeting, but which would speak to the heart of his reader, for *charis* was the light-hearted salutation of the Greek, whereas peace the more solemn greeting of the Jew. Here the apostle combines them both; and such in effect is the glorious doctrine that he taught. In their right place these two words "grace" and "peace" will be given a fuller exposition. Here in the salutation of this epistle they are not used with doctrinal intention, and no good would be done by an artificial treatment of this introduction here.

Less than the Least

or

Treasure in Earthen Vessels.

No. 11

Early conflict and early confirmation.

The history of *The Berean Expositor* is the history of a conflict. The very nature of its teaching was such a challenge to orthodoxy as to stir up a good deal of opposition even among the ranks of believers that were sound on the "fundamentals". This attitude we fully expected and cheerfully endured, realizing that it was the price that must be paid for truth and that loyalty must ever be prepared to pass a test. For the first few years, the fight was straightforward and the foe external. It was aggravated and complicated

during this time by the extreme pressure of circumstances while the effort was made to get a footing once again and become self supporting. However, by the end of 1913, a new phase of the fight for truth presented itself and one that was much more trying and irksome. About the same time that *The Berean Expositor* was first published, believers in America were also advocating the necessity for applying the principle of "right division" and for employing the translation "unto the ages" in the place of "for ever". We were however not permitted to walk together for long. A book published by these friends entitled "All in All, the Goal of the Universe", revealed the parting of the ways and in the review which was given in our pages it was made clear that we should not only have to continue the fight with orthodoxy, but must now expect opposition from some of those who had hitherto supported our efforts.

As we had acted in the opening of the campaign, we acted a second time, placing loyalty before usefulness and being willing to sink through lack of support if need be, but to sink with the colours still flying. Had the matter in dispute been the question of how many were to be included in the "all" of 1 Corinthians xv. 28 there would have been no conflict and no breach. If one child of God sees sufficient evidence in the Word to warrant the belief that a greater number will ultimately be saved, that is no cause for strife; but if in order to justify this belief it is maintained that God actually engineered the purpose of the ages with the positive intention that sin should come into creation, that Satan was created to do "exactly" what God had planned, that it is only by acknowledging that God had created Satan to sin that we can possibly clear Him of its stain, that the expression "all things are of God" proves that God assumes full responsibility for every crime committed throughout the universe, these and allied doctrines were so monstrous both in their initial statement and in their practical outworkings, that we were obliged to repudiate the remotest connection with so awful a creed.

In spite of this and subsequent articles dealing positively with the question of Reconciliation we were obliged to return to the conflict in 1924, which conflict is indicated and preserved in the articles which were re-printed in booklet form entitled "The Reconciliation of all things", "The Deity of Christ" and "Sin and its Relation to God".

About this time we were actually refused admission to one hall because it was averred *we denied the Deity of Christ*. On other occasions we were charged with teaching that God was the "Author of sin", and while we were still willing to bear whatever obloquy our own teaching evoked, we were not prepared to suffer for having the evil teaching of others fathered upon us.

The most important note which was sounded in the booklet "The Reconciliation of all Things" is "The Two Seeds, The Master Key". Within the limits of the true seed, we believe universal reconciliation is true, but we could not endorse the teaching that gave what belongs to those whose names were written in the book

of life, equally to those who like the Canaanites were the false seed fitted to destruction, whose end is likened to the harvest when the "tares" are bound in bundles and burned.

Let us turn from these necessary but painful memories to some that are constructive and blessed. When I first commenced to write in *Things to Come* the advent of a new series and a new name did not at first cause any great stir. As the series continued and its peculiar insistence upon the dispensational consequences of the recognition of Acts xxviii began to dawn upon the consciousness of the reader, letters, objections and questions began to come in, and reference was made in that journal to these difficulties both by the Editor and by myself. By the time fourteen articles had appeared, it seemed necessary to call a halt and go over the ground again, taking into account the difficulties that had been expressed. Consequently Article No. 15 is headed "The Ancient Landmark, a Recapitulation".

In connection with this we must make a brief digression. In Volume VII of *The Berean Expositor* (1917) will be found the following notice:

"RESTING ON THE FINISHED WORK"

"In Volume IV, page 21, we gave a few particulars of the work of Pastor Beaupré of Watson Street Chapel, Derby, and South Africa. The sad news has just come to hand that his work of faith and labour of love has run its course. His widow writes, 'He has fallen asleep, resting on the finished work.' For this note we may all mingle our praises while we remember the bereaved ones in prayer."

At first reading there does not seem to be any connection between the "recapitulation" of the articles in *Things to Come*, and the notice concerning the falling asleep of Pastor Beaupré. The story is one of refreshing encouragement to all those who labour in the Word, to sow beside all waters, and to be assured that no faithful ministry is ever in vain. Pastor Beaupré was, in the year 1913 and earlier, the Pastor of a Baptist Chapel in Derby. He was evangelical and keenly interested in the Second Coming as the great hope of the Church. The title "Things to Come" attracted him, and thinking that it would help him in his studies concerning the Lord's return, the magazine was ordered from the Newsagent. The first few copies were opened and rapidly surveyed, but as such familiar titles as "The 144,000", "The Man of Sin", "666", etc., etc., did not appear Pastor Beaupré concluded that he had been mistaken, pushed the monthly copy of *Things to Come* under the cushion of his settee and gave little or no attention to them. However, while flicking the pages of the September number through, before interring it under the cushion in quiet burial with the previous numbers, the word "recapitulation" caught his eye. Saying to himself "whatever is all this about?" he sat down and read that article through. By the time he had finished reading the light had dawned and, lifting the cushion, the earlier numbers of *Things to Come* were brought to light. Each article was most carefully read, and by the time the reading of the whole set was completed, he was a convicted

and changed man. His next step, one that indicated so blessedly the unity and fellowship of the home life, was to read them all again with his wife. Both the Pastor and his wife faced the consequences of their new conviction. A pension that would come to him as a Baptist Pastor would be lost if he ceased to be a member of that denomination, but that consequence was gladly accepted. The next step was to acquaint the Deacons of the Chapel, and to suggest retirement from the pulpit. "Have you given up faith in the Bible?" they asked. "No," replied the Pastor, "but I have seen the fulness of its teaching as never before." As a result of this interview, Pastor Beaupré occupied three months in opening up the dispensation of the mystery, all but a few of the congregation became convinced of the truth and the chapel became an undenominational meeting place. In earlier times Pastor Beaupré had been a missionary to South Africa and he longed to return to the old ground and make known the riches of grace and glory in which he now rejoiced. The Chapel granted him permission to take a Bible Van away with him to South Africa to fulfil this desire. From that visit he never returned, but he had the joy of leading some who attended his meetings into the light and liberty of the prison ministry of the Apostle.

At a Pentecostal meeting in Scotland some time previously, a member, speaking "by the Spirit" directed another member and his wife "to go out, not knowing whither". This brother and his wife believing that this was the voice of God, obeyed. They drifted from country to country, and because they would not touch quinine, nearly died of malaria fever. However at length they found their way to South Africa, there to meet Pastor Beaupré with his message. Conviction was instant, and back to Scotland came this emancipated couple with the message of the mystery. It was not long before the wife of the Pentecostal Pastor herself saw the light, and after ministering to the "Apostles" and "Prophets" who came to her home in connection with her husband's church, she quietly made her way to the little gathering in the side street where she had found truth more satisfying.

Among the early articles written for *Things to Come*, was a series dealing with the nature of Pentecostal gifts, showing that they do not belong to the dispensation of the mystery. About the same time that these articles were published a Pastor of a Church in California was standing mute before his congregation who were giving way to all sorts of "manifestations of the Spirit", foaming at the mouth, rolling on the floor, and other unseemly indications of evil possession. Then into the midst of this confusion came the light of Dispensational Truth. The articles entitled "The difference between the Dispensation of Pentecost and the Mystery" set both this Pastor and his congregation free. The Pastor's name was Joseph Smale, and some time after this he published a magazine entitled *Truth, Earthly and Heavenly*, which he described as "A Journal of Truth relating particularly to the Church of the Parenthesis . . . to uncover to the eyes of the Lord's people those things of

'the Eternal Purpose' seldom or ever noted in modern Christian literature . . . and to honour every distinction of the Word of God."

The articles that appeared in *Things to Come* and which were blessed to Pastor Smale, and to all those who subsequently were illuminated through his testimony, were published in June, July and August of 1909. Thus, within six months of putting pen to paper in the interests of Dispensational Truth, the Lord graciously permitted this seal and this encouragement to persevere, even though material and spiritual difficulties were well nigh overwhelming.

Studies in the Book of Job

No. II

In what way was Job "A perfect man?"

(Keys to the enigma of the Ages No. 1)

The place that the book of Job occupies in its relation to the rest of Scripture, may be illustrated by two passages in the epistle to the Hebrews. When the Apostle arrived at the close of chapter vii, and before he advanced from the subject of the Priest to the subject of the Offering, he paused to give a summary: "Now of the things which we have spoken, this is the sum" (Heb. viii. 1), and the word translated "sum" is the Greek *kephalion*. Coverdale translated this "the pith", and Moffatt renders the passage "the point is this". Parkhurst gives as one of the meanings of *kephalion* "a sum, summary or recapitulation of a discourse" and points out that the ancients literally added *up*, as they used to put the sum total at the head and not at the foot of an account. Further, by referring to Ezekiel ii. 9, 10, where the LXX uses the word *kephalis*, we learn that the volume spread out before the Prophet was written "within and without", or as in The Revelation "a book written within and on the backside sealed with seven seals". The writing on the back being a summary of what was written within. Upon reaching Hebrews x. the Apostle there indicates another "summary: "In the volume of the book it is written of Me" (Heb. x. 7), where the word "volume" is a translation of the Greek *kephalis*. The book of Job stands at the forefront of Revealed truth in the form of a *kephalis* or summary, and indicates to the reader that in the enmity exhibited by Satan to one of the "perfect" or true seed is set forth in dramatic summary the conflict and purpose of the ages. If we want a key to the sacred volume we need seek no further, the key hangs at the door, we cannot step over the threshold of divine truth without passing it, let us no longer ignore it but use it again and again in our quest for truth.

Our studies in the book of Job thus far have been mainly to do with the material and form of the book; the problem with which the book is concerned has hardly been touched upon. We are

conscious, as we hear Job's agonized remonstrances and mark the blind groping of his three friends, that if they had known what we know, if they had had revealed to them the contents of the first two chapters, how different would have been their approach to the problem of Job's sufferings, and how different the solution at which they arrived. We now turn to these two revealing chapters, conscious that they are an unveiling, revealing motives and movements in the spiritual world, about which we have no experimental knowledge, yet which influence man at every turn. We believe that if any of our readers were asked to give some Scriptural account of such subjects as "sin" "Satan" or "sons of God", that they would be able to present a fairly comprehensive and true account. Nevertheless, as we approach these revealing chapters, let us be well prepared to find depths that we have never sounded, and even if some of our discoveries on these themes may at first sight appear rather far-fetched, such is our conviction that we should expect to find a key in these two chapters, not only to Job's enigma but to the greater problem of the ages, that we must permit no prejudice to rob us of gaining further light from our search. Now, as our space is not unlimited, and as we cannot conceive of any reader who has followed this series thus far being unacquainted with the subject matter of the first two chapters of Job, we shall not occupy space in detailing the structure nor of relating the story of Job's calamities.

