

The Berean Expositor

Acts xvii. 10, 11

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

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DEAR FELLOW-MEMBERS,

Once more we are privileged to pen the prefatory words to another volume of *The Berean Expositor*, and thankfulness for sustaining grace and delivering mercies is uppermost in our hearts.

The sad distractions and difficulties, which none can escape, have made the production and delivery of the magazine more difficult, but, nevertheless, the Lord has provided and enabled, and the completion of yet another volume (and that of *monthly* parts) constitutes a veritable *Ebenezer*.

The spirit in which we should seek to serve our brethren is expressed in the words of II Cor. i. 3, 4:--

“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.”

We can only give out what He first of all gives to us. If we teach things beyond our experience, they may be the truth, but we feel they will lack vital power.

Earnestly praying that “the peace of God that passeth understanding” may still garrison our hearts and minds in Christ Jesus,

Yours in that blessed hope,

CHARLES H. WELCH

December, 1916.

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“What do ye more than others?”
p. 15*

The man of the world, equally with the children of God, is obliged to suffer the inconveniences and trials occasioned by the fact that this nation is at War. He, too, is continuously putting his hand in his pocket to help pay for comforts and necessities for the soldiers and sailors. To the believer, however, come the words, “What do ye more than others?” We must not do less than the man who loves not God, but we might do more. An opportunity of helping in the spiritual side of the War is afforded in the matter of a leaflet enclosed with this number. It is for free distribution among soldiers and sailors and may be obtained of the Editor *free*. Further printings and other leaflets will be prepared should the reader of *The Berean Expositor* feel able to help in the witness. The accounts will be kept entirely separate from the funds of the magazine.

* * * * *

“They shall perish, but Thou remainest.”

p. 15*

With the present new arrangement whereby *The Berean Expositor* becomes a monthly, comes the sad news that *Things to Come* has ceased publication with its December issue. There are many witnesses for an infallible Bible, and a Word of truth rightly divided. HE Who raised up a Joshua to succeed Moses still abides. Whether it is His will to raise up a similar witness we cannot tell. The gap in the battle front thus widened only makes our need of grace and the need for a determined witness seem the more emphatic. The Editor will value the prayerful fellowship of all who realize the need for a continued insistent witness on the lines of II Tim. ii. 15.

[NOTE: * - not in INDEX.]

Who Will Respond?

p. 30*

We print an extract from a letter of a reader trusting that if it be in line with the will of the Lord, such will be made manifest:--

“DEAR MR. WELCH.—In the June No. (1912) of the ‘Berean’ is a letter addressed to fellow believers. ‘The readers of this magazine are scattered, and in many cases isolated; can anything be done whereby we may mutually help one another?’ May I forward a tentative proposition? Readers of the ‘B.E.’ who are interested in the teaching may like to correspond with other readers on subjects advanced in the magazine and on Scriptural matters generally. . . . I am not suggesting a society or league or mission, or any of these ‘progressive’ ideas ‘for the promotion of universal brotherhood.’ I simply suggest that readers who are thinkers, and who find pleasure in the study, may get into touch with one another. . . . Those willing and prepared to confer with other readers could send in their names and addresses to one (whose quarters need not be in London) to

apportion out the list. If any one is prepared to allocate them voluntarily the cost would be little, if each enclosed a stamped addressed envelope for reply. Each one could say how many he is prepared to correspond with, and the topics that specially interest him, if he wishes to follow these up. The correspondent would still be free to write to the Editor if he desired. There would be no bands, bonds, badges, or ties of any sort: only that of mutual fellowship in the study of God's Word.'

Yours in the Lord,

- - K."

Let us know the result of your prayer over this matter.

[NOTE: * - not in INDEX.]

Who Will Respond?

(Page 30 of Vol. VI.)

p. 79*

We give below a digest of a letter received from a reader in China.

I suppose your correspondent --K. wishes to know what special Bible Studies are occupying the minds of your readers. Since 1890 general knowledge of the Scriptures has given place, in my case, to the following:--

1. The shape of composition, in whole and parts, of Epistles and Psalms. Founded on works of Thos. Boys (1824, 1825) and R. B. Roe (1857). Noting pronouns "we" and "you" in Prison Epistles; the grouping of participles and finite verbs; synonymous use of pairs of prepositions and cases. Place and relation of every word "for."

2. Trajection, or postponing to the end of a paragraph of a clause belonging to the beginning because its elaboration is to succeed.
3. The use *and distribution* of Divine Names and Titles, in whole and in parts.
4. Other characteristic words in whole and parts. The symmetrical positions of Nos. 2 and 3 proves correct analysis of composition.
5. Antonyms and Synonyms in context of parts, as well as negative and positive statements. Founded on J. A. Bengel's (English 1873) *Figure of Ellipsis*.
6. Number, grouping and order in context of abstract qualities (ethics) good and bad. This study of numerics should precede that put forward by J. H. Lynn in each book, and I. Panin in whole Bible.
7. Old Testament sources of subject and language, quotations, allusions, parallels, and proper names.
8. Note which Hebrew idioms equal English idioms.
9. Functions with varied forms of expression; apposition, definition, sequence, adnoun, genitive.
10. Hebrew etymologies or concrete origin of abstract words and the evolution of cognates and derivatives.
11. The Scheme of the Ages.
12. Internal evidence for readings of unique M. S. B. Vatican.

Many of our readers will find in the above helpful suggestions towards real Bible Study. Some may be unable to investigate the original languages, but a large field of research nevertheless is opened up by this system. We may be able to give suggestive illustrations of these heads of study in subsequent numbers.

[NOTE: * - not in INDEX.]

The Editor's Wider Ministry Fund

It is indeed a pleasure to be able to write about a "Fund" without feeling under any necessity to plead for help.

We desire to gratefully acknowledge the good hand of the Lord and the fellowship of His people, and to indicate a little the resulting ministry.

Without this fellowship, humanly speaking, the visit to Canada would have been beset by difficulties that might have made it impossible. We can therefore rejoice in something of a missionary element in this wider ministry.

We have again been enabled to give our services to those who, however willing are unable to cover the expenses of such ministry, and we are sure that this aspect alone will commend itself to all who have the mind of Christ.

We would indicate here another cause for thanksgiving. About a year ago we had a visit from a fellow believer from Amsterdam, and we have now received a copy of a booklet entitled “Het Voornemen there Eeuwen en de Gemeente there Verborgeneid” by “Aristarkos.” To be obtained from S. Van Mierlo, Stefaniestraat, 55, Anterwerpen, Fr. 2. 80. The title being interpreted is:-- “The Purpose of the Ages and the Dispensation of the Mystery.” In the foreword of the book there is a paragraph which reads:--

“The English Bible Students have ‘The Berean Expositor.’ If there is a sufficiently great number of Dutch-reading people who are interested in it, we may investigate the possibility of publishing a small monthly magazine, which keeps in mind the right division of the Word of truth, and consequently also the special position of the Church of the Mystery. . . . The possibility of publishing some of the writings of Mr. C. H. Welch in Dutch will also be investigated.”

The written ministry has, and we trust will have in an increasing degree, a wider sphere than hitherto.

As far as possible, friends are asked to arrange for meetings in 1928, early, so that the months August to November may be kept free for a return visit to Canada, should the Lord will.

We trust that both the written and spoken ministry will be abundantly blessed this coming year.

“Ye also helping together by prayer.”

Cahrles H. Welch,

Hutton, Essex.

November, 1927.

**“For He must reign till He hath put all enemies under His feet”
(I Cor. xv. 24-28).
pp. 94 - 95**

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

A most important passage for our consideration is that which says, “the last enemy that shall be destroyed is death.”

Our English version has reversed the place of the article. In the original the word “last” is without the article, but the word “death” has it. The usage of the word rendered “last” (*eschatos*) is worth noticing in passing. We give only some of its occurrences.

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

- iv. 9. “For I think that God hath set forth us the Apostles last” (cf. Luke xiv. 9).
- xv. 8. “Last of all He was seen by me.”
- xv. 26. “A last enemy that is destroyed is the death.”
- xv. 45. “The last Adam a life-giving spirit.”
- xv. 52. “At the last trump.”

It will be seen that I Cor. xv. contains four of the five references, and that the idea of last of a series is still uppermost.

In the case of xv. 8 it is the last of a number of above 500 witnesses of the resurrection; in xv. 45 it is the last of a series of two only, the parallel being between the first Adam and the last Adam, and the first man the second man.

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

It may be as well if we have placed before us the passages where *exousia*, translated “authority,” and *dunamis*, translated “power,” in I Cor. xv. 24 are used in connection with spiritual beings.

Exousia.

- “The *power* of darkness” (Luke xxii. 53).
- “The *power* of Satan” (Acts xxviii. 18).
- “The Prince of the *power* of the air” (Eph. ii. 2).
- “The *power* of darkness” (Col. i. 13).
- “The Dragon gave him his great *authority*” (Rev. xiii. 2).
- “He executeth all the *power* to the first beast” (Rev. xiii. 12).
- “The Dragon which gave *power* to the beast” (Rev. xiii. 4).
- “Angels and *authorities* and powers being made subject unto Him” (I Pet. iii. 22).

“Principalities and *powers* in the heavenlies” (Eph. i.21; iii. 10; vi. 12; Col. i. 16; ii. 10, 15).

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

Dunamis.

“The *powers* of the heavens shall be shaken” (Matt. xxiv. 29; Mk. xiii. 25; Luke xxi. 26).

“All the *power* of the enemy” (Luke x. 19).

“Angels, principalities, *powers*” (Rom. viii. 38).

“Angels, and authorities and *powers*” (I Pet. iii. 22).

“The Dragon gave him his *power*” (Rev. xiii. 2).

Returning to I Cor. xv., it would appear that the rule, authority and power which are to be destroyed are to be viewed together with death as enemies.

Revelation xx. as a final act shows the destruction of death in the Lake of Fire after all other enemies have been dealt with, and immediately before the New Creation with which Rev. xxi. commences.

I Cor. xv. 24-28.

24. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.
25. For he must reign, till he hath put all enemies under his feet.
26. The last enemy that shall be destroyed is death.
27. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him.
28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

PSALM CXXVII. 1, 2.

p. 159

“Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so He giveth His beloved IN SLEEP.”

The last two words of the above quotation are not according to the A.V., nevertheless they give the true rendering of the verses. While it is blessedly true that the Lord gives such peace that it may be likened to “sleep” in the midst of alarms, the truth of this passage is somewhat different.

In contrast to the untiring effort suggested by the building, the watching, the late nights and early rising which, because carried out independently of the Lord, ends in sorrow and vanity, there is placed a picture of “His beloved” just resting on His faithfulness, receiving the gifts of the Lord’s grace “in their sleep.” This passage does not by any means condemn the building, the watching, the early rising, and the diligent efforts, but it does show the vanity of these things apart from the Lord.

“Trust in the Lord with all thine heart, and lean not to thine own understanding. In all thy ways *acknowledge Him*, and He shall direct (rightly divide, LXX) thy paths” (Proverbs iii. 5, 6).

The Abrogation of the Sin-offering.

Heb. ix. 26.

God's answer to the oft asked question concerning offerings.

pp. 61 - 63

The first and most important means of obtaining the meaning of any particular word used in the Scriptures is not its etymology, but the *context*. The second is the *usage* of the word in the other places. These being ascertained, further light may be found by examining the word itself. To reverse this order is usually fatal to true interpretation. Suppose I want to study "law," before I enter into details I must be sure that I am clear as to the wider aspect of my study. Do I mean "law" as used in natural philosophy, or do I mean "law" as used in the administration of justice? Do I mean English law, or the law of some Foreign Country? I must always settle the wide division of my subject first before I commence details, or as it is put, genus must come before species, telescope before microscope. The accuracy of this rule is particularly manifested in the renderings of the verse before us. The word in the verse to which we draw attention is *athetesis*, translated "to put away." Before we consider the word itself, let us take note of the context.

Chapter vii. commences an explanation concerning the superiority of the Melchisedec priesthood which continues through to chapter x. 18. Chapter vii. 1-10 shows that Melchisedec was superior to Abraham and Levi; vii. 11-x. 18 develops this by showing the superiority of the Melchisedec priesthood and offering of Christ to the priesthood and offerings of Aaron and the Levites.

The key word of this section is the word "perfection." This word indeed in various forms constitutes the main theme of the whole book and the abrogation of all priesthood and sacrifices is a part of the argument. To show how it punctuates the chapters before us, we draw attention to the design that governs its use, which will not only be of service now, but may be of use in studying other verses within this section.

Hebrews vii. 11 - x. 18.

A		vii. 11. <i>No perfection</i> under Levitical priesthood.	\	
B		vii. 12-18. <i>But</i> in the priesthood of endless life.	\	Priesthood.
A		vii. 19. <i>No perfection</i> under the law.	/	
B		vii. 20 - ix. 8. <i>But</i> in the oath that perfects the Son.	/	
A		ix. 9. <i>No perfection</i> to conscience in typical service.	\	
B		ix. 10-28. <i>But</i> in the true tabernacle.	\	Offerings.
A		x. 1. <i>No perfection</i> to conscience in typical sacrifices.	/	
B		x. 2-18. <i>But</i> in the one offering that perfects the sanctified.	/	

This is a broad outline of the passage. The contrast between the type and the real is magnified, and perfection is alone found in the heavenly priesthood and the one Offering of Christ. There is another line running through this section which bears immediately upon the text we are studying. Every section of the above structure is not only marked by the words “no perfection,” but also by the abrogation of the commands and offerings of the law and the setting aside of the Old covenant itself. This we set out separately in order that it may be seen quite clearly.

C | vii. 18. *The putting away of the commandment concerning priests. (athetesis).*

D | viii. 8. *The finding fault with the 1st covenant.*

C | ix. 26. *The putting away of the sin offering. (athetesis).*

D | x. 9. *The taking away of the 1st covenant.*

It will be seen that for every statement concerning the failure to bring to perfection, there is also a statement concerning annulling or putting aside. Regarding the first covenant the words are, “finding fault” as over against “making new,” and “taking away” as over against “establishing” the second. No proof is required as to the meaning of these passages. In vii. 18 and ix. 26 the word *athetesis* occurs. In vii. 18 it is the “disannulling (or abrogation) of the commandment”—the “carnal commandment” (verse 16), the appointment of the Levitical priesthood. In ix. 26, by every argument of structure, parallel, and context, it must mean the disannulling or abrogation, not of the sin of the believer, but of the typical *Sin-offering of Israel’s priesthood*. This is the insistent theme of chapter ix. from verse 12 to the end. “Neither by the blood of goats and calves, *but by His own blood* how much more shall *the blood of Christ*.” The first covenant was dedicated with the blood of bulls and goats. The patterns of things in the heavens were purified with these, but the heavenly things themselves with an infinitely better sacrifice than these. “Now once upon an end of the ages, for an abrogation of sin offering by the sacrifice of Himself, He has been manifested.” Chapter x. is even more explicit. “Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me.” The oft repeated offerings of the Levitical priesthood pass away before the once offered sacrifice of Christ. “For where remission of these, there is *no more offering for sin*.”

USAGE.--Heb. x. 28 contains the only other reference in the epistle, “He that *despised* Moses’ law.” Gal. iii. 15 speaks of *disannulling* a covenant. Luke vii. 30 reads “*rejected* (mar. frustrated) the counsel of God.” I Cor. i. 19 renders it “*bring to nought*.” A reference to the LXX but confirms this conclusion. Psa. xxxiii. 10, “He maketh the devices of the people of *none effect*.” Psa. lxxxix. 34, “My covenant will I not break, nor *alter* the thing that is gone out of my lips.” The next word teach the same as Hebrews, namely, the permanence of that covenant established *by oath*. Other renderings, *despise, rebel*, etc., point in the same way Usage confirms the demand of structure. *Sin* is often synonymous with *sin-offering*.

Answers to Correspondents.

pp. 43 - 47

No. 11.--S.F.K., SOUTH AFRICA.

- (a) "Why does Paul class himself in Eph. i. 12 with the *fore-hopers* ('We who have before hoped in Christ')? and again in Heb. xiii. 14 with those whose hope is a *city* ('For we have not here an abiding city')?"

By the wording of your question you evidently do not consider the word translated in A.V., "who first trusted," to have reference to priority of *realization*, but that the word *proelpizō* means to "hope before," as *proeideō* (Gal. iii. 8) means "to see before, or to foresee."

This is in harmony with the usage of the preposition in composition. The suggested rendering that makes the passage mean that the Apostle, and those who believed with him, were to realize their hope before other "orders," though doctrinally true, is not a true interpretation of this word. "We who had (or have) hoped beforehand" is the meaning of the word. You ask why Paul links himself with these. You assume that Paul must of necessity be referring back to a previous dispensation when he with others shared in the "hope of Israel." There is no necessity for this; all that the passage says is that Paul and those with him (the "we") hoped in Christ before the Gentile believers (the "ye" of verse 13).

Even though it were to be proved that Paul did refer back to the hope which he shared with others before the revelation of the Mystery, it should constitute no difficulty. Faith and hope rest upon revealed truth. Until the dispensation of the Mystery was made known, *all* who believed could truthfully include themselves in such an expression as "we which are alive and remain unto the coming of the Lord" (I Thess. iv. 15), even though they were to relinquish that hope upon the proclamation of the Mystery. If there is any difficulty in believing this, then no Jew who believed under the Law could ever come under Grace, no disciple of John Baptist could ever become a disciple of Christ. To become a member of the One Body, whether previously a Jew, a Christian of the Pentecostal assembly, or a Pagan, necessitated as the outward expression just faith in "the word of truth" (Eph. i. 13), as made known through the Apostle Paul (Eph. iii. 8, 9), and if that new revelation made any change in the doctrine of hope (as we know it did), that was accepted as a matter of course.

Regarding Heb. xiii. 14, "For here we have no continuing *city*, but we seek one to come," the Apostle is urging the separation which the epistle emphasized throughout. *He*, Paul, would go "outside the camp," whatever different things that "camp" may indicate. He, Paul, had no continuing city, but he sought one to come. There was no necessity for the Apostle to interfere with the main argument to turn aside and say, "But you must understand that I, as a member of the One Body, no longer look to that New Jerusalem, the Holy City, as the realization of my hopes." We must be careful not to make difficulties, for the Apostle simply says, "we seek one to come," and although he

may have been commonly understood to be referring to the New Jerusalem, the expression would be equally true of himself if the “citizenship” of Phil. iii. 20 had been in his mind. Whatever the city might be, the principle would remain the same, and that was the main things to keep clear.

After having said all this, there remains another consideration. When the Apostle said, “How shall *we* escape if *we* neglect so great salvation” (Heb. ii. 3), or, when in Titus iii. 3 he links himself with idolatrous *Gentiles*, or when Peter says, “For the time past of our life may suffice *us* to have wrought the will of the *Gentiles*, when *we* walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries,” there is no warrant to say that these things did actually attach to the writers personally. We must perceive the figure which identifies the writer with his hearers, without necessarily including him in every particular.

(b) “In Phil. iii. 11-14 there appears to be uncertainty with Paul as to the Prize. In II Tim. iv. 8 that uncertainty is gone. Does that necessitate the same uncertainty with us until our course is finished?”

Yes! the same uncertainty must be in the mind of every believer who, like Paul, seeks to “press toward the mark.”

We feel that unless we can answer this question with a fair amount of fulness we shall create a wrong impression. The crux of the matter is, *What is the Prize?* May I ask you to exercise still more patience (these questions were asked in September, 1915), until opportunity is afforded for articles dealing with our hope and the prize of the high calling? [not included in Volume XXV reprint]

- (b) 1. Does I Tim. and Titus justify the ‘present-day’ system of ministers, elders and deacons?
2. What light do the prison epistles give on the instrumentality in the divine plan for diffusing the truth in our present dispensation?
3. Does the “till” of Eph. iv. 13 mark the end of the initial fourfold ministry of verses 11 and 12?

1. What is the present-day system? There are so many conflicting ideas as to the ministry, that your real question is liable to get lost. I presume you are concerned as to whether in the Church of the one body an order of ministry such as elders, bishops and deacons is warranted.

An elder (*presbuteros*), and bishop or overseer (*episkopos*) are the same (see Titus i. 5-7). A deacon is a minister (*diakonos*) (Eph. iii. 7; I Tim. iii. 8). The qualifications for a bishop as given in I Tim. iii. are searching, and have reference solely to the man’s *life*, not his learning. The expanded qualification (verses 4 and 5) does not

seem to be applied in “present-day systems.” The Church at Philippi, to whom Paul addressed one of his *Prison Epistles*, had “bishops and deacons.” Order is not inconsistent with the dispensation of grace, neither is the ruin of corporate testimony a ground of boasting.

In II Tim. there are no bishops, elders or deacons; an intensely individual note is sounded. The *manifestation* of the One Body had ceased.

2. The instrumentality for diffusing the truth in our present dispensation is narrowed down to one class of men, who have no other title than that they are “faithful,” who have no other “gift” than that they are “able to teach others,” and who have no other doctrine than that which Timothy had heard from Paul among many witnesses. II Tim. ii. 2 is the last word concerning ministry. All other claims are pretentious (possibly honest), but have no scriptural warrant so far as the Church of the One Body is concerned.

3. Yes, the “till” of Eph. iv. 13 marks the end of the special ministry of apostles, prophets, evangelists, pastors, and teachers who were given by the risen Christ at the beginning of the dispensation of the mystery to lead the believers to their new standing in Christ. That this was not intended to indicate the future blessedness of the Church in resurrection is shown by the words that follow, “that ye be no longer children, etc.” Those who have “arrived” at the unity of the faith may nevertheless be very far short of individual perfection, and may be exhorted to “grow up into Him in all things.” The subsequent ministry of the One Body is based upon the position of the perfect man, the measure of the maturity of the fulness of Christ. Because every man who believed was accepted in the Beloved, the Apostle laboured that he might present every man perfect in Christ Jesus.

No. 12.—K.J.M., SMARDEN.

“The various Sabbaths of the Levitical feasts—perhaps other ‘babes’ require such ‘milk,’ and there may be a chance to reply now the Berean is a monthly.”

The history of Israel is punctuated by Sabbaths and sevens. They not only had a Sabbath day, but from Passover to Pentecost a seven of weeks (49 days). The seventh month also was an important month, for in it were the Day of Atonement and Feast of Tabernacles. There were also sabbatical years (Lev. xxv. 2-7) called the Sabbath of the land. Its neglect is referred to by Moses (Lev. xxvi. 33-35). Further, there were Sabbaths of Sabbaths of years. When seven sabbatical years had passed the 50th year was called the Jubilee (xxv. 8). The word Jubilee probably comes from *jabal* “to restore,” and contains in type the prophecy of restoration for Israel and the nations. Slaves were set free, and forfeited inheritances were restored. All went back to their respective families. Further, high festivals were Sabbaths. Lev. xxiii. 24 says that the first day of the seventh month “shall ye have a sabbath.” The tenth day also “shall be unto you for a sabbath of rest” (Lev. xxiii. 32). On the fifteenth day also a sabbath was to be observed (verse 39).

It will be seen that these sabbath would necessarily be additional to the ordinary weekly sabbath, even though one or even two should occasionally coincide. If, for example, the ordinary weekly sabbath came on the second of the month, that would mean that there would be two sabbaths to observe in one week, as the first would be a special sabbath connected with the feast. This fact provides a solution of the difficulty that arises in the record of the Passover Week at the time of the Lord's death, and must not be omitted from the calculation when endeavoring to analyze the record of that momentous week. Heb. iv. 3-9 links the 7th day rest with its future realization, "There remaineth therefore a rest (*sabbatismos*) to the people of God."

No. 13.—J.W.N., LIVERPOOL.

"Will you give us a little instruction *re* the use of the prayer given by our Lord to His disciples in Matt. vi. 9, also Luke xi. 2 It seems to me unsuitable for Christians in this dispensation."

This question may be answered broadly or particularly. By examining the wider subject of the dispensational place of the prayer, or by examining the narrower subject of the details of the prayer itself. Those who use this prayer as if intended for themselves forget or are in ignorance concerning a vital fact, namely, that the dispensation under which we now live, service and worship are entirely different from that which obtained while our Lord was in the flesh and limited to Israel. He Himself at the *close* of His earthly ministry told His disciples that He had many things to tell them that they could not then bear. Among the new things they learnt was their attitude toward the Lord Himself in prayer. "Hitherto," He said, "Ye have asked nothing in My Name. Ask . . ." The prayer of Matt. vi. is not in the Lord's Name. It knows nothing of His mediation, it knows nothing of His sacrifice, the disciples who used the prayer did not know till much later the fundamental fact of redemption (see Matt. xvi. 21, 22). Eph. 18-23; iii. 14-21; Phil. i. 9-11; and Col. i. 9-13 are inspired prayers to teach us how to pray if we are members of the One Body.

* * * * *

We have several other questions awaiting answers with which we hope to deal shortly. We cannot be unimpressed by the fact that many are enquiring for greater light on the question of our hope. Interested readers will be glad to know that a series entitled *The Hope and the Prize* will appear (D.V.) as soon as opportunity can be found.

Answers to Correspondents.
pp. 78 - 79

No. 14.—F.D.

“How would you explain why the Apostles still went to the Temple (Acts ii. 46, iii. 1) when we remember what had taken place, and all that Pentecost implied?”

It is extremely difficult to feel sure that any answer we may give will satisfy, as you do not give any idea what you believe “Pentecost implied.” We can hardly believe that you hold that “The Church began at Pentecost.” Those who hold that necessarily have a problem regarding many of the *acts* of the Apostles, and are not above labeling them *Apostolic mistakes!*

Pentecost was the commencement of the fulfillment of the prophecy of Joel, and seven out of the fourteen items therein mentioned found fulfillment on that day (Acts ii. 17, 18). The remaining seven (Acts ii. 19-21) await fulfillment as recorded in the book of Revelation. Lev. xxiii. 15-21 indicates the prophetic type of Pentecost and its reference to Israel. The two loaves, together with the two sticks (Ezek. xxxvii. 15-20), look forward to the spiritual union of *Judah* (Acts ii. 14) and *Israel* (Acts ii. 5-11).

The temple is an essential part of Israel’s national life, and the plans of Ezek. xl.-xliii., together with the instructions regarding the priests and the offerings (in conjunction with Zech. xiv. 16-21), indicate clearly that Israel will in the day of their blessing have a glorious temple, a “house of prayer for all nations.” You will see that until you definitely say what you believe Pentecost implied, it is impossible to discover your real difficulty.

No. 15.—J.A., DARLINGTON.

“When does the resurrection and judgment of ‘the just’ take place? Is it during the millennium? Does this include all the O.T. saints who have lived since Adam? Do the rest wait for their resurrection till after the millennium? Who are included in the judgment of the great white throne? When does the persecution and flight of the church (i.e., ‘the woman’ of Rev. xii. 6) into the wilderness take place?”

Your questions will be difficult to answer in a short space, largely owing to the need there is to dispossess our minds of the idea that the millennium is the period during which *all unfulfilled prophecy* will reach its fulfillment. The millennial kingdom is largely one of reward; all who enter it by the first resurrection (Rev. iii. 21; xx. 4) will be those who have definitely suffered for the witness of Jesus and for the word of God—the

“overcomers” concerning whose history the book is full. *After* the 1,000 years, and *before* the great white throne is a period whose length we have no means of measuring; it is spoken of as “the ages of the ages” (Rev. xx. 10) during which much O.T. prophecy will be fulfilled. Dan. xii. 1, 2 places resurrection in close conjunction with the great tribulation, and makes no mention of the intervening thousand years of the millennium, just as in John v. 29 those that come forth to the “resurrection of life” are not separated by any time mark from those who come forth to a resurrection of judgment. This may be explained on the principle which applies to the close proximity of the suffering and the glory of the Lord Jesus, the interval being silently passed over, or it may indicate that all of these are raised together. O.T. saints, like believers now, differed much in their faithfulness and watchfulness, and differences of position so far as reward is concerned are indicated in regard to them. Some obtained a good report through faith, who thereby will obtain a better resurrection (Heb. xi. 35). This seems to indicate that some O.T. saints will be raised in a different company and for a different glory than others.

As to those who stand before the great white throne, the Scripture speaks of them simply as “the dead” (Rev. xx. 12, 13), giving no moral titles other than “small and great.” They are judged according to their works. The Gentiles who knew not the law (Rom. ii.) will be among them. It is not a necessary conclusion to say that if any one stands before the great white throne that such a one *is lost*. It is true that he *has lost* the eonian kingdom and glory, but it by no means follows that he will be cast into the lake of fire. The words of the original of Rev. xx. 15 are definite:--

“If ANY ONE (singular) was not found written in the book of life HE was cast into the lake of fire.”

Fuller answers to your questions will come in the articles on the Revelation. Regarding the time of the woman’s persecution (Rev. xii.), Matt. xxiv. 15 indicates it as the time of the Antichrist’s open desecration of the temple. This seems to be the same period as “the midst of the seven” of Dan. ix. 27. Rev. xii. 6, 14 gives periods of time equal to three and a half years (see also Rev. xi. 12).

Do not allow your mind to be bound by the idea that only *one* period of seven years (“the last seven of Dan. ix.”) is necessarily the only prophetic period left. We have before us strong scriptural evidence that a threefold seven is indicated by Dan. ix. As possible for the time covered by the Revelation. This we shall put forward in due course.

Answers to Correspondents.
pp. 110 - 111

No. 16.—UNSIGNED.--“Who is the Porter in John x. 3?”

It is impossible to answer with certainty. It is part of a “proverb” (verse 6) translated there “parable.” In the explanation that follows (verses 7-18) the interest centres around the Shepherd as the door of the sheep, and the one who gives His life for the sheep. The only passage in these verses that has the remotest reference to the Porter is verse 15. “As the Father knoweth Me.” Subsequently, in verses 24-42 the question concerning whether the Saviour was “the Christ” or not is revived. His answer is a reference to the works which He did in His Father’s name. This is followed by the words, “My sheep hear My voice, and I know them and they follow Me.” Here we are taken back to the opening verses of John v.; and it will be seen that where, in the “proverb,” Christ speaks of the “Porter,” in the two explanations He speaks of the witness of the Father.

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

No. 17.—“What is the meaning of first part of Isa. liii. 12?”

“Therefore will I divide Him a portion with the great,
And He shall divide the spoil with the strong” (A.V.).

These words are a part of a section devoted to the reward and triumph who follow the great work of redemption. This section includes verse 10 to verse 12.

The following is a simple structure of the portion:--

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

The word translated twice “divide,” is from the Hebrew *Chalag* “to be smooth, even, equable.” In Isa. xxxiv. 17 we may see its close connection with the apportioning of an inheritance. The idea underlying the word is that there is a perfectly equable distribution made. When you also observe that in the large structure of Isa. lii. and liii., the passage

lii. 13-15, corresponds in the structure to liii. 10-12, this equal apportioning is emphasized. “AS many were astonished at Thee”—by reason of the marks of His suffering—“SO” shall they be surprised at the evidence of His glory when He is “exalted and extolled” and shall be “very high.”

We next observe that this dividing is connected with two persons.

“Therefore will I divide and HE shall divide,” and also observe “with the great” and “with the strong.”

There is something of a parallel here to such passages as, “Ask of Me, and I will give the heathen, thine inheritance, and the uttermost parts of the earth thy possession” (Psa. ii. 8).

The reward of the Saviour is, in part, entered by those who by His grace overcome. Take for example Rev. iii. 21, “To him that overcometh will I grant to sit with Me in My throne, even as I overcame, and am set down with My Father in His throne.” Still closer to the point is Rev. ii. 26, 27, for there Psa. ii. 8, 9, which originally is the fulfillment of “I will divide,” is quoted as of the believer, “*he* shall divide.”

Heb. i. 9 throws light on the expression “therefore will I divide Him a portion with the great,” for it declares that “God hath anointed Thee with the oil of gladness *above* thy fellows.” Or again in Heb. i. 4, “he hath by inheritance obtained a more excellent name than” the angels, being indeed raise far above principality and power.

You might notice the context of the first occurrence in Isaiah of “dividing the spoil” (ix. 3). It is the time of deliverance and of the accession of the Son of David to His throne. Or in xxxiii. 23, where Israel’s restoration is in view, and the King is *seen in His beauty*, in direct contrast, and in answer to Isa. liii., where His visage being more marred than any man, had no beauty that Israel should desire Him. We trust these few thoughts will point you in the direction of a fuller understanding of this and related passages.