The first subject to consider will be the statement made in Job i. 1, and repeated in i. 8 and in ii. 3, that Job was a "perfect" man.

"That man was perfect and upright, and one that feared God, and eschewed evil."

Two facts present themselves at once, as we read these words: (1) In the estimate of God the condition "perfect" takes precedence of all else; (2) That the word "perfect" represents something other than uprightness, fearing God and eschewing evil.

The word translated "perfect" is the Hebrew word *tam*, it occurs just seven times in Job, the "perfect" number. The word occurs in other forms, *tom* (Job iv. 6, xxi. 23) *tummah* (Job ii. 3, 9, xxvii. 5, xxxi. 6), where it is translated "integrity" and *tamim* (Job xii. 4, xxxvi. 4, xxxvii. 16) and *tamam* (Job xxii. 3). The basic meaning of *tam* is "completeness", *tamim* is constantly employed of the Levitical sacrifices that were "without blemish". This word is used of Noah and of Jacob. Ezekiel has joined Noah, Daniel and Job together in "righteousness", but what is there common to Noah, Jacob or Job? How were each of these men "perfect"?

"Noah was a just man and perfect in his generations" (Gen. vi. 9).

It is evident that even as "just" and "perfect" do not mean the same thing, so as two different words are used in this same verse for "generations" both must be examined.

When we read "these are the generations of Noah" the word so translated is the Hebrew *toledoth*, a word derived from *yalad* "to beget or to bear". When we read that Noah was "perfect in his

generations" the word so translated is the Hebrew *dor*, a word that occurs in Genesis seven times. This word refers rather to one's contemporaries than to one's ancestry or descendants, and the difference could be expressed by using "generations" to translate *toledoth*, and "a generation" to translate *dor*. Noah was, in some particular, different from his contemporaries not only in his righteousness, but in that he was "perfect". The LXX here translates the word by the Greek *teleios*, a translation we must keep in mind. While *tamim*, the word used in Genesis vi. 9, is variously translated complete, upright and the like, which accounts for thirty-seven occurrences, it is translated "without blemish" forty-four times and "without spot" six times, or fifty times in all, to which, if we add such synonyms as "sound" "perfect" "complete" "undefiled" and "whole" we leave only fifteen occurrences, out of eighty-seven, for other renderings. When we compare, for example Numbers xxix. 26, "fourteen lambs of the first year *without spot*", with Numbers xxix. 32, "fourteen lambs of the first year *without blemish*", we perceive that no essential difference is intended by the alternative renderings. Noah was "without spot or blemish" in his generations. It is impossible to read the words "without blemish and without spot" and not associate Noah and Job with the great purpose of redemption as described in the epistles of Paul.

Now the flood with which Noah is so closely related, is also definitely connected with the corruption of the human race when "the sons of God came in unto the daughters of men, and they bare them children, the same became mighty men". "There were giants (*Nephilim* "fallen ones") in the earth in those days" (Gen. vi. 4). It appears that Noah alone had been preserved intact and uncontaminated, where "all flesh had corrupted His way upon the earth." Jacob is said to be "a plain man" (Gen. xxv. 27), the word here being the Hebrew word *tam* which is used of Job. Jacob was "perfect" or "without blemish". The LXX has adopted a peculiar word here in Genesis xxv. 27 to translate the Hebrew *tam*, it uses *aplastos*, something "unmoulded, unshapen" hence anything "in its natural state" "ingenuous".

It will be recalled that on two occasions Sarah was taken by a heathen monarch into his harem, and that twice a miraculous interposition of the Almighty was necessary to save the true seed from contamination (Gen. xii. 10-20 and xx. 1-18). Whatever estimate we may have formed of the personal character of Jacob, he was as "unblemished" as Noah or as Job in this respect. It may be objected that Esau was of the same parentage as Jacob and would therefore be equally "unblemished". That is so but in appearance at least, Esau was somewhat monstrous, he is described as being "red, all over like a hairy garment" (Gen. xxv. 27), a characteristic that persisted in manhood (Gen. xxvii. 11, 16, 23). Esau's abnormal appearance, was an outward sign of his inner estrangement from grace. The epistle to the Hebrews calls him "a profane person" for he despised his birthright, whereas, with all his faults, Jacob's very acts of deception were because he prized the blessing of

Abraham above all else. Moreover, Esau is called "a cunning hunter", and the word so translated is identical with that used of Nimrod (Gen. x. 9), and is also the word used eight times over in Genesis xxvii in reference to "venison" which occupies so conspicuous a place in the act of deception. Jacob, with all his faults, was "unblemished" hence his association with Noah and Job as being in the line of the true seed.

Now the reader may perceive that the reason why Satan afflicted Job as he did appears to have some definite purpose behind its apparent insensate animosity. Job was a "perfect" man, unblemished, without spot, in other words *one of the seed of the woman*, and so in extreme contrast with *the seed of the serpent*. Satan therefore had some fiendish satisfaction in heaping upon Job's devoted head all the loathsomeness of botch and blain. It is commonly supposed that Job was made to suffer from a disease called *elephantiasis*, a disease which converted the "perfect" (*aplastos*) Job, into an apparent monster. The "boils" with which Job was inflicted are connected with leprosy (Lev. xiii. 20), and was one of the plagues of Egypt (Exod. ix. 9-11) and is called "the botch of Egypt" in Deuteronomy xxviii. 27. There is a blessed hope in Elihu's statement, that upon the provision of a ransom, "his flesh shall be fresher than a child's: he shall return to the days of his youth" (Job xxxiii. 24, 25), for when Job's captivity was turned (Job xlii. 10) and restoration was made to him, one of his daughters was named *Keren-happuch*, "horn of beauty" or "paint box", suggesting that Job's flesh had indeed been restored "fresher than a child's". The subject of the two seeds (a subject that is in the background of Genesis iii., iv. and vi.) of Genesis xii. and xx., which underlies the parable of the wheat and the tares and provides the key to unlock such problematic passages as "ye are of your father the Devil" and "Cain was of that wicked one", will find illumination in a careful study of Job, and the book of Job in its turn will be better understood in the light of this strange yet true doctrine of the ages.

This is the first key to the enigma of the ages that the book of Job provides. There are others, but these will be considered in our next article.

Life and its Outgoings

No. 4

"More than any guard-post keep watch over thine heart, for out of it are the outgoings of life" (Prov. iv. 23, Miller).

Our thoughts have been occupied in previous articles by the statement of the apostle in Acts xx. 24, and it is time we turned our attention to the expression that forms our title "Life, and its Outgoings". There is a word that occurs twenty-three times in the O.T. scriptures, and of these occurrences twenty are used geographically.

ally, translated "going forth" "going out of" "goings out" "outgoings" and "borders". Where the A.V. reads: "from Mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be Zedad". Rotherham reads: "from Mount Hor ye shall draw a line to the entering in of Hamath—and the extension of the boundary shall be towards Zedad". The word from which this word "outgoings" is derived has a variety of applications. It can mean, among other things, to come forth, issue or descend (as of children or posterity), to go forth as the sun, to spring up as plants, to spring forth as water. With a prefix it means a gate or a fountain, then that which proceeds from or is uttered by the mouth.

The passage that calls for our attention and which uses this geographical or map-making word is Proverbs iv. 23:

"Keep thy heart with all diligence; for out of it are the issues (outgoings) of life."

Miller's translation of Proverbs iv. 23, is: "More than any guard post keep watch over thine heart; for out of it are the outgoings of life", and with this the notes of *The Companion Bible* are in agreement. Both Miller and Bullinger draw attention to the presence of the preposition "M", which being added to the verb *shamar* "to watch or to guard" turns it into a *place* of guard as in Numbers xv. 34. Just as in the physical sense the outgoings of life spring from the heart and the circulation of the blood, so in the spiritual sense the heart is the chief defence of the citadel. While that stands all is safe, if that be betrayed or stormed all is lost. The outgoings or extensions of one's life may be as varied as one's environment, circumstances or talents, yet they all spring from and are governed by the heart.

"Out of the abundance of the heart the mouth *speaketh*" (Matt. xii. 34).

"Out of the heart proceed evil *thoughts*" (Matt. xv. 18).

We discover from Scripture, that with the heart man *believes* unto righteousness; that prayer, is the heart's *desire*; that earnest care, purpose, as well as blindness and hardness, are all associated with the heart; that the believer may make melody unto the Lord in the heart; that in service his heart should be single; that in the heart the peace of God should act as umpire; that the heart can be stablished and comforted. What takes place in this central guard-post will decide the utmost extensions of the life. In modern English the word "outgoings" is often applied to "expenses", but in the Scripture it refers rather to the way one "spends" time, labour, thought. We want to deal separately with some of these "outgoings" of life, but will conclude this article by earnestly commending as a most important and initial lesson the teaching of Proverbs iv. 23.

The Second Epistle to Timothy

No. 24

A Gangrene

Paul's attitude to the doctrine that the resurrection is past already, a timely word to those who may unconsciously be teaching or believing something similar (2 Tim. ii. 17, 18).

The last two articles of this series have dealt with truth that is intensely practical. Number 22, dealing with the relation of the servant of God with error and evil, and No. 23, with that very searching and practical word "godliness". This practical aspect is still before us as we take up the apostle's figure of the great house with its vessels of gold and of earth. In Paul's earlier epistles he unfolds the doctrine that is according to godliness; in the pastoral epistles there is little said as to the facts and material of doctrine itself—justification by faith is unexplained, redemption by blood receives no exposition—but the attitude of the servant of the Lord, both to the glorious doctrine itself and to those who oppose it, is uppermost.

On closer examination of the apostle's type of the "great house" (2 Tim. ii. 20), we observe that he approaches it by employing a series of figures. The canker (17), the foundation (19), the seal (19), the great house (20), the vessels (20). It is some time since we printed the structure of 2 Timothy ii. 14-26, and so for the sake of clearness we reprint the central portion:

ERROR AND TRUTH.