No. 18.—T.J.M.—“Regarding Rom. xvi. 25, 26: I have never yet been able to interpret this Scripture as referable to the members of the One Body.”

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

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

Of the mystery of Ephesians it is written that it had been hidden by God since the ages—a much stronger expression than “silenced” or “hushed.” The mystery of

Ephesians was not revealed through Paul until he was a prisoner. In the epistle to the Romans he is a free man, making plans for wider missionary efforts.

The reference to “all nations for the obedience of faith,” links this passage with the first chapter (i. 5). To us, now, there is possibly no mystery as to the evangelizing of the Gentiles, but until the Apostle Paul received the ministry of the reconciliation, even a pious Gentile like Cornelius would be reckoned by Peter as “common and unclean” (Acts x. 28). The estrangement of the Gentiles (Rom. i. 18-32) necessitated the reconciliation. But that this would take place, and when, and how, was not spoken of in the Scriptures. So it is that in Rom. xvi. 25 Paul’s gospel is linked with the mystery that had been hushed or kept quiet during the age times, but was made manifest when he, the Apostle to the Gentiles, received the commission unto all nations for the obedience of faith. The One Body and the mystery of Ephesians is nowhere in sight. Your emphasis in your letter on “SINCE” the world began is based on the A.V. There is no word for “since” in the original of this passage.

Answers to Correspondents. **pp. 143**

No. 19.—M.M.B.--“Re Eph. i. 15, 16. Should these verses be translated as follows, leaving out *ten agapen* as Lachman, or should they be retained?”

‘Therefore, I, too, hearing of the faith which relates to you in the Lord Jesus, and that which is for all the saints.’ The editor of another magazine omits these two words also. He says, ‘What is the force of the contrast between *you* and *all* the saints? In the Apostle’s day there were many of the circumcision still alive who were looking forward to an earthly allotment. Their faith is not our faith. But here the Apostle speaks of a faith which refers to us in contrast to that which relates to them, and he prays, etc.

The weight of evidence, supported by the Numerics New Testament is in favour of omitting the words translated “the love.”

It is certainly true that the faith of the members of the One Body differs essentially in many respects from those called under other dispensations. If this be the meaning of the passage, “all the saints” must be taken to mean not “all,” but all those outside the One Body. While there is scriptural usage for the limitation of “all,” we cannot ourselves believe that this is the meaning of the passage. We too might ask what is the force of the Apostle’s reference to his “hearing” of these two phases of faith? We would ask your consideration of another way of looking at the passage, and then leave the decision with you. “All the saints,” in iii. 17-19 is an expression that means, there, the believers in the One Body—even though the word “you” is used as well. Again, in vi. 18, “all the saints” refers to those who believe with the same faith as the Ephesian believers, even though contrasted with Paul’s personal “me.” So far as the addresses of this Epistle are concerned, the Apostle does not recognize any distinctions between them. The “both”

are regarded as “made one” when the Epistle was written. Some make a distinction between “the saints” that were at Ephesus, and “the faithful” that were in Christ Jesus. May not the passage, which some say teaches a distinction, be there to teach the exact opposite? With peculiar emphasis the Apostle has said that for the members of the One Body there is “one faith,” and he speaks also of “the unity of the faith.” So essential is this, that the members of the One Body can never comprehend what is breadth, and length and depth and height, or know the love of Christ which passeth knowledge, or be filled unto all the fulness of God, apart from comprehending it with “all the saints.” Their prayers too must embrace all who in every place are members of the One Body; they pray for “all the saints.” So in Eph. i. 15, 16, the faith of the Ephesians believers was one with “all the saints.” Instead of instituting a *contrast* the Apostle draws a comparison. Their faith in the Lord Jesus was the same as that for all the saints. That the saints here are members of the One Body seems evident by their inclusion in verse 18, where, definitely linked with the exclusive hope of His calling, is the riches of the glory of His inheritance in the saints. Scripture and the structure would lead us to believe that the “saints” are the same people in both verses, even as they are in ii. 19, iv. 12, v. 3. This, of course, is but the expression of belief of one who is still learning, and still unlearning, but, as the interpretation suggested is likewise merely the belief of another such learner, we do not hesitate to place before you the alternative, which in our judgment is nearer the true meaning of the passage.

Answers to Correspondents. pp. 158-159

No. 20.—C.H.K., MINN.--“My difficulty lies in getting hold thoroughly of the truth as to whether the church begins at Pentecost or after Acts xxviii. The latter would be clear to me if the 70 weeks of Daniel did not hinder. It is generally supposed that the Kingdom was suspended at the cutting off of Messiah until after the church age. But I see clearly that the dispensation of Israel was not set in abeyance until the period of the end of Acts xxviii.”

The writer enclosed a diagram illustrating the generally accepted view, namely, that the 69th week ended just before the crucifixion of Christ, and that therefore the “final seven years” are all that remain to complete the number, and that these are entirely future and are found in the Book of the Revelation.

We wonder how many (or perhaps how few), there are who have faced this problem? The answer to the question is too important to reply to hastily in the space we have before us. Before we endeavour to set forward the answer, we would seek to make the importance of the question, and its real significance, evident. C. H. K. recognizes that the evidence in favour of Acts xxviii. as the starting point of the church as against Acts ii. is strong, but the interpretation of Dan. ix., upheld by names he mentions, but which we refrain from repeating, deters him. It ought also to deter others. If the accepted interpretation of Dan. ix. be true, the Acts of the Apostles comes in the gap, and Israel is

not reckoned with. We have shown, and there is abundant evidence in the book, that Israel is prominent in the Acts, and that the hope of Israel is entertained to the end. For the answer to this question we are indebted to the labours of two brethren, whose studies in this subject we believe have been blessed of God. After having weighed the matter over for some time, we have arrived at the conclusion that our inveterate enemy, tradition, is still at work here.

C. H. K. says, "The latter (i.e. Acts xxviii. as the beginning of the church period) would be clear to me if the 70 weeks of Daniel did not hinder." We suggest that the truer statement would be, "The latter would be clear to me if *the traditional interpretation* of the 70 weeks of Daniel did not hinder." The true interpretation of Daniel ix. confirms instead of hinders the teaching concerning Acts xxviii. We shall endeavour to find space in our next number to deal with this question, and trust, meanwhile, that our readers will ponder the problem and consider whether they can consistently believe that

- (1) The Acts deals with Israel as a people until the last chapter.
- (2) That God's dealings with them as a people ceased at the crucifixion of Christ, and will not be resumed again until the 70th week is reached.
- (3) That in the face of the definite Scriptural division of the periods in Daniel ix., we are justified in adding together and calling "the 69th week" what God has kept asunder, and calls the 62nd week?
- (4) Supposing that to reconsider Dan. ix. should lead to controverting the teaching of beloved children of God—should this deter us in our quest for truth? Page 28 "Dispensational Truth" perpetuates the error of the "69th seven."

“Apostolic Mistakes.”
pp. 155 - 157 (158?)

There are two very different classes of people who find it fitting to their conception of truth to speak rather freely concerning “Apostolic mistakes”. The one class do not believe the Scriptures to be inspired, and therefore any teaching or action of the apostles that does not fall into line with their more advanced ideas is put down to ignorance. The other class believe that Scripture is inspired, but they have failed to discern the things that differ. They approach the Book of the Acts fully persuaded that it deals with the “Church”. They find their ideas concerning the church in the Acts of the Apostles continually confronted and challenged by some word or act of the apostles. Hence the convenient term, *Apostolic Mistakes*. It does not seem to have occurred to them that if the apostles could be so grievously mistaken regarding such fundamental things, their claim to inspiration and God-given authority is undermined, and so in this respect are similar to those who deny the Word of God.

One of the so called apostolic mistakes is the question of Acts i. 6. “Lord, wilt Thou at this time restore again the kingdom of Israel?” We are told that this question betrays a sorry failure on the part of the apostles to understand the true significance of things. To suit the accepted ideas of most orthodox teachers, the apostles should have been found enquiring concerning the “Church”.

Before we consider this question, we shall be profited, and possibly humbled, by observing the close parallel existing between the end of Luke xxiv. and the opening verses of Acts i. To make this apparent we set out the verses in parallel columns.

Luke xxiv. 36-53.	Acts i. 1-12.
<p>36-43. “And as they thus spake, Jesus Himself stood in the midst of them and said Behold My hands and My feet that it is I Myself: handle Me and see; for a spirit hath not flesh and bones as ye see Me have and they gave Him a piece of a broiled fish and of an honeycomb. And He took it, and did eat before them.”</p>	<p>This lengthy and detailed account (verses 1 and 2) Luke summarizes without detail in the Acts by the words of verse 3.</p> <p>“To whom also He showed Himself alive after His passion BY MANY INFALLIBLE PROOFS.”</p> <p>The reader is supposed to be acquainted with the details previously written.</p>

<p>44. “And He said unto them, These are the words which I spake unto you, being yet present with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me.”</p>	<p>In verse 3, this testimony is summarized by the words: “speaking of the things pertaining to the kingdom of God.”</p> <p>It will be of service here to note how the continued reading of Luke xxiv. and Acts i. helps us in understanding Acts xxviii. 23, and incidentally marks two corresponding members in the structure. “And when they (the chief of the Jews) had appointed him a day, there came many to him into his lodging; to whom he expounded and testified <i>the kingdom of God</i> (Acts i. 3) persuading them concerning Jesus, both out of <i>the law of Moses and out of the prophets</i>”. The message of the last chapter of the Acts is the same as the last chapter of Luke.</p>
<p>47-49. “Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”</p>	<p>Luke alludes to this in verses 4-8: “He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of Me ye shall be baptized with holy spirit not many days hence ye shall receive power, after that the (aforementioned) holy spirit is come upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth.”</p>

Luke xxiv. 50-53 further records the leading out to Bethany, the Ascension and the return of the disciples to Jerusalem, each incident being repeated in the opening chapter of the Acts. If once we acknowledge that Luke xxiv. and Acts i. overlap, that they speak of the same period and persons, one great fact emerges which is fatal to the “mistake” theory. Considering the passage in Acts i. alone, we find that the Lord was seen of the apostles for forty days, and that He spoke of the things pertaining to the kingdom of God. The idea we are combating is that though the Lord was speaking about the church, the apostles were under the mistaken notion that He was speaking concerning the kingdom of Israel. Attention is drawn to the fact that whereas the Lord says “kingdom of God”, they say “kingdom to Israel”, thereby showing how utterly they had failed to understand the teaching of the Lord during those forty days. It all sounds very plausible, especially as it is practically accepted almost as a truism that “the church began at Pentecost”. The moment we bring Luke xxiv. to bear upon the passage, we see that the “mistakes” are no longer apostolic, but are the mistakes of their self styled critics.

These critics say the apostles *did not* understand the Lord’s meaning. Luke xxiv. says that *they did*. “Then opened He their understanding, *that they might understand* the Scriptures” (45-49). Here is proof positive. To teach that the apostles were ignorant of the Lord’s meaning, or that they misunderstood the Scriptures is in direct contradiction of that which is written. To feel a necessity to refuse the testimony of this passage is of

itself a conviction that some notion held regarding the message of the Acts is fundamentally wrong. So long as the tradition of man is held that the church began at Pentecost, so long will its adherents make void the Word of God in bowing to their traditions. If there is anything certain arising out of this consideration it is that the question concerning the restoration of the kingdom to Israel was an enlightened one, and one arising out of the fact that they “understood” the “opened Scriptures”. The answer of the Lord also points in the same direction. He does not rebuke them for their ignorance or their bias, He simply deals with one part of their question which had to do with the *time* of Israel’s restoration, telling them that these times and seasons were not the subject of revelation.

CRUCIFIED (Gal. ii. 20).

pp. 75 - 77

The statement of Paul in Gal. ii. 20, "I have been crucified with Christ," is one to be pondered over and not to be lightly taken on to our lips.

True it may be that by the grace of God we may take our stand with Paul and say that we have died with Christ, but the added thought of being crucified together with Him seems to convey something more. The term is used again in Gal. v. 24 & vi. 14., and these passages seem to teach that crucifixion with Christ involves the passions and desires of the *flesh*, and the crucifixion of self to the *world*.

"But they who are Christ's crucified the flesh, with the passions and desires. If we *live* by spirit, by spirit we should also *walk*."

"But it may not be for me to boast, save in the cross of the Lord Jesus Christ, through which the *world* has been crucified to me, and *I* to the world a new creation walk by this rule."

The life lived after having been crucified does not follow the leadings of the flesh nor seek the things of the world. Its walk is by spirit and according to the new creation. The thought seems to be not so much the *fact* that they who have died with Christ live by Him, but that having by grace penetrated somewhat into the "offence of the cross," and learned God's opinion of the flesh and the world, they seek grace to *manifest* the life they have in Christ by a *walk* in harmony with their calling. Oh for grace to rise to such heights as these!

"The life I now live in the flesh" (Gal. ii. 20).

We are apt sometimes to forget that the blessings of redemption operate now. The Apostle Paul was keenly awake to the present claims of God in Christ. When rebuking Peter for not walking in accord with the truth of the gospel he makes the interesting personal statement:--

"I have been crucified with Christ; yet I live, yet no longer I, but Christ lives in me, but the life I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself up for me."

If Paul could say that he had *died* to the law, and had been *crucified* with Christ (Gal. ii. 20), he must have lived a *resurrection* life if he lived at all. He says, "yet I live," but explains, "yet no longer I, but there liveth in me—Christ." To make his meaning quite clear he continues, "The life I *now* live." There is no doubt about it being present, still further he says, "in the *flesh*." There is no doubt that it is not merely dealing with spiritual promises or experiences. These words bring before us the tremendous fact that the redeemed believer may experience "the power of His resurrection" before resurrection comes.

II Cor. iv. 10, 11 is no less emphatic:--

“Always bearing about *in the body* the putting to death of the Lord Jesus, in order that the life also of Jesus may be manifested *in our body*. For always we who are the living, are delivered unto death for Jesus’ sake, in order that the life of Jesus also may be manifested *in our mortal flesh*.”

So also from Rom. viii. 11:--

“He Who raised up Christ from the dead will also quicken *your mortal bodies* through the indwelling of His Spirit in you.”

Rom. iv. provides us with a scriptural example of one whose physical mortal body was actually “quickened” (read verses 17-20), and Rom. xii. declares that our *bodies* may be yielded as living sacrifices.

May these possibilities stir up to pray more intelligently that we may know what is the exceeding greatness of the power which He wrought in Christ when He raised Him from the dead.

“This Vile Body” (Phil. iii. 21).

We suppose it to be unnecessary to labour the proof that the R.V. rendering, “the body of our humiliation,” is the correct one. Phil. iii. 21 is not speaking of “the flesh” in its connection with sin and corruption. While it is true that all have by nature a body of flesh which is the seat and instrument of sin, Col. ii. 11 tells us the happy news that it has been “put off” in Christ. “The body of humiliation” has reference to quite different teaching. In Phil. ii. 5-9 we read:--

“Let this mind be in you that was also in Christ Jesus Who humbled Himself wherefore God also hath highly exalted Him.”

In Phil. iv. 12 we read that Paul could say:--

“I know both how to be abased (to be humbled), and I know how to abound.”

“The body of humiliation” refers to the experience that Paul had of fellowship with the sufferings of Christ. He humbled Himself and was glorified, and no one has the right to presume that “conformity to the body of His glory” is his assured destiny who knows not here and now “conformity to His death” (iii. 10). Mind and body must agree. If we look forward to having a *body* of glory like unto the Lord, is it too much to ask that we have now the *mind* that was in Christ Jesus, or at least some approximation to it? Unless there be harmony between mind and body there is insanity and the Scripture gives no warrant that every believer may claim as his own, as a matter of course, either the body of humiliation or the body of glory. Paul with this in view could say, “Christ shall be magnified in my body.”

We shall all be with the Lord in glory; some, however, will *reign* with Him (II Tim. ii. 12), some will receive the *prize* (Phil. iii. 14), for such will have *suffered* with Him and shared consciously and willingly in His humiliation.

The *Hope* and the *Prize* need to be carefully distinguished.

ETERNAL LIFE.

pp. 105 - 110

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

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

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

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

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

It will be observed that the Lord uses the word "inherit" with *aionion* life. He never misused words, and it will be our wisdom to keep this idea of an *inheritance* before us as we continue our study. Mark and Luke record the incident of the rich young man, and in their Gospels the word "inherit" is used by the young man himself. Readers must not think this to be a discrepancy. The young man in all probability spoke Aramaic, and the Holy Spirit has given us in the translation two Greek words, "To have" and "to inherit,"

to help us to understand the meaning of the term. Mark's record clarifies our conception somewhat as may be seen by the following slight variation from Matthew's record, Mark x. 17-31, "what shall I do that I *may inherit aionion life*?"

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

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

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

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

The basis for this punishment is the negation of the kind deeds shown by the righteous. This is the Lord's own explanation. "FOR I was a hungered thirsty Then shall they also answer Him, saying, Lord, when saw we Thee an hungered thirsty, etc."

The way in which the Lord deals with these two classes shows how exactly He will keep to the law, "Thou shalt love thy neighbour as thyself." Failure to observe this cost these nations the kingdom and *aionion* life. Instead, they received *aionion* punishment in *aionion* fire. The relation which is observed between the subject of *aionion* life and the set of parables under consideration in other articles is important.

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

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

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

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

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

The special emphasis upon "the overcomer" in the Revelation has already been pointed out in the articles dealing with that book. It should be kept in mind when considering the meaning of the passages relating to punishment. Note the alternatives in the addresses to the seven churches in chapters ii. and iii. So far as we can understand the term, *aionion* life may be for a limited period, and may end. Life in Christ is another matter, and must on no account be confused with it.

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

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

Fundamentals of Dispensational Truth.

#1. Right Division.

pp. 1 - 3

From time to time, as new readers are added, it becomes necessary that a word should be given so that the beginner in these studies may not feel himself quite unprovided for.

We feel it unnecessary, we are thankful to say, to elaborate the first great fundamental, namely, the absolute inspiration of the original Scriptures, an inspiration extending to the very words and letters. We cannot conceive of any who deny the inspiration of Scripture finding much to their liking in *The Berean Expositor*. The fundamental that we would lay before the reader just now is contained in II Tim. ii. 15, “rightly dividing the Word of truth.”

Accepting the Scripture as the Word of truth, we must exercise reference to the varying dispensations under which man has been placed. What was true under the dispensation of Law, may be false under the dispensation of Grace. One has only to read such epistles as Romans, or Galatians, to realize how true this is. The differences also that are mentioned as found under the Old Covenant and the New, are emphasized in the epistle to the Hebrews, and II Cor. iii. & iv. The teaching of the Gospel according to Matthew, with its emphasis upon the gospel of the kingdom of the heavens, is entirely different from the gospel say of the Epistle to the Ephesians. The *presence* and service of miraculous gifts, as recorded in the Gospels, the Acts, and the early Epistles of Paul, and the *absence* of such gifts in his prison ministry, demonstrate again the fact that under different dispensations God has been pleased to deal with men in different ways. The hopes of varying periods, too, differ in important details. The hope of Israel was centred in the Personal presence on the earth of the Messiah, and vitally connected with the throne of David. The hope of Abraham, and all who, like him, obtained a good report through faith (see Heb. xi. and Book of Revelation), was connected with “the city which hath the foundations,” “the new Jerusalem, the holy city.” The hope of the church of the one body is, that when “Christ, Who is our life, shall be made manifest, we shall also be made manifest with Him in glory” (Col. iii. 4).

The various ordinances that were enjoined at different times constitute another witness to the need for right division. Circumcision was enjoined very emphatically, as also the keeping of the Sabbath, yet one has only to read Paul’s epistles to find a complete and drastic change. Baptism in water was once essentially connected with the gospel proclamation, repentance, and remission of sins. Water baptism, however, does not constitute a part of the teaching of the Word that relates to the church of the mystery. The Lord’s Supper, with its inseparable link with the New Covenant, has no place in the dispensation of the mystery.

The order of Apostles, and the ministry generally, differ under different dispensations. Priesthood and sacrifices have ceased, and have no place at present with us. The Apostles of the Lamb do not include in their number the Apostles of the mystery connected with Paul. The organized gatherings of believers differ also. God's "people" are Israel, they constitute, or will constitute, a kingdom. An election from among them will constitute "a royal priesthood." The church formed during the period covered by the Acts of the Apostles will, together with an elect remnant of Israel, constitute the Bride (as distinguished from the Wife, who is to be restored after a long period of separation). The Church formed by God during the period covered by Israel's rejection commencing with the end of the Acts, constitutes not the Bride of Christ, or the subjects of the kingdom of the heavens, but the Body of Christ, the fulness of Him that filleth all in all.

Now the reader who has not studied the Scriptures very fully, will perhaps have a host of objections and questions which he would interject were we speaking to him instead of writing. We sympathized with all such, and the preparation of this series is our tangible expression of that sympathy. In this article we have called attention to the need for right division. In subsequent issues we shall hope to take up point by point, and show the teaching of the Word concerning it. It will be our endeavour to write simply, and to confine ourselves as far as possible to one subject at a time, avoiding the tendency to use parenthesis, which we find is somewhat characteristic of our pen.

Letters from those for whom the articles are written will be appreciated, and will indicate what are the special difficulties with which we ought to deal.

#2. The Bible a Book of Purpose. **pp. 37 - 41**

Having considered the fact that there are many and great differences in the various dispensations, it will be well to observe that all these different lines of truth are united, inasmuch as God is working out a mighty purpose, affecting heaven and earth, and that these changes of dispensational dealings instead of indicating experiment of caprice, are so many links in a wondrous chain. None but a superficial reader of the Bible will assume that the Scriptures are given to explain everything, or to answer all the enquiries of the human mind. There are some things which God kept secret for thousand of years, never revealed until He committed them to the Apostle Paul (*see* Eph. iii.). There are some things concerning which we are told hardly anything. Take for example the Bible record of Satan. His first introduction into the page of Scripture is as a *fallen* being (Gen. iii.). No explanation is offered, no reason is given. We start the record of the purpose of God as pertains to man with the revealed yet unexplained fact. As it is with Satan's beginning, so with the last we hear of him. In Rev. xx. he is put into the lake of fire there to be tormented unto the ages of the ages. What happens to him at the end of that period Scripture does not say. Satan may be referred to under the figure of the king of Tyre in Ezek. xxviii. 11-19, but it may refer to some other being, and cannot be used as a definite argument.

The nearer Scripture approaches that section of God's purpose that is connected with Israel, the plainer and more definite it becomes. Israel's history fills the bulk of the Bible. The Nations have a comparatively small space, while the Church occupies a small portion of the New Testament. The things in heaven, the spiritual powers, are connected with the great purpose unfolded in the Word, yet we know very little of what their place in that purpose will be.

There are many references in the Scriptures to the fact of a purpose, and it may be well for us to establish this before we proceed to enquire into the details of that purpose.

Rom. viii. 28, ix. 11, Eph. i. 11, and II Tim. i. 9 are sufficient to show that the salvation of men is part of a purpose. The word *prothesis* means "a placing before," and indicates a well-considered plan. That this plan or purpose is unalterable Eph. i. 9 and Jer. li. 29 will be sufficient to prove.

The words in II Tim. i. 9, "Before the world began," are not strictly true as a translation. The original reads *pro chronōn aiōniōn*, and should be rendered "Before age-times." Another occurrence of this same expression is found in Titus i. 2, where a somewhat parallel doctrine is discovered. Before the age-times, then, the purpose of God was formed, and in harmony with this is the teaching that the members of the One Body were "chosen in Him *before* the foundation of the world" (these words will be dealt with shortly, D.V.). Not only is it important to see that the purpose or plan of God was made before the age times, but that the very ages themselves are necessary part and platform for the unfolding and ripening of that purpose. Eph. iii. 11 (A.V.) speaks of an "eternal purpose." Now while the thought in these words is very majestic, the teaching of the passage is not strictly rendered by them. The word "eternal" is an adjective, whereas in Eph. iii. 11 it is not the adjective *aiōniōs* that is used, but *aiōn*, "age." The true rendering of the passage, therefore, should be, "According to a purpose of the ages."

The Bible is occupied with that purpose. The Bible spans the ages. What was *before* the ages, and what lies *beyond*, is not strictly within the scope of the Book. Men labour to explain and emphasize *eternity*. Philosophy may burden the mind with the effort to grasp "that which has neither beginning nor end, that which has neither centre nor circumference," but the Bible does not. Scripture commences with, "In the beginning God." From that basis, the Scriptures commence to unfold the purpose of the ages.

Having surveyed the Scriptures with regard to the *fact* of the purpose, we next consider some passages which relate to its *fulfillment*. Here at once we learn that the accomplishment of God's purpose does not rest with the creature, but with God Himself. Eph. i. 11 is emphatic on this:--

"Being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will."

Isa. xlvi. 9-11 also shows that the O.T. equally with the New demonstrates this fact:--

“I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure yea I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.”

We will not multiply passages, the Bible is insistent on this grand fact that the God Who purposes is the God also Who fulfils. This was the secret of Abraham’s faith, for it is recorded in Rom. iv. 17-21:--

“Before Him Whom he believed, even God Who quickeneth the dead and calleth those things which be not as though they were being fully persuaded that what He had promised He was able also to perform.”

Nothing is so strengthening to faith, even in the small details of daily life, as this glorious fact that God is the fulfiller of His own will.

The next truth we would bring to notice is that the great centre of the purpose of the ages is the Lord Jesus Christ. Going back into the past we find that creation is the work of the Son of God. John in chapter i. of his Gospel speaks of Christ as the Word, Who was God (verse 1), Who became flesh, the only begotten of the Father (verse 14), and says:--

“All things were made by Him, and without Him was not anything made that was made” (John i. 3).

Heb. i. 10 says of Him:--

“And Thou, Lord, in the beginning has laid the foundation of the earth; and the heavens are the works of thine hands.”

Col. i. 16 speaks further of the creation, not only of visible but of invisible and mighty beings in the heavens, yet all the creatures of the Son of God. The first man Adam is “a figure of Him that was to come” (Rom. v. 14), and is placed in contrast with “the last Adam”, who is a life-giving spirit, “the second man” who is the Lord from heaven (I Cor. xv. 45-47). The promise of the seed of the woman (Gen. iii.) finds its fulfilment in the Person and work of the Son of God. All typical events and institutions, such as the Ark built by Noah, the Passover Lamb, the Tabernacle, the Offerings, the Priesthood, all find their anti-type and fulfilment in Christ.

Every prominent figure of the Old Testament pre-figures either Christ or Antichrist. We have only to think of some like Joseph, David, Moses, Pharaoh and Joshua to see how fully this can be demonstrated. However stupendous may have been such interferences with the course of nature at the Flood, the redemption from Egypt, the giving of the Law from Sinai, or however important such events as the fresh start after the flood, the entry into Canaan, the setting up of David’s throne, yet all these events but lead on to one point called by God “the fulness of the time,” marked by the most wonderful event made known to men:--

“When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law; to redeem them that were under the law” (Gal. iv. 4, 5).

So the purpose unfolds, ever revealing more and more the central place that the Son of God holds in its development, until we read of its fruition and full accomplishment when the Son, having brought the purpose of the ages to a glorious consummation, hands over to God a perfected kingdom, that God may be all in all (I Cor. xv. 24-28).

Not only have we the fact, the fulfilment, and the glorious centre of this purpose, but we further learn that all creatures are in some way agents in the mighty plan. So far as mankind is concerned it is divided into three classes, two of them racial and one spiritual. First, we have the two national divisions of Jew and Gentiles. Israel's agency in the great purpose may be summed up in three particulars: (1) a chosen people, (2) a city (Jerusalem), and (3) a king (David typically, but Christ really). The Church, the spiritual agency, made up of an election from Jew and Gentile, constitutes the third agency. These three divisions run along the appointed ways without fusing, but draw near together by two great outstanding events, namely, the first and second coming of Christ.

Satan works along lines that closely resemble the working of God in some particulars, and his activities constitute a great opposing feature, overruled and made to contribute finally to the outworking of the purpose of the God of all grace.

After we have made clear, in another paper, the meaning of the purpose of the *ages*, we shall then be able to take up a little in detail the dispensations into which it is subdivided.

#3. The Ages. **The words *aiōn* and *olam*.** **pp. 69 - 72**

Much has been written regarding "eternity." Some teachers and preachers give one the impression, by their emphasis and repetition, that the soundness of their doctrine, their estimate of salvation, and their abhorrence of sin, will be largely gauged by the frequency and the vehemence with which the words *eternity* and *eternal* are employed.

We have not only of eternal life, eternal punishment, eternal gospel, eternal purpose, etc., which, as they are quoted from the A.V. may in some degree be excused, but we hear also of eternal sin, eternal death, and other phrases which find no warrant even in the A.V. Those for whom these papers are written should acquaint themselves with the fact that the words rendered eternal, everlasting, for ever, etc., signify a period or periods of time, which have had or will yet have a beginning, and which have had or will yet have an end; which are not only spoken of in the singular, but in the plural. In Volume I, pages 82-86, we touched just briefly upon the meaning of the Hebrew word *olam*, and the Greek word *aiōn*, words translated as of eternity, but words which by meaning and usage are limited to time. Our object then was a consideration of the teaching of

Scripture relative to punishment; our object now is to consider the teaching of Scripture which is connected with these words themselves so far as they are fundamental to dispensational truth.

In the great majority of cases the word translated “everlasting,” “eternal,” “for ever”, are renderings of the Greek *aiōnios*, *aiōn*, and the Hebrew *olam*. The A.V. renders *aiōn* by “world”, “course”, “age”, “eternal”, and, in conjunction with various prepositions, etc., “since the world began”, “while the world standeth”, “world without end,” “from the beginning of the world,” “for ever,” “for evermore,” and “for ever and ever.”

The translation of a word that ranges from a world which had a *beginning* and will have an *end*, to an eternity which confessedly has neither beginning nor end, is too wide to be of service, especially when the choice of translation largely depends upon the bias of the translator. *Olam*, the Hebrew word, comes from a word meaning something hidden or secret (*see* “secret faults,” Ps. xix. 12), and indicates a period of undefined limits. *Aiōn*, the Greek word, is used by the translators of the Septuagint to render the Hebrew *olam* into Greek, and this is the only true consistent meaning that we can give the word.

Students of the purpose of the ages will often find themselves turning the pages of Ecclesiastes, realizing in THE PREACHER one whose problems and experiences with regard to these things are often much like their own. In Ecclesiastes the word *olam* occurs seven times, and is translated by the A.V. as follows:--

- i. 4. “The earth abideth *for ever*.”
- i. 10. “It hath been already of *old time*.”
- ii. 16. “There is no remembrance of the wise more than of the fool *for ever*.”
- iii. 11. “He hath set the *world* in their heart.”
- iii. 14. “I know that whatsoever God doeth, it shall be *for ever*.”
- ix. 6. “Neither have they any more a portion *for ever*.”
- xii. 5. “Man goeth to his *long* home.”

Here we have “for ever,” “old time,” “world,” and “long” as translations of the one word *olam*. Such a variety of renderings gives no connected thought, and consequently the evident relation of these passages is missed. Supposing we take the original word in each passage and translate it by the word “age,” we at once realize that seven such references may contain much helpful teaching. Their order and connection likewise are made apparent, and their claim upon our attention is emphasized.

Olam in Ecclesiastes.

- A | i. 4. The earth abideth to the *age*.—The passing generation.
- B | i. 10. It hath been already in or to the *ages*.—Nothing new under the sun.
- C | ii. 16. No remembrance of the wise more than of the fool to the *age*.—
Forgotten in the days to come.
- D | iii. 11. He hath set the *age* in their heart.—
Beginning to end of God’s work past finding out.
- C | iii. 14. Whatsoever God doeth, it shall be to the *age*.—God’s work remains.
- B | ix. 6. Neither have they any more a portion to the *age*.—No portion under the sun.
- A | xii. 5. Man goeth to his *age* home.—The passing generation.

Leaving these passages until we are more prepared to consider their teaching in detail, we pass on to another cluster of seven, this time in New Testament, namely, in Ephesians. There the word *aiōn* is translated as inconsistently as we found its parallel *olam* in Ecclesiastes.