- | | | | |
|---|--|---------|---|
| B | \| | 16 | Exhortation. Shun. Increase ungodliness. |
| C | \| | d | \| 17, 18. Teachers and doctrine. A canker. |
| | | e | \| 19—God's Foundation. Sure. |
| | | e | \| —19. God's Foundation. Seal. |
| | | d | \| 20, 21. Teachers and doctrine. Great house and vessels. |
| B | \| | 22, 23. | Exhortation. Flee. Avoid. Gender strifes. |

The teaching which Timothy was instructed to "shun" is likened to a "canker", and is revealed to be a distortion of the doctrine of the resurrection. Any teaching that could be thus described and which touched so vital a doctrine, must be the concern of all who love the Word, who have any responsibility with regard to the preaching and teaching of that Word, and who desire above all things to be "approved unto God." The word "canker" is the Greek *gaggraina* (pronounced *gangraina*). This word is found in our language as gangrene, which is defined as:—

"A necrosis of part of the body, extending over some considerable area in a visible mass."

Hippocrates, who was born 460 B.C. speaks of gangrene with definition and evident observation, and Luke the physician would not be ignorant of the character of this dreadful affliction. The

apostle puts his finger upon the most awful characteristic of gangrene saying "it eats". This is the word that gives us "pasture" in John x. 9. It is evident that the apostle views with extreme alarm the specific doctrine he is about to expose and, in the interest of truth, he even goes so far as to put into black and white the actual names of those who taught this error, Hymenæus and Philetus. If the reader will refer to the structure of the epistle as a whole (Vol. XXXI, p. 130) these two names will be found in correspondence with two others, "Jannes and Jambres", the magicians at the court of Pharaoh in the days of Moses. This comparison intensifies the seriousness of the subject. A doctrine that "eats like a gangrene" and is in any sense allied with such characteristic opposers of truth as were Jannes and Jambres, must be evil, however it be presented and in whatever connection it may stand. What is this baneful doctrine that merits such censure from the apostle?

"Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Tim. ii. 18).

"The resurrection". Omitting the epistle to the Hebrews and confining ourselves to the epistles of Paul to the churches or to individuals, we observe that this word *anastasis* occurs eight times in Paul's writings; keeping to the canonical order these are:—

A | "The resurrection from the dead" (Rom. i. 4).

B | "In the likeness of His resurrection" (Rom. vi. 5).

C	|	a	|	"There is no resurrection of the dead?"
			|	"If there be no resurrection of the dead"
				(1 Cor. xv. 12, 13).

		b	|	"Also the resurrection of the dead"
			|	"So also is the resurrection of the dead"
				(1 Cor. xv. 21, 42).

B | "The power of His resurrection" (Phil. iii. 10).

A | "The resurrection is past already" (2 Tim. ii. 18).

The doctrine of the resurrection seems to have been attacked or distorted from earliest times. Keeping within the bounds of the N.T. we find that the Sadducees "say that there is no resurrection" (Matt. xx. 23); that the Athenian Philosophers "when they heard of the resurrection of the dead . . . mocked" (Acts xvii. 32); and the questions that are dealt with in 1 Corinthians xv reveal how much speculation there was in the church itself regarding this great subject. The apostle says that Hymenæus and Philetus had "erred" regarding this doctrine of the resurrection (2 Tim. ii. 17, 18). The word used by the apostle to indicate the character of this error is *astochēō* and is found only in the epistles to Timothy.

"From which some *having swerved* have turned aside unto vain jangling" (1 Tim. i. 6).

"Which some professing *have erred* concerning the faith" (1 Tim. vi. 21).

The background of these three occurrences of *astochēō* is similar. Timothy is exhorted to charge them that they teach "no other doctrine" (1 Tim. i. 3), and warns against "fables and endless genealogies" which militate against "a dispensation of God" (1 Tim.

i. 4, revised text). Those in view in 1 Timothy i. "swerved" from the doctrine of pure grace in their desire to become teachers of the law, making it very evident that they had entirely missed the peculiar character of the truth as taught by Paul. The sixth chapter strikes a similar note. There are those who "teach otherwise" who know nothing, but dote about questions and strifes of words. In particular these teachers having been taken up with the "antitheses of gnosis" (the speculations that in after years developed into gnosticism) had erred concerning the faith. A similar context is found when examining 2 Timothy ii. 18. There, in contrast with exercising the principle of "right division", these erring teachers were becoming entangled with "profane and vain babblings". It does not say that these men denied either the resurrection of Christ or the resurrection of the believer, they taught that "the resurrection is *past already*". Now, if this be affirmed of the Lord Jesus Christ it is but stating a blessed fact.

"Now is Christ risen from the dead, and become the first fruits of them that slept" (1 Cor. xv. 20).

The evil doctrine therefore, condemned as a "gangrene" by the apostle, can refer only to the believer. The erroneous teaching was that *the resurrection of some believers was past already*. If this were confined to the spiritual entry by faith into the glorious relationship which every member of the church has with its risen Head, it would be but stating a truth. When Christ was raised from the dead the members of His body were raised too.

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. ii. 6).

It would be no gangrenous doctrine that would insist upon the glorious teaching of Ephesians ii. 6. There is therefore but one aspect of the subject left, and that is the personal, individual resurrection of the believer himself, not "by faith", spiritually and potentially "in Christ Jesus", but literally.

The apostle had expressed his desire "to depart" and to be with Christ (Phil. i. 23) and he had revealed how intense was his desire to attain unto "the out-resurrection out from the dead" (Phil. iii. 11). This had been taken up in a wrong sense by some whose minds had already become disposed to such an idea by the incipient Gnostic teaching already afoot, and they taught that for the believer "the resurrection had taken place already". Now Philippians iii. 20, 21 is enough to correct this false teaching. *The same chapter* that speaks of the "out resurrection" and *the same epistle* that tells us of Paul's desire to depart and to be with Christ, says:

"Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, *Who shall change this body of our humiliation* that it may be fashioned like unto the body of His glory" (Phil. iii. 20, 21).

There is no possible room here for a resurrection that has taken place . . . already. "This body" cannot be spiritualized away, and while Philippians iii. 20, 21 stands written, any doctrine that approximates to "sudden death, sudden glory" for any child of

God is precluded, even for one who had "attained" to the heights of Philippians iii. 10, 11. Our life is hid with Christ in God. Not until Christ Who is "our life" is *manifested*, can that life become active in His redeemed people. There are quite a number of the Lord's people who believe the truth of the mystery and who have been led to rejoice in its distinctive calling, who have embraced the doctrine that at death the believer passes straight into the presence of the Lord. For them, the resurrection is past already, for they teach that the fact that Christ their Head having been raised from the dead, covers literally, every member of His body, so that they need not await the resurrection of the dead as others do. The fact that the apostle in his last epistle so uncompromisingly condemns such a doctrine, should cause any who have entertained the idea to reconsider, or, as the same chapter says, "repent unto the acknowledging of the truth". These false teachers did not say that the resurrection of Christ Himself was past already, for that is a glorious truth. They did not teach that the resurrection of the unbeliever was past already, for that was outside their scope. They must have taught that the resurrection of the believing members of the Body of Christ had taken place already, and instead of such teaching being the glorious crown upon the whole of the apostle's doctrine, it is likened to gangrene, it overthrows the faith, while its teachers are said to have "erred" "swerved" or "missed their way" and are placed in structural correspondence with the emissaries of the Devil, Jannes and Jambres of days gone by. We have therefore no option in the matter. However we may respect our brethren, however we may regard their contribution to the teaching of the mystery, there is nothing left for us if we would remain obedient and approved unto God but, sadly yet certainly to "shun" them and their teaching.

Paul, in view of martyrdom, would most certainly have given some personal word here if he had looked forward to passing from his prison to the presence of His Lord. What he does say, points in quite another direction, for he looks forward to "that day" *in common* with all those that love "His appearing" (2 Tim. iv. 8).

Time and Place

or

The scriptural association of chronology and topography with doctrine and purpose

No. 9

The Geography of the Deluge (Gen. vii-viii).

Having considered the chronology of the deluge, we now turn our attention to the geography of that great event. The language used to describe the extent of the flood can mean either complete universality or, if circumstances so demand, a much more limited extent. We

have no theories to advocate, but present to the reader some of the evidence that is found in the Book, being fully satisfied that whatever the actual extent of the flood may prove to have been, it accomplished the Divine intention of destroying all life upon the earth that was associated with man and his dominion. We will consider first the bearing of certain words and phrases that appear to limit the extent of the flood, then those which indicate a universal flood, and lastly enquire as to the geographical situation of Ararat.

God said to Noah, "I will destroy . . . from the face of the earth" (Gen. vi. 7) and the ark was planned to "keep seed alive upon the face of all the earth" (Gen. vii. 3). In the record of the flood there are seven references to the "face" of the earth, the whole earth or the ground (Gen. vi. 7, vii. 3, 4, 23, viii. 8, 9, 13). The expression first occurs in Genesis i. 29, and although at first reading we might assume universality to be resident in its meaning, a moment's reflection will convince us that, to Adam and Eve, these words primarily referred to the Garden of Eden, for we have no knowledge concerning the fertility or fruitfulness of the surrounding stretches of land that made up "the earth".

The second reference is Genesis ii. 6 and could mean the whole earth, as we understand the expression, or any limitation necessitated by the context. The contents of the passage containing the third occurrence however makes us pause:

"Behold Thou hast driven me this day from the face of the earth . . . I shall be a fugitive and a vagabond in the earth . . . Cain dwelt in the land of Nod, on the east of Eden" (Gen. iv. 14-16).

Here we have a context that, at least, gives us the conception that was in the mind of Cain when he spoke and of Moses when he wrote. Cain could be driven "out . . . from the face of the earth" yet at the same time be a vagabond "in the earth" and this earth was on the east of Eden.

Upon closer examination of Genesis iv. 14-16, we discover that two words are translated "earth", *adamah*, which means the "soil", and *erets*, which means either the whole "earth", the "land", or a small patch of "earth". In order that the distinction shall be manifest to the English reader, we rewrite the quotation as follows:

"Thou has driven me out this day from the face of the *adamah* (the native "soil" of the land adjacent to the garden) . . . and I shall be a . . . vagabond in the *erets* (the earth) . . . and he dwelt in the *erets* (land) of Nod"
(Gen. iv. 14-16).

Thus it is evident that any interpretation of these verses that confuses these two words, will be likely to mislead, and any dogmatism regarding the extent of the *erets* is seen to be out of place, for it is translated both "earth" and "land". Further, Genesis vii. 3 and viii. 9 use the word *erets*, while Genesis vi. 7, vii. 4, 23, viii. 8 and 13, use the word *adamah*. The phrases "the face of the earth", "the whole earth", "all the earth", occur elsewhere in Genesis in only four places. In Genesis xi. 4, 8, 9 it is used of the scattering of the growing race after the flood, and in Genesis xli. 56 it refers to the extent of the famine that lasted seven years.