- i. 21. “This *world*.”
- ii. 2. “The *course* of this world.”
- ii. 7. “The *ages* to come.”
- iii. 9. “From the beginning of the *world*.”
- iii. 11. “*Eternal* purpose.”
- iii. 21. “Throughout all *ages world without end*.”
- vi. 12. “Rulers of the darkness of this *world*.”

Here we have a strange assortment. This *world*, which had a *beginning*, but which has *no end*, the *course* of this world, and the *eternal* purpose. Translate the word *aiōn* consistently, and order, light, and instruction take place of human tradition and confusion.

Aiōn in Ephesians.

- A | i. 21. Rulers of this and the coming *age*.—Subject to Christ in resurrection.
- B | ii. 2. The *age* of the world.—Satanic energy (*energō*).
- C | ii. 7. *Ages* to come.—Display of divine grace (future).
- D | iii. 9. Hid since the *ages*.—The mystery.
- C | iii. 11. The purpose of the *ages*.—Display of divine wisdom (now).
- B | iii. 21. The generations of the *age* of the *ages*.—Divine energy (*energō*).
- A | vi. 12. Rulers of the darkness of this *age*.—
Withstood by believers in resurrection power.

All lovers of the Word must see how great is the loss which we all have sustained through the traditional translation. “The eternal purpose” sounds very grand, it gives a certain sound of reality and indefectibility to the purpose of God, yet it is a double violation. The noun *aiōn* is translated as though it were the adjective *aiōnion*, apart from the mistake of putting eternity where age should have been. What we have to learn is that the Bible does not speak of eternity. It was not written to tell us of eternity. Such a consideration is entirely outside the scope of revelation. Many, many undreamed wonders will doubtless be unfolded when the ages are no more. What they will be and what they will involve is idle and profitless speculation. The Word of God as it has been given is a complete system of teaching *for us*; it does not treat fully of the creation around us, much less of the time before or after. While we acknowledge that there is much which our curiosity would tempt us to ask about, we do most heartily bow before the divine boundaries of our studies, realizing that by the repeated emphasis upon the teaching of the *ages*, and the absence of teaching concerning *eternity*, that the Lord is still showing us (as is expressed in Ecclesiastes) that the time has not yet arrived when we may “find out the work that God maketh *from the beginning to the end*.”

We have already, in *Answers to Correspondents* (page 79), indicated that our minds are likely to bring unscriptural notions along with the words “age” and “age-long,” beside

the fact that *aiōnios* means something more than *length* of time. Therefore, while retaining in the title the English “ages,” in the articles themselves we shall transliterate the word and use *aiōn*, allowing the reader the same liberty and scope that he would have were he reading the original.

#4. The Ages made and adjusted. pp. 100 - 102

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

“Now faith is the substance of things hoped for, the evidence of things not seen. For in this the elders were attested. By faith we perceive the ages to have been adjusted by a declaration of God that the things which are seen have not come to pass out of things which are apparent” (Heb. xi. 1, 2).

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

It will be necessary to make the meaning of these passages as clear as possible in order that subsequent consideration may not be rendered ineffective.

Before looking at the contexts, and gathering up the teaching of the verses quoted above, we must endeavour to settle the meaning of one or two words.

Dia hou, “Through whom.”—Some translators have rendered these words, “For whom,” and as it is of great importance to understand which of these two phrases is the true one, we will give a little time to their study.

Dia, followed by the genitive case, signifies the efficient cause, through or by; followed by the accusative, the final cause, for, on account of. Such is the grammatical rule. It can be easily illustrated from the New Testament usage. With the genitive:--Rom. i. 5, “*Through Whom* we received grace”; v. 1, “Peace *through* our Lord Jesus Christ”; iii. 24, “*Through* the redemption”; John i. 3, “all things were made *through* Him.” With the accusative:--I Cor. ix. 23, “This I do *for* the gospel’s sake; Rom. iv. 23-25, “*For* His sake but *for* us *on account* of our offences *on account* of our justifying.” These few instances will be sufficient for a general view.

The distinction between *dia hou* and *dihon* is made for us in the very epistle we are considering. Heb. ii. 10, "For whom (accusative) are all things and by whom (genitive) are all things." While we believe it to be true that the ages were made *for* or *on account* of Christ, yet that is not the truth of the verse before us. Just as John i. 3 declares that all things were made *by him* (*dia autou*), and Col. i. 16 that all things were created by Him (*dia autou*), so Heb. i. teaches us that the ages are a part of His work. He made them. They form a part of the great purpose that necessitated them. The quotation from Heb. xi. 3 is more difficult to apprehend, and a few helps to its understanding may be welcomed.

The word translated "framed" (*katartizo*) is used elsewhere in Hebrews, namely, Heb. x. 5, "A body hast Thou prepared Me," and Heb. xiii. 21, "make you perfect." The word occurs thirteen times in the N.T., and the first occurrence, Matt. iv. 21, "*mending* their nets," conveys one of the principal ideas of the word, namely the restoration, mending, or readjustment of parts; the idea of "fitted" seems best in Rom. ix. 22, "fitted to destruction."

We shall probably obtain most help by a more careful study of the use of the word in Hebrews itself. In Heb. x. 5, "a body hast Thou prepared Me," cannot convey the meaning of restoration, sometimes attaching to the word *katartizo*. The verse is a quotation from Ps. xl. 6, yet when we turn to that passage we read, "mine ears hast Thou opened" (margin, Heb. "digged") instead of "a body hast Thou prepared me." "Opened" is misleading; the passage does not refer to the "hearing," but to the custom of Ex. xxi. 6. It was the sign of willing submission. This is carried out in the parallelism, "I come to do Thy will, O Lord." Hence, while Heb. x. 5 is not a literal *quotation*, it is an inspired *commentary*, and the "prepared" body of the Lord is referred to in Phil. ii. 7, "made Himself of no reputation, and took upon Him the *form* of a servant," in contrast to the glorious "form" of God. The same sense will apply to Heb. xiii. 21, and it would seem that we must keep to that aspect of its meaning in Heb. xi. 3, "By faith therefore we understand that the ages were prepared and adjusted by the word of God."

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

Ex. xxi. 6. Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

#5. The Dispensations.

pp. 133 - 137

We have seen that the Bible records the purpose of the ages, and that those ages are the periods during which various phases of that wondrous purpose are developed.

In a great house there are rooms set apart for different purposes, the performance of which is proper in their place. In an army, or a kingdom, there are varying ranks and duties. So also it is with regard to the development of the purpose. The ages are not only characterized by some one covering title, viz., “this evil age,” “the age to come,” etc., but are also subdivided into what we may call dispensations. The word is not used of all these divisions in the Scripture, but we use it because no other word seems so fitting. Nothing is included in the Scriptures that is irrelevant to the unfolding of this purpose. *Creation* is a part of this great plan. To grasp this will alter to a great extent our outlook. Traditional orthodoxy seems to teach that having created man upon the earth, and man having failed, God then devised the scheme of redemption. We shall find that this is not so. Redemption, as a part of the purpose of the ages, was settled before man was made.

Creation must be considered in two aspects. First there is the primal creation recorded in Gen. i. 1. Although the earth is full of the geological remains of a creation prior to that of the six days, no details are given in the Bible. We must not suppose, however, that this primal creation of heaven and earth has no place in the purpose of God. It was in that creation that angels and principalities were created. In that creation Satan had a place of honour and that creation ended with darkness and judgment. Heb. ix. tells us that the heavenlies need the cleansing of redemption as well as the earth. As that early creation, however, has not so much to do with the first revealed truth concerning man, two short verses suffice at the commencement of the Bible. The creation that follows is given with more detail; the six days’ work ending with the seventh day’s rest being typical of the earthly and manward development of the purpose of the ages. Earthly we say, by way of excluding that calling enunciated in the prison epistles, but kept secret since the ages, but not earthly to the exclusion of the heavenly calling as set forth in Hebrews, I & II Peter, and Revelation. The term, “the heavens and the earth,” opens the Bible. Gen. i. 1 tells us of the first which ended in the darkness and chaos of verse 2. Gen. ii. 1 tells of the second which continues until the day of God; while II Pet. iii. 13 tells us that there shall be a new heavens and new earth wherein dwelleth righteousness.

It is necessary to make a distinction between the “earth” and the “world.” The word “world” indicates arrangement and order, and it has been pointed out to us that II Pet. iii. 16 tells us that the “world,” not the earth, perished in the time referred to by Peter.

Covering the great span of the ages we find “times and seasons.” “Time” (*chronos*) conveys the idea of periods that are measured of, within which certain events take place, whereas “seasons” (*kairos*) speaks rather of the fitness of those times to the event. We use two words in English with similar distinction, The *time* that some event happened may be 30th September at 4p.m.; the *season* would be summer. Several “days” are mentioned too. There is “man’s day,” translated “man’s judgment” in I Cor. iv. 3, there is also the day of the Lord, the great and terrible day of the Lord, the day of God, and there is also (hidden by our A.V.) the day of (the) age (II Pet. iii. 18). Coupled with this we read of “the acceptable year of the Lord and the day of vengeance of our God.”

When we examine in greater detail these various phases of the great outworking, we shall see that the six days’ creation, followed by the seventh day’s rest, is the great initial foreshadowing of the purpose in boldest outline, afterwards filled in with more and more detail during the various “times,” “ages,” “seasons,” and “days,” and including the heavens and the earth, time past, present, and to come, until the cycle of the ages shall have become completed in the new heavens and the new earth wherein dwelleth righteousness.

These times, seasons, ages, and days are subdivided into what are termed “dispensations.” Do not use the terms “dispensation” and “age” as though they meant the same thing. During one age many dispensations may have run their course. During one age two or more dispensations may be running side by side. The very fact that God has a purpose of election will necessitate this. It is not pretended that the following series of dispensations is necessarily true either in number or in the period covered. All we can hope to do is to point out obvious changes in God’s administrations, leaving an open mind for further light and fuller detail. Perhaps it would be more correct if we say that this series keeps close to the central thread of the purpose, closely following its development along the line of election of man, nation or church, leaving nations and individuals who are outside the elective sphere unaccounted for.

For instance, during the time that the dispensations covering Israel’s existence were in operation, there was a distinctly different dispensational attitude toward the nations. It was a period when God *condoned* (“winked at”) their ignorance. Following, however, the main line of purpose from Adam, through Seth, to Noah and Abraham, we shall find the following sub-divisions to be helpful in our study, and fairly close to the division that Scriptures indicate.

The Dispensations.

- 1st. The six days’ creation to the fall of Adam.
- 2nd. From the fall of Adam to the flood.
- 3rd. From the renewed world after the flood to the call of Abraham.
- 4th. From the call of Abraham to the Exodus from Egypt.
- 5th. From the deliverance from Egypt to the entrance into Canaan.
- 6th. From the entrance into Canaan to the setting up of the kingdom.
- 7th. From David to the Babylonian captivity.
- 8th. From the captivity to the birth of Christ.
- 9th. From the birth to the death and resurrection of Christ.

- 10th. From the day of Pentecost to Israel's rejection in Acts xxviii.
- 11th. The *prison* ministry of Paul called "the dispensation of the mystery."
- 12th. Commences with the recognition of Israel and is characterized by wrath.
- 13th. Occupies the thousand year reign of Christ. The millennium.
- 14th. Occupies the period that follows the millennium unto the great white throne.
- 15th. Completes the series commencing with the new creation and ending with "God all in all."

In one sense of course numbers 4-10 might be included under one head, from the call of Abraham to the rejection in Acts xxviii., but we feel that the divisions suggested will make the unfolding of the purpose clearer. While we keep before our mind the divisions of the Word, and note the different aspects of truth that are peculiar to each dispensation, it will be well to remember that underlying all dispensations are one or two items of the greatest importance that enter the first dispensation and remain until the last. We refer to sin and death. Without the awful presence of sin and death the dispensational unfolding of God's purpose could never have taken the form it has done. Accompanying sin and death are varying manifestations of law, grace, mercy and judgment. In some dispensations one will be found more prominent than another, so that one dispensation will be known as that of law, although grace and mercy are very evident in many of the dealings recorded.

We shall devote our attention, the Lord willing, to the consideration of these fifteen dispensations, and we believe that when these are seen in their large outlines, the difficult and detailed study of the dispensation more closely to do with ourselves will be entered with greater profit.

Without promising to reply personally to letters on this subject, should any point need further clearing up as we go along, a card or letter from any enquirer will be kept in mind and if possible dealt with in its place in the series.

#6. The Primal Creation (Gen. i. 1). pp. 169 - 173

"In the beginning God created the heavens and the earth" (Gen. i. 1).
 "We according to His promise look for a new heaven and a new earth,
 wherein dwelleth righteousness" (II Pet. iii. 13).
 "And I saw a new heaven and a new earth" (Rev. xxi. 1).

Between these two sets of Scripture rolls the great purpose of the ages, occupying "the heavens and the earth which are now" (II Pet. iii. 7). Gen. i. 1 is severed off from the rest of the Bible. It is unique. At Gen. i. 2 we enter into a sphere of darkness and chaos, which will never be removed until the true light of righteousness shines forth in the new heavens and earth where the "former things" have passed away. For the sake of those for whom these "fundamentals" are written we must explain Gen. i. 1 and 2 a little more in detail.

Graphically it may be considered thus:--

Genesis i. 1.	Genesis i. 2 to Revelation xx.	Revelation xxi.
<i>Creation.</i>	<i>The creation of the six days.</i>	<i>The new heavens and new earth.</i>
Past.	Sin and death enter. Sin and death destroyed. The ages span this section.	Future.

The creation referred to in Gen. i. 1 must not be taken necessarily as referring to the creation of the six days that follow.

To those who find suggestions in the numerical phenomena of Scripture it may be interesting to note that the words, "The heavens and the earth," occur in the Hebrew Bible fourteen times. Thirteen times with *eth*, a particle that lends emphasis, and once without. Thirteen indicates rebellion while fourteen is suggestive of perfection. Perfection is further stamped upon this first verse by the fact that the Hebrews words used are 7 in number, containing 14 syllables (2*7) and 28 letters (4*7).

The creation "in the beginning" and the creation "in six days" are divided off from each other by the chaos and darkness of the second verse. As the words in verse 2 stand in the A.V., "The earth *was* without form and void," they seem to support the false idea known as the *Nebular Theory*, which supposes the gradual evolution of the earth from a gaseous chaotic mass. The words, "without form and void," are in the Hebrew *tohu va bohu*. In Isa. xlv. 18 we read of the earth, "He created it not *tohu*." The word "was" in Gen. i. 2 is translated "became" in Gen. ii. 7, "Man *became* a living soul"—he was not such before, and in iv. 3, "It *came to pass*" is the reading. Gen. i. 2, if rendered "The earth *became* without form and void," brings the verse into line with Isa. xlv. 18 and gives the sense of the passage. There is an indication of judgment in the words, "without form, void and darkness." Notice the way Jeremiah uses the expression in a context of judgment.

"I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light I beheld, and, lo, there was no man I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger" (Jer. iv. 23-26).

Isa. xxiv. 10 speaks of the city of "confusion" (*tohu*), and in verses 1, 3, and 19 are such parallel expressions as:--

"The Lord maketh the earth *empty*, He maketh it *waste*, the land shall be *utterly emptied* and *utterly spoiled*, the earth is *utterly broken down*, *clean dissolved* and *moved exceedingly*."

The reason is given in verses 20, 21:--

"The transgressions thereof shall be heavy upon it The Lord shall punish the host of the high ones on high, and the kings of the earth upon the earth."

Here it will be observed the punishment of “high ones on high” (“the powers in the heavens” that are to be shaken,” Matt. xxiv. 29) is connected with judgment falling upon the earth. In Isa. xxxiv. 11 we meet *tohu* and *bohu* again in a context of judgment, “the line of *confusion* and the stones of *emptiness*.” This judgment is likewise connected with judgment in the heavens. Verse 4 says:--

“And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll.”

Allusion to the tokens of judgment that followed Adam’s sin is found in verse 13 in the words, “thorns, nettles, and brambles.” Burning pitch and brimstone indicate Sodom and Gomorrha as further types. Verse 4 already referred to makes us think of II Pet. iii. and Rev. vi. 14. In II Pet. iii. 10 we are told that “the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise,” and again in verse 12, “the heavens being on fire shall be dissolved.” This third chapter from verse 3 to verse 13 is entirely occupied with lessons drawn from the heavens and the earth, past, present, and future. These verses correspond in the structure of the epistle to chapter ii. 1-22. In chapter ii. the flood in the days of Noah, and the destruction of Gomorrha in the days of Lot, are instanced as examples of future judgment. A still earlier judgment is referred to in the third chapter. Verse 4 takes us back to “the beginning of the creation”—clearly Gen. i. 1; verses 5 and 6 speak of this beginning under the terms:--

“The heavens of old and earth having its subsistence out of water and in water, by the word of God, through which (waters) the then world, deluged with water, perished.”

The *then* world refers to the complete order of things connected with the heavens and earth of verse 5. It is evident that the *world* that then was refers to the order of things pertaining to the first heavens and earth, because the parallel to the *world* that then was is the *heavens and earth* which are now, which came into being in Genesis i. and ii. The *types* of both are found in II Pet. ii., as already mentioned. The flood of the days of Noah did not destroy the heavens and the earth, neither did the fire in the days of Lot, but they both set forth in type the judgment and time of the end. It is evident that a close parallel is instituted between the judgment on the first heavens and earth, and that on the second. The one by the word of God is destroyed by water; the other is to be destroyed by fire. The darkness which was upon the face of the deep (the waters whereby the then world perished) is another token of judgment. II Pet. ii. 4 and Jude 6 speak of darkness in connection with the judgment of the angels that sinned. Darkness was one of the plagues of Egypt, even as it will be in the days to come upon a greater Pharaoh (Exod. x. 21, 22 and Joel ii. 2, 3). What we learn from the Scripture leads us to see that into the creation of the beginning sin entered, and in its train came confusion, vanity, and darkness. Man was as then uncreated. Angels and spirit beings there were, and angels sinned and fell. The tempter of Eve was already a fallen one before Adam’s transgression. There is a deeply important lesson to be learned by considering how little is told us in this part of Scripture (indeed in any part of Scripture) regarding the primal creation and primal sin. It is possible that the six days’ creation is very much more limited in scope than that of Gen. i. 1, yet it is set out in detail.

The Bible is written as a revelation of God to MAN, and many things outside his sphere, though subjects of his enquiry and curiosity, do not come within the scope of Scripture.

When man, looking out into this wider sphere and thinking of the destiny of angels and principalities, or of the possibilities that lie beyond the ages to come, when man asks as Peter did, "What shall this man do?", he too is reminded of the need to keep to the things revealed concerning himself and to find his employment and delight not in adding to the unrevealed things of God, but in seeking a full and clear understanding of what is written.

The present creation, the sphere of man's sin and redemption, is the first great stone in the foundation of the purpose of the ages as pertains to man. This, therefore, will occupy our attention in the next article of this series.

Studies in the Epistles of the Mystery.

#12. To the praise of the glory of His grace” (Eph. i. 6).

(See member A | a of Structure, Volume IV/V, page 1).

pp. 17 - 20

We have now completed the review of the blessings peculiarly related to the Father in these opening verses. The reader will remember that we started this section with the words, “Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with every spiritual blessing in the heavenlies in Christ.” We conclude with an exact parallel, *Praise* taking the place of *Blessed*, and *Accepted in the Beloved* taking the place of *All spiritual blessings in Christ*. Thus do we begin and end with praise and glory; no room anywhere for the intrusion of self, all is of grace and all unto glory.

The word translated “Praise” occurs but three times in Ephesians; in i. 6, 12, and 14. We have already pointed out the way in which this threefold praise follows the recounting of the blessings which flow to us from the Father, the Son and the Holy Spirit. The three passages differ in one respect, that whereas in verse 6 we have “to the praise of the glory of His grace,” in verses 12 and 14 it is, “to the praise of His glory.” The inspired Word never misuses a single syllable. To those who bow before its every utterance, its every utterance speaks volumes. Glory, of itself, does not come so prominently before the mind in contemplating that wondrous love which chose us in Christ before the overthrow of the world, which predestinated us to sonship, which made us accepted in Beloved, but grace does. Here grace is glorified. The prospects opened out by the revelation concerning the fulness of the seasons (verse 10), and the inheritance (verse 11), and of the acquirement of the purchased possession (verse 14), while presupposing grace, very emphatically bring before us glory. Hence among the reasons for the change is the influence of the view point; past and present--grace; future--glory.

The expression, “The glory of His grace,” has been often rendered “His glorious grace”; while we must be ever mindful of the fact that all language is replete with figures of speech, and that a slavish adherence to literalism may be in some degree untrue to meaning, yet we sometimes feel that the believer is robbed of much real instruction and teaching by too easily assuming the presence of figures which necessitate the setting aside of some of the words of God. We very seriously question whether we are nearer the mind of God when we translate Rom. v. 2, “And rejoice in God’s glorious hope,” or II Cor. iv. 6, “The knowledge of the glorious God,” or Titus ii. 13, “The glorious appearing.”

Look at Rom. vi. 4, “Like as Christ was raised up from the dead by the GLORY of the Father.” To add the word “power,” and read “glorious power” is a serious responsibility. Can we not believe that the glory of God is a real power of itself? Then again in Eph. i. 17, “The Father of glory” leaves room for the Spirit of God to teach us further and fuller, but to translate “glorious Father” shuts out all further progress in understanding. Praise in Eph. i. 6 is directed to the *glory* of His grace. This by no

means minimizes grace, but adds to its fulness; we praise the glory of it. Truly *we* can say as one of old, “The Lord will give both grace and glory.” Of the Prison Epistles Ephesians is pre-eminently the Epistle of grace. The word occurs twelve times, and the order and arrangement of the occurrences is instructive.

***Charis* (grace) in Ephesians.**

- A | i. 2. *Grace* to you.—Salutation.
- B | i. 6. *Grace* exhibited in salvation.
 - a | i. 7. Riches. Redemption.
 - b | ii. 5. Saved.
 - a | ii. 7. Riches in ages to come.
 - b | ii. 8. Saved.
- C | iii. 2. Dispensation of the grace of God.—Dispensation.
- B | *Grace* manifest in service.
 - a | iii. 7. According to gift of grace.
 - b | iii. 8. Grace given to preach.
 - a | iv. 7. According to. . . gift of Christ.
 - b | iv. 29. Grace ministered to hearers.
- A | vi. 24. *Grace* be with all that love our Lord Jesus Christ.—Benediction.

How truly does the divine arrangement of this word emphasize its place and importance. No salutation is complete without it, and the parting benediction is enriched by it. It runs through the whole fabric of redemption, covering the ages past and to come with its unction. It gives its name to the special dispensation committed to the Apostle Paul, marking it off as pre-eminently one of grace. It vitalizes the outcome of redemption, namely service, being as much necessary for the inspired and gifted Apostle while preaching the Word, as for the individual believer in his everyday conversation. To realize grace is to realize God’s purpose. To realize that all law, and all possible demand upon the flesh, is at an end, to be able to say that we are justified by the faith OF Christ, and that we live by faith OF the Son of God (Gal. ii. 16-20), is to realize in some measure the meaning of grace. Grace and works, grace and merit, grace and the flesh, are antipodal.

The praise that is unto the glory of His grace has a twofold argument presented to it by the context. On the one hand we have a progressive series of blessings, on the other we have them all crystallized into one glorious statement.

Blessed with all spiritual blessings in the heavenlies in Christ.	\	All fully met and included in the words
Chosen in Him before the overthrow, to be holy and without blame, predestinated unto sonship.	/	“Accepted in the Beloved.”

Is it any wonder that the inspired writer speaks of the GLORY of His grace? Is it any wonder that he breaks into his summary of blessings with the note of praise? Praise should be continually in our hearts, and on our lips; murmuring and disputings, alas, too often are heard instead. “Whoso offereth praise glorifieth Me” saith the Lord, Who is

said to inhabit “the praises of Israel.” “Praise is comely,” and like mercy “His praise endureth unto the *olam* (age).” If the Lord can say of Israel, “This people have I formed for Myself, they shall show forth My praise,” shall He not say it much more of those whom He has created in Christ Jesus? It is well to remember the words of Ps. cvi. 2, “Who can utter the mighty acts of the Lord, who can shew forth *all His praise*?” for as Neh. ix. 5 declares, that His blessed Name “is exalted above all blessing and praise.” As fresh revelations are made of His grace, so fresh calls are made for His praise, until in a fulness which perhaps never entered the mind of the human instrument who wrote Ps. cl., we shall be able to say, “Let everything that hath breath praise the Lord. Hallelujah. ”

#13. “Accepted in the Beloved” (Eph. i. 6).

(See member A | b of Structure, Volume IV/V, page 1).

pp. 49 - 51

In the Structure the corresponding member is “The believer blessed in Christ,” which in verse 3 is subdivided into spiritual blessings, and the heavenlies. Here in verse 6 the teaching, after having carried us along the line of purpose dating back from “before the overthrow of the world,” now returns to praise the glory of His grace, wherein, it declares, He hath made us accepted in the Beloved.

Twice in this passage do we get the word “in”; “in which,” “in the Beloved.” The little word *which* agrees in gender with the word *grace*, and we are here instructed that it is “in” that grace that we are made accepted “in the Beloved.” We have already considered a little the fulness of that grace (pages 17-20), as it is set forth in this Epistle. Very similar to this passage are the words of II Tim. i. 9:--

“Who saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before eonian times.”

We now devote our limited space to considering the remainder of the verse, *He hath made us accepted*.

The word “grace” (*charis*) appears in these words, “To make accepted” (*charitoō*). Grace has graced us. Grace has come down and completely removed from sight all ungraciousness, supplying in its place all the grace that resides in the Lord Jesus.

Two figures occur in the book of Leviticus which seem to have something of this precious teaching in them. The first is found in Lev. i. 4, 17:--

“He shall lean with his hand upon the head of the burnt offering: and it shall be *accepted for him* to make an atonement for him a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.”

Here the acceptance of the *offerer* is found in the *offering*. The consciousness of the blessedness of this truth is expressed by the words, “He shall LEAN,” not merely “put.”

Lev. ii. 2, speaking of the meal offering, says:--

“He shall take his handful of the flour thereof, and of the oil thereof with ALL the frankincense thereof: and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord.”

ALL the frankincense was required. It was that, called in the Hebrew “something white,” which gave the “sweet savour.” Some may be inclined to regard a reference to Leviticus as an indication of failure “to try the things that differ,” and so, for any such, and indeed for us all, we would notice Eph. v. 2:--

“Walk in love, as Christ also hath loved us, and hath given Himself for us an *offering* and a *sacrifice* to God for a *sweet smelling savour*.”

In Luke i. 28 we meet the word translated “made accepted”; there it is rendered “highly favoured.” As we review the blessings which are ours in Christ, can we not truly say that we are “highly favoured”? By nature children of wrath, dead in and by our sins, Gentiles, aliens, and enemies by wicked works, walking according to the age of this world, and according to the vanity of our minds—and now *accepted!*

One further reference from Leviticus is very much to the point here:--

“It shall be *perfect* to be accepted; there shall be no blemish therein” (Lev. xxii. 21).

This completely cuts away all hope in the flesh or in legal observance. “The law made nothing perfect,” the flesh cannot offer anything but what is blemished. Only One could offer Himself “without spot to God,” and, blessed be the God and Father of our Lord Jesus Christ, we are “accepted,” “highly favoured” in Him. Chosen to be holy and without blemish, we are so in Him, and shall be presented “holy and without blemish” (Eph. i. 4 and v. 27).

Every step forward gives us added reason for the praise of the glory of His grace. Yet further. We are accepted “in the Beloved.” Of all the titles of the Lord Jesus which are used in the Epistle, this one is chosen. Some titles are more official than others, such as “Christ” and “Lord.” Some have special relationships with various phases of the divine purpose, such as Son of man and Son of God. “The Beloved,” however, seems to be a title that transcends the limitations of time and dispensation, and it is in *The Beloved* that we are accepted!

The three occasions in Matthew upon which the Lord Jesus was spoken of as “The Beloved” are connected, in each case, with the added words, “In whom I am (or, My soul is) well pleased” (Matt. iii. 17; xii. 18; xvii. 5). A somewhat similar title occurs in Col. i. in a context which, like Eph. i. 6, speaks of the believer’s acceptance, redemption through blood, and forgiveness.

“Giving thanks unto the Father Who hath made us meet to be partakers of the inheritance of the saints in the light; Who hath delivered us from the authority of darkness, and hath translated us into the Kingdom of His dear Son (or Son of His love), in whom we have redemption through His blood, the forgiveness of sins” (Col. i. 12-14).

The word “in” sometimes suggests the idea, “on account of,” as e.g., Matt. vi. 7, “on account of their much speaking,” or Eph. iii. 13, “on account of my tribulations.” There is a practical outcome of this truth as we shall see, God willing, when we go through the Epistle. Those who are thus highly favoured in the Beloved are exhorted to “walk in love,” and the concluding benediction particularly singles out this quality.

“Grace be with all them that *love* our Lord Jesus Christ with incorruptibility.” (Eph. vi. 24).

May the sphere of our acceptance be increasingly the motive and substance of our walk and witness. His Name is upon us; we are spoken of as God’s beloved ones. May we walk in love as Christ also hath loved us.

#14. The Blessings of the Son (Eph. i. 7-12). **pp. 81 - 84**

We have reviewed “The blessings of the Father” as recorded in verses 3-6; we have now to consider those of the Son and those of the Spirit (verses 7-14).

The Blessings of the Son (Eph. i. 7-12).

- C1 | 7-. Redemption (*en hō*, “in Whom”).
- D1 | -7, 8-. According to riches of grace.
- C2 | -8-10. Mystery.
- D2 | 9. According to good pleasure.
- C3 | 11-. Inheritance (*en hō*, “in Whom”).
- D3 | -11, 12. According to purpose.

It will be seen that the blessings we have to consider are three, redemption, which includes the forgiveness of trespasses, mystery, which includes the dispensation of the fulness of the seasons, and inheritance.

REDEMPTION (*apolutrōsis*).—The word means “releasing on the receipt of a ransom.” It is rendered “deliverance,” apparently in a non-doctrinal sense, Heb. xi. 35, and shows the real meaning of the term. In Eph. i. the word is used with references to the two spheres of its operations. “By Whom we have the redemption, through His blood” (verse 7). That deliverance effects the forgiveness of our trespasses. “Unto a redemption of the purchased possession” (verse 14), and “sealed unto a day of redemption” (Eph. iv. 30), look forward to a future phase of deliverance. Ephesians is not the only epistle that sets forward this twofold aspect. Rom. iii. 24, “Being justified freely by His grace through the redemption that is in Christ Jesus.” Faith in His blood

and the question of sins comes prominent here, while in Rom. viii. 23, “Waiting for the placing as sons—the redemption of our body,” looks forward to deliverance from the bondage of corruption and vanity. The word without the prefix *apo* occurs in Luke i. 68, ii. 38, and Heb. ix. 12. The passages of Luke may indicate a very different phase of redemption from that of Rom. iii. or Eph. i. *Lutron* indicates the price of freedom, as Matt. xx. 28, “To give His life a ransom for many,” evidences. A stronger word, *antilutron*, emphasizing the fact that the ransom was a perfect equivalent, occurs in I Tim. ii. 6. It is upon this fact that Scripture declares, “Ye were bought with a price” (I Cor. vi. 20).

The first blessing then that is ours through Christ is this full redemption. The lesser words *lutrōsis* and *lutroō* do not occur in the prison epistles, it is *apolutrōsis*, the perfect loosing away by reason of an accepted ransom. What was the ransom? “His blood.” Peter speaks of it as the “precious blood of Christ” and contrasts it with corruptible silver and gold. In Matthew, Mark and Luke the blood of Christ is definitely connected with the New Covenant, and for sins and transgressions in relation thereto. See also Heb. ix. 15, xiii. 20, I Cor. x. 16 and xi. 25. In John (vi. 53-56) the one thought is that the blood of Christ gives life. The one reference in Acts (xx. 28) speaks of the purchase of the church with the blood of Christ. Rom. iii. 25, v. 9 tell of a mercy seat and of justification in connection with that blood.

The epistle to the Hebrews insists on the infinite value of the blood of Christ and the utter incapacity of the blood of bulls and goats to take away sins or to make the offerers perfect, but the blood of Christ does purge the conscience from dead works (ix. 14), does give access to the holiest (x. 19), does sanctify the people (xiii. 12), and, as a blood of sprinkling, it speaketh better things than that of Abel (xii. 24).