The express purpose of the flood was the destruction of every living thing on "the face of the earth" except those which found a refuge in the ark, but we do not know whether the Lord intended the destruction of every vestige of life in the remotest corner of the earth, or limited it to the then extent of man's dominion in it. If, at the time, no man lived in Australia, the flood need not have extended thither to accomplish his destruction nor would it have been necessary for the peculiar fauna (kangaroo, wombat, etc.) to have trekked all those miles to seek preservation. We are not in the least questioning the miracles that the whole record of Genesis vii-viii, necessitates, but we seek to avoid loading the narrative with unwarranted burdens. In Genesis vii. 19, however, we meet with a statement that seems to demand a universal interpretation:

"And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heavens, were covered."

There are fourteen occurrences in the O.T. of the phrases "under heaven", "under the whole heaven" and "under the heavens", and the contexts of these show that they are as wide in their scope as "the seas" (Gen. i. 9), or as limited as "the nations" who trembled and were in anguish when they heard of the Lord's doings with Israel (Deut. ii. 25). Deuteronomy iv. 19 makes the expression equivalent to that extent of the earth's surface which had it been divided to all the nations, a territory that can be plotted from Genesis x, when it will be found to cover only a very small area. In the N.T. Peter uses the expression in a universal sense when he says "there is none other name *under heaven* given among men whereby we must be saved" (Acts iv. 12), and in Colossians i. 23 Paul uses it to indicate the unlimited extent of his ministry.

However, in Acts ii. 5, "every nation under heaven" cannot be interpreted in a universal sense. Even supposing that there were at the time "nations" in America or Australia, are we to believe that "Jews" had been scattered so far distant as those continents or, if they had, that they had facilities to make the pilgrimage back to Jerusalem in order to keep the feast of Pentecost? That a much more restricted meaning was intended is proved by the context, where we are told the names of the lands from which these Jews had come and learn that the extent of them is from Rome on the west, to Parthia on the east; from Cappadocia in the north, to Arabia in the south. Likewise, when we come to Genesis x. we find that a tract of land measuring 2,500 miles from west to east, and 1,700 miles from north to south was, to all intents and purposes, the extent of the lands occupied by the nations.

Again! does a flash of lightning encircle the earth and illuminate the five continents? Does it travel round the equator or across both the poles? Yet Luke in the twenty-fourth verse of chapter seventeen uses the expression to indicate the extent of a lightning flash and its simultaneous impression from one part of heaven to another, and this is used as an illustration of the suddenness of the second coming of the Lord. We come back therefore to the narrative of the flood and realize that while the words used may indicate the whole land

surface of the earth, it may also refer only to that part inhabited at the time by the sons of Adam.

We now consider one or two features that point to a far more extensive deluge than is necessitated by the words already considered. As believers in the Lord and His Word we entertain, or should entertain, no "opinions", therefore in all fairness we give consideration to statements in scripture and evidences in nature of the universality of the flood.

We read not only of "rain" upon the earth, but that "the fountains of the great deep" were broken up (Gen. vii. 11). It has been computed that the average depth of the ocean is 13,000 feet and that this represents 15.6 times as much water below sea level as there is land above it, including the highest mountain ranges. The displacement of this tremendous volume of water, sufficient as it is to cover the earth (if its surface were level) to the depth of 9,000 feet, makes it difficult to believe that it could be localized and kept within the narrow limits of Mesopotamia and the surrounding districts.

One of the most cogent arguments for the universality of the flood is the existence, in the frozen north, of Mammoths buried in the ice of Siberia and northern Asia. These great elephants are found, not in ones or twos but literally in hundreds of thousands and, upon examination, prove to have been drowned, for their green food has been found in their stomachs. Such animals could find no sustenance to-day in these regions, they were evidently overtaken by a flood which then froze and imprisoned them in its icy grip. This layer of silt is also found in the vicinity of Ur of the Chaldees, for recently, Woolley, in his excavations there, came upon such a layer some ten or eleven feet in depth, and this was interposed between a civilization that had been destroyed, and another that followed.

A still further indication of the flood occurs in the annals of Egypt. The fifth dynasty of Egypt was one in which culture and civilization reached a high standard, but Egyptologists have found that, after this period, a blank ensues in which there is practically no record and which lasted for nearly 400 years.

"But the ancient traditions were quite forgotten, the old family names, the titles of the functionaries, the writing and the religion, even seems changed"
(Mariette Pasha).

As this blank period coincides with the date fixed for the 11 feet of deposit at Ur of the Chaldees, there is every reason to believe that this, too, is an indication of the flood. We therefore leave this question undetermined. We have not the slightest difficulty in believing that, if the Lord so intended, He could have involved the whole earth in a flood. For aught we know to the contrary that is what happened. On the other hand the believer in the inspiration of scripture is under no necessity to read into the record more than its words will legitimately bear, and, consequently, it will be an act of faith, not of unbelief, to allow the possibility of a more

limited meaning to the words used if subsequent information should make that demand.

Coming once again to the narrative of the flood we learn that in the seventh month the ark rested upon one of the mountains of Ararat. The Babylonian legend of the flood contains the following passage:

"On the mountains of Nizer the ship grounded; the mountain of the country of Nizer held the ship and allowed it not to float."

George Smith says:

"The position of Nizer can be determined from an inscription of Azzurnazirpal, King of Assyria. He made an expedition to this region, and starting from an Assyrian city near Arbela, crossed the Lower Zab, and mounting eastward between latitudes 35 and 36, arrived at the mountains of Nizer. These mountains lay east of Assyria, but they form part of a series of mountain chains extending to the north-west into Armenia" (*Transactions of the Society of Biblical Archaeology*).

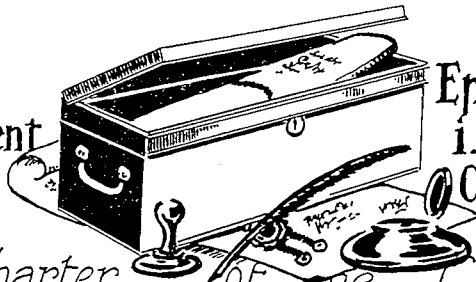
In 2 Kings xix. 37 and Isaiah xxxvii. 38, the word Ararat is translated Armenia, and it is there recorded that the sons of Sennacherib fled thither after the murder of their father. A glance at the map will show the relation of Armenia to Assyria. In Jeremiah li. 27, the prophet associates Ararat with Minni and Ashkenaz, nations that were summoned to arm against Babylon. This passage finds a parallel in Isaiah xiii. 2-4, where the nations are described as "in the mountains". Josephus speaks of a people by the name of *Minyas* in Armenia (Ant. i. 3, 6), and if the Ashkenaz had their name from the son of Gomer (Gen. x. 2, 3), we once again arrive at the same district.

We are conscious that most of our geographical assertions must be modified by reason of the extreme antiquity of the record, the very limited data and our own inability to supply the necessary links in the chain. Nothing however is more certain than that Moses knew that he wrote of facts that took place at definite dates and in a specific place and, for all practical purposes, that is all we need. The spiritual and typical teaching of the flood is full and explicit; for this purpose and not for geographical purposes Genesis vii. and viii. finds a place in "all scripture that is inspired and profitable".

The interested reader would find much food for thought in connection with the problem of the position and extent of the land surfaces in early times in the book of Alfred Wegener, entitled "The Origin of Continents and Oceans", translated into English by John W. Evans. The book is on the shelves of the Reading room of the British Museum. Quotations will be found in article No. 7 of a series entitled "Pleroma", which we hope will appear in future numbers of this magazine.

Ephesians

The
Muniment
Room



Ephesians
1. 3-14.
Chamber I.

The Charter of the Church.

No. 6

Ephesians i. 3-14.

Having read the address and salutation of this epistle, we now approach the subject matter which commences with the third verse. The reader will remember that we have set out the disposition of the doctrinal and practical portions of this epistle under the figure of a large house, having two corresponding wings and a central tower. The first chamber that demands our attention is called the Muniment Room, and the section of Ephesians that this represents covers Ephesians i. 3-14.

The word "muniment" primarily means "a fortification" and like "munition" and "ammunition" is derived from the Latin *munio* "to fortify". However, we do not use the word in this primary sense, "the armoury" of Ephesians vi. being reserved for that, for a "muniment room" has come to mean a room in a public building such as a cathedral, college or castle in which deeds, charters, writings, etc., are kept for safety. It is in this sense that the word is employed to-day, and it is in this sense that we apply the term to Ephesians i. 3-14, because in these opening words of the epistle we have "the charter of the Church of the One body".

One way in which the teaching of these verses can be set before the eye of the reader is to take the recurring word "according" as the pivot, and make a simple alternation as follows:

- A | 3. BLESSING.
- B | 4. PURPOSE. "According as He chose us."
- A | 5. PREDESTINATION and SONSHIP.
- B | 5-8. PURPOSE. "According to the good pleasure of His will."
- A | 9. REVELATION.
- B | 9, 10. PURPOSE. "According to His good pleasure."
- A | 11. PREDESTINATION and INHERITANCE.
- B | 11-14. PURPOSE. "According to purpose . . . will."

This fourfold revelation of blessing beyond compare is inter-linked with four statements of purpose.

Immutable grace (4). "According as He hath chosen us in Him before the foundation of the world."

Irreversible will (5). "According to the good pleasure of His will."

Unfaltering counsel (9). "According to His good pleasure, which He hath purposed in Himself."

Unalterable purpose (11). "According to the purpose of Him Who worketh all things after the counsel of His own will."

The word "according" could be translated "in harmony with" or "in accord". Viewed externally, the promises of God appear to be balked by evil and threatened with extinction; viewed from the Divine standpoint there is complete "accord". He rules and over-rules.

We read in the O.T. that Jacob and his mother "believed God", but they attempted to help God fulfil His purposes by using the despicable means of fraud and deceit. What Jacob received from Isaac by deceit he never enjoyed. Isaac pronounced the words "plenty of corn and wine" (Gen. xxvii. 28), but what an hollow mockery this promise must have sounded when he was obliged to send his sons down to Egypt to buy corn! Nevertheless, in God's own time and way the original promise made to Jacob was given freely and without constraint (Gen. xxviii. 3, 4). While this alternation of "blessing" and "purpose" is useful it does not fully present the structure of this passage.

Upon reading carefully it will be perceived that Ephesians i. 3-14 is punctuated three times with the refrain—

"To the praise of the glory of His grace" (i. 6).

"To the praise of His glory" (i. 12).

"To the praise of His glory" (i. 14).

On one occasion we remember likening this passage to a hymn of three verses, and a refrain, and made the suggestion that someone in the congregation might be led to write such a hymn for our use. A fellow believer and reader of *The Berean Expositor* who was present, the next week handed to us the following hymn, which is incorporated in the Hymn Book used at the Chapel of the Opened Book and in use at many meetings up and down the country:

BLESSED be our God and Father,
Who such wondrous love hath shown,
Choosing us in Christ our Saviour
Ere the world was overthrown;
We shall see Him face to face,
Praise the glory of His grace.

Blessed be our Lord Christ Jesus,
God's own well-beloved Son,
Who from sin and bondage frees us,
Shares the glories He has won;
With Him in the highest place,
Praise the glory of His grace.

Blessed be the Holy Spirit:
 Love, joy, peace, and life, and light,
 All the blessings we inherit
 Reach us through the Spirit's might;
 Men of every clime and race
 Praise the glory of His grace.

Threefold cord that nought can sever
 Father's love and Saviour's grace,
 Spirit's might, in one endeavour
 Saves our fallen human race,
 And of sin leaves not a trace,
 Praise the glory of His grace.

With this song of praise in our ears and hearts, we may the better appreciate the structure of Ephesians i. 3-14 which is as follows:

A₁ | i. 3-6. THE WILL OF THE FATHER.

A	a	3	Blessed be God.
	b	| 3	The believer blessed—IN CHRIST.
B	| c	| 4	The Father's choice—Us.
	d	| 4	The Father's object—HOLY.
	c	| 4	The Father's motive—LOVE.
B	| c	| 5	The Father's predestination—Us.
	d	| 5	The Father's object—ADOPTION.
	c	| 5	The Father's motive—GOOD PLEASURE.
A	| a	| 6	Praise of glory of grace.
	b	| 6	The believer accepted—IN BELOVED.

A₂ | i. 7-11. THE WORK OF THE SON.

C ₁	| 7	Redemption IN WHOM (<i>en ho</i>).
D ₁	| 7, 8	According to riches of grace (<i>kata</i>).
C ₂	| 8, 9	Mystery of His will.
D ₂	| 9	According to His good pleasure (<i>kata</i>).
C ₃	| 10, 11	Inheritance IN WHOM (<i>en ho</i>).
D ₃	| 11	According to purpose (<i>kata</i>).

A₃ | i. 12-14. THE WITNESS OF THE SPIRIT.

E	| 12	The praise of His glory.		
F	| 12	The prior hope.		
G	| f	| 13	Hearing	{ The Word . . . your salvation. { The Spirit . . . our inheritance.
	g	| 13	Believing	
G	| f	| 13	Seal	
	g	| 14	Earnest	
F	| 14	The purchased possession.		
E	| 14	The praise of His glory.		

This is the charter of the church of the dispensation of the mystery, the priceless treasure of the Muniment Room, under the watchful care of Paul, the steward of the mysteries of God (1 Cor. iv. 1), the one to whom the Lord had committed as a "good deposit" these records, deeds and testamentary documents, that are the basis of our calling, our enfranchisement and adoption and our inheritance.

Less than the Least

or

Treasure in earthen vessels.

No. 12

“Dispensational Truth” and “the regions beyond”

We have already shown that some of our publications were prepared and issued in order that our position regarding certain vital issues should be clear to friend and foe alike. These booklets were “The Deity of Christ”, “The Reconciliation of all Things” and “Sin in its Relation to God.” The reader is sensible from the first page that these booklets were written in the midst of controversy and were the product of contention for the faith. *The Berean Expositor* itself also was the product of necessity. I had no “urge” to write as some authors and writers have admitted—indeed, had I followed my bent I should have been an artist, but “necessity was laid upon me” and there was nothing for it but to launch out into the deep and put the message that had been entrusted into print. Never have I written or published *The Berean Expositor* just because I felt I would like “to edit a religious magazine”, for by so doing I spoiled my worldly prospects, used up time and strength without remuneration and without recognition, receiving insults where one might have expected gratitude, and experienced ostracism and loneliness while explaining the fellowship of the mystery.

“Dispensational Truth,” a book of some 300 pages was issued in the year 1912. It was the firstborn of three similar volumes and it made its entry into the world when the author was almost at his wits end to obtain the bread that perisheth. Most if not every one of Paul’s epistles were elicited by the immediate needs of the churches. It is evident that he did not sit down and intentionally write a treatise or a book. In like manner “Dispensational Truth” was conceived. I did not take up the pen and say to myself I will write a book and call it Dispensational Truth. It came about in a more homely manner. A young man, whose mother had come into the light, and who had opened her house for meetings along the lines of Dispensational Truth, paid me a visit, and for several hours asked questions and received answers. At the close of the long interview he said “Why don’t you put all this into a book? There must be many like myself who would appreciate such a work.” I just told him simply and frankly that it was a matter of money. I would gladly do the work, but I had not a single penny in the world to spend on such an undertaking. He said he felt sure that he could raise the amount needed among his friends. In this he proved to be too sanguine, but his enthusiasm was fruitful, for at a meeting held subsequently at my parents’ house in Denmark Park, a promise of £50 was made by those there gathered, and with this as an earnest I prepared to write the book. Before a line could be written I was obliged to enter hospital and undergo an operation—which I am

thankful to say was successful—but which left me in the predicament that I could only stand up or lie down. A brother in the Lord kindly invited me to spend a few weeks at his home in Sunningdale, Berkshire, and there I spent my convalescence, *standing* at a desk writing a few pages, or *lying prone* on the grass outside to get over the strain.

The following note in *The Berean Expositor* for June 1911 reads, "Editor's Proposed Book.—We are pleased to be able to acknowledge the following donations . . . these sums together with promised donations and the approximate value of advance order for copies amount to £37, so we are encouraged to believe that the work is desired. £38 is still needed, and of course we shall not place the MS. in the printer's hands until the full amount is assured." These sums of money now seem trifling, but in 1911 and in my then financial position they represented wealth. From such poor and insignificant beginnings can the Lord in His grace produce a harvest if He so wills. When "Dispensational Truth" was at length issued in 1912, I sent a copy to the Surgeon who had performed the operation. He wrote from Upper Wimpole Street, W., saying—

" . . . I am glad to hear that the operation was a complete success and did not interfere with your labours. The latter must have been stupendous.

"Yours sincerely,
"P.M.H."

I have often wondered what effect the book had and where that individual copy is now! In the Preface to the work occur the words:

"Its production, whether viewed from the financial standpoint or the stand-point of actual labour, is the result of much self-sacrificing and loving fellowship."

The whole of the MS. was passed on to Mr. Brininger who rose early and worked for an hour or so each day before setting out for daily business, and so produced the type-script for the printer. The reading of proofs and the whole of the business side largely fell upon him whether the accounts with the printer or the despatch of orders when the book was finished.

Among those who wrote to express interest in the volume was one very near the Royal family in Russia. Countess Leiven, who was among the nobility massacred in the Bolshevik uprising, was a reader of *Things to Come* and a believer in the Word Rightly Divided, and while I did not receive many such letters, there are evidences that in other high ranks of society, humble members of the One Body were to be found.

While the exceedingly limited nature of our work and the extremely unpopular teaching which was its mission to make known, deprived us of help that might otherwise have been received from Bible lovers and evangelical believers, some work was accomplished in "the regions beyond" our own immediate circle, and it may be of interest to record in brief terms, a few particulars concerning work in other lands and languages.

We have already referred to Pastor Beaupré's visit to South Africa, so we will commence with a few extracts from letters received from a Minister of the Dutch Reformed Church in that land. Early in 1916 a letter arrived from this Minister saying that he had made a stand in his pulpit for the Gospel of Grace, and had attempted to open up the subsequent revelation of the mystery when he was called before the council of his church, the result of that tribunal's findings being best expressed in the broken hearted broken English of his letter, "I am not more a Reverend!" The following extracts bring before us one who had begun to have fellowship with the sufferings of Christ, and which supply an answer to the charge sometimes levelled at our teaching, that it is largely a lot of hair-splitting with no spiritual power or value.

"South Africa.

"1.5.16.

"Dear Brother in our exalted Head,

"Words fail to thank you for your most welcome, sympathetic and cheering letter. I value it, more so, because I know it was not written at your leisure. Thanks also for the scripture you passed on to me, and for the exposition thereof. The love and sympathy of the Brethren in a foreign land have been a sweet drop in my isolated position. What a cruel thing religion is. It has always been so. The sad history of Cain is prophetic of what religion is.

"The Lord is caring for us, while my sphere for spiritual work has been limited to nil, save my own household. Whether the door shall be opened to me to teach the truth of the Mystery is unknown to me. At present it is closed.

"Here and there in private I speak to some who seem receptive for the truth. For the time being I am earning our daily bread by doing insurance work. Like Jonah who only thought of being drowned, fell into the mouth of a great fish and was safely put on dry ground, I thought of being drowned in poverty and fell into the providing care of God. When I saw the break was inevitable, it was a case of obedience unto death. By grace I decided rather to die of poverty than be unfaithful. As long as the adversary can frighten one with poverty, hunger and death, he cannot follow God at all cost. May grace be given to follow on, and be glad in the Lord.

* * *

"The future is in His hands. Dispensational truth remains a mystery to the most. Some are desirous to know the difference between what I believe and the church doctrine, and when in some measure I endeavour to explain the difference, they do not seem to follow. A recent incident gave me occasion again to feel the truth of what I once read, viz., 'The rightly dividing of the word of truth with a knowledge of the different dispensations is in itself a safeguard against error.' So it is in truth. In the most cases erroneous doctrine originates out of ignorance of the dispensa-

tional character of the word of God. The greatest success of the 'god of this age' is without any doubt based on the covering up of the dispensational character of Scripture.

"The responsibility of seeing me through is on Him and not on me. Sometimes I feel the danger very keenly to forget that *He* and not *me* is responsible. With the best of my abilities I am doing the work that through His care was brought before me to earn our daily bread, more I cannot do, until it please Him to open another way for me."

"With warmest christian love.

"Yours in the Beloved."

"4th May, 1921.

"Dear Brother in Christ,

"No doubt you will be surprised to hear from me after such a long silence. I have not yet changed my address. I am still living at the same place where my connection with the . . . Church, because of the truth of the Mystery, had to be broken. I am still on that solitary way, enduring hardness, known only to those, who in some measure endeavour to follow the example left to us by the apostle of the Mystery.

"A clause in *The Berean Expositor* of April struck me very much, viz. 'Since Philippians was written the contest has become one of solitary, individual, scattered combatants.' 'Striving together' does not represent the attitude now. '*Solitary*', '*individual*', '*scattered*', 'combatants.' How true it is of our day. Here at 'S' I know of one more (a shoemaker) who is experiencing something of that solitary way. We often converse together over the things of God. I had a very short interview with the Pastor, who was called in my place in the service of the church. He was then in a great hurry, and had no time to give to a more lengthy interview. I asked him whether he would mind, to spare me a few moments, when he has the time for an interview. He answered 'will it be of any good.' I replied 'yes I think it will,' on that I handed him the booklet "United yet Divided" which he promised to read and which I hope will form the basis of our interview. May God give me wisdom and courage to speak without strife. I feel this, that I am bound to give testimony to the truth revealed to us by the grace of God whether it be accepted or rejected, that is not my responsibility. My responsibility is to *give* it in love and all meekness. How much there is to tell you, and ask you. We are separated 6,000 miles from each other, and there is hardly any hope for us to meet personally on this side of the grave, unless the way be opened to you to visit our Sunny South Africa. Brother, how I would welcome you to our country and occupy as much of your time as could be possibly given to a learner.