The book of Revelation also bears witness to the value of the blood of Christ. In i. 5 we read, “loosed from our sins by His own blood”; v. 9 speaks of redemption; vii. 14 of being made white; xii. 11 of overcoming by the blood of the Lamb. So in the dispensation of the mystery. The blood of Christ brings redemption. We may ask the reason why the blood of Christ should be the chosen instrument of our redemption. It is evidently deeply connected with our nature and our need. Lev. xvii. 11 tells us of the typical teaching of the use of blood in the offerings under the law.

“For the soul of the flesh is in the blood: and I have given it to you upon the altar to make a covering for your souls: for it is the blood that maketh a covering by reason of the soul” (*see R.V.*).

The reason is given. The blood is the seat of the soul. When the life-blood is given, the soul is poured out unto death and made an offering for sin (Isa. liii. 10, 12). The blood of bulls and goats could only provide a covering. The sacrifices offered under the law never made an atonement in the full meaning of that word, they simply provided a covering for sin until the great redemption was effected by the blood of Christ. The only atonement ever made was made by Christ. For the word means to reconcile (*see Rom. v. 11*), to answer or make a satisfaction for, and clearly carries its meaning on the surface, “at-one.” The outcry made against this meaning (*viz., at-one*) was simply the

result of confusing things that differ. Atonement never was made under the law. By the offerings sins were COVERED, but how infinitely greater is the redemption of Christ! He does *not* cover our sins, He PUTS THEM AWAY. The word used by the Lord with reference to His future blessing upon Israel and the world is not so much *kaphar* or *kopher*, translated mainly by “redeem,” “redemption” and “redeemer.”

So in Ephesians “we have *redemption* through His blood.” What that deliverance includes will be more fully seen when we examine the closing verses of chapter i. and the teaching of chapter ii.

Heb. ii. 14, 15 shows the necessary link between the persons to be redeemed and the Person of the Redeemer; that is established in the common possession of flesh and blood.

“Since then the children have been partakers in blood and flesh, He also, in like manner, partook of them and might deliver those who by fear of death were through all their life held in bondage.”

The blood of Christ is mentioned in three connections in the prison epistles. Eph. i. 7, “redemption,” Eph. ii. 13, “made nigh,” and Col. i. 20, “peace.” It is our joy to know that the redemption which we have in Christ has fully settled the whole question of sin, death, inheritance and resurrection glory. It is to His praise that we realize in some measure the price He paid, “His blood.”

The question of the forgiveness of our sins we will consider in the next paper.

#15. The Blessings of the Son (Eph. i. 7-12). The Forgiveness of Trespasses. pp. 113 - 116

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

What a gracious word this is. What a relief to the sin-burdened mind to realize the forgiveness of sins as a present personal fact. There may be many precious results of the redemption of Christ, but the entry into them would be hindered, and their enjoyment rendered impossible, unless the barrier and guilt of our sins had been removed. Moreover, it is not the question of *sin* here.

The depravity and fall of our nature inherited from Adam, and the utter ruin of the creature, is not so much in view as the personal sins and failures which we know we have committed. The Apostle Paul uses the word *hamartia*, “sin” and “sins,” over eighty times; the prison epistles having only three of these occurrences.

The question of sin evidently is not the leading theme of the epistles of the mystery. To understand how God has dealt with that, Romans and Hebrews will supply full teaching. The prison epistles, moreover, do not differentiate between SIN and SINS, or rather, they deal only with sins, sin itself not coming within their scope. While, however, it may be true that other themes than the question of sin and justification are before us (God in His condescension puts our hearts at rest regarding this), redemption carries with it the forgiveness of our sins. The word forgiveness is *aphesis*.

Emission, dismissal, and remission are among its most primitive meanings. It is derived from *aphiemi*, which means “to send away.” “Then Jesus *sent* the multitude *away*” (Matt. xiii. 36); and “Jesus *cried with* (emitted) a loud voice” (Mark xv. 37). “Let not the husband *put away* his wife” (I Cor. vii. 11).

It will be seen that the root idea of dismissal is the leading one and it can be easily traced in the secondary meaning “forgiveness.” Let us learn the lesson while it is before us, not to *read back* secondary meanings. The same applies to the rendering “forsook” in Matt. xxvi. 56. Rom. iv. 7 declares that it is a blessed condition to be in, to have one’s sins forgiven, and may we not forget this as we contemplate all the spiritual blessings that are ours in Christ.

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

The word translated “sins” in the A.V. of Eph. i. 7 should have been translated “trespasses.” There is a DIFFERENCE, God does not use different words without intent. Eph. ii. 1 uses both words together. Sin (*hamartia*) means a missing of the mark, a coming short; trespass (*paraptōma*) means a falling aside. Rom. xi. 11, 12 renders it “fall,” Rom. v. 15 “offence,” Gal. vi. 1 “fault,” Col. ii. 13 “trespass.” This last passage adds to the ground of our assurance by saying “having forgiven you ALL trespasses.”

In this passage a different word is used for forgiveness. Instead of *aphiemi* the word is *charizomai*, to deal graciously to be gracious. It is this word that comes in Eph. iv. 32, “tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you,” although the A.V. would lead the reader to think it was the same as in i. 7. In Eph. i. 7 the fundamental thought is not so much “forgiveness” as “deliverance from,” which is even deeper.

The fulness of this blessing appears augmented when we read that it is “according to the riches of His grace which He cause to abound towards us.” Here we have the first of a series of riches such as never entered the mind of man, many of them never coming within the ken even of the inspired writers of Scripture. Here we have riches of grace abounding in the forgiveness of trespasses; in i. 18 we read of “the riches of the glory of His inheritance in the saints”; in ii. 7 we are taken to the future where ‘in the ages to come, He might show the exceeding riches of His grace, in kindness upon us in Christ Jesus.’”

In iii. 8, in conjunction with the mystery, the Apostle preaches among the Gentiles the “unsearchable riches of Christ,” and finally in iii. 16 the Apostle prays that the saints may be strengthened “according to the riches of His glory.”

The riches of His grace have *overflowed* towards us. The word translated “abound” indicates entire absence of restraint or barrier. We find the word in another form in Eph. iii. 20, “exceeding abundantly.” The thought has already been expressed by the continual use of “riches.” Chapter ii. 8 calls our attention to the fact that the “grace-by-faith-salvation” is God’s gift. He makes all the overtures, He provides, He gives, He overflows in His grace towards us. In i. 8 we must make a stop. To read on as in the A.V. and the R.V. is to confuse things that differ. The passage needs to be re-cast. The first part of verse 8 belongs to verse 7.

While we are sure that there is no prodigality in the liberal grace and overflowing love of God, yet that does not appear to be the first thought here. Place a full stop after the words “abounded towards us.” Then commence a new sentence thus: “In all wisdom and prudence having made known unto us the mystery.” Here we are viewing two distinct spheres of the Lord’s gracious operations. While He lavishes His grace with unstinting hand, He makes known the mystery “in all wisdom and prudence,” revealing as much as we can bear at a time. It is for us to earnestly seek an answer to the Apostle’s prayer, “that He may give you a spirit of wisdom and revelation in the knowledge of Him.”

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

#16. The Blessings of the Son (Eph. i. 7-12).
“The Mystery of His Will.”
pp. 145 - 147

In the first article dealing with the blessings of the Son (page 113? {81}), we saw that they were three, viz., Redemption, Mystery, Inheritance. We have seen some of the wonders of redeeming love. Let us now turn to the central reference, the mystery. This mystery has been made known to us in all wisdom and prudence. Wisdom is linked with the making known of the mystery or its connections in each of its occurrences in Ephesians. Here, in i. 8; in i. 17, “may give unto you a spirit of wisdom and revelation in the full knowledge of Him”; and in Eph. iii. 9, 10, “The dispensation of the mystery may be made known the manifold wisdom of God.”

Philippians contains no reference to either wisdom or mystery, but Colossians again contains them both. Col. i. 9 refers to the walk; i. 27, 28 speaks of the “riches of the glory of the mystery among the Gentiles teaching every man in all wisdom”; ii. 2, 3 speaks of “the mystery of God, and of Christ, in Whom are hid all the treasures of wisdom and knowledge.”

Prudence (*phronesis*) is wisdom in practice, and has special reference to the management of affairs. In the stewardship of the mystery, the Apostle was divinely guided in making it known, not going before the time and not revealing more than the wisdom of God saw fit. The mystery here is spoken of as mystery of His Will. Some prefer the word “secret,” owing to the fact that the word “mystery” has come to mean in English that which is “mysterious.” However this may be, we feel justified in retaining the word, first because it is the Greek word *musterion* transliterated, and secondly by reason of the many parallels that are drawn between the mystery of God and those of the heathen, for which Ephesus was famous. The worship of *Isis* in Egypt, of *Mithras* in Persia, of *Ceres* and *Bacchus* in Greece, was connected with the heathen mysteries.

The heathen mysteries were divided into the Lesser and the Greater. The Greater revealed the real inner teaching called the *Apporheta*, “the things that must not be uttered or divulged” (see II Cor. xii. 4).

The initiates to these mysteries were called *teleioi* or “perfect,” a word used with somewhat similar meaning in the Epistles (Heb. v. 14, Eph. iv. 13, I Cor. ii. 6 and Phil. iii. 15).

The New Testament reveals a series of mysteries, some concerning the church in its wide sense, and some concerning the One Body. The Apostle Paul had revealed to him a great number of mysteries which it was his privilege to explain and teach.

Out of the twenty-seven occurrences of the word, the Apostle Paul uses twenty of them, the remaining seven being divided between the first three Gospels and the

Revelation. The twenty references of Paul are divided evenly between the Prison Epistles and the remainder. The references in Ephesians are the following.

The Mystery in Ephesians.

- A | i. 9. The mystery of His Will—a dispensation—which he purposed.
- B | iii. 3. The mystery.
- C | iii. 4. The mystery of Christ—my knowledge.
- A | iii. 9. The dispensation of the mystery—which He purposed.
- B | v. 32. The great mystery.
- C | vi. 19. The mystery of the gospel—made known.

It would appear from the above that the mystery of His Will, which has in view the dispensation of the fulness of the seasons, and the dispensation of the Mystery are parallel. In this paper we must confine ourselves to the first of these references, the mystery of His Will. Ephesians speaks of three things which pertains to the Will of God, (1) “The good pleasure of His Will,” (2) “The mystery of His Will,” and (3) “The counsel of His Will.” (i. 5, 9, 11). The first and third references have to do with predestination to sonship and inheritance. The second has to do with the present revelation of the hidden purposes of God. By telling us at the outset that the mystery is the mystery of His Will, the Scriptures dispose of any idea of mere fortuitousness, the dispensation of the mystery, the purpose to head up all things in Christ, though not made known in other Scriptures, *was all planned and arranged in the purpose of the ages* (Eph. iii. 1-10). Moreover, we are assured that this purpose is actuated by the most gracious of motives, viz., “according to His good pleasure, which He hath purposed in Himself” (i. 9). Versions and readings vary as to the word “Himself,” later readings and the R.V. read, “in Him,” and so point to Christ. The words “in Him” come again at the end of verse 10, and a double emphasis seems to be given to the fact that in Christ the purposes of God meet and find their fulfilment. The setting of the passage therefore is as follows:--

- A | 9. The mystery of His WILL.
- B | 9. IN HIM.
- A | 10. The dispensation of the fulness.
- B | 10. IN HIM.

In other words, verse 10 is an expansion of verse 9, and the mystery of His Will is revealed in His purpose to gather together under one head all things in Christ. Let us pause before this revelation. Let us seek more earnestly His face, that to us also may be “made known” in all wisdom and prudence, this marvellous mystery of His Will.

**#17. The Blessings of the Son (Eph. i. 7-12).
The Dispensation of the Fulness of the Seasons.
pp. 177 - 179**

In the previous paper of this series we expressed our belief that verse 10 is an expansion of verse 9, and to enable the reader more easily to take up the connection we repeat the setting of the passage.

A | 9. The mystery of His WILL.
B | 9. IN HIM.
A | 10. The dispensation of the fulness.
B | 10. IN HIM.

The mystery of His will, here revealed in all wisdom and prudence, has reference to a dispensation, that of the fulness of the season.

There are three references to a dispensation in Ephesians.

- a. A dispensation of the fulness of the seasons (i. 10),
- b. The dispensation of the grace of God (iii. 2),
- c. The dispensation of the mystery (iii. 9, R.V.).

An essential character of a dispensation is that it involves a stewardship. Luke xvi. 2, 3 translates the word thus. A day is coming when stewardship as at present understood will have passed away and "God will be all in all" (I Cor. xv. 28). It is hardly in keeping with the fundamental idea of a dispensation to speak of that culminating period as a dispensation. The fact that Eph. i. 10 speaks of a gathering together in one of all things in Christ, has made many believe that Eph. i. 10 refers to the same period that is indicated in I Cor. xv. 28. What scriptural necessity is there for Eph. i. 10 to be future?

To Paul was given the dispensation of the grace of God to the Gentiles, "the mystery that the Gentiles should be fellow-heirs," etc.; he also speaks of the dispensation of the mystery (R.V.). In Eph. i. 10 the title of the dispensation is "the fulness of the seasons." When Christ was born into the world, Gal. iv. 4 declares that it was "the fulness of the time." Time still rolls on, even though its fulness was reached over nineteen hundred years ago. The word we translate *season* occurs four times in Ephesians, twice in the doctrinal, and twice in the practical section. Eph. ii. 12 speaks of "that season" when the Gentiles were without Christ and aliens from the commonwealth of Israel. The contrast with "that season" is given in verses 13-22. "But now," when the both (Jew and Gentiles), are reconciled in one body. The blessings here spoken of are direct outcome of the glorious facts given in Eph. i. 18-23. This being so, we may be allowed to say that the state of things described in i. 18-23 being set in contrast with "that season," will be closely parallel with the dispensation of the fulness of the seasons.

Let us compare the statement in i. 10 and i. 18-23. Eph. i. 10 speaks of the *fulness* of seasons.” Verse 23 speaks of the “*fulness* of Him that filleth all in all.” Eph. i. 10 speaks of a gathering together in one. The original is a compound of the Greek word *kephale*, meaning “head,” and means “to head up,” or “to gather together under one head.” In verse 22 we read that Christ has been given “*Head* over all things to the church.” Chapter i. 10 speaks of the things in the heavens, and the things on the earth, being gathered together under one Head. In verses 21, 22 we read that the Lord has been raised “far above all principality, and power, and might, and dominion, and every name that is named, *not only* in this age, but also in the coming one: and hath put all things under His feet.” The words “not only” are an important evidence that the Ephesians knew that “in this age” the Lord was above principalities, etc.; these seem to refer back to verse 10.

We cannot help seeing how these passages correspond. Colossians brings this headship of heavenly powers and the members of the body, the church, together in i. 18 and ii. 10. “He is the Head of the body, the church,” “the Head of all principality and authority.” This does not refer to the future, it has reference to the present position of the Lord while at the right hand of God. *Now* He exercises this dual Headship, *now* He has reconciled things in the heavens and things on the earth. While, therefore, we look forward to the day when in the fullest measure the blessings of grace will be fully enjoyed under the Headship of Christ, when reconciliation on earth and in heaven will be experienced by all the redeemed of all times, we must not lose the equally important truth that appears in Eph. i. 10, that now, in this dispensation of grace, in this dispensation of the mystery, the reconciling of things in the heavens and of things on the earth, has taken place. That now is the dispensation of the fulness of the seasons, and that now, and not only in the future, the Lord Jesus Christ has been made Head over all, and has gathered under His Headship all things. The day of manifestation has not arrived, but when it does come it will be but the realization of this blessed fact.

Ephesians limits us for the time to the Headship of Christ as connected with the church and the things in the heavens, but He is Head over all now, even though rejected and unknown. Israel may have rejected their Messiah, the Gentiles may have turned away from the promised Seed of the woman, but He has been made Head, and Colossians at one stroke gives Him the all-embracing title when it declares that He Who was the First-born of all creation, is now First-born from among the dead, that in all things He might have the pre-eminence. Peter declares that when the Lord Jesus ascended into heaven, “angels and authorities and powers were subjected unto Him.” What a wondrous revelation of the mystery of His will. The death, the cross, the rejection, all leading to this glorious goal. It is in this sphere of fulness that our lot is cast.

Eph. i. 11 goes on to tell us concerning our inheritance and its connection with this dispensation of the fulness of the seasons.

This is the third section under the division we have called, "The blessings of the Son," and so we will leave the consideration of the theme until we take up the subject in the next paper.

The Parables.

#14. The Marriage of the King's Son (Matt. xxii. 1-14). pp. 52 - 59

On page 43 of Volume IV & V we gave the arrangement of the Parables occurring in Matt. xvi.-xxv., but as some of our readers may be unacquainted with it, we will take out the two corresponding members in order that the place of the parable we are to consider may be seen:--

B | xx. 1-16. The Householder and Vineyard.—The call to the labourers:--

- | | | |
|---------------------------|---|-----------------|
| 1. Early. | \ | |
| 2. Third hour. | \ | Many called, |
| 3. Sixth and ninth hours. | / | but few chosen. |
| 4. Eleventh hour. | / | |

* * * * *

B | xxii. 1-14. The Marriage.—The call to the guests:--

- | | | |
|-------------------------------|---|-----------------|
| 1. Bid those who were bidden. | \ | |
| 2. Again tell them. | \ | Many called, |
| 3. Go therefore to highways. | / | but few chosen. |
| 4. The wedding garment. | / | |

It will be seen that we have something of a parallel, yet a contrast, for instead of a householder we have a certain king, and instead of labourers we have guests. The concluding words of each parable, however, are the same in the A.V., "Many called, but few chosen." The retention of these words, however, in Matt. xx. 16 is extremely doubtful, and we may be on more certain ground if we say that the closing words of the Parable of the Labourers are, "So the last shall be first, and the first last," while the closing words of the Parable of the Marriage Feast are, "For many are called, but few are chosen."

The parable, like those which have already been considered, was addressed to the Pharisees (cf. xxi. 45, and xxii. 1). "Jesus answered, and spake unto them *again* by parables." It will be noticed, by the use of the word "again," that in the Parables of the Householder, the Wicked Husbandmen, and the Marriage Feast, there is an emphasis upon the fact that an action was repeated.

- xx. 5. "Again, he went out about the sixth and ninth hour," after having hired two sets before.
- xxi. 36. "Again, he sent other servants, more than the first," after the first messengers were beaten and killed.
- xxii. 4. "Again, he sent forth other servants," after the refusal to come to the feast.

This element of longsuffering and renewal of invitation is a feature that is essentially a part of the parable. Let us first of all examine the figures used, and then attempt with the knowledge gained to understand its import.

The characters introduced are, a king, his son, servants, and guests. The parable centres around a marriage feast. This parable contains the first reference to a marriage feast in the N.T., and apart from this the word occurs but once more in Matthew, namely, in xxv. 10. It is the same word that comes in Rev. xix. 7, 9, and is connected by the added word “supper” of the latter verse to the parallel parable of Luke xiv. 16.

The king’s son of course is Christ Himself, and the marriage feast is the marriage supper of the Lamb (Rev. xix.). It will be seen that the servants of the king go out three times, twice to the same people, and once, after the destruction of their city, into the highways. Those to whom the servants went the first time are called, “them that were bidden.” The expression is almost a title, and is rendered, “the persons invited,” by Darby. The chief thought is that the servants did not give the original invitation, but that it had been given already. They went out to invite them that had been invited. This message met with refusal. Again the king sent the message of invitation, adding the words:--

“Tell them that have been invited, behold, I have prepared my dinner, my bullocks and the fatlings having been killed, and all things ready, come unto the marriage.”

These added words are by no means accidental. These two invitations, together with their differences, give us in parable form the ministries that occupy the period commencing with John the Baptist and ending with the close of the Acts of the Apostles. “Them that were bidden” are the people of Israel. Readers of these pages will not need citations from the Scriptures to prove or to demonstrate this statement. John the Baptist, the last of the prophets according to the Old Testament order, announces the good news, “The kingdom of the heavens hath drawn nigh,” and further is spoken of as “the friend of the Bridegroom.” The Lord Himself, the twelve, and the seventy continue this witness. We know how sadly true the words of the parable are, “they would not come.” The second invitation commences with the Acts of the Apostles. There, Peter and the twelve, and those associated (“them that heard Him,” Heb. ii. 3, 4), went forth *again* with the invitation, this time being able to add, “all things are ready.”

The message of Matthew differs from that of the Acts in this particular. Matt. x. for instance shows us the servants going forth to proclaim the good news, but Matt. xvi. 21, 22 makes it clear that those who carried that invitation could not have said “all things are ready,” for not only was Peter ignorant of the fact that the Lord must “suffer and be killed and be raised again the third day,” but he even urged the Lord to abandon the idea. Peter’s attitude in the Acts is very different. Every recorded address that he gives has the suffering, the death and the resurrection of the Lord as its basis:--

“But those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled, Repent ye therefore” (Acts iii. 18, 19).

The initial ministry, that of John the Baptist, was to “*prepare* the way of the Lord” (Matt. iii. 3), “prepare” being the same word as “ready.” It was also “to *make ready* for the Lord a prepared people” (Luke i. 17). Note, not to make everyone ready, but to make ready a *prepared people*. In Rev. xix. 7 we read:--

“Let us rejoice and exult, and give Him glory; for the marriage of the Lamb is come and His wife has made herself *ready*.”

And in xxi. 2:--

“And I saw the holy city, new Jerusalem, coming down out of heavens from God, *prepared* as a bride adorned for her husband.”

In the second ministry, that of the Acts of the Apostles, the servants who gave the invitation could indeed lay emphasis upon the fact that all things were ready. “But they neglected it.” The word translated “made light of,” is the word which occurs in Heb. ii. 3:--

“How shall we escape if we have been negligent of so great salvation, which at the first began to be spoken by the Lord (the first invitation), and was confirmed unto us by them that heard Him (the second invitation), God also bearing witness both with signs, and wonders, and divers miracles, and distributions of holy spirit, according to His will?”

This is the second invitation of the parable. That “the signs, wonders, divers miracles, and distributions of holy spirit” are to be read as equivalent to “All things are ready,” may be seen by reading Acts ii. 1-14, 22, 23, 43; iii. 12-16; iv. 9-12 (note the reference to the stone rejected by the builders, and Matt. xxi. 42, which immediately precede the parable of the Marriage Feast), and v. 30.

What was the result of this added testimony? “They neglected it.” The parable says that “one went to his own field, and one unto his traffic.” Readers may remember that in the Parable of the Sower the third sowing indicated the ministry of the Acts (without necessarily precluding the thought that, at the end, all these sowings will be true of the period then). That third sowing “fell among thorns, and the thorns choked them,” which by interpretation means:--

“That which among thorns being sown, this is he who hears the word and the cares of this age and the delusion of riches, choke the word and it (he) becomes unfruitful” (Matt. xiii. 22).

This same cause is expressed in the words, “his own field,” and “his traffic.” Here is the divine statement as to the failure of the second invitation. This is not all, however. While some “did not care for it,” but preferred the things of this age, “the rest” violently opposed. “They seized the servants, insulted and killed them.” The Lord Jesus had told His disciples that if the world had hated Him, it would hate them, that He sent them forth as sheep amid wolves. That the days would come when they should be delivered up to be afflicted, hated and killed. This we find in measure in the Acts. Some were imprisoned (Acts iv. 3; v. 18; viii. 3; ix. 1, 13, 21). Stephen was stoned (Acts vii. 59); James was killed with the sword (Acts xii. 2). At the first rejection, which culminated in the betrayal and brutal death of the Lord Jesus, the Lord in wondrous mercy withheld the punishment of which they themselves had thought themselves worthy (Matt. xxi. 41), and sent to those who were guilty of such sins the second ministry of pardon and invitation. The neglect of this “so great salvation,” accompanied by the ill-treatment of His servants, was

not a second time passed over. This time they had “crucified unto themselves afresh the Son of God, and put Him to an open shame,” and “that which beareth thorns and briars is rejected and is nigh unto cursing, whose end is to be burned” (Heb. vi. 8). They had “trodden under foot the Son of God.” “For if they escaped not who refused Him that spake *on earth* (first invitation), much more shall not we, if we turn away from Him that speaketh *from heaven*” (Heb. xii. 25) (second invitation). And so we read:--

“But when the king heard thereof he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.”

Between verses 7 and 8 of Matt. xxii. comes the dispensation of the mystery, just as it comes between “the acceptable year of the Lord, and the day of vengeance of our God.” When the Lord once again takes up the threads of this purpose, the words of verse 8 onwards become true. “The wedding feast is ready, but they which were bidden were not worthy.” Because of their rejection of the head stone of the corner, “the kingdom of God will be taken from them, and given to a nation producing the fruits of it.” Because of their refusal and neglect they made themselves “unworthy,” and failed. The day will come when they shall see those who have come from the east and the west, and from the north and the south, sitting down with Abraham, and Isaac, and Jacob in the kingdom of the heavens, but themselves cast out. They knew not the day of their visitation. To no generation of Israel or of men had such exceptional favours been given. They proved unworthy, and forfeited their place. The day will come when the dispersed sons of Abraham will be gathered from the four corners of the earth to sit down in the kingdom. Those who so miserably failed during the two ministries of the Gospels and the Acts will be there, but not in a position of blessedness such as shall those who have thus been gathered in. Weeping and gnashing of teeth (terms that demand a separate study) accompany the vision they have. They were not worthy.

It is interesting to note that the word *axios*, “worthy,” and the word *hetoimazō*, “to make ready,” occur prominently in Matthew and in Revelation. *Axios* occurs seven times in the Revelation. *Hetoimazō* occurs seven times in the Gospel of Matthew, and seven times in the Revelation. It seems that there is a connection between the being made ready, and the being worthy.

If we view the parable and its teaching from the standpoint of the Epistles of the Mystery, we shall be conscious of a difficulty to reconcile the very distinct aspects of truth presented. If we keep within the sphere of the *kingdom*, the teaching will be clear. In Matt. x. the twelve who were sent forth were to enquire in each village for a “worthy person,” and a “worthy house.” Verses 37, 38 tell us what constituted “worthiness.” *Axios* occurs seven times in the Acts. There we read that the Jews “judged themselves to be *unworthy* of eonian life” to the blessing of the Gentiles (Acts xiii. 46-52; compare verse 51 with Matt. x. 14), and that Paul had echoed the words of John the Baptist (Matt. iii. 8) in urging “fruit *worthy* of repentance” (Acts xxvii. 20).

In Rev. iii. 4 we read of some who shall walk with the Lord in white (robes), “for they are worthy,” and in xvi. 6 of some who shall have blood to drink because “they are worthy.” Of similar import is Luke vii. 4 and xii. 48. It is evident from the usage of

the word that it carries with it the idea of meriting or deserving. This is further substantiated by referring to the following:--

“Those who are *accounted worthy* to obtain that age” (Luke xx. 35).

“And take heed to yourselves lest at any time your heart be burdened with surfeiting, and drunkenness, and the cares of life, and that day come upon you unawares watch ye therefore, and pray always, that ye may be *accounted worthy* to escape all these things and to stand before the Son of man” (Luke xxi. 34-36).

Here is a close parallel to the condition of heart indicated by “the one to his own field, the other to his traffic,” and “the cares of this age, and the deceitfulness of riches.” Such attitude of mind is observed in the “wicked servant” of Matt. xxiv. 48-51, where the unexpected coming of the Lord, and the intemperance of the servant, are brought together. It will be observed, further, that the statement concerning the fate of the wicked servant is immediately followed by the words, “Then shall the kingdom of the heavens be likened unto ten virgins,” etc., which introduces under another set of figures the two classes of those who have entrance into the marriage feast in view. The same thought (*unreadiness*) is noticeable; it is *that and that alone* which distinguishes the two classes of virgins.

In the parable before us, those who finally are gathered together, who are found in the highways, are “bad and good”; worthiness is no longer spoken of. These seem to be the elect, who are gathered together by the angels from the four winds, from one end of heaven to the other. A somewhat parallel change is seen in Luke xiv. 16-24, where, after the servants had been sent to say, “Come, for all things are now ready,” and those who were invited made various excuses of a shallow nature, the Lord is angry with them, and sends out first to the streets, and lanes *of the city*, and causes to be brought in the poor, the maimed and the halt and the blind, and subsequently sends as far as the highways and hedges, *compelling* them to come in. No worthiness attaches to these, neither are they invited, they are “brought” and they are “compelled.”

The scenes of the parable in Matt. xxii. change at verse 11, and we are taken into the feast room. The King enters to see the guests, and observes one not clothed with a wedding garment. Upon being questioned as to his entry in that condition, the man is speechless. The King gives orders to his servants to bind him hand and foot, and to thrust him into the outer darkness, where there is weeping and gnashing of teeth. The reason that is given, and with which the parable closes, is, “For there are many *invited*, but few *elected*.”

The wedding garment given by the King to all who were brought into the feast was an outward symbol of election. The Lord had said, “Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of the heavens.” “Fine linen is (or represents) the righteous acts of the saints” (Rev. xix. 8). Peter says to the dispersion, “Give all diligence, add to your faith give diligence to make your calling and election sure” (II Pet. i. 5-11). Just as fruit is the sign of growth and life, so the wedding garment is the sign of election.

There are other aspects to be considered, and further truth to be discovered along this course which will be the more clearly understood by continuing the study of the parables rather than by attempting an exhaustive study of this one. By way of application, it is well for us, although having something very different from the marriage supper of the Lamb before us either as bride or guests, to remember the exhortation to “walk worthy,” and to note particularly the reference to “reigning,” a “crown,” and a “prize” in the Prison Epistles.

The question of the difference between the bride, the wife, the virgins, and the guests will be dealt with in subsequent articles, either in those which deal with the Parables, or those which deal with the Revelation.

#15. The Parable of the Fig Tree (Matt. xxiv. 32-51). pp. 84 - 88

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

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

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

It will be observed that the first two parables are introductory and preparatory to the more important and detailed parables of chapter xxv. The statement that follows the reference of the days of Noah, “Ye know not what hour your Lord doth come,” is echoed in the word that conclude the parable of the Ten Virgins, “Ye know neither the day nor the hour.” So is it with the other pair.

Let us then, while we examine xxiv. 32-44, remember that it is providing a setting and preparing us for the parable of the Ten Virgins.

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

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

As the days shorten, and the coming again of the Son of man draws near, the fig tree begins to show signs of life. The fig tree is putting forth its leaves. Once again eyes are turning to Jerusalem and Palestine. Within a short time we may see great things transpiring in connection with Israel and the Holy Land. Luke xxi. 29 adds the words, “Behold the fig tree *and all the trees.*” This addition refers to the “times of the Gentiles” of verse 24. The times of the Gentiles will “be fulfilled” when Israel comes forth from its long night of rejection.

In Matt. xxiv. 34 we read, “This generation shall not pass till all these things be fulfilled.” The expression, “this generation,” must not be quickly disposed of as having reference only to those who lived during what we call the lifetime of a generation—it carries with it something more than length of time—it indicates *character* also.

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

Further, the words of Col. i. 26, speaking of the mystery being hid “from the ages, and from the generations,” will help us further in seeing that the word has a wider meaning than the primary idea. The words of verse 34, “be fulfilled,” should be rendered, “begin to be,” or “may have begun to arise.” If we glance back to verses 29-31 we shall see what was to “begin to arise.” The sun was to be darkened, the moon was not to give her light, the stars were to fall from heaven, the powers of the heavens were to be shaken. Some may say that these things have not yet taken place. True, but they “began to arise,” although cut off through Israel’s failure. This may seem an assertion without foundation, but we believe a comparison of two passages of Scripture will help us.

The margins of most of our Bibles refer us back from Matt. xxiv. 29 to Joel. In Joel ii. 10 we read words very similar to those of Matt. xxiv. 29. There, wonders shewn in heaven have a prelude on earth. The spirit was to be poured out upon all flesh.