"They do not realize in what good company their brother is, by being 'put aside' and not for the world would he like to be in any other company. That of course does not affect me in the

least. By this time I am accustomed to these accusations. I have asked them now that they have something of my insight into the truth on black and white, whether they could kindly tell me where and how I have erred. It is not enough to tell a brother over whom they have got such heartpain that he has deviated from the truth, without putting him in the light of inspired truth, and show him his false interpretation of scripture. That I believe will be the end of it. They will never come forward with an alternative, as I know tradition has taken the place of the precious word of God with them as with so many others. What a mystery the mystery remains. Over and over again one is brought to the conviction that it is an election within an election, and we cannot carry it any further than the electing grace of God. The Lord knows those that are His, but the question arises with me, Lord are there really so few in South Africa? Has tradition taken such a hold on the flock of God, that there is no redemption back to the precious Word of God?

"I understand through Bro. V.M. that 'Israel and the Mystery' will be printed in the course of this year D.V. Yes I am very thankful that you have linked me up with that dear Brother.

Signed—"S.F.K."

The limits of space compel us to finish this article with these intensely personal extracts. The reference to Brother V.M. and the witness in Holland and in France thus indicated will be explained and illustrated in the next article of this series.

Studies in the Book of Job

No. 12

"Sin;" "Satan;" and the "Sons of God".

(The enigma of the ages).

We have found that the word "perfect", as used of Job, provides a key to unlock some of the problems of the book. Job was one of the true seed, like Noah he was perfect in his generations and consequently was an object of Satanic enmity. We now pass on to other considerations, even though the subjects themselves which we are to examine are fundamental and known to every reader of *The Berean Expositor*, we believe, nevertheless, that by the study of their relationship with the book of Job, old subjects will shine forth in a new light. One of these key words is "sin" and the reader may be pardoned for objecting that there is little reason to believe that any fresh light upon so fundamental a subject will be forthcoming. Nevertheless we ask all "to search and see".

Job's piety and watchful care is manifested in his concern lest his sons had "sinned" when "feasting" on his "day", and so we find Job offering sacrifices, saying "It may be that my sons have sinned,

and cursed God in their hearts" (Job i. 5). We believe that if the majority of believers were asked a series of questions concerning this vital doctrine of "sin", that their answers would reveal that certain scriptural facts that bear upon its meaning had entirely eluded them.

If we turn to the book of Genesis, it would be natural to expect that *chata* "to sin", or the noun *chet* or *chattath* would meet us in the third chapter, but it is not so. The word in Genesis iv. 7, as the "Companion Bible" and most commentators agree, should read "a sin offering lieth at the door". Sin was rampant during the 2,000 years which are covered by Genesis ii.-xi., yet never once do we meet with the word. The extraordinary fact is that *chata* "to sin" meets us for the first time in the book of Genesis in the twentieth chapter. Our interest therefore should be quickened by this first fact, to go on and discover what the character of the sin was that is so signally emphasized and what bearing it can have upon Job. i. 5. Abraham is found sojourning in Gerah, and we are struck by his opening words "And Abraham said of Sarah his wife, "She is my sister", and we are reminded of the incident recorded in the twelfth chapter. There, Abraham feared that Pharaoh would forcibly take Sarah into his harem, and if he knew that Abraham was indeed her husband he would probably remove that obstacle from his path by taking Abraham's life. The sequel we know, "The Lord plagued Pharaoh and his house with great plagues because of Sarai his wife". Much the same thing happened again at the court of Abimelech. He too "sent and took Sarah" and once again the Lord intervened, saying to Abimelech in a dream "Behold thou art but a dead man, for the woman which thou hast taken; for she is a man's wife" (Gen. xx. 3). It is in the reply made by the Lord to Abimelech that we meet with two words, *tom* "integrity", the same word that in a slightly different form is translated "perfect" in Job i. 1, and with the word "sin".

"Yea I know that thou didst this in the integrity of thy heart: for I also withheld thee from sinning against Me: therefore suffered I thee not to touch her" (Gen. xx. 6).

Abimelech also recognized the enormity of his deed saying to Abraham "What hast thou done unto us? and what have I offended (*chattath*) thee, that thou hast brought on me and on my kingdom a great sin (*chataah*)? (Gen. xx. 9). Here Abimelech recognizes that even though his motive had been pure, his action would have been "sin". The same is confirmed by the words of the Lord in Genesis xx. 6. (In connection with this special aspect of "sin" it should be noted that the only ones who are called "sinners" in the book of Genesis were the men of Sodom, Gen. xiii. 13). The next occurrence of the word *chata* is found in the words of Jacob, "I bare the loss" recorded in Genesis xxxi. 39, which the reader will see is not pertinent to our enquiry. We have to leap from Genesis xx. to Genesis xxxix. before we meet the verb again. And what will the offence be that is thus singled out for such distinctive treatment? It is found in Joseph's reply to the inducements of Potiphar's wife,

"How then can I do this great wickedness and sin against God?" (Gen. xxxix. 9).

Moreover, consider the very peculiar interruption of the narrative that takes place at Genesis xxxvii. 36.

"And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's and captain of the guard."

The narrative is interrupted by the recorded events of Genesis xxxviii., which have no reference whatever to Joseph or to Egypt, and the thread of the story is picked up again in Genesis xxxix. 1, where we read "And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian bought him of the hands of the Ishmaelites which had brought him down thither." The interpolation of Genesis xxxviii. is therefore intentional. When we read its contents we are struck with the evident contrast that is intended between Judah and Joseph. Judah was convicted righteously of dealings with a (supposed) harlot, the evidence being the pledge he had given, his signet, bracelets and staff (Gen. xxxviii. 15-18, 25, 26). Joseph was most unrighteously condemned because of the "evidence" given by Potiphar's wife, "he left his garment with me" (Gen. xxxix. 18). We should be dull of hearing indeed if we failed to perceive that "sin" in Genesis has particular reference to interference, in type at least, with the purity of "the seed". This does not in any way alter the fact that all transgression is sin, we are simply facing the fact that where we might have expected the word to be used in Genesis, the fact is, that for wise purposes to which we will do well to give heed, sin is particularly associated with the corruption of the true seed and, of necessity, the corruption of the Messianic line. The very fact that in Genesis iii., the judgment pronounced upon the woman, has to do with "sorrow" and "conception" and "bringing forth children", points to the same direction. The fact that in the N.T. Cain is said to be "of that wicked One" is a further weight in the scale, as is the fact already noted that the only people who are called "sinners" in the whole book of Genesis, are the "men of Sodom" (Gen. xiii. 13). But this is not all. Why should Job have been so anxious lest his sons had "sinned" on the "feast day"? The word "feast" is derived from the Hebrew word *shathah* "to drink", a word that meets us in the story of Noah (Gen. ix. 21). There, Noah is discovered by his son overcome with the wine produced in the new conditions that governed the earth after the flood. Details are purposely withheld but when Noah awoke from his drunken sleep, he prophetically cursed an unborn child—Canaan! If we are guided by the recorded sin of Reuben, we shall arrive at the answer to our question "who was Canaan's mother"? The Canaanites are most evidently an accursed people, "the seed of the Serpent", and it is this persistent attempt in Genesis iii., vi., ix., xii. and xx. to find an entry into this world for the false seed that illuminates the opening verses of the book of Job, and with it sheds a light upon the conflict of the ages.

That the Saviour Himself intended his disciples to believe that there were two seeds in the earth, and that one of them was sown by "the enemy" the devil, the parable of the wheat and the tares is proof. The Divine explanation of this parable leaves us with no room to intrude evil doctrine into the story, the seed is definitely described as being either "the *children* of the kingdom" or "the *children* of the wicked one" and what Job feared, with the example of Noah before him, was that by the same means the enemy might take an awful advantage of the "feasting" and spread corruption.

In Job i. 5, the A.V. reads "cursed God" and the translation of the word *barak* by "curse" has occasioned considerable difficulty to translators and commentators. *Barak* occurs in the Hebrew O.T. 329 times, of which over 300 occurrences are translated "bless". It is not as though the Hebrew language was poorly furnished with words that definitely mean "to curse", the writer of the introduction to Job had choice of at least five strong words with this meaning. Why should he have used the word which is so generally rendered "bless" if he intended the extreme opposite. The Massoretic note in the margin of the Hebrew bible draws attention to the fact that here in Job i. 5, 11, ii. 5 and 9 occur four of the "eighteen emendations of the Sopherim". The Sopherim (from *saphar* to count, to number) came into evidence in the days of Ezra, and their labours were looked upon as the authorised version of the sacred text. In eighteen passages where it seemed to them inadvisable that the name of the Lord should be compromised, the Sopherim altered the offending word as they did in these four passages in the book of Job. In order that the reader may sense this scruple of the Sopherim we mention the two other emendations found in the book of Job. In Job vii. 20 the words "unto Thee" were amended to read "to myself", and in xxxii. 3, the words "condemned Job" were substituted for "condemned God". The law of Moses contains a punishment for any who "curseth his God" (Lev. xxiv. 15); and once again it is not without some bearing on the subject before us, that this one occasion of cursing God in the law of Moses should have originated in "the son of an Israelitish woman, whose father was an Egyptian" who moreover, was found striving with a man of Israel in the camp (Lev. xxiv. 10). In the unaltered original of Job i. and ii. the Hebrew word *galal* "curse", as found in Job iii. 1, would be found where the reader now finds the emendation "bless".

The narrative now leaves Job and his sons, to reveal another matter of importance in the unravelling of the problem of Job's sufferings, and the greater problem of the ages.

"Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them" (Job i. 6).

In Job xxxviii. 7 the "sons of God" are most certainly angelic beings and are associated with the "morning stars" and their rejoicing at the laying of the foundations of the earth. When next we meet the title "The sons of God" it is in that chapter of Genesis that speaks of the Flood in the days of Noah. We learn from Jude 6,

that some angels fell, and their fall is in some way closely connected with the sin of Sodom (Jude 7), these were spirits in prison in the days of Christ, "which sometime were disobedient . . . in the days of Noah" (1 Pet. iii. 19, 20). According to Job i., among the sons of God who presented themselves before the Lord was Satan. The name Satan comes thirteen times in the book of Job, a feature that will not pass unheeded by those who are acquainted with numbers in Scripture, the number 13 being the numerical factor of titles of Satan in both Hebrew and Greek. To give one example: the Hebrew word Satan equals the number $364 = 13 \times 28$, while Satan in the Greek = $2197 = 13 \times 13 \times 13$.

The title Satan occurs in but four other places in the O.T. Let us examine these passages.

1 Chronicles xxi. 1. Satan stands up against Israel, and provokes David to number Israel. The consequences are disastrous, as a reading of the chapter will reveal. What is, however, a feature seldom or never connected with this attack of Satan, is the contextual association of one of the evil seed.

"And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand and six on each foot, and he also was the son of a giant . . . they fell by the hand of David, and by the hand of his servants. And Satan stood up against Israel, and provoked David to number Israel" (1 Chron. xx. 6, 8, xxi. 1).

This numbering of Israel is recorded in 2 Samuel xxiv. 1, and if we will read 2 Samuel xxi. 20-22, we shall see that the evil seed is still in the background. They are again mentioned in xxiii. 6 as "the sons of Belial". No mention however is made in these records of the temptation of Satan, because the books of Samuel and of Kings give the history from the human standpoint, but the books of Chronicles going over the same ground, give the spiritual background and reveal the spiritual forces that were at work. Consequently in 2 Samuel there is no mention of the temptation of Satan, but 2 Chronicles xx. is like Job i. and ii., it lifts the veil, and reveals the hidden unknown spiritual opposition of which neither David nor Joab were aware.

Turning to Psalm cix. 6-10 we read "set thou a wicked man over him and let Satan stand at his right hand, when he shall be judged let him be condemned . . . let his children be fatherless and his wife a widow. Let his children be continually vagabonds and beg . . ." By observing the correspondence of this Psalm, we find verses 6-15 balancing verses 28, 29, "Let them curse, but bless Thou" and discover that verses 6-15 should be prefaced by the word (saying) making the whole passage a parenthesis, indicating not David's words but the cursing of his enemies. To read the whole Psalm is to traverse the experience of Job himself. When "the wicked" would curse the child of God, he can think of nothing so bad to say, as "Let Satan stand at his right hand" so that when he shall be judged, he may be condemned. This is evidently what is in view in the challenge of Satan regarding Job.

Zechariah iii. 1, 2, the last reference to Satan in the O.T., shows

this attitude of Satan against Israel and particularly against Joshua the High Priest. "Satan standing on his right hand to resist him". The word translated "to resist" is the verb *satan*. Here Satan is seen acting in character. The feminine form of the word *satanah* which occurs but once, is translated in Ezra iv. 6 "an accusation", and "Jeshua", the same high priest that is called "Joshua" in Zechariah is here (Ezra iii. 2, iv. 3). Adversaries oppose the building of the temple, who on the human side are men named Bishlam, Mithredath and Tabeel (Ezra iv. 7), similar characters to the better known adversaries of Nehemiah, Sanballat, Tobiah and Gershom. Zechariah iii, like Job i. and ii., lifts the veil, and these human adversaries are seen to be tools in the hand of Satan. Satan's place at the right hand is that of the Accuser. Christ's place there on our account enables every believer to face the challenge "Who is he that condemneth? It is Christ that died . . . risen . . . *Who is even at the right hand, who maketh intercession for us.*"

Job learned that his "own right hand" could not save him (Job xl. 14), he longed for an intercessor, a daysman, who would represent him before the judgment seat of God. He knew that such a Kinsman-Redeemer lived, and even though he went down into death, that he would be vindicated at the last. So, the veil is lifted in Job i. and ii., to let light in upon the nature of Job's sufferings and to illuminate the problem of the ages of which the book of Job is an inspired epitome. The margin of Job i. 8 shows us that Satan had "set his heart" on Job and for His own wise purposes, not fully revealed, our Lord gives Satan permission to attack this servant of the Lord. After the unparalleled attacks upon his family and possessions, Satan is again given further permission to attack Job himself, with the limitation "but save his life". We understand the intention of Satan's words "skin for skin, yea, all that a man hath, will he give for his life" (Job ii. 4), but to explain the figure is exceedingly difficult. Barnes occupies one and a half pages in his commentary reviewing the various explanations offered by commentators with little result. Job's patience was under the severest test. After the first attack of Satan it is written "in all this Job sinned not, nor charged God foolishly." After the second attack, it is written "what? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin *with his lips*"; but after the intervention of Eliphaz the Temanite, Job's patience collapsed and he cursed the day of his birth. Had Job known the facts revealed to us in Job i. and ii. he would, we are sure, have acted and spoken very differently.

Signs of the Times

No. 7

The attack upon the "One Mediator"

(Of special importance because of the little known usage of the word "Demon" outside Scripture).

The apostasy foretold in 1 Timothy iv., is implemented by a dual agency, spiritual and human, and as the apostasy can only be brought about by "giving heed" to their teaching, so we may be preserved from falling and be blessed to the preservation of others by attaining a clear understanding of the menace that threatens.

"Seducing Spirits".—*Planos*, the word translated "seducing", is familiar to us in the form "planet", which means a heavenly body that appears "to wander" about the heavens in contrast with "the fixed stars". So we find *planētēs* "wandering stars" in Jude 13, in close proximity with the "error" of Balaam for which the word *plane* is used (11). *Planaō* means "to lead out of the way, cause to stray or wander", but the verb does not occur in the N.T. strictly in this sense. We have the passive form used in the expression "to err, or stray, as sheep" (Matt. xviii. 12, 13, 1 Pet. ii. 25), and "to wander" as men (Heb. xi. 38). Figuratively it is used in the active "to mislead, seduce, or deceive; and passively to be misled, to err". According to the usage of the word in the N.T., deception can come by "not knowing the scriptures, nor the power of God" (Matt. xxii. 29), and is very closely associated with "prophecies" concerning the second coming of Christ. In the three passages where we read "be not deceived" (1 Cor. vi. 9, xv. 33 and Gal. vi. 7) morals and practice generally are in view. The word used in 1 Timothy iv. 1, "seducing", is employed by John in his second epistle as an epithet of an antichrist. *Planē*, the "strong delusion" of 2 Thessalonians ii. 11 is retributive justice commending the ingredients of the deceiver's poisoned chalice to his own lips. In Ephesians iv. 14 *planē* comes in the phrase "lie in wait to deceive". In 1 Timothy vi. 10 Paul again speaks of those who "err from the faith" and here he uses *apoplaneō* which, be it noted, is the outcome of "the love of money" and not of doctrinal error. Those who thus use this method are called "spirits" which find their fuller explanation in the balancing phrase "doctrines of devils". These "spirits" are "demons" not "devils". *Diabolos* "devils" only occur in the plural in 1 Timothy iii. 11 "slanderers", 2 Timothy iii. 3 and Titus ii. 3 "false accusers"; in every other of the thirty-five occurrences, it is used in the singular and translated "devil".

There is one Devil, but many "demons", while in the A.V. the word "demon" is unknown, "devils" being the word used. *Diabolos* and *daimonion* however must be distinguished as the Master and the servants in the spirit world of iniquity. However, this is not all by a very long way. From the holy position of the Scriptures these "demons" are nothing but evil, but such was not the view in the outside world. In fact there is one passage in the N.T. where the

translators have been obliged to make an exception, namely at Acts xvii. 18, where the preaching of "Jesus and the resurrection" was interpreted by the Athenians as setting forth "strange gods", where the word "god" is actually the word "demon". It will therefore be necessary—before we can assess the instruments in the apostasy foretold by Paul—to become better acquainted with the original conception of a "demon". First we discover that such a man as Josephus, a Jew, a member of the priestly caste and a Pharisee, does not hesitate to use the word in the sense of Deity. In the "Wars of the Jews" he says that the "successes of John and of his sons" in the days of Maccabees, included three "of the most desirable things in the world", which he enumerates, the third being "the gift of prophecy", adding "for the Deity conversed with him", and "he was not ignorant of anything that was to come afterwards". Now had the translators of the A.V. found this passage in the N.T. they could hardly have said "for demons or devils conversed with him", yet "demon" is the word employed by Josephus. In the next place we find Ignatius says that Christ after His resurrection said to His disciples *ouk eimi daimonion asōmaton* "I am not a disembodied demon". This use of the word, so strange to our ears, was in current use in the days of the apostles. Plato and most of the philosophers spoke of demons as "an inferior sort of deified powers as a middle between the sovereign gods and mortal men" (Mede), and Apuleius speaking of the demon of Socrates, says that it was "immortal, without any end or beginning, and altogether eternal". Plato in his "Symposium" says "God is not approached by men, but all commune and intercourse between God and man is performed by the mediations of demons". Plutarch speaks of them as "the natures which interpret and minister", "attendants, recorders overseers of sacred rites and mysteries". For a further confirmation let us come to the writings of Saint Augustine (A.D. 354-430). In his book "The City of God" the following headings speak volumes: Chapter xviii. of Book viii. "What a religion is it that teaches men to use good demons for their messengers and interpreters." Chapter xxi. of Book viii. "Whether the gods do use demons for their messengers and interpreters." Chapter ix. of Book ix. "Whether the friendship and favour of the celestial gods may be procured for men by the intercession of demons." Chapter xvii. of Book ix. "To the attaining of blessedness, man hath no need for a demon for his mediator, but of Christ alone."

Here it will be seen that four hundred years after Christ, it could be a matter of solemn discussion by a "father" of the Church as to the place that "demons" could hold as "intercessors", "mediators" and "advocates". We are relieved to read at the last, that no mediator but Christ is needed; but who to-day would ever think of such an argument? To these so-called mediators between mortal and the celestial gods, the apostle refers when he says in 1 Corinthians viii. 5 and 6: "Though there be that are called gods, whether in heaven or in earth, as there be gods many" that is *Dii celestes* sovereign deities "and lords many" that is demons, presidents of earthly things, "but to us, there is but one God, the Father, of

Whom are all things, and we in Him", or better, unto Him, to Whom as Supreme, we are to direct all our services "and one Lord Jesus Christ" instead of their many mediators and demons, "by Whom are all things" which come from the Father to us, and "through Whom alone we find access unto Him". "Had the apostle said 'there be gods many and demons many' to keep up the apposition, he would have been obliged to say, 'to us, there is but one God, and one demon'. But this he could not do as it would pollute the name of Christ, with the appellation of an idol" (Mede, "Apostasy").

The reader will have observed that in the different references to demons cited above, such words as "immortal", "mystery", "mediation", "messengers", and "intercession" are used. Heaven's messengers, we learn from the first chapter of Hebrews, are "angels". These indeed are ministering spirits but are entirely set aside as mediators or intercessors, this place being the prerogative of "The Son" only.

In the first epistle to Timothy where the prophetic warning occurs that we are studying, God is revealed as immortal and incorruptible; Christ is revealed as "the One Mediator between God and man"; the mystery that is revealed is "the mystery of godliness" which reaches its climax in the words "received up in glory". These words are placed at the end of the list, out of their true historical sequence, in order to emphasise the Mediatorial position of the Ascended Christ, which is the point of departure next revealed in 1 Timothy iv. 1. However great is this mystery, nevertheless, the Spirit speaketh expressly that in the latter times men would depart from the faith and the mediation of demons take the place of the work of the One Mediator Jesus Christ, God manifest in the flesh.