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

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

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

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

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

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

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

#16. The Days of Noah (Matt. xxiv. 37-41).
pp. 116 - 120

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

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

In Jude 7 further light is given; the sin of the angels was "in like manner" to the sins of Sodom and Gomorrha. Further, I Pet. iii. 20 and II Pet. ii. 5 link this fall with the days of Noah. The result of this unseemly irruption led on to the corruption and violence that necessitated the flood. "The giants," or as the Hebrew calls them, the Nephilim, were monsters and had to be destroyed first by the flood, and afterwards by the sword of Israel. The sons of Anak were of the Nephilin (Numbers xiii. 33). The giant cities of Bashan, and the gigantic buildings still standing from antiquity testify to their skill and strength.

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

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

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

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

The 600 years of Noah's life seem to indicate the end of man, six being the number of man. It is considered by many that the age of the world up to the coming again of Christ will be 6,000 years. The forty days and nights refer to a period of judgment and testing. The resting of the ark on the seventh month typifies the Millennium, the thousand years, the "rest" (*sabbatismos*) that remaineth unto the people of God. The 17th of the seventh month is the 17th of Nisan, three days after Passover, bringing us to the typical day of resurrection. The threefold emphasis on the word *first* in connection with the drying of the ground is very suggestive.

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

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

Rev. xii. brings before us in vision and symbol the same teaching as Matt. xxiv. 40, and when we deal with this passage in our papers on the Revelation we shall be able to

show more clearly than here that the “man child” does not refer to the birth and ascension of Christ. Rev. ii. 26, 27 gives a clue:--

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

The instruction of this authority takes place when the man child is caught up “to God and His throne,” for

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

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

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

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

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

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

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

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

**#17. The Faithful and the Evil Servant (Matt. xxiv. 45-51).
pp. 150 - 155**

The structure on page 43 of Volume IV & V shows that the faithful and the evil servants of Matt. xxiv. 45-51 are balanced by the faithful and the unprofitable servants of Matt. xxv. 14-30. What we shall learn therefore in considering the closing verses of Matt. xxiv. will be of service when we examine the parallel parable in chapter xxv.

We would call attention at the outset to the fact that in these parables *salvation* is not the theme. There is always a tendency to generalize where God has particularized. We see this with such subjects as the old idea of a general resurrection and a general judgment. We know there are many resurrections and several judgments in the future. The generalizing of all the promises as though the "Church" had a monopoly, and the generalizing of the varied sections of the purpose of the ages will likewise occur to us. We have not so clearly seen as yet, however, sufficient discrimination attempted by the majority in connection with the difference that Scripture makes regarding *salvation* and *service*. This is particularly noticeable in the way that the Epistle to the Hebrews is treated. Its exhortations to continue steadfast to the end, and to endure; its invitation to come to the throne of grace to find *help in time of need*; its examples of faith, none of these has reference to the sinner needing salvation, but the saint needing perfecting. However, we cannot go into Hebrews here, but we have said so much because *service*, its reward or its penalty, and not *salvation*, is the theme of these parables.

The figures introduced are "a faithful and a wise servant," and an "evil servant," but servants both. We cannot agree with the idea that the evil servant was one only in imagination and was not a servant at all. The structure of the parable is as follows:--

Matt. xxiv. 45-51.

- A | 45-. The faithful and wise servant.
 - B | -45-47. His deeds and reward.
 - a | Made ruler over house.
 - b | Give meat.
 - c | Blessed, when lord cometh.
 - b | Found so doing.
 - a | Made ruler over all goods.
- A | 48-. The evil servant.
 - B | -48-51. His deeds and penalty.
 - d | Says, lord delays coming.
 - e | Smites fellow servants.
 - f | Eats with drunken.
 - d | Lord comes unexpectedly.
 - e | Cut off.
 - f | Portion with hypocrites

The close parallel between the deeds and the reward is worthy of note. The servant who as ruler is found “so doing” faithfully, is rewarded by being “made ruler” over many things. The servant who says in his heart, “My lord delayeth his coming,” is overtaken by the unexpected coming of his lord. He who “smites” is himself “cut off.” He who finds his companions “with” the drunken, finds his portion “with” the hypocrites. In all this we have the same truth that the Apostle Paul gives in more than one epistle, “Whatsoever a man soweth that shall he also reap.” Gal. vi. shows that it is possible for a believer not only to sow to the spirit, but to sow to the flesh, not only to reap eonian life, but to reap corruption. Matt. xxiv. shows the same thing. The first servant is called both *faithful* and *prudent*. These titles, united here in the one example, are subdivided in the following chapter. We have the *prudent* virgins, and the good and *faithful* servant.

It has been suggested that the words “Who then” should be taken as a figure called *Metonymy*, this particular example being the Metonymy of the Subject, when the subject, the thing, is put for that which is connected with it. If this be so the *meaning*, though not the translation, would be, “How blessed is the faithful and prudent servants,” etc. A further thought is that by the use of this rather strange expression the Lord intimates that there will be few such when the Son of man cometh. A reference to Luke xii. 41, 42 may give yet further light. The Lord in verses 35-40 speaks a parable, using the figure of the watching, waiting servant. Peter then says to the Lord:--

“Speakest Thou this parable unto us, or even to all? And the Lord said, *Who then* is that faithful and prudent steward, etc.”

This seems to say that if Peter and the rest of the apostles did not come within the meaning of the words, who then could? The parable is followed by a statement concerning the few stripes and the many stripes that will be apportioned to fit the case of the well-informed and the ill-informed servants. The *prudent* and the *foolish* are brought together first in Matthew at the end of the Sermon on the Mount in connection with obeying or disobeying the words that the Lord had uttered—words not addressed to sinners needing salvation as is evident throughout. Luke xvi. 8 brings before us the prudence of the unjust steward. *Phronimos*, “prudent,” and *phroneō*, “to think,” are related. The usage of this word *phroneō* in the prison epistles is very suggestive. For example, this word is absent from Ephesians and II Timothy, occurs once only in Colossians (iii. 2), but is found ten times in Philippians. Now Philippians is not dealing with *salvation*, but with *service*, not a free gift, but a prize, and this accords with the usage of prudence in Matthew. Faithfulness comes out prominently in this connection. Luke xvi. 10 says:--

“He that is faithful in that which is least, is faithful also in that which is much.”

And again in Luke xix. 17 the parallel with Matt. xxiv. is clear. To the overcomer in the book of the Revelation come the words, “Be thou faithful unto death and I will give thee a crown of life.” Those who overcome with the victorious Lamb are, like Him, “faithful” (Rev. xvii. 14; xix. 11). Faithfulness to the trust committed, prudence born of watching and waiting for the coming Lord, these are the two outstanding features of the servant who receives commendation. The being made ruler over all the Master’s goods finds a ready parallel in the life of Joseph, as indeed does all that is stated of the faithful

servant. The reference to being made ruler comes out again in Matt. xxv. This time the servant is not given to rule at first, but as a reward for his faithful use of the five talents, or the two talents, he is made ruler over five or two cities, and equally enters into the joy of his Lord, Who “for the joy that was set before Him endured a cross, despising the shame and is set down at the right hand of the throne of God.” To the same effect is Phil. ii. 5-9:--

“Let this mind (*phroneō*) be in you that was also in Christ Jesus, Who humbled Himself wherefore God also highly exalted Him.”

The state of heart of the bad servant is reflected in such passages as II Pet. iii. 3-14, where the scoffing of those who walk after their own lusts regarding the coming of the Lord, the reference to the flood (see ii. 5) and “being found of Him without spot” are suggestive parallels to Matt. xxiv. The state of drunkenness is also likened to the condition of unwatchfulness that shall overtake those who are in darkness; “for they that be drunken are drunken in the night (see I Thess. v. 1-11).

The fate of the evil servant is “to be cut asunder.” The word literally means to be cut in half, and has the meaning “cut in pieces” in the O.T. There is no doubt as to the word itself. The question, however, is what does it mean? Are we to understand that the Lord will literally cut His evil servants into pieces? The word “cut asunder” is *dichotomeō*, and occurs only here and in Luke xii. 46. *Dicha* enters into the word *dichazō*, which is rendered “set at variance” in Matt. x. 35, although the word literally means “to divide into two parts.” *Temno* means “to cut” and *apotome* is the LXX rendering of the word “smote off” in Judges v. 26 (Codex Alex.). This word undergoes a change in some of its usages in the N.T., for in Rom. xi. 22 we find *apotomia* rendered “severity,” and *apotomōs* in Titus i. 13, “sharply”; II Cor. xiii. 10, “sharpness.” The idea of “cutting” here is figurative and not literal or physical. This seems to be the meaning in Matt. xxiv. 51. The severity of the punishment is emphasized by the usage of such a word. Further, the evil servant’s portion is to be with the hypocrites.

The original meaning of the word *hupokrinomai* was “to represent another person by acting” as the ancient players did by speaking from behind a mask. It is an easy transition to the meaning, “to feign, pretend, dissemble” (see Luke xx. 20), Peter acted hypocritically (Gal. ii. 13) by withdrawing himself from the Gentiles. None could have heard the stern denunciations of woe to the Scribes and Pharisees, hypocrites,” as recorded in chapter xxiii. and not feel the severity of the punishment intended in xxiv. 51.

The words so solemnly uttered at other times of threatened judgment follow, “there shall be weeping and gnashing of teeth.” This is said in relation to the children of the kingdom being cast into outer darkness in Matt. viii. 12, and in connection with the casting of all that offends out of the kingdom into a furnace of fire, and also at the severing of the wicked from the just in Matt. xiii. 42, 50. The same is said when the man without the wedding garment is cast into outer darkness (Matt. xxii. 13), and again in the judgment of the unprofitable servant (xxv. 30). The six references to the gnashing of teeth are closely related, and the order of their occurrence should be noted:--

- A | viii. 12. Kingdom. References to Gentiles in place of Israel.
- B | xiii. 42, 50. Tares, fish, end of age, and coming of Son of man.
- A | xxii. 13. Marriage. Reference to Gentiles in place of Israel.
- B | xxiv. 51, xxv. 30. Evil and unprofitable servant, end of age, coming of Son of man.

In all these references loss of position in the kingdom rather than loss of salvation is in view. Salvation as is evangelically understood had never been propounded when Matt. viii. and xiii. were uttered, for the Lord had not said a word about His death and resurrection (Matt. xvi. 21). The kingdom had been preached. Entry into it had been explained. Warning had been uttered, and this parable shows that the fact of being a servant does not render such immune from very severe punishment and loss. To have a portion among the hypocrites, instead of entering the joy of the Lord, to find the gate shut and access to the wedding feast denied, this causes the weeping and gnashing of teeth. "Blessed are they who are called unto the marriage supper of the Lamb." These will be the ready ones. Even the Bride "makes herself ready" (Rev. xix. 7).

We shall learn more concerning this line of teaching when we examine Matt. xxv. Let us remember that grace does not mean or lead to irresponsibility, but rather constrains unto faithfulness in the little time we have left for fellowship with His sufferings.

#18. The Ten Virgins (Matt. xxv. 1-13). pp. 183 - 188

The parable of the ten virgins expands and further explains the need for watchfulness and readiness that has already been uttered in Matt. xxiv. 42, where similar words are used to those with which the parable of the Virgins closes. It is most important in considering the structure, to observe the way in which the verbs made up of *erchomai*, "to come," or "to go," occur, not only because they subdivide the parable for us, but, as we shall see, they form an important link with the next parable and continue the line of teaching. The verbs are *exerchomai*, "to go forth," and "to go out"; *aperchomai*, "to go away"; *eiserchomai*, "to go in"; and *erchomai*, "to come." Any structure that misses out these pivotal words will fail to illuminate as a structure should the essential teaching.

suggestion that they were hypocrites or unbelievers. The whole point is that they were *unready, unprepared*—a warning not to sinners, but rather to saints.

The change from servants to virgins is also suggestive. Rev. xiv. 4 shows that in the Scriptures the title virgin may be applied to either sex, and indicates chastity and purity. Further, as immorality will have reached a fearful depth and will constitute once more a part of the religion of the end time, a very real separation is evidenced by the word. Yet further, the word is in some measure equivalent to the O.T. reference to Noah, who was “perfect in his pedigree.” The virgins of Rev. xiv. have the Father’s name written in their foreheads, in strong contrast to the idolatrous worshippers of the beast who have the number of the beast in their right hand, or forehead (xiii. 16). The reference to the teaching of Balaam (ii. 14), and Jezebel (ii. 20), beside the fearful things said of the woman, Babylon, all point to the same end. The kingdom of the heavens at that time will be found only among a separate people who are “virgins.” The point of the parable is not questioning their virginity, nor their intentions, but their failure, their failure to *Watch*.

Not every one who is a subject of the kingdom of the heavens will enter into the marriage supper of the Lamb. They that are *ready* go in. In I Thess. iv. 13-18 we have the hope of the believers of that period set out, and it includes a “meeting” of the Lord in the air. Chapter v. immediately develops along the line of Matt. xxiv. and xxv. There we read of the “coming as a thief in the night”; there, as in the days of Noah, when they say peace and safety, sudden destruction is at hand and escape is impossible. Watchfulness is urged in contrast to sleeping and drinking, just as in Matt. xxiv.

Further, life together with the Lord is in no wise connected with watchfulness or sleepiness, just as readiness or unreadiness in no wise alters the virginity of those who went out to meet the Lord. This principle obtains also in the Prison Epistles. For *living* with Him depends upon having died with Him, whereas *reigning* with Him depends upon patiently enduring; if this be absent a denial of this reward must follow, although faithfulness on our part will never cause Him to deny Himself. Living with Him remains our unalterable privilege (II Tim. ii. 11, 12). There are many who seem to forget the *character* of those to whom the promises were made. Let those who lay claim to I Thess. iv. see to it that they have the qualities mentioned in I Thess. i. 3-8.

These virgins go out to meet “The Bridegroom.” In Rev. xix., immediately upon the fall of Babylon, the marriage of the Lamb is announced. “The marriage of the Lamb is come and His wife hath prepared herself”; then follows a statement as to the blessedness of those who are invited to the marriage supper of the Lamb. In Rev. xxi. 2 John says that he “saw the holy city, New Jerusalem, coming down from God out of heaven, prepared (same word as “made ready” in xix. 7) as a bride adorned for her husband.” This New Jerusalem has special relation not to saints in general, but to overcomers in particular, not to virgins as such, but to virgins who were “prepared.” The Epistle to the Hebrews treats of this class, and this class only (as we may be able to show later) and to this class are addressed the words of Heb. xii. 18-24 which includes “the heavenly Jerusalem,” the “city which hath the foundations” for which Abraham and others looked,

endured, and overcame (Heb. xi. 16). The virgins who go in to the marriage supper *are not the bride*; that is certain. They are differentiated in Rev. xix. and Psa. xlv.

There is a close connection between the first and last discourse related in Matthew. Most of us know that the eight beatitudes of Matt. v. are balanced by the eight woes of Matt. xxiii. At verse 13 of chapter vii., the subject turns to the question of “entering” into the kingdom of the heavens, and the words “I never knew you” of verses 21-23, are echoed, though not repeated as to actual words, in xxv. 12. This solemn statement in Matt. vii. is immediately followed by a “likened” (so also Matt. xxv. 1) to a prudent and a foolish builder. Their prudence or their folly consisted in their obedience or disobedience to the Lord’s words. The prudent virgins heeded the word “watch”; the foolish did not. The wise and foolish builders figure in I Cor. iii. There again the Apostle raises no doubt as to whether they are on the true foundation, what he is concerned about is “how they build thereon.”

“If any man’s work shall abide which he hath built thereon, he shall receive a reward.
If any man’s work shall be burned up, he shall suffer loss, *but he himself shall be saved*;
yet so as by fire.”

The effect of the “delay” is brought out in these parables. “My Lord *delayeth* His coming” (*chronizō*). “While the bridegroom *tarried*” (*chronizō*). “After a long time” (*chronon polun*). This is the key to Hebrews x., xi. and xii.

“For yet a little while, and He that shall come will come and will not *tarry* (*chronizō*).
Now the just shall *live* by faith these all *died* in faith not having received the
promises they desire a better country, that is, an heavenly the recompense of
the reward.”

The word “ready” or “prepared” is a connecting word in this context. “All things were ready” (Matt. xxii. 4-8). “Be ye also ready” (Matt. xxv. 10). “Inherit the kingdom prepared for you” (Matt. xxv. 34). “Depart from me ye cursed into eonian fire prepared for the devil and his angels” (Matt. xxv. 41).

A further link with the next parable is found in the repetition of *eiserchomai* and *aperchomai*. The one who received one talent went away (*aperchomai*) and hid the money. Those who were commended were bidden to enter into (*eiserchomai*) the joy of the Lord.

These words as we have pointed out are important words in the parable of the Virgins. If we may so say, the failure of the five foolish virgins may be attributable to thinking that their calling was EASY, while the failure of the servant with the one talent was because he felt his lot to be too HARD.

May we avoid both errors and have spiritual understanding, or as the word means, “a putting together,” that we may see the combined truth of responsibility and sovereign grace and so “walk worthy of the Lord unto all pleasing.”

“Perfected for Ever” (Heb. x. 14).

“What the law could not do” (Rom. viii. 3).

pp. 91 - 93

On page 61 of the present Volume we drew attention to the true teaching of Heb. ix. 26, namely, the abrogation of the sin offering. An equally important change is necessary in the rendering of Heb. x. 1.

The little controversy centres around the meaning and position of the words translated “continually.” The Greek words thus translated are *eis to dienekes*, literally, “unto (or for) the unbroken continuance.” The words occur four times in Scripture, and the whole four are found in Hebrews. We give the A.V. references first.

“Abideth a Priest *continually*” (vii. 3).

“One sacrifice for sins *for ever* sat down on the right hand of God” (x. 12).

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

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

Chapter x. 12 has been variously rendered. Some put the comma after the words for ever (as in A.V.) and refer the words to the one sacrifice. Others say no, the words “for ever” should read on to the next statement thus, “for ever sat down,” in contrast to the many sacrifices offered by the priests. We shall be better able to decide this when we have considered the remaining occurrences. The two other passages (x. 1 and x. 14), structurally balance each other. Verse 14 is clear. “For by one offering He hath perfect *for ever* them that are sanctified.” Here there is no doubt but that the words “for ever” rightly attach to the word perfect. In x. 1 both versions read the words “for ever” with the word “offer.” “The same sacrifices which they offer year by year continually.” We can see that an offering made “year by year” must of necessity be one that is “oft repeated” (verse 11), but is that the meaning of *eis to dienekes*? We believe it is not. The “continual” priesthood of Christ was such by reason of the fact that it was *never to be repeated or passed on*. The “continual” or “for ever” quality in the sacrifice of Christ is like His Priesthood, it is “one sacrifice,” “offered once for all.” The fact is we have been misled by the looseness of an English word. “Continually” stand for two very different ideas, (1) Permanently, without repetition, (2) Frequently. Now “permanently” is the idea of *eis to dienekes*, and the impression made by the rendering “year by year *continually*” is false. This is easily demonstrated by the changing the word thus, “year by

year permanently or without repetition.” Heb. x. 14 gives us the key. The one offering of Christ “perfects for ever,” whereas Heb. x. 1 declares the annual offerings under the law could not “perfect for ever.” This rendering of course necessitates a revision of the sentence. The order of the Greek words is given in the following.

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

The meaning is that the law being merely a shadow, by the annual sacrifices which they offer, it could not make those who draw near *perfect for ever*, whereas the one offering of Christ can and does. This is the insistent message of this passage.

Regarding x. 12 the teaching is that He offered one sacrifice for sins for ever—never to be repeated. The idea sometimes given, “for ever sat down,” is not the meaning of the passage.

We may now be better prepared to consider the structure of the section x. 1-18. In the large view it is divided between the Law and the New Covenant.

A1 | 1-9. The Law.—Shadow.
A2 | 9-18. The New Covenant.—Real.

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

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

A comparison of verse 1 with verse 14 in the structure shows that what the law could not do, Christ has done. Its many offerings could not perfect for ever; His one offering does. There is, further, another connection established which we hope to enquire into in some future paper; “those that draw nigh” in x. 1 are balanced by “them that are sanctified” in x. 14. Initial salvation in *not* in the scope of Hebrews, but rather, the perfecting of saint is in view.

The Reconciliation of All Things.

#4. Col. i. 15-22.

A study of the context.

pp. 3 - 13

Truth out of its context, like teaching outside of its dispensation, may become untruth. One has only to think of such subjects as the sabbath, the offerings, the priesthood, the miraculous gifts, to realize that this is so.

The study of the reconciliation, as taught in Col. i. 15-22, must be conducted *with due regard to the limits of the epistle*. If the epistle be written to an elect company of believers by a specially appointed Apostle who claims an exclusive ministry, and if that ministry be defined as pertaining to the church of the body, and to the dispensation of the mystery, a ministry that fills up the Word of God, and bridges the gulf which commenced at Acts xxviii., then we must accept these restrictions, and so interpret any detail of the epistle that it shall not transgress the spirit or the letter of these terms.

We therefore feel sure that the reader will desire a consideration of the context before dealing with the actual verses which contain the last reference to the reconciliation.

We have seen by our study of Eph. ii. that the reconciliation, the *apokatalassō*, the new word of the mystery epistles, is a step beyond the *katalassō* of the earlier epistles, but must not be considered merely as a continuation, or fruition; it is quite distinct. The reconciliation of Eph. ii. was effected between “the both,” making “the both one,” “creating of the two, one new man,” “Reconciling the both in one body to God.” The setting aside of the unbelieving majority of Israel (blindness in part) had been overruled to the blessing of the Gentiles, “the reconciling of a world”; the argument of the context would make us see that, possibly, the *complete* setting aside of that people would be used to produce a still greater blessing. This is what actually took place. The world, though reconciled to God by the death of His Son, as a whole did not *receive* the reconciliation. The distance which had been maintained ever since the threefold “giving up” and the threefold “change” of Rom. i. 18-32 (“change” being cognate with “reconcile”) was no longer perpetuated. God had “*opened a door of faith to the Gentiles*” (Acts xiv. 27) by the reconciliation (*katalassō*), but comparatively few “received” it.

Eph. ii. presents a deeper and fuller truth. Full and complete reconciliation has been effected with regard *to the Church of the One Body*. The two opposing elements—the Circumcision and the Uncircumcision, the Jew and the Gentile, aggravated by the distinctions in the flesh and the ordinances of revealed religion—these opposing elements have been completely obliterated by a new creation; the two are made one, one new man, one body, and as such are fully reconciled to God.

Col. i. takes us a step further, and gives the final word. Not only is it essential to the purpose of God that the unity of the one body should be for ever secured, not only is it

necessary to that end that its component parts should be fully reconciled, it became also a necessity that the place and sphere of its ultimate glory should contain no possibility of enmity or disunity. The sphere of the one body is “in the heavenlies.” The preposition *en* followed by the plural is often better translated “among” (cf. Matt. iv. 23; xi. 11; xvi. 7; John i. 14; Rom. i. 5, 6, etc.), and the teaching is, “among heavenly ones,” i.e., principalities and powers, thrones and dominions, etc. Now just as the one body was fully reconciled as to its component parts (Eph. ii.), so must it be with regard to its environment (Col. i.).

Before dealing with the verses in Col. i. which treat of the reconciliation, it will be necessary to see what the epistle is about, or at least the opening section of it. In i. 4 we read, “since we heard of your *faith* in Christ Jesus, and of the *love* which ye have to all the saints,” and we find that the words are an introduction to a prayer, which has among its prominent petitions many things which are parallel to a similarly introduced prayer in Ephesians.

The many points in common between these two epistles are sufficiently numerous and specific to provide a safeguard in interpretation, and prevent us from interpreting Colossians in such a way as to run counter to the teaching of Ephesians. As we are writing for those who love the Word, we are sure the following list or parallels will be acceptable.

We shall find that some of the passages which form the context of the reconciliation in Col. i., are to a large extent repetitions and expansions of the truth already given in Ephesians. This being the case, it will be exceedingly unwise to attempt an exposition of Col. i. without allowing this inspired commentary a prominent place. We have not given every parallel (they are too numerous), but we have given those which appear to be most relevant, quoting some, and giving references only to others, according as they are nearer or more remote from the subject in hand.

EPHESIANS.	COLOSSIANS.
<p>“After I heard of your <i>faith</i> in the Lord Jesus, and <i>love</i> unto all the saints, cease not to give thanks for you, making mention of you in my prayers” (i. 15, 16).</p>	<p>“We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your <i>faith</i> in Christ Jesus, and of the <i>love</i> which ye have to all the saints” (i. 3, 4).</p>
<p>“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the <i>spirit of wisdom</i> and revelation in the knowledge of Him” (i. 17). “I . . . beseech you that ye <i>walk worthy</i> of the calling” (iv. 1).</p>	<p>“We. . . do not cease to pray for you, and to desire that ye might be filled with the <i>knowledge</i> of His will in all <i>wisdom and spiritual</i> understanding that ye might <i>walk worthy</i> of the Lord” (i. 9, 10).</p>
<p>“That ye may know <i>Who</i> (masc.) is the hope of His calling, and <i>Who</i> (masc.) the <i>riches of the glory</i> of His inheritance in the saints” (i. 18).</p>	<p>“To whom God would make known <i>Who</i> (masc.) is the <i>riches of the glory</i> of this mystery among the Gentiles, which is Christ among you, the <i>hope of the glory</i>” (i. 27; see also i. 5, 23). “The inheritance of the saints in light” (i. 12).</p>
<p>“<i>Far above all principality and authority</i> and</p>	<p>“For by Him were all things created, that are in</p>

<p>might, and dominion, and every name that is named, not only in this age, but also in that which is to come” (i. 21).</p> <p>“And hath put all things under His feet, and gave Him to be <i>the Head</i> over all things to the <i>church which is His body</i>” (i. 22, 23).</p> <p>“<i>The fulness</i> of Him that filleth all in all” (i. 23).</p> <p>“That ye may be <i>filled</i> with all the <i>fulness</i> of God” (iii. 19).</p> <p>“And you who were <i>dead in trespasses</i> and sins” (ii. 1).</p> <p>“Even when we were dead in trespasses, hath <i>quickened us together</i> with Christ” (ii. 5).</p> <p>“The prince of the authority of the air” (ii. 2).</p> <p>“<i>That in the dispensation of the fulness of the seasons, He might gather together under one Head all things in Christ, both which are in heaven, and which are on earth; even in Him; In whom also we have obtained an inheritance</i>” (i. 10, 11).</p> <p>“For He is our peace, Who hath made the both one, and hath broken down the middle wall of partition: the enmity in His flesh having abolished, the law of commandments in ordinances. . . . by the cross, having slain the enmity thereby” (ii. 14-16).</p> <p>“And what is the exceeding greatness of His power to usward who believe according to the inworking of His mighty power, which He inwrought in Christ, when He raised Him from among the dead” (i. 19, 20).</p> <p>“Since ye have heard of the <i>dispensation</i> of the grace of God which is given me to you-ward. How that by revelation He made known unto me the mystery. . . . whereof I was made a <i>minister</i>. . . . and to make all see what is the dispensation of the mystery, which <i>from the ages hath been hid in God</i>, Who create all things, in order that now unto principalities and authorities among the heavenlies might be known by the church the manifold of God” (iii. 2, 3, 7, 9, 10).</p>	<p>heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or <i>principalities</i> or <i>authorities</i>; all things were created by Him, and for Him, and He is <i>before all things</i>. . . . Who is the beginning, the first-born from the dead, that in all things He might have the pre-eminence” (i. 16-18).</p> <p>“And He is the <i>Head of the body, the church</i>” (i. 18).</p> <p>“<i>The Head</i> of all principality and authority” (ii. 10).</p> <p>“For it was well pleasing that in Him should all <i>fulness</i> dwell” (i. 19).</p> <p>“For in Him dwelleth all the <i>fulness</i> of the Godhead bodily, and ye are <i>filled</i> to the <i>full</i> in Him” (ii. 9, 10).</p> <p>“And you, being <i>dead in your trespasses</i>, and the uncircumcision of your flesh, hath He <i>quickened together</i> with Him” (ii. 13).</p> <p>“Who hath delivered us from the authority of darkness” (i. 13).</p> <p>“<i>By Him to reconcile all things unto Himself, by Him, I say, whether they be things in earth or things in heaven. And you, that were sometimes alienated, and enemies in your mind by wicked works, yet now hath He reconciled</i>” (i. 20, 21).</p> <p>“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and authorities, He made a show of them openly, triumphing over them thereby” (ii. 14, 15).</p> <p>“Ye are also risen with Him through the faith of the inworking of God, Who hath raised Him from the dead” (ii. 12).</p> <p>“His body. . . . which is the church, whereof I am made a <i>minister</i>, according to the <i>dispensation</i> of God which is given to me for you, to fulfil the Word of God, even the mystery which <i>hath been hid from the ages and from the generations</i>, but now is made manifest to His saints” (i. 24-26).</p> <p>“For by Him were all things created. . . . all things were created by Him” (i. 16).</p>
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Ephesians.	Colossians.	Ephesians.	Colossians.
iv. 1.	i. 10.	v. 18, 19.	iii. 16.
iv. 8.	ii. 15.	iv. 20-32.	iii. 8-15.
iv. 16.	ii. 19.	v. 22 - vi. 9.	iii. 18 - iv. 1.
iv. 3.	iii. 14.		

Arising out of this close parallel comes the conviction that Colossians is dealing with *the same theme* as Ephesians, and that we must be careful so to interpret the passages in Colossians as to avoid conflict with the teaching of similar verses in Ephesians, and not to go beyond its elective scope. Let us consider together some passages which will throw light upon the context of the reconciliation, for if we can define the limits of the *context*, we shall more truly perceive the meaning of the *special verses*.

In Eph. i. 18, 19 we have the prayer of the Apostle, that the Ephesian believers may know *Who* is the HOPE of His calling and *Who* the RICHES OF THE GLORY and *what* the exceeding greatness of the power. Col. i. supplies the answer to the twofold question of Eph. i. 18. Christ, He is the hope, He is the riches of the glory, Christ among you. The fact that although Israel had been completely set aside, the gospel could still be preached among the Gentiles, was abundant proof of the reconciliation, and to know Christ in this new sphere, the risen, exalted Head, was to know *Who* was the hope, the riches, and the glory of the calling and of the mystery.

It will be observed that Christ is spoken of as Head in both Ephesians and Colossians, and, with the exception of I Cor. xi. 3 (“the head of every man is Christ”), no other of Paul’s epistles speaks of Him in this capacity.

In Ephesians the Lord Jesus Christ is spoken of as “Head of the church,” and in Colossians “He is the Head of the body the church.” But not only is Christ the Head of the church, He is spoken of as Head over *all things* to the church, and “Head of all principality and authority.”

This Headship, uniting together as it does the church of the one body, and the heavenly beings known as “principalities and powers,” necessitates the special phase of the reconciliation that is brought forward in Col. i.

The parallel in Ephesians is somewhat hidden from the English reader. In Eph. i. 10 the word translated in the A.V. “gather together in one,” and in the R.V. “sum up,” is *anakephalaiomai*, which contains in verbal form the word *kephale*, which is translated “Head.” This passage therefore must be considered together with the others which give the title of Head to the Lord. The word can be translated, “to head up,” or “to gather together under one Head,” and although this rendering may not be elegant, it will preserve the truth for us, which is of more importance.

The parallel between Eph. i. 10 and Col. i. 20, 21 has already been indicated, and we can now see that the heading up of all things (*ta panta*) which are in heaven and earth, the reconciling of all things (*ta panta*) which are in heaven and earth, the headship of the

one body, and the headship of the principalities and powers, are passages which are linked together. The time when this heading up takes place is given in Eph. i. 10 as “The dispensation of the fulness of the seasons.” We must note that it is a *dispensation*, secondly, that it is characterized as being a *fulness*, thirdly, that it is of the *seasons*. The word “dispensation” is the rendering of the Greek word *oikonomia*; literally the word means the administration of a household, and is translated “stewardship” in Luke xvi. 2, 3, 4. The word occurs three times in Ephesians, “The dispensation of the fulness of the seasons” (i. 10), “The dispensation of the grace of God which was given me to you-ward (iii. 2), and “The dispensation of the mystery” (iii. 9 R.V.). A careful comparison of these three passages yields the following parallel lines of teaching.