The Church at Colosse suffered much in the same way.

"Beware of anyone getting hold of you by means of a theosophy, which is specious make believe, on the lines of human tradition, corresponding to the elemental spirits of the world and not to Christ. It is in Christ that the entire Fullness of Deity has settled bodily, it is in Him that you reach your full life, and He is the Head of every angelic Ruler and Power . . . So let no one take you to task on questions of eating and drinking . . . with regard to fasting and the cult of angels . . . Why submit to rules and regulations like 'Hands off this', 'Taste not that', 'Touch not this'—referring to things that perish by being used? These rules are determined by human precept and tenets; they get their wisdom with their self-imposed devotions, with their fasting, with their rigorous discipline of the body, but they are of no value, they simply pamper the flesh" (Col. ii. 8-23, Moffatt).

We shall have to refer to this passage again when dealing with the enforcement of abstinence from both marriage and meats with which the doctrine of demons is associated. Sufficient for the moment that light is shed upon the very real danger that threatens the believer. The fact that both versions read "devils" in 1 Timothy iv. 1, is of itself a snare.

What intelligent and spiritually-minded believer in the truth of the Mystery, would "give heed" to "devils"? The mind revolts

against the suggestion, and the unspoken but implied reaction is that such a passage as 1 Timothy iv. 1 cannot be a personal concern, but that it refers vaguely to "some" other company who would be prone to such things. This is where the bait is so skilfully disguised. The Spirit may speak "expressly" but the translation "devils" has already robbed the warning of its point. The true member of the Body of Christ, is and should be a markedly humble person. Humility is inculcated (Eph. iv. 1, 2) and in view of superlative grace and superheavenly glory that pertain to this high calling, nothing but "all lowliness and meekness" is fitting. Yet just here lies the snare. Colossians reveals a false humility. Where Ephesians teaches "access", yea "access with boldness", the Colossians were being driven by a false humility to speak of their unworthiness and to take to fasting, neglecting the body, adopting the cult of angels, rather than glorying in the one and only Mediation that the N.T. knows. This false doctrine pampers the religious flesh, it abstains from meats, it forbids marriage, it leads to a false sanctity.

We know alas of some, who, through the workings of this false humility, have denied the possibility that the believer is "seated together" potentially with Christ at the right hand of God, and have not hesitated to label our teaching on this passage as "blasphemy". Little do they know that they have "given heed" to the first seductive doctrine concerning demons, and have already retreated one step from their "completeness" in Christ, and the "boldness" of their access as a consequence. The Mystery of godliness is betrayed in the house of its friends before it is attacked and its glory usurped by the man of sin and by the mystery of iniquity. We have now to consider more closely the inducements included in this doctrine of demons to a false holiness that eventually leads to apostasy. This we must do in our next article.

We have a hymn, in the book used at the Chapel of the Opened Book, written to counter some erroneous teaching in a very popular hymn. We feel constrained to quote the closing verse here:

NEARER, TO THEE.

"When our last call shall come
Our God from Thee,
When our last duty's done
And we are free;
Angels will stand aside
No one, but Christ beside
Can be our heavenly Guide,
Father, to Thee."

Time and Place

or

The scriptural association of chronology and topography with doctrine and purpose.

No. 10

The Division of the Earth among the Seventy Nations (Gen. x).

We now approach another great division of the book of Genesis, Genesis x and xi. These divisions may be set out as follows:

Genesis i. 1, 2. The first great division. Creation and Chaos.

Genesis i. 3-vi. 8. Adam. Three Sons. The RACE.

Genesis vi. 9-xi. 26. Noah. Three Sons. The NATIONS
(including Gen. x.).

Genesis xi. 27-xii. 1. Terah. Three Sons. THE NATION.

Genesis xiii-1. Abraham. Isaac. Jacob.

Upon examination we conclude that Genesis x. gives us an account of the distribution of the sons of Noah over the earth and though given afterwards, Genesis xi. really supplies the information that we need, telling us how the dispersion came about and, especially, how it is that descendants of one family speak so many different languages. However many problems ethnology may have to meet, and however difficult it may be to believe that the white, yellow and black races all sprang from a common stock, Scripture demands an unqualified acceptance of the unity of the human race. An examination of the argument of Romans v., or of 1 Corinthians xv., and the use made in these passages of Adam in connection with sin, death, resurrection, and the hope of all in Jesus Christ, makes the unity of the race imperative. Further, we have the definite statement of the apostle Paul that

"God . . . hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts xvii. 26).

This is but an acceptance, as of literal fact, of the testimony of Genesis ix., x., xi.

"These are the three sons of Noah; and of them was the whole earth overspread" (Gen. ix. 19).

Students of language have been compelled to range the languages of mankind into three great divisions, the Aryan (corresponding with Japhetic stock), the Semitic, and the Turanian (corresponding with the Hamitic stock). This threefold intermixture was recognised in the days of old, for the Persian Kings published important announcements in three languages, and these belonged to these three principal divisions of human speech.

Shem is first mentioned in Genesis x. 1, but when we deal with the chronology of this period evidence will be adduced to show that Japheth was the eldest. Shem was put first because through him and his descendants were to come Abraham, David and, at last, the Christ. This distinctive character of the line of Shem is further indicated by the fact that the generations of the sons of Shem are given in a separate list (Gen. xi. 10-26). In Genesis x. we have the sons of Shem, Ham and Japheth, and the immediate descendants

of Japheth and Ham; but the line of Shem's descendants is pursued only through the descendants of Joktan, the descendants of Peleg his brother not being given until the separate generation of Genesis xi.

When Shem is introduced into the record of Genesis x. he has an added distinction, "The father of all the children of Eber" (Gen. x. 21). Eber was the son of Arphaxad, who was a son of Shem, and his name means "One who passed over". This is applied later to one section of his descendants who became known as the Hebrews, and the name carries with it the idea of distinctiveness or separation, prophetic of the great destiny of the chosen people.

Eber had two sons, Peleg and Joktan. We are told that in the days of Peleg the earth was divided (*palag*), and, while this word may refer to upheavals of the earth, it can also be used of families and peoples, for *pelaggah* and *peluggah* are used of "the division of Reuben" (Judges v. 15, 16) and "the divisions of families" (2 Chron. xxxv. 5). There seems to be a reference to this feature in Deuteronomy xxxii:

"When the Most High divided the nations (which took place according to Gen. x) when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deut. xxxii. 8).

The word here for "separated" is *parad*, which in Genesis x. 32 is translated "divided".

Joktan, the brother of Peleg was the father of thirteen sons, and the Arabians are among his descendants. The name Almodad in Genesis x. 26 is supposed by some to contain the Arabic article, which survives to this day in such words as *Algebra* and *Alcohol*. Not only did Joktan have thirteen sons, but he himself was the thirteenth from Shem, and the numerical value of his name amounts to 13×13 . The different destinies of the two brothers Peleg and Joktan but repeat the phenomenon already seen in the case of Cain and Abel, and yet to be seen in the case of Ishmael and Isaac, or Esau and Jacob. In these movements the elective purpose of God comes to the surface. If to the name of Shem we find added the fact that he was connected with Eber and all that the Hebrew stands for in the purpose of the ages, Cush has the invidious distinction of being the father of the first mighty rebel, Nimrod, who founded Babel, the great antagonist of the purpose of God connected with the Hebrews (Gen. x. 8).

As we read down the list of names in Genesis x. we recognise many that, as nations, come into the story in later books of the Bible. Javan (Gen. x. 4) is the founder of the Greeks. Kittim (Gen. x. 4) refers to Cyprus. Cush is translated Ethiopia, Mizraim is the name given to Egypt. Ludim was the ancestor of the Lydians, and Philistim gives its name both to the Philistines and to Palestine. We discover that the Elamites and the Assyrians were related to the Hebrews (Gen. x. 22) and the descendants of Aram give us the word Aramaic, which is translated Syriac in Daniel ii. 4. For a further note upon this chapter the reader is referred to *The Berean Expositor* Vol. XX., pp. 3 and 4.

"These are the families of the sons of Noah, after their generations, in their nations: and of them were the nations divided in the earth after the flood" (Gen. x. 32).

Life and its Outgoings

No. 5

The Outposts of the Citadel (Prov. iv. 24-27).

Mouth, Lips, Eyes, Eyelids, Feet.

We have seen that out of the heart are the issues, or outgoings, of life (Prov. iv. 23) and have heard the exhortation "More than any guard-post keep watch over thine heart". The heart, however, is within, its outgoings are associated in Proverbs iv. 24-27 with "the mouth", "the eyes" and "the feet".

We are warned against a "froward mouth" and "perverse lips" and are enjoined to put such far from us. Our eyes are not to wander, they are to "look right on", "look straight before thee". The path of the feet is to be "pondered" and the ways established.

Keep thy heart. This guards the citadel. *Keep thy mouth.* This sets a watch at the gates. If they be well guarded the city is safe. Leave them unprotected—thus was Babylon taken "Set a watch, O Lord, before my mouth; and keep the door of my lips" (Psa. cxli. 3).

"The light of the body is the eye". This can be a most dangerous inlet to sin. Had Eve let her eyes "look straight on" she would have been proof against the tempter. Had Lot's wife looked straight on, she would not have become a pillar of salt. Had David set a watch over this outlet, he might have been spared much anguish and much sin (2 Sam. xi. 2). Eyelids do not "look" and the word translated "look straight" means "to be level" or "right".

So, in connection with the feet, while the word translated "ponder" means "to weigh", it comes from a word that means "to make level". "We cannot attend to two steps at once. Make smooth each 'planting place of thy foot' and there emerges a whole good path" (Miller).

"Turn not to the right hand nor to the left: remove thy foot from evil" (Prov. iv. 27).

"Here then is the voice of wisdom. Beware of mistaking presumption for faith—temptations for Providential appointments. Never forsake a plain for a doubtful command. Estimate every step by its conformity to the known will of God" (Bridges).

The structure of this section may be useful:

Proverbs iv. 23-27.

- | | | |
|---|---|--|
| A | \| a | \| More than any guard-post keep watch over thine heart; |
|  | \| b | \| For out of it are the outgoings of life. |
| | B | \| c \| Remove from thee crookedness of mouth; |
|  |  | \| d \| And severing lips put far from thee. |
| A | \| a | \| Let thine eyes look right on; |
|  | \| b | \| And thine eyelids be level before thee. |
|  |  | \| b—Make smooth (or level) the planting place of thy foot; |
|  |  | \| a—And all thy ways shall be established firmly. |
| | B | \| c \| Turn not to the right or to the left; |
|  |  | \| d \| Remove thy foot from evil. |

(Miller's Translation)