In each case we have the verb “to make known.” The mystery of His will is made known to us (i. 9), the mystery was made known by revelation to Paul (iii. 2), and the manifold wisdom of God is made known by the church to the principalities and powers (iii. 10). In each case we have a mystery. The mystery of His will, the mystery that the Gentiles should be fellow-heirs, etc., and the dispensation of the mystery. The first and third references seem to complement one another, and what is brought together in one place in Col. i., is divided into two sections in Ephesians. In Col. i. the reconciliation follows hard upon the statements regarding the creation, the fulness and the pre-eminence. Col. i. gathers up the lines of truth dealt with separately in the various passages in Ephesians. This may be seen more clearly if we put the reference together.

Ephesians.	Colossians.
<p>“In whom (the beloved) we have redemption through His blood, the forgiveness of trespasses, according to the riches of His grace which He cause to abound unto us. In all wisdom and prudence having made known unto us the mystery of His will according to His good pleasure (<i>eudokia</i>) which He purposed in Himself, unto a dispensation of the fulness of the seasons, to head up the all things in the Christ, those upon the heavens and those upon the earth, in Him.”</p> <p style="text-align: center;">* * * * *</p> <p>“The exceeding greatness of His power. . . . which He wrought in Christ, when He raised Him from among the dead, and set Him at His own right hand in the heavenlies, far above every principality and authority and power and dominion and every name that is named, not only in this age, but also in the coming one, and hath put all things under His feet, gave Him to be Head over all things to the church which is His body, the fulness of Him that filleth all in all, and you, being dead by trespasses and sins. . . . hath He quickened. . . . that at that time ye were. . . . aliens. . . . reconciled unto God in one body through the cross. . . . since ye heard of the dispensation of the grace of God which was given to me for you, that by revelation He made known unto me the mystery. . . . the dispensation of the mystery which hath been hidden from the ages by God Who created the all things.”</p>	<p>“In Whom (the Son of His love) we have redemption, the forgiveness of sins; Who is the image of the invisible God, firstborn of all creation; because by Him were created the all things, in the heavens and upon the earth, the visible and the invisible, whether thrones, or dominions, or principalities or authorities, the all things have been created through Him and unto Him, and He is before all, and the all things by Him are compacted. And He is the Head of the body the church, Who is the beginning, firstborn from among the dead, that in all things He might have pre-eminence. For it was well pleasing (<i>eudokeō</i>) that in Him all the fulness should dwell, and through Him to reconcile the all things unto Himself, having made peace by the blood of His cross, through Him, whether the things upon the earth, or the things in the heavens, and you that were sometime alienated and enemies in mind by wicked works, yet now He hath reconciled in the body of His flesh through death. . . . according to the dispensation of God which is given to me for you to fill full the Word of God, the mystery which hath been hidden from the ages and from the generation”</p>

The dispensation of the fulness of the seasons, and the time of the reconciling of all things in heaven and earth appear to synchronize, and the many points in common between Eph. i. 9, 10 and iii. 9, 10, when viewed in the light of Col. i., make it appear that the dispensation of the fulness of the seasons is NOW, and not, as is often supposed, a future period. The dispensation of the mystery committed to Paul is vitally linked with the reconciliation of the things in heaven and earth in Col. i. The great theme of these epistles is the mystery. This mystery does not touch mankind as a whole, but an election only. Of mankind as a whole it is *not* written that they were chosen in Him before the overthrow of the world, and mankind as a whole are *not* blessed with every spiritual blessing in the heavenlies. Mankind as a whole do *not* form the body of Christ. The dispensation covered by these Prison Epistles is elective in character, and present in operation. The references to the future are concerning this elect company, and not concerning Israel and the Nations as such. It is utterly unscriptural, in the face of the repeated emphasis of the Apostle, to teach from these statements, divinely limited and elective, doctrines which are universal and general. With the exception of Eph. i. 10, every reference to a dispensation in the Scriptures is to a period either past or present, never future.

What is stated in Eph. i. 10, and 22, 23, is the same as is found in Col. i. 18 and ii. 10. This dual Headship of things in the heavens and on the earth, this reconciling of things in the heavens and the earth, is an accomplished fact; the very tense of the word in Col. i. testifying to this.

We must not imagine that because the Scriptures speaks of the dispensation of the *fulness* of the seasons, that it means that the dispensation is a future one, or is the last and grand conclusion of the seasons. A parallel may be seen in the expression “the fulness of the time” in Gal. iv. 4. The fulness of the time then could not mean the conclusion, although it may well be represented by an apex or focus.

“The fulness” is the overwhelming title of the church (Eph. i. 22, 23), the goal of its growth in love (iii. 19), and the measure of its faith (iv. 13). If ever a dispensation claimed the title, the present dispensation of the mystery does. In doctrine, in practice, in hope, the one word *fulness* expresses truth which cannot be so applied to any other dispensation. Of all the seasons that have run or have to run their appointed course, the dispensation of the mystery claims to be the fulness. The present season, the present dispensation, is put into contrast with the dispensation which preceded it, for in Eph. ii. 12, when speaking of the dispensational disadvantages of the Gentiles, the Apostle speaks of “that season” (*kairos*). There are other seasons mentioned in the Word. Rom. iii. 26 speaks of a season in contrast to the period before the proclamation of righteousness by faith. Rom. xi. 5 speaks of the same season during which there was a remnant of Israel according to election, and viii. 18 tells us that it is a season of suffering. Rom. v. 6 translates it “due time.” I Tim. ii. 6; vi. 15; and Titus i. 3 definitely teach that certain lines of truth are apportioned to different seasons for their manifestation. The present dispensation of the mystery is the *fulness* of the seasons. The fulness of time was marked by the birth into this world of the Lord Jesus Christ; the

fullness of the seasons is marked by the resurrection glory of that same Christ during the period of His rejection by Israel and by man.

Col. i. 20 speaks of the same period as Eph. i. 10. In Colossians “reconcile” is used; in Ephesians “head up.” These are not so widely different as may at first appear. If things in heaven and things on earth are to be united under one Head, then of necessity they must be reconciled, and if reconciled, then they will both confess the same Lord. The church does acknowledge that the Lord Jesus is Head and Lord. To the church He is indeed pre-eminent. Principalities and authorities also are taught the same mighty lesson. He also is Head of principality and authority. It is in connection with the exaltation of the Lord Jesus “far above all principality,” that Eph. i. 22 tells us that He was given as the Head over all things to the church. These erstwhile divided companies are to be divided no longer.

The fact that the sphere of blessing for the one body is “among the heavenlies,” and “in heaven,” is emphasized in Ephesians, Philippians, and Colossians. Ephesians speaks of our being blessed with all spiritual blessings in or among the heavenlies, Philippians tells us that our citizenship is in heaven, and Colossians declares that our hope is laid up in heaven. This hope is linked to that of Ephesians by the words, “whereof ye heard before in the word of the truth, the gospel of your salvation” (Eph. i. 12, 13). This heavenly hope, a part of the gospel which was peculiar to the prison ministry of Paul (Col. i. 23-27), went out into the whole Gentile world. No restrictions whatever bounded it in its breadth, while its height embraced thrones, dominions, principalities and powers, the visible and the invisible, the things in heaven, and on earth. Such is the reconciliation as it pertains to the mystery, which reconciliation must be kept distinct from the reconciliation of Rom. v., xi., and II Cor. v. No dispensational barrier keeps the nations at a distance, or exalts Israel above them, for the reconciliation (*katalassō*) has been proclaimed, and within the sphere of the mystery the members of the one body, together with their heavenly and spiritual environment and associates, are completely and fully reconciled (the *apokatalassō*, elective and exclusive, Eph. ii. and Col. i.). To apply this teaching of the dispensation of the mystery universally is most unwarranted.

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An Explanation.

As some of our words on pages 73 and 74 of Volume V. have caused a little misunderstanding, we gladly respond to the suggestion that we should give an explanation. We do so for one only of the two reasons given. The clearing of our good name, etc., we do not undertake, but if we have appeared to fail with regard to our attitude towards others, we hasten to seek a way of putting things straight. We are glad to be able to say that the writer whose teaching we believe to be in error does not apply the reconciliation of Eph. ii. universally, nor to the future, and the words objected to should be read as applying to the united message of Eph. ii. and Col. i. As we see the reconciliation of Eph. ii. and Col. i. as one, and past, having no reference to that which is future or universal, we mentally carried over the remarks to the, as then, unpublished

portion of our article. The current issue contains our demonstration of the essential oneness of the two epistles, and while some may not be inclined to agree with our findings, we trust that none will attribute to us any other motives than those of a sincere desire for the truth. For any unnecessary pain our words may have caused we express our most sincere regret, and pray that grace may be given to enable us more than ever to speak the truth in love, and to avoid even the appearance of evil.

#5. Col. i. 14-22.
Things in earth and heaven.
pp. 20 - 27

We pass from the larger context of the Epistle to the immediate verses which treat of this great subject. The close parallel with the epistle to the Ephesians, together with the internal witness of the Epistle itself, emphasizes the exclusive, elective character of its teaching. What it has to say concerning the ages has entirely to do with their relation to the mystery, not in any sense an exposition of what the ages themselves will bring (Col. i. 26). If the reader will look at the eleven references to the ages that occur in the Prison Epistles, he will see how exceedingly conservative the teaching is. Nothing is mentioned outside the boundary of the Mystery and the One Body, unless we except those references which ascribe glory to God.

A complete structure has not been attempted, but we think the following will be sufficient to show the balance of the various clauses that constitute the range of the passage before us.

Col. i. 14-22.

A | 14. Redemption.
B | 15-17. C | 15. Image, Firstborn.
D | a | 16. Creation. By Him. Through Him. For Him.
Heaven and earth.
b | 17. Pre-eminence.
B | 18-20. C | 18. Head. Beginning. Firstborn.
D | b | 18. Pre-eminence.
a | 19, 20. Reconciliation. By Him. Through Him. For Him.
Earth and Heaven.
A | 21, 22. Peace.

Several items now call for careful attention before we summarize. First we must keep in mind the “remoter context” of Eph. ii. It will be remembered that in that passages we have the word “create” occurring twice. Eph. ii. 10, “For we are His making, having been *created* in Christ Jesus”; and ii. 15, “In order that the two He might *create* in Himself into one new man, making peace.” The new creation only is in view here. In Colossians we have not only the new creation, but the old creation as well brought before us. The reason for this is plainly given. In both spheres Christ is Chief, Head, First. He

is the *Prototokos* of all creation. He is the *Prototokos* from among the dead. “He is before all” is written after the list of created powers is given. “That He might become among all pre-eminent” is the reason given regarding His position in resurrection and the new creation.

To catch the import and connection of verses 15-17 we must go back to verses 12 and 13. There we read that the believer has been made meet for the portion of the inheritance of the saints in the light, and that he has been delivered from the authority of the darkness, and has been translated into the kingdom of the Son of His (God’s) love. A complete change has been made. An authority has been broken, the darkness has given place to the light, the authority of darkness has been changed for the kingdom of God’s Son. This has moreover been effected by deliverance and translation. It will be remembered that Enoch was translated with the result that men sought for him in vain. So, in a spiritual sense, even now it can be said to the believer, “Why as though living in the world,” “Your life is hid with Christ by God.” The authority of darkness is evidently the same as “The prince of the authority of the air” of Eph. ii., and “The world holders of this darkness” of Eph. vi. 12. Here we have two spheres, one dominated by the authority of darkness, the other by the Son of God. We shall see presently that the two spheres are brought into sharp contrast at the Cross. With regard to the extent of creation in verses 15 and 16, First, there is the wondrous sweep of all creation, yet as we go further in to the detailed account we are impressed with an obvious selection and purposed limitation. The twofold sphere, the heavens and the earth, and the twofold distinction, visible and invisible, suffice to prove that creation in its widest sense is ascribed to the Son of God. This is not the real object of the passage, however. When we examine still further the things in the heavens, we find that the invisible things alone are tabulated. Elsewhere we find other lists which include the sun, the moon and the stars, the seas and all therein, but the object of Col. i. does not require such to be introduced. The heavenly and invisible alone are specified, and of these, apparently, the highest orders, thrones, lordships, principalities, authorities, yet high above them all, by virtue of both creative and redemptive right, is the Son of God. Eph. i. emphasizes the same truth. At the resurrection of Christ, He was seated at the right hand of God among the heavenlies, far above all principality and authority and power and lordship. He must have the pre-eminence.

Another connection, the more detailed study of which will yield a wealth of teaching, is that of Col. i. 19 and ii. 9. Both passages speak of the fulness dwelling in the Lord, and ii. 10 immediately adds, “Who is Head of all principality and authority.” Yet another connection is noteworthy. In Col. i. 20 we read, “Through Him to reconcile the all things unto Him, having made peace by the blood of His cross,” while in Col. ii. 15 we read, “Having stripped the principalities and authorities, He made a public exhibition of them, triumphed over them by it” (the cross, verse 14). First notice that the verb “to reconcile” in i. 20 is a past action; the verb is in the Aorist, and refers *to a definite act in the past*. Any theory therefore that necessitates or desires that this should have been in the future tense must be ruled out by all who bow before the inspired Word. Next note that by comparing the two passages together we learn that *at the same moment* that the

Lord reconciled all things, He also stripped the principalities and the authorities, made a public show of them, and triumphed over them by the very same cross.

Now if we say that Col. i. 20 teaches future universal reconciliation, we make two statements which are contrary to these Scriptural facts, the first fact being, that in Col. i. 20 the reconciliation is viewed as a *past completed act*, and the second fact being that *at the same moment* that this past reconciliation was accomplished, some of the very same orders specified as being reconciled were spoiled, exhibited, and triumphed over. If the word reconciliation had been future, then there would have been opportunity for believing that it was possible that the spoiled principalities might be ultimately reconciled. The facts as they stand show clear division and make us believe the truth is that the principalities and authorities were *either* reconciled *or* spoiled.

The question now presents itself, Why is it that these spiritual, heavenly, invisible beings are particularized, and what have they and their reconciliation to do with the dispensation of the mystery? Heb. ix. 23 makes it clear that the blood of Christ was necessary for the cleansing of heavenly things. This aspect, however, is not dealt with to any extent in the Scriptures. The human side, naturally, occupies the bulk of the revelation made to man. There is another point we have already indicated, that the expression “in heavenly places” might be rendered “among heavenly beings.” Both the exalted position of the Church “far above all principality,” and the emphasized pre-eminence of Christ are among the most prominent features of the context, and seem to be very closely connected with the need for the reconciliation. Whether the sin that necessitated cleansing and reconciliation among these high beings had reference to the high glory of the Son of God, we do not clearly see, yet the insistence which is here made upon the recognition of His Headship would incline us to believe it to be so. Moreover, when the Church of the One Body attains this exalted position it will then be nothing less than “*The fulness of Him, the One Who filleth all in all.*” This, equally with the Lord’s pre-eminence, we find in close association with the reconciliation. “For it was well pleasing that in Him all *the fulness* should dwell, and through Him to reconcile all things unto Him.” “For in Him dwelleth all the fulness of the Godhead bodily, and ye are filled to the full in Him Who is *Head of all principality and authority.*” This reconciliation, taken together with that of Eph. ii., provides absolute harmony for the Church of the One Body in every connection; its erstwhile estranged components—Jews and Gentiles—made one and reconciled as such unto the God in one body by the cross, and the invisible thrones, dominions, principalities, and authorities, are brought into complete harmony with this astounding exhibition of divine grace.

The fact that universal creation is ascribed to the Son of God, while four invisible spiritual powers are enumerated, is a point too important to be lightly brushed aside. Had the object of the passage been to speak of the creation at large, other orders of beings would of necessity have been included. If we insist upon the reconciliation of this passage being co-extensive with creation, we must remember that man is only one out of thousands of created beings, and if we do so insist, we must be prepared to believe that every creature from the tiniest microcosm up to the highest spiritual power, is included in

the reconciliation, even though it necessitates the absurdity that one section of man's dominion (Gen. i. 26) will change its natural element and live on dry land (Rev. xxi. 1).

If we *limit* the reconciliation of all things to mankind upwards, we thereby set aside its universality. Once we do thus limit the reference to all things in creation, we either become a law unto ourselves, or, by recognizing that we have here a new principle of interpretation, are compelled to limit the extent of the reconciliation to *the enumeration given*. The passage under consideration does not even *include man*, but is taken up with the higher ranks of spiritual beings among whom the members of the One Body are to enjoy their inheritance. Man is not introduced until verse 21, and then as a distinct class. Then again verse 21 does not speak of man universally, but of those *who were believers* in the truth proclaimed by Paul (verses 23-27). The "now" of verse 21 has been made by some to contrast with a *future* reconciliation, but the Scripture, as in Eph. ii., contrasts its "now" with "sometime," or "once" in the past.

There is a great amount of patient detailed analysis and careful prayerful study yet to be brought to bear upon this and the other passages passed under review. Our endeavour in the first instance has been, not to meet every difficulty, nor to explain every aspect, but to show the important Scripture teaching first of all that reconciliation *is not a future goal of the ages*, but is a *past accomplished fact*. Summarizing, we find that (1) reconciliation is essential to the ministry of Paul if he was to evangelize the nations; (2) that the lesser word *katalassō* is confined to the period covered by the Acts, while the fuller word *apokatalassō* is used exclusively in those Epistles which have as their theme the dispensation of the Mystery and the One Body from which mankind, considered universally, is quite absent; (3) that the term has no reference to the AGES either past or future, but is DISPENSATIONAL in character; (4) that the setting aside of the unbelieving Jews was the occasion for bringing the estranged nations near, and that the complete setting aside of Israel was made the occasion for a perfect reconciliation to be effected between believers of either Jew or Gentile origin, who believed the truth committed to Paul as the prisoner of the Lord for the Gentiles, and that, moreover, perfect reconciliation had been effected among the glorious beings *with whom*, yet *far above whom*, the Church as the fulness was to receive its glorious inheritance. The lesser reconciliation is based upon the death of God's Son. The fuller reconciliation is connected with the blood of His cross. Reconciliation is a basis, not a goal. The future destiny of mankind as a whole is in nowise altered by the reconciliation.

We do not anticipate that those of our readers who have become committed to any system of teaching will readily renounce their beliefs, particularly, as many express themselves, as deriving such comfort out of their new views. This we readily grant, even as we do to those who are comforted by the thought that their deceased loved ones are even now in heaven.

There are many passages of Scripture which demand our earnest attention, such as, "Who willeth all men to be saved, and to come to a full knowledge of the truth" (I Tim. ii. 4). "Who gave Himself a ransom for all, to be testified in due time" (I Tim. ii. 6). "Who is the Saviour of all men, especially of them that believe"

(I Tim. iv. 10). The “alls” and the “many” of Rom. v., and such statements as, “In those days they shall say no more, The fathers have eaten a sour grape, and the children’s teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge” (Jer. xxxi. 29, 30); the omission of the tribe of Dan from Rev. vii., yet its inclusion in Ezek. xlvi.; the promise that Sodom shall be restored (Ezek. xvi. 53); that Egypt and Assyria are to be blessed (Isa. xix. 24, 25); these, and many more passages must be dealt with. But this could not be undertaken with any fairness so long as the mind is obsessed with the idea that whatever the Scripture may say, yet finally there is to be a universal reconciliation which necessitates a revival from the lake of fire and sets us on the search to find a passage which may be taken as teaching it.

Our study of the Word has made us repudiate the Pagan teaching of man’s inherent immortality, and likewise the orthodox teaching concerning eternal conscious torment. We have been led to see that the Bible has not *eternity* as its theme, but the *ages*. We find that the vast majority of earth’s teeming myriads have been allowed to die with the same carnal mind with which they were born, and that the natural man is utterly incapable of performing the slightest act that will in any sense procure his salvation. We have been compelled to see that no one has received life and salvation except he has been already elected, but we have learned sufficient truth to avoid the *error* of Calvinism (though rejoicing in much that is true therein), that the non-elect are necessarily reprobated and predestined to irrevocable condemnation. We believe that the Word teaches that all men are dead in trespasses and sins, and that the elect only receive life now, but that as surely as Adam brought death upon all, so surely does Christ bring life to all. What we do not believe, however, is that this life *given to all* is synonymous with the life given to believers, and that it is equivalent to justification and glory.

Until the reconciliation is seen in its true light it will be impossible to approach such subjects as these unbiased. The reconciliation being dispensational in character, and past in time, cannot have any effect upon these themes, and consequently we shall be free to consider each passage on its own merits, and not feel compelled to interpret it according to some prior conclusion.

We have been asked why it is we have not adopted the translation “conciliation,” and “reconciliation,” for *katalassō* and *apokatalassō*. While we appreciate the manifest desire to exhibit the different words used, yet as the suggested translation gives colour to the idea that the “reconciliation” grows out of, or is the development of “conciliation,” we cannot accept it. The reconciliation of the epistles before Acts xxviii. has no necessary connection with that of Ephesians and Colossians. It would have been complete, and have fulfilled its purpose, had the dispensation of the mystery never been revealed. We still feel the need of some translation that will point out the difference, but which will, at the same time, prevent the mind from concluding that the fuller word is but the lesser word received and enjoyed. Those who “received the reconciliation” (Rom. v.) were not enjoying the reconciliation of Eph. ii. or Col. i. We shall welcome help from any reader relative to a good translation of *katalassō* and *apokatalassō*.

Studies in the Book of the Revelation.

#8. The Great Deliverance (i. 5, 6).

(See member B | b of Structure, Volume IV & V, page 107).

pp. 33 - 36

The threefold titles of the Lord Jesus—Faithful Witness, the First-born of the dead, the Prince of the kings of the earth—are followed by a threefold ascription. He is said to be one who *loves*, who *loosed* from sins, and who *made* them a kingdom of priests.

TO HIM THAT LOVETH US.—Of all the manifestations of the attributes of God as revealed by the Lord Jesus Christ, love is singled out for first mention. The first words recorded as coming from the heart of redeemed man in this book direct us to the fountain head. Our A.V. tells us He *loved*, but the R.V., following all the critical Greek texts, tells us He *loveth*.

The love of God in Christ lies at the foundation of His mighty purpose. How prominent is the love of God to Israel. In the blessing wherewith Moses the man of God blessed the children of Israel before he died we read, “Yea, He *loved* the people.” Deut. vii. 7, 8 we read, speaking of Israel:--

“The Lord did not set His *love* upon you, nor choose you, because ye were more in number than any people but because the Lord *loved* you.”

The prophet Hosea speaks of the same period:--

“When Israel was a child, then I *loved* him I drew them with bands of *love*” (Hosea xi. 1-4).

In Jer. xxxi. 3 we read:--

“The Lord hath appeared of old unto me, saying, Yea, I have *loved* thee with an *eonian* (Heb. *olam*) love; therefore with lovingkindness have I drawn thee.”

The words “of old” (*me-rachog*) have reference rather to distance than time, and might be rendered “from afar” (see R.V. margin). To Jeremiah the Lord appeared “from afar.” To the prophet’s eyes appeared the long looked-for day when “He the scattered Israel, will gather him,” when the Lord makes a new covenant with the house of Israel (see the whole chapter). Jeremiah looked down the ages, and his eye prophetically looked upon Rev. i. 5, and read the words, “Him Who LOVETH us.” This age-enduring love remains true and unshaken, even though it is sadly true that Israel has forgotten “the love of her espousals” (Jer. ii. 2), and “the time of love” (Ezek. xvi. 8). The recognition of this point shows the tender grief which is behind the first charge of Rev. ii., “Thou hast left thy first love.”

The love of God is pre-eminently linked with redemption. We often use the love of God when we speak of His watchful care, His faithfulness, His guiding hand, His

providence, but we speak not fully in harmony with the Word of truth—love is peculiarly sacred to redemption.

“God commendeth His love toward us in that while we were yet sinners, Christ died for us.”

“For God so loved the world that He gave His only begotten Son.”

“Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.”

“The Son of God who loved me and gave Himself for me.”

These and similar passages will immediately come to mind. So in Rev. i., “He loveth” is followed by “and loosed us from our sins by His blood.” The A.V. reads “washed” (*lousanti*), but later Greek texts read “loosed” (*lusanti*), which reading is supported by the test of numerics. Adding this occurrence, the word “to loose” occurs seven times in the Revelation. Once used of sins, twice of seals (v. 2, 5), twice of angels (ix. 14, 15), and of Satan (xx. 3, 7).

To realize the meaning of this term we might look at one or two references outside the book of Revelation, viz.:--

“For this purpose the Son of God was manifested that He might *destroy* the works of the devil” (I John iii. 8).

“The elements shall *melt* All these things shall be *dissolved* the heavens being on fire shall be *dissolved*” (II Pet. iii. 10-12).

“Having *broken down* the middle wall” (Eph. ii. 14).

We must be ready to find the word used in its secondary as well as its primary meaning, and not imagine that it is necessarily a truth that we must always translate one Greek word by one English word. John i. 27 and ii. 19 show how one writer uses the word, first in its primary meaning “loose,” secondly in its more figurative meaning “destroy,” and a rigid concordant or etymological system would be insufficient. To loose, to melt, to dissolve, to destroy, these are the words that are used to convey something of its meaning. What fulness there is in those triumphant words of praise, “Unto Him Who loveth us and LOOSED us from our sins.” Vitally linked with this expression is the word translated *ransom*, “to give His soul a ransom (*lutron*, the loosing price) for many” (Matt. xx. 28), or *redemption* in Heb. ix. 12. What a prospect is in store for the redeemed! Sin’s claims dissolved, melted, gone.

“Dead to sin” is a somewhat parallel though fuller expression. We say fuller for two reasons. “Dead to” involves something more than “loosed out of,” and “sin” is deeper than sins. We shall find a better opportunity for a thorough investigation of this difference under the series *Things that Differ*. It may be as well, however, to point out that the word *hamartia* as used by Matthew (the Gospel of the kingdom) always has the plural, or the present manifestation in view, never SIN is reckoned with in other ways. Here in Rev. i. the redeemed give thanks for being loosed from sins, and that “by His blood.” From the first recorded offering in Genesis to the last mention of redemption in Revelation, throughout all dispensations (Patriarchal, Mosaic, Mystery), the blood of Christ is prominently placed with respect to forgiveness and redemption. When theology

and creed have said their all, a mystery profound is still unfathomed with respect to the necessity for the shedding of blood. It is for us to accept the truth and ever to set it forth.

The word *blood* occurs 19 times in the Revelation, but of these only four passages have reference to redemption (i.5; v. 9; vii. 14; xii. 11). These references are divided into two by the lines of truth they contain: i. 5, “Loosed from sins”; v. 9, “Made a redemption”; vii. 14, “They made them white”; xii. 11, “They overcame.” These two aspects of the efficacy of the blood of Christ are important guides to the special aspect of the Book of the Revelation. First it is deliverance from sins, and a redeemed people. Then it is the overcomer in the power of that redemption, and, as we have before hinted, the overcomer is *the* character of the Book.

The reference to the blood here in Rev. i. 5 takes us back to Matt. xxvi. 28, where the Lord, as Passover, referred to His blood as the blood of the New Covenant shed for many for the remissions of sins. Revelation, as we have seen, completes and corresponds with Genesis. It also has many parallels with Exodus. A greater than Pharaoh oppresses Israel here; an overthrow greater than that of the Red Sea is here; mightier magicians than those who withstood Moses work their black arts; greater plagues fall than those of the first Exodus. Again the people are sustained in the wilderness and miraculously fed. The Passover Lamb is no longer offered—the true Passover, the blood of the New Covenant, has been shed (see Jer. xxxi. 31, 32 for connection between New Covenant and deliverance from Egypt). The first exodus was a failure; two only, Caleb and Joshua, overcame. The second exodus will be a glorious success. As always, that which is first is not spiritual, but natural. Israel shall yet possess the inheritance given by covenant to Abraham. This may be the reason that the word “loosed” is used in this verse. The cleansing from sins is a part of redemption, but also is deliverance. The exodus from Egypt was pre-eminently a deliverance, and not so much a cleansing. After the Red Sea was passed the cleansing aspect came into prominence. The Tabernacle, the Offerings, the divers Washings, the Priests, these all came afterwards. So in Rev. i. 5, the loosing from sins is followed by the *making* of verse 6, this subject, however, is too important to deal with now, we must give verse 6 the space that such a passage demands.

We do pray that readers who realize the special interpretation of Revelation will not forget that many precious lessons may be learned by application and analogy. Let us serve, walk, witness and live in the power of the words, “Unto Him that LOVETH us, and LOOSED us from our sins.” “Sin shall not have DOMINION over you.”

#9. The Kingdom of Priests (i. 6). **pp. 65 - 69**

Some are redeemed that they may walk the streets of the New Jerusalem, some to people a renewed earth, some to constitute the fulness of Him that filleth all in all. In Rev. i. 5, 6 redemption has in view the forming of a kingdom.

“And He made us a kingdom, priests to God and His Father.”

The A.V. reads “kings and priests,” but the critical Greek Editions read “kingdom, priests.” The word “priests” must not be understood as something separate, but as filling out the word kingdom. It is not an ordinary kingdom that is in view; it is a priestly kingdom, or as Peter puts it, “a royal priesthood” (I Pet. ii. 9). This is the LXX rendering of Ex. xix. 6, “a kingdom of priests.”

In Rev. v. 9, 10 we have another ascription of praise which is in many ways parallel:--

“Worthy art Thou to take the book, and to open the seals thereof: because Thou wast slain, and didst make a purchase to God with Thy blood out of every tribe, and tongue, and people, and nation, and madest them a kingdom and priests to our God; and they shall reign upon the earth.”

The fulfilment of this is found in Rev. xx. 6:--

“Blessed and holy who hath part in the first resurrection: over these the second death hath no authority; but they shall be priests of God and of Christ, and shall reign with Him a thousand years.”

As we view these three passages of Scripture together, it seems that the priestly kingdom is the millennial kingdom, and that only those who have overcome, and who have had their part in the first resurrection constitute its members. We cannot help but feel that Old Testament prophecies concerning future blessings have been too hastily generalized as millennial. We believe investigation will prove that much that has been considered millennial does not take place till the thousand years are finished, and that a place in the millennial kingdom is largely a matter of being “accounted worthy.” This will be considered in its place. If it is established, it will be nothing short of revolutionary in its effect upon the teaching of Scripture relative to the ages to come. To one people only has the promise or the possibility been given of becoming a kingdom and priests, and that is Israel. The various companies of believers that are called churches at different times have their place *in* the kingdom of God, or the kingdom of the heavens, but that is not being constituted a kingdom as the passage before us states.

It will be well if we turn back to the passage in Exodus xix. which speaks of this royal priesthood, and note the context. In the third month from the exodus from Egypt the Lord gives a message to Israel:--

“Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, though all the earth is mine: And ye shall be unto Me a kingdom of priests, and a holy nation And all the people answered together, and said, All that the Lord hath spoken we will do.”

Here we have a reference to the coming out of Egypt, of a covenant, of a promise and of an undertaking by Israel. Jer. xxxi. 31, 32 supplies us with the result of this compact. It takes us back to the coming out of Egypt, and shows us that the covenant entered into by Israel was broken by them. By the old covenant and creature effort, Israel could not become a kingdom of priests. Only under the new covenant could this be possible.

“Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them out of the land of Egypt; which My covenant they brake, and I rejected them*, saith the Lord.”

The gracious words continues, dealing with their sins and ensuring the permanence of Israel as a nation (verse 36). Though rejected in the past, they shall be “cast off” no more (verse 37). It will be noticed, however, that the highest blessing (“a kingdom of priests”) is not repeated. That which was placed before all Israel under the old covenant, is reserved for an elect company under the new. Isa. lxi. 6 gives further statements concerning the priestly functions of Israel:--

“But ye shall be named the priests of the Lord: men shall call you the ministers of our God.”

These words are addressed to “those that mourn” (verses 2 and 3), who “shall be comforted” (Matt. v. 4).

“The nation and kingdom that will not serve thee shall perish” (Isa. lx. 12), saith the Lord of Israel in that day; “the Redeemer shall come to Sion, and unto them that turn from transgression in Jacob” (Isa. lix. 20). This is quoted in Rom. xi. 26 to prove that “all Israel shall be saved.” All Israel are an elect nation (Rom. xi. 28), yet within the elect nation there was an election unto higher glory (Rom. xi. 7). The rest who were “blinded,” mentioned in verse 7, are again mentioned in verse 25. The national position of Israel has no reference to their individual obedience. Their sins shall be taken away (Rom. xi. 27), they, though enemies, are beloved for the fathers’ sakes, and the gifts and calling of God are without repentance. But though all Israel shall enter into their blessed portion by the mercy of God, an election from the elect nation already anticipate fuller blessings. Israel is now blind and dead in sin. This election have had their eyes opened, have believed, have suffered, have endured, and they will constitute the kingdom of priests, the royal priesthood, the ones who have their part in the first resurrection, who as priests reign as kings during the thousand years.

Peter addresses his epistles not to the whole nation, but to this elect company among them.

[NOTE: * - “Although I was an husband unto them.” The Hebrew word *ba'al* has two meanings, (1) Lord, (2) To reject. Heb. viii. 9, “And I regarded them not,” settles the matter.]

“Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ” (I Pet. i. 1, 2).

Such have been begotten unto a living hope, they have an incorruptible, undefiled, and unfading inheritance reserved *in heaven*. Israel, *as a nation*, had no such hope. They shall inherit the earth. This elect company pass through fiery trial which shall issue in honour and glory at the “REVELATION of Jesus Christ. . . . hope to the end for the grace that is to be brought to you at the REVELATION of Jesus Christ” (I Pet. i. 3-13). The hopes of this company centre in the revelation, the *apocalypse* of Jesus Christ, and take us to Rev. i. Of them it is written:--

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people which in times past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy” (I Pet. ii. 9, 10).

They thus anticipate Israel’s restoration (see Hos. i. 9, 10; ii. 23, etc.). They, like Abraham and all overcomers, are “strangers and pilgrims” (I Pet. ii. 11 & Heb. xi. 13). They are exhorted as follows:--

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings, in order that in the *revelation* of His glory, ye may rejoice exultingly” (I Pet. iv. 12, 13).

Once again fiery trial, followed by glory at the *revelation*, is the theme. Yet further:--

“The God of all grace, Who hath called us unto His *eonian* glory by Christ Jesus, *after that ye have suffered awhile*, make you perfect, stablish, strengthen, settle you” (I Pet. v. 10).

The second Epistle continues in the same strain. Chapter i. 11 speaks of an abundant entrance into the *eonian* kingdom. Chapter ii. vividly depicts the times of the book of the Revelation, and its testing of the elect remnant. Noah, Sodom, fallen angels, and Balaam figure in the story. Chapter iii. deals with the long deferred coming, and the introduction of the new heavens and new earth. It is further of interest to note that the Apostle addresses believers in Asia Minor, the same district as the seven churches of the Revelation. He also addresses them from Babylon, which plays so prominent a part in the Revelation too.

To understand the special teaching of the Revelation, we must keep prominently before us that the millennial kingdom is largely one of reward, it is the *eonian* glory and kingdom, entrance into which is by suffering. It particularly deals with an elect company who are consistently spoken of throughout as “the overcomers.” Failure to perceive this exclusive character has made the millennial kingdom a kind of dumping ground for all unfulfilled prophecy, leaving the “Ages of Ages” which follow it a blank prophetically, and has also introduced into the book those who have no part nor lot there at all. Christendom or the Church are not in view. Israel, and particularly the faithful remnant of overcomers, are the chief human interest. Read I and II Peter again and again—they will give clear light on the teaching of *The Apocalypse*.

#10. The Glory and Dominion.
The first Amen (i. 6).
pp. 97 - 99

With this ascription of glory and strength we reach the first of a series of eight *Amen's* which run through this book.

The glory of redemption is His; He is the “stronger than the strong man armed”; He it is that has the keys of *Hades* and of death. The glory also of the kingdom is His.

The first time we read of glory in the N.T. is in Matt. iv. 8, where the tempter showed the Saviour the kingdoms of the world and the glory of them. We know how futile the temptation was, and here in Rev. i. we rejoice to see Him acknowledged as the One rightly to receive the glory as a sequel to His redeeming love.

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

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

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

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

Most of our readers will know that the title, “to the chief musician upon Muth-labben,” which stands over Ps. ix. is really the conclusion of Ps. viii. This expression is taken to mean “the death of the champion,” indicating in the first place the destruction of Goliath, and prophetically the overthrow of antichrist and satan, “the enemy and the avenger.” A further and fuller light shines on Ps. viii. when we realize that “through death, and it is quite possible that the “champion” may refer more to Christ

Himself than to the antitype of Goliath. This is strengthened by the quotation of Psa. viii. in Heb. ii., where it continues “but we see Jesus, for the suffering of death, crowned with glory and honour.”

The dual ascription of “glory and strength” is found in Psa. xxix. 1, and verse 2 continues, “give unto the Lord the glory due unto His name.” Verse 3 says, “the voice of the Lord is upon the waters, the God of glory thundereth,” and verse 11 concludes with the comforting assurance that He to Whom glory and strength is ascribed “will give strength unto His people.” As we read Psa. xxix. and then read in Rev. i. of the voice that is like the sound of many waters (verse 15) and see the strengthening power of His right hand (verse 17), we realize that the King of Psa. xxix. is before us.

Psa. xcvi. introduces “a new song,” and in verse 7 the “kindreds of the people” are called upon to ascribe to the Lord “glory and strength,” and to “say among the heathen the Lord reigneth” (verse 10), “for He cometh, for He cometh to judge the earth” (verse 13). We cannot help thinking of Rev. i. 7, “behold He cometh with clouds.”

The more we search and examine the O.T. prophecies, the more we realize the culminating fulness of the words of Rev. i. 6. The glory and strength thus ascribed is His “unto the ages of the ages.”

There are three variations of this usage of “age.” We have in Heb. i. 8, “Thy throne, O God, is unto the age of the age,” in Eph. iii. 21, “The age of the ages,” and Rev. i. 6 “The ages of the ages.” Just as we have the expression “King of kings,” “Holy of holies,” “Servant of servants,” “Hebrews of Hebrews,” “Pharisees of Pharisees,” so we have “Ages of ages,” not merely an indication of *length* of time, but of superlative excellence. During the ages that are to ensue, commencing as far as we can perceive with the millennial reign, the glory and strength of them will be ascribed unto the Lord. Here we see Him crowned with glory and honour, highly exalted, and given the Name that is above every name. This enables us to look beyond the conflict of earth to the peace that shall come, with confident expectancy. To this glorious ascription of praise heaven adds its first apocalyptic Amen. The use of this word “Amen” in Revelation is suggestive. We find it used in three connections. It follows:--

1. The ascription of praise to the Lord,
2. The statement of and prayer for His coming, and
3. It is the title of the Lord Himself.

Amen.

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

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

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

#11. Rev. i. 7. pp. 129 - 133

We have reached the first *Amen* of this book, and find that the section bounded by the word deals with the revelation of the Lord Jesus and the manner of its delivery to John (by an angel), the ones to whom John is to send the written record of the visions, and the great theme, the fulfilment of God’s promises to Abraham and David in the future regeneration and blessing of Israel as a kingdom of priests. Verse 7 which follows is in turn bounded by another *Amen*. This is the briefest section of the book, yet how important it is may be gathered not only from its contents, but by its unique position. The words of verse 7 are introduced by “Behold,” a word that occurs some thirty times through the book. The last occurrence (xxii. 12) deals with the same great topic—the coming of the Lord. “Behold, He cometh with the clouds.”

So often are clouds spoken of in connection with the coming of the Lord that we can readily believe that when the Apostle says, “Behold, look, He cometh with THE clouds,” he would have us understand that he means that here is the fulfilment of the many passages which declares them to be the accompaniment of the returning Lord. The great passage referred to here is Dan. vii. 13, 14. It occurs after the “little horn” had spoken “great things,” and the body of the beast was “given to the burning flame” (cf. Dan. vii. 8-11, 21-25, with Rev. xiii. and xix.).

“I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven His (dominion) shall not pass away and His kingdom shall not be destroyed” (Rev. vii. 13, 14).

The parallel between this chapter and the book of Revelation is very marked and must be kept much in mind. Matt. xxiv. 30 speaks of the clouds in the same connection, “and they shall see the Son of man coming in the clouds of heaven, with power and great glory.” Matt. xxvi. 64 deals with the same theme. “Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” This thought is evidently of great importance, for it finds a place also in Mark and Luke. Acts i. 9 speaks of the ascension of the Lord from the mount of Olives, “and a cloud received him out of their sight.” Verse 11 declares, “He shall so come *in like manner* as

ye have seen Him go into heaven.” I Thess. iv. 17 tells us that the hope of those who are dispensationally described as the Church at Thessalonica is to be “caught up together in clouds, to meet the Lord in the air.” A comparison of the teaching of I and II Thessalonians with Revelation will show that they refer to the same period. The word cloud (*nephele*) is one of the words that occur seven times in the Apocalypse, and is associated with the Lord’s coming, the time of reaping the harvest of the earth, the finishing of the mystery of God, and the triumph of those who loved not their lives unto the death. (It is interesting to know that among the Jews of early times the Messiah was called “Cloud-comer” and “Son of a cloud.”)

“And every eye shall see Him, even those who pierced Him, and all the tribes of the land shall wail because of Him.”

The statement “every eye” seems to be qualified in this sentence by the words that follow. Matt. xxiv. 30 undoubtedly refers to the same event, and says, “Then shall appear the sign of the Son of man coming in the clouds of heaven with power and great glory.” The “tribes of the land,” and the mourning of those who pierced Him, take us back to Zech. xii. 9-14—

“And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication: and they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son.”

This passage contributes several particulars that are essential to the true interpretation of Rev. i. 7.

- (1). The occasion and time of its fulfilment is after the nations have come against Jerusalem. This event is spoken of again in Zech. xiv. 12-16. The fearful judgment that falls upon those who have fought against Jerusalem is echoed in Rev. xix. 18.
- (2). Those who “look upon Him whom they have pierced and mourn,” are the “house of David and the inhabitants of Jerusalem,” more fully particularized into houses and families, “Nathan, Levi, Shimei, etc.” By no legitimate interpretation can these definite particulars be made to mean the church of the N.T.
- (3). This “look” and this “mourning” results from the “spirit of grace and supplication.” Repentance at last will be given, and the Lord “shall send Jesus Christ whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since an age” (Acts iii. 19-21).

Together with Zech. xii. 9-14 see xiii. 1. “In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.” Rev. i. 5, 6 has already referred to this. Further, Zech. xiv. 2-4 must be read:--

“For I will gather all nations against Jerusalem to battle then shall the Lord go forth to fight against those nations and His feet shall stand in that day upon the mount of Olives, which is before Jerusalem.”

This reference links the passages up still more. The reader is prevented from spiritualizing “the mount of Olives” by the topographical statement, “which is before Jerusalem.” This and much more in Zechariah (as indeed in all the so called minor prophets) throws light upon the time and locality of Rev. i. 7.

Referring again the Matt. xxiv. 29, 30, we learn one more item:--

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven, etc.”

Rev. i. 7 then takes place not only in direct connection with Jerusalem, but “immediately after the tribulation.” Now there is no possibility of doubt as to when this tribulation takes place. Matt. xxiv. 15-21 says:--

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place then shall be great tribulation, such as was not since (the) beginning of the world until now, no, nor ever shall be.”

There can only be one such tribulation in history, and therefore to this Rev. vii. 14 refers:--

“These are they which came out of the tribulation, the great one.”

Rev. i. 7 must therefore take place after Rev. vii. 14. Further, this tribulation is directly the result of setting up of the “abomination of desolation spoken of by Daniel the prophet.” This is set out in detail in Rev. xiii. and the tribulation is connected with refusing to receive the mark of the beast. The unparalleled tribulation of Matt. xxiv., which is immediately followed by the coming of the Son of man as in Rev. i. 7, is referred to in Dan. xii. 1-3:--

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many that sleep in the dust of the earth shall awake, these to eonian life, and those to shame and eonian contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars unto the age and beyond.”

This passage emphasizes the “overcomer” as plainly as does the book of the Revelation. The reference to Michael takes the reader on to Rev. xii. 7-10:--

“And there was war in heaven, Michael and his angels fought against the dragon Now is come salvation, and strength, and the kingdom of our God and the power of His Christ.”

The whole teaching of the Prophets and the Gospels bears one united witness to the fact that Rev. i. 7 is the hope of *Israel*, is to be literally connected with the *Mount of Olives*, (as Acts i. 11, 12) and Jerusalem, that it will immediately follow *the great tribulation*, which takes place when Michael drives Satan to earth and the Antichrist

arises in blasphemy. To be a kingdom or priests is Israel's destiny. To none other is such a promise made. To fulfil that promise the Lord Jesus as the King Priest returns, and Rev. i. 7 records that coming.

Rev. i. is as much future as Rev. xix. The traditional interpretation that makes the first three chapters past and present, and the future section to start from Chapter iv. is wrong.

The Apostle concludes this solemn verse with a double confirmation, "Yea, Amen." He uses the same expressions in xxii. 20:--

"Yes, I am coming speedily. Amen! Come Thou, O Lord Jesus."

This is the revelation of the Lord Jesus. Till this takes place earth will be a wilderness to faith, and a fruitful soil for sin. Till this takes place the God of this age will rule as the prince of the authority of the air. While the hope of the One Body is not expressed in any of the passages referred to, yet they, in sympathy with a groaning creation, a down-trodden and blinded Israel, and a doomed Gentile world, can also add heartily and prayerfully, "Yea, Amen. Even so, Come, Lord Jesus."

#12. Rev. i. 8, 9. pp. 161 - 165

"I am the Alpha and the Omega, saith the Lord God, Who is,
and Who was, and Who is coming, the Almighty" (R.V. and Numeric N.T.).

If the reader will refer to the structure given on page 107 Volume IV & V, he will see that the title *Alpha and Omega* is balanced by the title taken by Christ, "I am the first and the last." Further, the words, "Who is, and Who was, and Who is coming" are echoed in the title "I am He that liveth, and was dead; and behold I am alive for evermore." The title, "Almighty" finds its answer in the claim, "I have the keys of hades and of death." This perfect unity and reflection of purpose and attribute has already been before us in verses 4 and 5.

The title *Alpha and Omega* in Rev. i. 8 is not specifically given to Christ, although the fact that it immediately follows verse 7 would lead one to think it refers to Him as the coming One. Rev. xxii. 12-16, however, leaves us in no doubt, and as this chapter structurally corresponds with chapter i., it would seem to settle the matter for us.

"And behold, I come quickly I am Alpha and Omega I Jesus have sent Mine Angel."

The expression *Alpha and Omega* is explained by the words, "beginning and ending, first and last," and we shall have opportunity of considering this title when we come to verse 17. The title that is new to use is the last one, "The Almighty." The title occurs ten

times in the N.T., nine of the occurrences being in the Revelation. It is a title therefore that has some peculiar connection with the subject of the book. The passages are as follows:--Rev. i. 8; iv. 8; xi. 17; xv. 3; xvi. 7, 14; xix. 6, 15; xxi. 22, and they deal with the reign and rule of the coming King, judgment, wrath, and blessing as pertain to the purpose of God in Israel and the nations. The one reference outside the book of Revelation is II Cor. vi. 18, where the insistent note is separation from uncleanness, "perfecting holiness in the fear of God." The first passage where the LXX uses the title is II Sam. v. 10, where it is rendered in the A.V. by "The Lord God of hosts." The other occurrences in II Samuel are vii. 8, 26, 27. Each reference has relation to David, the greatness of his kingdom and the future of his house. This title which occupies so great a place in the Prophets, "the Lord God of hosts" and "the Lord of hosts," seems to be used most in those Prophets that approximate most to the theme of the Revelation. The title comes before us again in James v. 4, "The Lord of Sabaoth," the context urging patience unto the coming of the Lord. John, in Rev. i., continues in much the same strain:--

"I John, your brother and partaker with you in the tribulation and kingdom and patience in Jesus, came to be in the island which is called Patmos, because of the Word of God and the testimony of Jesus."

John calls himself a "brother and a partaker." The use of the word "brother" in the Revelation is by no means indiscriminate, in fact it appears to be confined to one distinct class, namely, those who are the overcomers by faith, and who spoke forth the Word of God. Rev. i. 9 is the only occurrence of the word in the singular, the remaining four occurrences being in the plural. These four references should be noted here, in order that their light may be used in learning the true significance of John's title.

Martyrdom attaches to the first reference, overcoming to the second, the possession of the testimony to the third, and keeping the sayings of the book to the fourth.

- A | vi. 11. Fellowservants and brethren killed—for the Word of God and the testimony (verse 9).
- B | xii. 10. Accuser of brethren cast down.
Overcame by the word of their testimony (verse 11).
- A | xix. 10. Fellowservant and brethren that have the testimony of Jesus the spirit of prophecy.
- B | xxii. 9. Fellowservant and brethren which keep the sayings of this book.

No one reading these passages can doubt but that they are closely connected. What is the common theme? The testimony of Jesus—the spirit of prophecy; in other words, "the sayings of this book" of the Revelation.

Our study of the Scriptures can never be too careful. Nothing is written therein without due regard to all truth. The indiscriminate use of the title "brethren" is a case in point. The fact that the title is used in a restricted sense in Revelation is manifest. It also agrees with one or two other prominent passages. For example, when we read in Matt. xxv. concerning the nations and the treatment of the "least of these My brethren," we must not think that the whole of the nation of Israel is necessarily intended. Rather is

it to be interpreted, in the light of the Revelation, to refer to that faithful company, who for the “testimony of Jesus” will know what it is to be hungry, and naked, and in prison, and also to “be killed.” These, and not the nation of Israel as a whole, are the “brethren” intended.

John also calls himself a “partaker in the tribulation and kingdom and patience.” The Greek of this passage, as indeed the English, presents a little difficulty unless we recognize a figure of speech named Hendiatris, “one by means of three.” Such a figure occurs in Heb. x. 20, “A new and living way,” which is arranged similarly to the words in John, “I am the way, the truth and the life,” which should read, “I am the true and living way.” The words in Rev. i. 9 mean not three things, but one, and that one defined by two other terms. The one thing is “tribulation,” and it is peculiarly that tribulation which is related to the *kingdom*, and which necessitates much “patience.” “We must through much tribulation enter into the kingdom of God” was Paul’s testimony as recorded in Acts xiv. 22. (The sudden departure from narrative to quotation here [for Paul’s own words are quoted] only emphasizes the more to us the stress which the Apostle evidently gave to this utterance).

Patience is referred to seven times in the Revelation, and its “perfecting work” is seen as the story of the book unfolds. Two passages call attention to the “patience” of the saints during the tribulation which comes about at the time of the *Beast*.

“If any one is for captivity unto captivity he goeth: if any one is to be killed with the sword, with the sword he is killed. *Here is the patience and faith of the saints*” (xiii. 10).

“*Here* (in connection with the mark of the beast, verses 9-11) *is the patience of the saints* who keep the commandment of God, and the faith of Jesus blessed are the dead who die in the Lord from henceforth” (xiv. 12, 13).

In this kingdom tribulation with its accompanying patience John was a partaker together with all who rightly were “brethren.” His next remark links the tribulation with its cause. It is the particular application of the universal truth, “I have given them Thy Word, *and the world hath hated them.*”

John tells us that he “became,” or “found himself” as we should say perhaps, “in the island called Patmos,” a small island half-way between Rome and Jerusalem, situated in the sea of prophecy, “the great sea.” Tradition tells us that John was “banished” to the Isle of Patmos, as it also tells us that the Lord’s day means the first day of the week. John tells us in i. 2 that he “bare record of the Word of God, and of the testimony of Jesus, and of all things that he saw,” while verse 9 tells us that he received this word and testimony, and saw the things written in this book “in the isle called Patmos.” Rev. xx. 4 includes “the word of God” among the causes of martyrdom of those who have their part in the first resurrection. Not only so, but “the witness (or testimony, same word) of Jesus” also. This double expression balances the passage in i. 9, these being the first and last occurrences. In xii. 17 the dragon makes war with those who “keep the commandments of God and have the testimony of Jesus.” Chapter xix. 10 has already shown it to be both the mark of the brethren, and the spirit of prophecy. These five passages should be well considered, especially i. 9 with xx. 4.

As members of the one body, and those who have believed the truth as given through the ministry of the prisoner of the Lord, we have a tribulation connected therewith, not a tribulation connected with the kingdom, but nevertheless a real one. We too need much patience, we too may overcome, we too must hold fast the faithful word. Though our destinies may be different from those who will reign in the millennial kingdom, there are many close parallels so far as our conduct and experiences are concerned. May we be encouraged to overcome, remembering for our encouragement how verse 9 reads on from verse 8, where we see the “Almighty” ready to help in time of need.

The seventy sevens of Daniel ix.

A case for discerning things that differ. pp. 165 - ???

In connection with a question raised by a correspondent as to whether the church age began at Pentecost or after Acts xxviii., to whom the common interpretation of the 70 weeks of Dan. ix., viz.,

That the 69th week ended just before the crucifixion of Christ, and that therefore the final seven years are all that remain to complete the number, and that these are entirely future and are found in the Book of Revelation.

presented a difficulty, we would draw special attention to an interpretation (we believe the true one) in which a certain principle is enunciated, viz., that prophetic times do not take into account the periods when Israel are “Lo-ammi” (not My people, Hosea i. 9). In Part I of the *Companion Bible*, page 70 of Appendixes, will be found a table showing the various “Lo-ammi” times that must be deducted from the number of years before we can arrive at God’s time periods. At the conclusion of this table the note runs, “By noting the LO-AMMI periods, many other important details will come to light”.

We believe the following investigation is directly in line with this suggestion. First, let us establish from the Scriptures the principle that God’s prophetic times take no account of their recognition. The classic example is that which arises out of the comparison of I Kings. vi. 1 with Acts xiii. 20. According to I Kings vi. 1 the temple was commenced in the 480th year after the children of Israel were come out of the land of Egypt, while Paul in Acts xiii. 17-22 gives the period as 573 years, a difference of 93 years. We find by examination and the recognition of the principle referred to above, that there is no discrepancy, and that both accounts are exactly right, the one in I Kings vi. omitting the periods when Israel were “Lo-ammi”, the other in Acts xiii. giving the entire period without reference to the position occupied by Israel. The 93 years are made up as follows. Israel were captive under:--

Chushan	(Judges iii. 8)	8 years.
Eglon	(Judges iii. 14)	18
Jabin	(Judges iv. 3)	20
Midianites	(Judges vi. 1)	7
Philistines	(Judges xiii. 1)	40

	Total.	93 years.
		====

We learn therefore that to obtain the number of years as from God’s standpoint when dealing with Israel, we must subtract the periods when Israel was not recognized by the Lord as a people.

Number in Scripture (by Dr. E. W. Bullinger) draws attention to another period of 70X7, which is obtained by the application of this principle.

From the deduction of the Temple to Nehemiah's	
Return in the 20th year of Artaxerxes (Neh. ii. 1).	560 years.
Deduct the 70 years' servitude in Babylon	
(Jer. xxv. 11, 12; Dan. ix. 2).	70

Total.	490 years.
	=====

We draw particular attention to the fact that the 70 years' servitude is reckoned as a "Lo-ammi" period.

We now pass to the next consideration, Dan. ix. itself.

"Seventy sevens are severed off upon *thy people* and upon *thy holy city*

- a | To make an utter end of transgression.
- b | To seal up sins.
- c | To make atonement for iniquity.
- a | To bring in *eonian* righteousness.
- b | To seal up prophetic vision.
- c | To anoint the Holy of Holies.

Know therefore and understand that from the going forth of the commandments to rebuild Jerusalem unto the Messiah the Prince shall be

$$\begin{aligned} 7 \times 7 &= 49 \\ 62 \times 7 &= 434 \end{aligned}$$

and the street shall be built again the wall even in troublous times. And after the 62 sevens shall Messiah be cut off, and shall have nothing."

Dan. ix. opens with the recognition of the fact that Jerusalem was at that time "desolate". Verse 7 speaks plainly of the people of Israel being "driven", and verse 11 of the curse being poured over upon them. Verse 12 declares that the visitation upon Jerusalem was unprecedented "under the whole heavens". Verse 16 speaks of "fury" upon Jerusalem and "reproach" upon Israel, and verse 17 speaks of the sanctuary being desolate. Clearly at this period Israel are "Lo-ammi", and the time of the desolation of Jerusalem must not be reckoned in the 70X7 period which is "severed off" upon Israel.

Now from what we have already learned, we shall find it impossible to commence the reckoning of this 490 years at a period when Jerusalem is still desolate and Israel "Lo-ammi". Yet this is precisely what the accepted interpretation does. The 490 years are made to start from the going forth of the commandment to rebuild Jerusalem, *in spite of the angel's warning* that the rebuilding would not be completed until another 49 years had gone by! Instead of the angel saying to Daniel that the 70X7 started in the 20th year of Artaxerxes when the commandment was given, he definitely says that from that date we may compute *the coming of the Messiah*, a somewhat different thing. From the date of the command unto the Messiah was 7X7, and 62X7, or 483 years, which period was divided by the angel into two, according as it was "Lo-ammi" time or otherwise. The

first period of 49 years must not be reckoned in the period severed off upon Israel, otherwise we shall involve ourselves in confusion.

Where shall we then commence the special period of 70X7? When Israel are received back into favour and the temple at Jerusalem again blessed! In the year B.C.405, when the temple was dedicated at Jerusalem, the 70X7 began. It was to be the commencement of a period of “Ammi” years, years when God recognized Israel as His people, a period of 62X7, or 434 years, which should reach to the coming of Messiah the Prince. While the crucifixion of Christ marks the close of the 69th seven from the going forth of the proclamation, we must remember that it is the 62nd from the dedication of the temple, and as this commenced the period of Israel’s restoration, the crucifixion marks the 62nd seven of the 70 sevens that were severed off upon Israel, leaving 8 sevens to run their course, instead of one as we have hitherto taught.

In other issues of this Magazine we have shown the prominent position that Israel has in the Acts of the Apostles, yet by following the orthodox view it appears that we are compelled to make a two-fold error. First, in spite of the witness of Scripture to the contrary, a period of 49 years, wherein Israel and Jerusalem are out of favour, is introduced into a special period that necessitates Israel and Jerusalem being under favour and security, and it compels us to blot out the whole of the Acts from this special period wherein Israel and Jerusalem manifestly are still receiving mercy. If the 69th seven ended at the crucifixion, there could be no place for Paul’s solemn and formal setting aside of Israel at the end of the Acts.

Readers will remember that a rectification was found necessary in the calendar, and that the date of the crucifixion was A.D.29. This can be seen in chart 50/vi. on page 61 of Appendixes to Part I of *The Companion Bible*. From A.D.29 to A.D.63, when God finally set aside Israel through the words of Paul, we have 34 years, where, if we include both the years that began and ended the period, we have practically another five sevens which ran on after the crucifixion. The crucifixion being the 62nd seven, Israel becomes Lo-ammi at the end of Acts, in the 67th seven, leaving three sevens to conclude the complete series of 490 years. We must not therefore speak of the “final seven years of Dan. ix.” as though they were all the years that are to run. It is true that the chief interest is centred in the final seven, for therein Antichrist and the Beast are active, but there other things to be done before that.

There is a suggestive connection to be observed between the final three sevens and the seven seals, seven trumpets and seven vials that occupy the book of the Revelation. The following diagram, which shows the difference between the two interpretations, may be of help. It will be seen that the marvelous accuracy that has been pointed out regarding the time of the coming of the Messiah is not impaired. It is simply a matter as it were of placing the whole period forward until Israel are a people before God. That period is at the *close* of the first division, the 7 sevens. Since the setting aside of Israel in Acts xxviii. Israel have been “Lo-ammi”. Soon that He that scattered them will gather them, and the “final 3 sevens” will then run their course until the consummation foretold in Dan. ix., when prophecy shall attain its goal, sin shall be sealed and atoned for,

righteousness be brought in, and God's Holy Temple again anointed. (*Figure 1 represents the orthodox view; Figure 2 the view set forth in this article*).

- - - I l l u s t r a t i o n - - -
(BE-XXVI.236).

Sidelights on the Scripture.

#8. Cyrus, Darius, etc., pp. 13 - 15

Passing from the interesting relics of Nebuchadnezzar and Belshazzar, we notice in the same Table Case G a portions of an inscribed cylinder of *Cyrus* (No. 90,920). Prof. Sayce tells us that the inscriptions of Cyrus are more Hebraic than any other of the cuneiform texts known to us, and that it seems in some way or other that Cyrus had come under the influence of Jewish ideas. The cylinder before us tells of the taking of Babylon. It tells us that Marduk "sought out a righteous prince, a man after his own heart." The description of the taking of Babylon is very similar to the Scriptural account. "Without battle and without fighting Marduk made him enter into his city of Babylon; he spared Babylon tribulation." The last sentence quoted shows what a great difference there must have been between Cyrus and the Kings of Assyria. These inscriptions seem full of bloodshed and cruelty. So far as our present knowledge enables us to say, we hear for the first time such records words of compassion and pity. Prisoners are freed, exiles restored, gods replaced in their ancient temples (see *The New Biblical Guide*, Urquhart). This was the man who restored the Jews to their land, and, in harmony with the records of his character, gave them perfect freedom regarding their religion. Isa. xlv. speaks of Cyrus, and Ezra tells of his decree of restoration. Ezra's account gives a little more than does II Chron. xxxvi. 23, and we particularly note the words, "The Lord God of Israel (HE IS THE GOD)." Had Cyrus learned to acknowledge the living God like Nebuchadnezzar before him? See Daniel iv. It seems so; truly great is the grace of our God.

In Table Case D will be found another connection with Babylon. In the lower Case will be found a collection of seals and their impressions on white plaster. No. 89,132 (top row near the centre) is a seal of Darius, with his name and titles in the Persian, Scythic, and Babylonian languages. Some such seal would have been used by the Darius of Dan. vi. 17. Seal No. 89,326 shows a man and woman seated on either side of a tree, with a serpent standing behind the woman. This has been identified as the Babylonian equivalent to the temptation of Eve as recorded in Genesis. A very ancient name for Babylon in the Sumerian language is *Tin-Tir-Ke*, which means "The place of the tree of life." A tablet speaking of the temptation and fall says:--

"In sin one with another in compact joins,
The command was established in the garden of God.
The Ansan-tree they ate, they broke in two,
Its stalk they destroyed.
The secret juice which injures the body.
Great is their sin. Themselves they exalted.
To Merodach their Redeemer he (the god Sar) appointed their fate."

Two other seals (Nos. 89,349 and 89,771), give representations of *Tsir-napishtim*, the Babylonian Noah, in an ark, being steered over the waters of the flood. In Table Case E

(No. 92,687), is a Babylonian map of the world. It shows the ocean surrounding the world, and marks the position of Babylon on the Euphrates, the mountains at the source of the river, and other details.

Near by (No. 92,668) is another interesting object, formed in the shape of a human liver, and inscribed with magical formulæ. This was used for the purpose of divination, and explains the strange words of Ezek. xxi. 21, "He consulted with teraphim, he looked into the liver."

In the same case (No. 92,693) is a Babylonian Syllabary or spelling book. This gives names, pronunciations, meanings of a number of cuneiform characters. These Syllabaries are numerous and have proved of great value in the interpretation of the cuneiform inscriptions. This particular spelling book is dated the 10th year of Artaxerxes, and takes us therefore to the days of Nehemiah. No. 46,226 is a Tablet giving the names of plants in the garden of *Merodach-Baladin II.*, King of Babylon. Another Tablet in this Case referring to Sennacherib we leave until next time when we take notice of all that is said of that King in this Room.

#9. Sennacherib and Hezekiah. **pp. 41 - 42**

II Kings xviii. 13-16.

13. Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.

14. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

15. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house.

16. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

In II Kings xviii. 13-16 we have an account of the invasion of Judah by Sennacherib, king of Assyria. Hezekiah is appointed by Sennacherib to pay 300 talents of silver, and 30 talents of gold, to pay for exemption from the siege that was threatened. In Table Case H will be found a six-sided cylinder bearing the number 91,032, which gives Sennacherib's own account of the same event. The cylinder contains a record of eight campaigns, one of them, the third, including the invasion of Palestine and the siege of Jerusalem. The inscription which deals with Hezekiah reads as follows:-

"I then besieged HEZEKIAH OF JUDAH who had not submitted to my yoke, and I captured forty-six of his strong cities and fortresses and innumerable small cities which were round about them with the battering of rams and the assault of engines and the attack of foot soldiers, and by mines and breaches (made in the walls) (Hezekiah) Himself, like a caged bird, I shut up within JERUSALEM HIS ROYAL CITY The

fear of the majesty of my sovereignty overwhelmed Hezekiah and the Urbi and his trusty warriors, whom he had brought into his royal city of Jerusalem to protect it, deserted. And he despatched after me his messenger to my royal city Nineveh to pay tribute and to make submission with *30 talents of gold, 800 talents of silver*, precious stones, eye paint, ivory couches and thrones, hides and tusks, precious woods, and diverse objects”

Before proceeding a word may not be amiss relative to the different amounts of silver that Hezekiah is said to have paid. The Scripture says Hezekiah was appointed to pay 300 talents of silver, whereas Sennacherib himself says he received 800 talents. We will not occupy space by recounting the many ingenious suggestions put forward by commentators to harmonize these, apparently, conflicting accounts, for there is no discrepancy, both statements being perfectly true. Mr. Basil T. A. Everts, formerly of the Assyrian Department of *The British Museum*, tells us that “The Palestinian talent of silver was exactly *eight-thirds* of the Babylonian; the talent of gold, on the other hand, was the same in both countries.” This of course settles the question. Simple arithmetic demonstrates the perfect agreement of the two accounts.

A question has been raised as to why Sennacherib, after receiving the tribute from Hezekiah, should come “with a great host against Jerusalem.” Urquhart in *The New Biblical Guide* says, “The change in Sennacherib’s attitude is not formally explained in the Bible statement, and yet the Bible has all along contained the explanation. II Chron. xxxii. 5 gives us special information which puts in our hands the key to this enigma. We read there that Hezekiah

‘built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David.’

“Hezekiah strengthened the defences of Jerusalem. This was apparently done just after the tribute was paid. . . . it was an act that looked like preparation for a fresh rebellion; and Sennacherib himself tells us that this was the cause of his assault upon Jerusalem. In another inscription, which also details the incidents of this third campaign, he says:--

‘As for himself, like a bird in a cage, inside Jerusalem his royal city I shut him up,
FOR HE HAD GIVEN COMMAND TO RENEW THE BULWARKS OF THE GREAT
GATES OF HIS CITY.’

In Table case E (No. 92,502) will be found a clay tablet inscribed in the Babylonian characters. This is a Babylonian Chronicle, and gives a list of the principle events that took place between the third year of Nabunassar, King of Babylon, and the first year of Shammash-shum-ukin. In column iii., lines 34, 35, we read:--

“The 20th Tebet, Sennacherib was slain by his son in a revolt.”

Isaiah xxxvii. 38 records his assassination, and also mentions the names of the two sons implicated in it—Adrammelech and Sharezer. The Prophet goes on to tell us that Esarhaddon reigned in the stead of Sennacherib. Esarhaddon was not the eldest son, but was the favourite of Sennacherib, whose will, the earliest will extant, confers upon him much treasure (*Records of the Past*, Vol. I., page 138).

In different parts of the Museum there are many other records of Sennacherib, but these must be left until we arrive at the rooms containing them.

[NOTE: Rooms and Table Cases have been altered since publication of Volume VI.]
BE-XXV-p.160

#10. The Moabite Stone. **pp. 72 - 75**

The Moabite Stone is one of the most precious monuments in this section of the Museum, and will well repay careful examination.

The stone measures 3 feet 10 inches high, 2 feet wide and 14½ inches thick. The inscription consists of thirty-four lines of writing. This writing, both with regard to its *characters* and *phraseology*, is very much akin to Hebrew. Professor Sayce says:--

“The language of the inscription is noteworthy. Between it and Hebrew *the difference are few and slight*. It is a proof that the Moabites were akin to the Israelites in language as well as in race. The monument was raised by Mesha, king of Moab, and records the deliverance of his land and people from the dominion of Israel.”

The second book of Kings opens with the words:--

“Then Moab rebelled against Israel after the death of Ahab.”

This brief statement is expanded in chapter iii. At verse 4 commences a more detailed account of the rebellion:--

“And Mesha, king of Moab, was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. And it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.”

The record goes on to describe the combination of the three kings of Israel, Judah and Edom, and the defeat of the Moabites:--

“Then he (Mesha) took his eldest son, that should have reigned in his stead and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land” (verse 27).

There is a problem in the reference to the “great indignation” which we do not undertake to solve here, our point being rather its bearing upon the Moabite Stone. The record of Mesha declares plainly that he had experienced some signal deliverance, and seeing that it followed upon the sacrifice of his first-born, what so natural as to infer that it was the hand of his god Chemosh put forth for his salvation.

EBENEZER.—None can help being interested in the fact that here we have a literal Ebenezer, or “A Stone of Help.” Professor Sayce translates line three:--

“And I erected this stone to Chemosh at Kirtsha, a (stone of) salvation.”

Here then is king Mesha’s Ebenezer reared in gratitude to his god Chemosh. Does Mesha’s action rebuke our lack of gratitude?

JEHOVAH.—The name of the God of Israel is engraven on this stone and presents the most ancient written example of the Hebrew word *Jehovah* yet discovered. The sacred name is spelt exactly the same as it is found in the Hebrew Old Testament. The higher criticism finds the spade of the excavator a remarkably powerful opponent.

MOAB.—The origin of Moab is recorded in Gen. xix. 37, and has been treated, like much else in that book, by so called Higher Criticism as a “myth.” The Moabite Stone testifies to the fact that the Moabites spoke the same language and wrote with the same characters.

The whole record reads like a chapter from the Old Testament, and “the language of Moab differed less from that of the Israelites than does one English dialect from another.”

TRANSLATION.—There have been some who, in their attacks upon the inspired Word, have said that the Hebrew was originally written without any break between the words, and therefore we are not certain that the division that is now accepted is true. We know that the Greek originals had no separation between the words, and this has never been a problem, except to the unlearned. The Moabite Stone, however, disposes of this weak attack, for it contains a careful system of pointing. Each word is separated by a dot, and each sentence by upright lines, as follows:--

I.MESHA.SON.OF.CHEMOSH-MELECH.KING.OF.MOAB.THE.DIBONITE |
MY.FATHER.REIGNED.OVER.MOAB.THIRTY.YEARS.AND.I.REIGNED.A
FTER.MY.FATHER | etc.

Israel, speaking a similar tongue and using a similar writing, would not be ignorant of this system, nor fail to avail themselves of it, if indeed Moab did not take it with his language from Israel.

IDOLATRY.—Chemosh is referred to as *the* God of Moab, but Ashtor-Chemosh and Moloch also are mentioned. Seven thousand men, women and female slaves were killed or devoted to Ashtor-Chemosh.

“The Arels (lion-like men?) were torn before Chemosh.”

These words indicate the condition of the people who were closely akin to Israel, and whose ways were continually having their dire effect upon them.

HISTORY.—Omri is spoken of as being king of Israel, and in his days Moab was oppressed.

“Omri took the land of Medeba and (Israel) dwelt in it during his days and half the days of his son, altogether forty years.”

That we are dealing with history the following will prove:--

Omri reigned	12 years
Ahab	22
Ahaziah	2
Joram (half 12 years)	6

	42 years
	=====

The odd two years present no difficulty, for we are not told that Omri commenced his opposition of Moab immediately he ascended his throne.

These few items must suffice to demonstrate the value of this Stone of Help, the heathen *Ebenezer*, preserved by the God of the whole earth to bear witness to the truth in His own times.

#11. The Code of Khammurabi. **pp. 102 - 105**

Near to the entrance to the fourth Egyptian Room* stands a tall black stone pillar engraved with cuneiform letters.

This is the famous code of laws inscribed by order of Khammurabi. The stone is of great antiquity, possible the oldest monument in this Assyrian Room, for it dates back to the days of Abraham. Some of us may remember the words of Wellhausen concerning Abraham, viz.:--

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

Since these words of so called criticism were penned, God has brought to light many wonderful witnesses to the historical accuracy of the Bible. Cherdorlaomer becomes a living person, the dominance of Elam, as given in Gen. xiv., but denied by critics, proves to be an established fact; Arioch, King of Ellasar, is found in the inscription as Eri Aku, King of Larsa. Tidal (Tid-gal in the Hebrew, and Tud-Khula, or Tud-Ghula, in the inscriptions) has also been found. Amraphel has been identified with the name Ammurabi-ilu, “Khammurabi the god,” the Amraphel of Gen. xiv. being the Khammurabi of the stone pillar we are now considering.

[NOTE: * - The British Museum is temporarily closed. Already there is some re-arrangements in progress and therefore the position of many of these antiquities will have to be verified.]

We are not endeavouring to prove anything directly connected with Abraham, but the link with Amraphel is noteworthy, as also the clear light of the Scripture on these ancient times. In Gen. x. 25 we are told that “unto Eber were born two sons; the name of one was Peleg his brother’s name was Joktan,” and from Joktan came the various tribes of Arabia. Peleg’s descendants remained nearer their ancestral home, and when Abram was born are found in the Babylonian city Ur. Documents written in the days of Abraham, and in the land in which he lived, have brought to light *his very name!* In the Assyrian Eponym Canon we find the name *Abu-ramu*, or Abram, a name of one of the inhabitants of Abraham’s land in Abraham’s day.

The ancient records of Arabia, moreover, make it plain that Khammurabi was from that same region, and that his language is closely allied with the Hebrew. Professor Sayce says that Khammurabi, like the rest of his dynasty, is not Babylonian, but South Arabian. The words of which they are compounded, and the divine names which they contain, do not belong to the Babylonian and Assyrian language, and there is cuneiform tablet in which they are given *with their Assyrian translation*. We may be able to deal more fully with this line of things when considering various passages of Scripture in the light of Archaeology. We pass on to consider the Code of Khammurabi itself.

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

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

This same appendix tabulates nine of the laws of Khammurabi operating in Genesis. We give a condensed summary for the sake of any who may not possess a copy of this invaluable work.

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

The laws of Khammurabi include other interesting items. If a surgeon kills a patient he must lose both his hands. If a house falls and kills anyone, the jerry-builder must be put to death. If a wife be not economical, but is a goer-about, she must be thrown in the river!

Some of the penalties it will be seen are rather drastic. Where stealing is punished under the law of Moses by having to restore double, Khammurabi's Code condemns the thief to death. Some of the laws savour of the acceptance of man's person. For injuring a slave the law of God gave the slave his freedom, but Khammurabi's Code compensated the master. A rich or a poor man being injured, the law of Moses penalized the offence by inflicting identical injury. Khammurabi's Code differentiates between rich and poor. The rich man's injury is punished as under the law of Moses, but the poor man's is expiated by paying a fine of one *mina* of silver.

We do not expect to find "statutes and judgments so righteous as all this law" that was given to Israel (Deut. iv. 8) in the Code of Khammurabi. The fact of a code of laws at all, their witness to a high state of civilization, their reflection in the very customs recorded in Genesis make this monument of great value. As we get nearer to the belonging, so we find traces of a knowledge of God becoming more distinct. Romans i. distinctly declares that the nations had a knowledge of God, but perverted it and were given up by God. Many of the problems that have arisen in connection with some of the laws of Moses would be easily solved did we know more of the times and customs prevailing. For example. To us, from the light of subsequent revelation, "an eye for an eye, and a tooth for a tooth" seems very lacking in mercy, and yet when we remember that the custom of blood feud meant that for an eye, a life, or possibly many lives would be sacrificed, the strict equity of the Mosaic law becomes tinged also with mercy and grace. The Bible student we feel sure cannot look upon this venerable witness of Abraham's day without a very real interest.

#12. The Tell-el-Amarna Tablets. pp. 140 - 142

In Table Case F of the Babylonian and Assyrian Room is found a very precious collection of tablets discovered at *Tell-el-Amarna* in Egypt in 1887. *Tell-el-Amarna* is the Arabic name of a village built near the ruins of a town, temple, and palace built by *Khu-en-Aten* or *Amenophis IV*. These tablets differ in shape from any other cuneiform tablets yet discovered, and the clay of which they were made differs according to the country from which they were sent. No. 1 is of finely kneaded Nile mud; Nos. 8-11 of Syrian clay; Nos. 13, 18, 19, 20, and 24 are of the yellow clay of the Syrian coast. Nos. 10 and 11 are dockets written in Egyptian, recording the date of their arrival. No. 4 is stamped with an Egyptian Scarab; No. 58 with a Babylonian cylinder seal like those already noticed. Archaeology places the date of these latter between B.C. 1500 and 1450, the period of the exodus and the entry into the land of Canaan.

The tablets contain letters written between the kings of Egypt and the kings and governors of cities and districts in Palestine. They are, next to the record in the early books of the Bible, the most complete guide to understanding the character of the times in Canaan about the time of exodus. Enemies of the truth had declared that the stories of the

books of Moses and the Judges were largely mythical, and that the geography and chronology of these stories must not be taken seriously. They had further expended a deal of time and energy in showing that the names of God, *El* and *Jehovah*, were evidences of two distinct ideas that were pieced together long afterwards. A peasant woman's foot upturning one of these tablets dispelled with one touch the myths of the critics, and brought to light the Palestine of the Bible narrative, exactly in line with its teaching. That the Egyptian kings should have so much correspondence with Syria and Canaan shows how close the connection was in those days.

The tablets may be divided into three groups. (1). The period of Egyptian supremacy. (2). Those that exhibit Egyptian decline. (The loss of city after city is reported). (3). Those which deal with southern Palestine and Jerusalem. In these tablets such familiar names as Gaza, Tyre, Aijalon, Megiddo, Lachish, Ashkelon, Carmel and Ura-Salem (Jerusalem) appear. Further, the Biblical name, "The land of Canaan" is found written as the name of the land at that very period. In these tablets it is called *Mat Kinahi* or *Mat Kinanhi*, "the country of Canaan." The letters deal with diplomatic business, marriage alliances, and affairs of government. Revolts and sieges are numerous. Piteous letters imploring the military assistance of the Pharaohs are many. The cities are all found in the tablets independent of each other just exactly as we find them in the book of Joshua.

The people of Israel seem to be mentioned under the name of the *Habiri*. One letter to *Amenophis III* says, "Since thy father returned to Sidon, since that time the lands have fallen into the hands of the *Habiri*." Within 30 years of crossing the Jordan, we find the Hebrews in possession of the fertile lands of the Canaanites. Further, the prince of Khazi writes to say that the Hebrews had taken cities and burnt them. From such regions as Gilead, Shechem, and Mount Ephraim no letters come, indicating that the Hebrews were in possession. *Abakiba*, king of Jerusalem, endures great fear and trouble regarding the Hebrews. "Let troops be sent (he says) for the king has no longer any territory, the *Khabiri* (Hebrews) have wasted all." A postscript added to a letter of this same king tells its own story, "To the suite of my lord the king, *Abd Khiba*, your servant. Bring aloud before my lord the king the words, "The whole territory of my lord the king is going into ruins." In another letter he says, "If no troops are sent the land will belong to the *Khabiri*."

The wide distribution of the Hebrews is a noticeable feature. Not only Jerusalem, as cited above, but *Itakama* says that *Namyawaza* "has delivered all the cities in the land of Gidshi, and in Ubi (Damascus region) to the *Khabiri*." The whole of North Palestine and Galilee is involved. A prince named *Shubandu* writes, "The *Khabiri* are strong." Another writes, "The governors are destroyed, all the land falls away to the *Khabiri*." We will not multiply quotations. From the land of *Mitsri* (Egypt) to North Palestine the terror of the name of the Hebrews was spreading. Further, it is remarkable that in all the list of governors and kings referred to, never once is a king of the Hebrew mentioned. Again, in spite of all the false criticism to the contrary, the Hebrews are found to be against idolatry. *Ribaddi*, governor of Northern Phoenicia, says, "The hostility of the Hebrews waxes mightly against the land, and against the gods."

Both names of God, *El* and *Jehovah*, occur in these tablets; both names being in use therefore before the time of Moses.

Thothmes III mentions a town called *Bet Jah*, "The House of Jehovah." In other inscriptions he speaks of places named *Jacob-el* and *Joseph-el*!

The link between Assyria and Egypt established by these letters explains the words of Isa. lii. 4: "My people went down to Egypt to sojourn there; and *the Assyrian* oppressed them without cause."

To set out the details of the tablets further would be tedious and unnecessary. We are grateful for their testimony which shows to the world at large the chronological and geographical faithfulness of the O. T. records.

#13. The Fourth Egyptian Room. pp. 188 - 190

The Tell-el-Amarna Tablets noticed in our last paper linked the Assyrian and Babylonian language with Egypt, and so render the transition to the Egyptian rooms the easier.

Wall Case 175, which is on the left immediately we enter the room, contains a number of typical sun-dried bricks. It has been said that the art of brick-making was introduced into Egypt from the Southern Babylonia, where the clay is eminently suitable for the purpose. The Nile mud was not so suitable, and it was found necessary to mix chopped straw, reed, hair, etc., with the mud in order to bind it together. The pieces of straw can be clearly seen in many of these specimens—straw chopped at the period when Israel was in Egypt, if not actually the work of their hands, and still retaining after these millenniums a yellow tinge.

No. 14 is of interest inasmuch as it is stamped with the name of Rameses II., the Pharaoh of the oppression. We shall have better opportunity of considering the various Pharaohs when we are reviewing the exhibits in the Egyptian Galleries. In Wall Cases 182-187 we find a large collection of toilet objects; razors, mirrors, combs, tweezers, hair pins, tubes for eye paint, and handles of fans, making a vivid impression on the mind of the close parallel that must have existed in the home life of these ancient folk and that of our own times. A reference to "shaving" it will be remembered comes in Gen. xli. 14; this is perfectly in accord with the times. Joseph as a Hebrew would have a beard, especially as he was in prison. No Egyptian was allowed to have a beard except the Pharaoh, or his Queen. There were always false beards, fastened to the chin by a band running up over the head. This is plainly seen on many of the heads of the statues in the Museum.

The eye paint is referred to by Ezekiel (xxiii. 40), and the mirrors which the women of Israel brought out of Egypt, with which the brazen laver was made, must have been identical with those contained in this collection. In many cases the eye paint is contained in four tubes. No. 43 is a good specimen, the tubes being inscribed with the signs for life, good luck, stability, and the owner's name. In No. 46 we have four tubes to contain eye-paint for different seasons of the year, one for spring, one for summer, one for the inundation, and one for every day. The combs look quite up to date. Some are ornamented with animal forms on the back, some have teeth in two sizes. The razor marked 68 may have shaved the royal chin of the original of the great head and arm in the Gallery below, for it is inscribed with the prenomen of Thothmes III. On the shelf below are to be seen pieces of the colours used for painting the papyri, together with mullers and slabs for grinding them.

Standard Case C contains some objects of interest. On the second shelf will be seen a series of children's toys and dolls. Some of the dolls are round, some are flat. Some have strings of mud beads to represent hair. One toy which ought to be noticed is a model of a cat or other animal, having a movable jaw to which a string is attached. When we learn that these were the toys of the period that the sons of Israel went down in Egypt, can we believe that they would not bring back some such souvenir of their visit to the foreign land? One can legitimately imagine some of Jacob's grandchildren receiving a flat doll or a toy animal that moved its mouth, as shown in this collection. There are also balls made of porcelain, papyrus, and leather, stuffed with chopped straw, etc. Several draught boards and sets of draughtsmen are also shown. On the floor of the case is a model of a granary, taken from a tomb of the seventh dynasty. Here we may see something that will enable us to imagine how Joseph stored the wheat during the seven years of plenty. The grain is poured into small holes at the top of the bin, of which there are seven in this model.

In Table Case J may be seen a collection of rings. No. 198 belonged to Thothmes III who reigned between the end of Genesis and beginning of Exodus. No. 390 is a silver ring of Amen-hetep IV., the last of the line before the rise of the "new King who knew not Joseph." We can easily imagine therefore what the ring looked like that was given to Joseph by Pharaoh.

In Standard Case L is a large wooden toilet box which belonged to the wife of the scribe Ani, whose work we shall consider presently. The box contains a terra cotta vase and two alabaster vases containing ointments, a piece of pumice stone, eye paint, a medicinal paste to be used when the air is filled with sand, an ivory comb, a bronze "shell," a pair of gazelle skin sandals with turned up toes, tanned pink, and three cushions for the elbows. As a final evidence that "there is nothing new under the sun," Wall Case 150 contains a "boomerang" inscribed with the name of Amen-hetep IV.

The wonderful collection of articles in this room present to us evidence of the highly developed life, social and domestic habits, and doings of this ancient people. As we go back in history we find these traces of "civilization," we never find a nation's history

emerging from savagery, although that is often its end. While some still cling to the idea that man is evolving upward, archaeology shows that man has fallen. (*Considerable re-arrangement of exhibits has been made since this article was written-BE.XXVI.264*).

The Hope and the Prize.

#1. Phil. i. 21-25. What is the right interpretation?*

pp. 120 - 127

[NOTE: * - We would particularly draw attention to the fact that the interpretation given in this article was formulated by the writer early in 1914. The present article has been held over for a convenient opportunity, and its appearance now must not be connected with any modern contribution to the subject.]

“For to me to live is Christ, and to die is gain. But if I live in the flesh this is the fruit of my labour: yet what I shall choose I wot not.

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.

Nevertheless to abide in the flesh is more needful for you.

And having this confidence I know that I shall abide and continue with you all for your furtherance and joy of faith” (A.V.).

The passage of Scripture quoted above has been interpreted in a variety of ways, the original being confessedly difficult to fully express. Most interpretations can be placed under one of two heads. The one given by those whose orthodox views led them to this passage as a proof text to show that “we may infer that he had no knowledge nor expectation of a middle state of insensibility between death and the resurrection” (Dr. Macknight). In other words, that upon the death of the believer he is at once taken to be “with Christ” apart from resurrection. The other group of interpretations are put forward by those who do not believe that “sudden death is sudden glory,” but who believe that the scriptural term “sleep” aptly describes the state between death and resurrection, and that there is no “hope” of being “with Christ” until the resurrection takes place.

The crux of the controversy is the meaning of the word translated “depart,” the orthodox seeing in it the death of Paul, the other interpreters the return of the Lord.

In this article we are going to approach the passage from neither standpoint. We believe that such methods of interpretation are (unconsciously, no doubt) biased. The second set of interpreters which look upon “depart” as meaning the second coming of the Lord were inspired not so much by an independent examination of the passage, but by an endeavour to prove the other school of teaching to be wrong. Words have been mistranslated, renderings have been adopted which under other circumstances would have been very much questioned, and parallels have been ignored. In ordinary reasoning all inferences which reach beyond their data are purely hypothetical, and proceed on the assumption that new events will conform to the conditions detected in our observations of past events. Even supposing the Universe as a whole to proceed unchanged, *we do not really know the Universe as a whole.* **Students of Scripture will readily admit that what is true of our limited knowledge of the works of God, is equally true of our knowledge of the Word of God.** To limit ourselves by the alternatives, that (1) either believers when they die go straight to be with Christ, or (2) they fall asleep and are unconscious until the

resurrection, is to assume that we have such a complete knowledge, that there is no possibility of a third or a fourth position if, in the course of revelation, it should be made known.

Let us come to Phil. i. 21-25, and seek out its meaning, *regardless* of what the result may be. God is responsible for what is written, and if we dare to turn His words to fit our theories, *however scriptural* those theories may be, we call in question the wisdom of His inspiration and shut the door upon the possibility of further and fuller understanding. Let us first set out the structural disposition of the passage.

Phil. i. 21-26.

- A | 21. To me (*emoi*) to live. Christ.
- B | 22, 23. a | Live in flesh. Fruit.
 - b | Paul's desire. Not made known.
 - c | Paul's desire. With Christ.
- B | 24, 25. a | Abide in flesh. Needful.
 - b | Paul's confidence. I know.
 - c | Paul's continuance. With you all.
- A | 26. By me (*emoi*) my presence. Glorifying in Christ.

A strong argument has been made out of the fact that we read that the Apostle in one breath tells us that *he did not know* what to choose between life and death, and yet that *he had a strong desire* for something which was far better. Now if the Apostle did say this, then it seems reasonable to conclude that he was pressed out of the two by a third, namely, the return of the Lord, which is admittedly so much better than either living or dying. Two fallacies are here which demand immediate exposure. The first is an error of reasoning, the second of interpretation.

It is assumed that what Paul *chose*, and what Paul *desired*, would be the same. If Paul had been an average selfish person, this reasoning might be good, but the context clearly condemns the inference. The whole of the chapter shows us a man who has risen above all selfish motives. His bonds have fallen out to the furtherance of the gospel, he rejoices that Christ is preached, even though some who preach Him seek to add to the Apostle's sufferings. His magnificent "what then" is a rebuke to the narrow-minded inference that he would necessarily *choose* what he most *desired*. To Paul, to live was summed up by the one word – Christ, and to die by the one word – gain. " 'Christ' shall be magnified in my body, whether by life or by death." The context, therefore, together with the statement, "For I have no one of equal soul (with myself), for all seek *their own*," denies the inference. Christ (ii. 21) and His people (i. 24) come first, and even though Paul's desire may lead in one direction, there is every probability that he would choose that which ran counter to his desire, if by so doing he could the better serve his Lord, or bless His people.

The second fallacy is the wrong interpretation of a word. Much emphasis has been laid upon the statement that Paul says *he did not know* what to choose, and yet he did have a very pronounced desire for something very far better.

Is this true? The A.V. and the R.V. seem to say it is, but the R.V. margin exposes the error.

The word rendered here “I wot,” or “I know,” is *gnorizō*. Out of the twenty-four occurrences of the word, Paul uses it eighteen times, and out of that eighteen eleven occur in the three prison epistles (Ephesians, Philippians, and Colossians). We will not quote all occurrences, but give the whole of the references in these epistles, the only other occurrence in Philippians being shown first:--

- Phil. iv. 6. “Let your requests *be made known* unto God.”
- Eph. i. 9. “*Having made known* unto us the mystery of His will.”
- Eph. iii. 3. “By revelation He *made known* unto me the mystery.”
- Eph. iii. 5. “Which in other ages was not *made known* unto the sons of men.”
- Eph. iii. 10. “Unto principalities might be *made known* through the Church” (R.V.).
“*Might be known by*” (A.V.) of course means the same.
- Eph. vi. 19. “That I may open my mouth boldly to *make known* the mystery.”
- Eph. vi. 21. “Tychicus shall *make known* to you all things.”
- Col. i. 27. “To whom God would *make known* what is the riches.”
- Col. iv. 7. “All my state shall Tychicus *declare* unto you.”
- Col. iv. 9. “They shall *make known* unto you all things.”

The word is rendered “to make known” sixteen times in A.V., “certify” once, “declare” four times, “do to wit” once, “give to understand” once, and “wot” once. The last case is the passage in question; all others *without exception* can have but one meaning—“to make known, tell or declare.” The fallacy that Paul *did not know* what to choose is therefore exposed by a consideration not only of his own usage, but of the usage of the word in the whole of the N.T. It is evident that he *did know* what he would choose, otherwise, to say “I do not tell” would be the empty equivocation of a braggart, who covered his ignorance by assuming knowledge. Under the word “Wot” in Dr. Bullinger’s *Critical Lexicon and Concordance* is written, “*gnorizō*, to make known: declare, reveal.”

Following on the idea that Paul did not know what to choose, we are told that he “was pressed out of the two, by reason of a third.” Here again we must drop all theories, and take the facts of Scripture as they stand. The word, “I am in a strait,” means to press together, to hold, to constrain. The A.V. renders the word as follows, “constrain” once, “keep in” once, “press” once, “stop” once, “throng” once, “man that holdeth” once, “be taken with” three times, “lie sick of” once. Again the Concordance proves a stubborn thing—quite impartial and unmoved by the most desirable of theories. Dr. Bullinger’s *Critical Lexicon and Concordance* says of *sunechō*, “constrain to hold, or keep together, confine, secure, hence constrain, hold fast.” Let us observe the usage:--

- Luke xxii. 63. “The men that *held* Jesus, mocked Him.”
- Luke viii. 45. “The multitude *throng* thee and press thee.”
- Luke xix. 43. “And *keep thee in* on every side.”
- Acts vii. 57. “And *stopped* their ears.”
- II Cor. v. 14. “For the love of God *constraineth* us” (i.e. shuts us in to the one course indicated in verses 13 and 15).

Luke xii. 50. "But I have a baptism to be baptised with, and how am I *straitened* till it be accomplished." (Until the Lord was crucified and raised again from the dead, He was "straitened," "confined," His ministry was confined to Israel, He said "Tell no man until after the resurrection).

Every passage demands the plain meaning "to hold fast," "to keep in," "to stop."

Following the words, "I am in a strait," the A.V. reads "*betwixt* two." The word *betwixt* is the rendering of the preposition *ek*. If *betwixt* does not accord with the meaning of *ek*, to have rendered *sunechomai ek* "to press out," certainly conflicts with the constant meaning "to keep in," "to throng," "to hold fast." It is easy to demonstrate how false or meaningless the translation "*betwixt*" may become in some passages—that however does not settle the meaning of Phil. i. 23; it only settles the meaning in a negative way for those particular passages. John iii. 25 says, "there arose a question *between* (*ek*) some of John's disciples and the Jews." Now while this is the only passage where *ek* is translated "between" in the A.V. and while it would be easy to show how absurd is such a rendering as "the resurrection *between* the dead," or to say how could we be "absent *between* the body?" yet that would only prove that *ek* was capable of bearing more than one meaning, and would by no means prove that "between" did not convey the sense of the original of John iii. 25.

The average reader who may have been led to think that "out of" is the only unquestioned rendering of *ek*, may feel a trifle surprised to hear that while in the great majority of cases "out of" is the best rendering, that it also is rendered "by means of" once, "through" twice, "with" twenty-five times, "by" fifty-five times, "by reason of" three times, "because of" three times, or eighty-nine times in all.

Take the rendering "with."

Matt. xxvii. 7. "They brought *with* them the potter's field."
Mark xii. 30. "Thou shalt love the Lord thy God *with* all thy heart, and *with* all thy soul, and *with* all thy mind, and *with* all thy strength."
John iv. 6. "Wearied *with* His journey."
John xii. 3. "Filled *with* the odour."
Rev. xvii. 2-6. "Drunk *with* the wine *with* the blood o the saints."

It would be quite easy to insert "*with*" in some passages where it would be absurd, but that would not prove the above passages to be wrongly translated. Again, look at the passages where *ek* is rendered "by."

Matt. xii. 33. "The tree is known *by* his fruit."
Matt. xii. 37. "*By* thy words thou shalt be justified."
Acts xix. 25. "*By* this craft."
Rom. ii. 27. "Uncircumcision which is *by* nature."
Titus iii. 5. "Not *by* works of righteousness."
I John iii. 24. "*By* the Spirit."
Rev. ix. 18. "*By* the fire which issueth *out of* their mouths." (Here in Rev. ix. 18 *ek* is rendered "by" and "out of" in the one verse).

Rev. viii. 13 renders *ek*, “by reason of.” One could not very well translate “woe to the inhabitants of the earth *out of* the other voices,” unless we intended by “out of” origin, cause, or occasion. Again in Rev. ix. 2 and xviii. 19 it is rendered “by reason of.”

To translate *ek* “out of” in II Cor. i. 11 would be manifestly *unscriptural*, for the gift of the Apostle Paul was “by means of,” not “out of,” many persons. In Rev. xvi. 11 we read, “and blasphemed the God of heaven *because* of their pains and *because* of their sores.” “Out of” as meaning *place* would be untrue, “out of” as meaning origin or cause would be true and is *better* expressed in English by “because of.” To translate *ek* in Phil. i. 23 “out of” is only possible if we mean origin or cause. To use “out of” as meaning place is contrary to the meaning of the word rendered “press,” which everywhere demands the idea, to hold fast, to keep in, to constrain.

The A.V. rendering “betwixt” is perhaps a little free but conveys the meaning of the passage (Dr. Bullinger’s Lexicon gives “literally, constrained *by*”), whereas “out of” while literally and etymologically true would be in reality false. “By reason of” is the most suitable rendering. J. N. Darby’s rendering, “I am pressed by both,” is true to the meaning, although rather free in the use of the word “both.” Paul was held in some suspense “by reason of the two.” He was not pressed out of the two into some hypothetical “third”—that is an invention. He immediately places before us “the two” and his double feelings can be easily understood.

For I am held in constraint by reason of the two (here follows “the two,” thus) (1) “Having a desire to depart and to be with Christ, which is very far better,” but (2) “to remain in the flesh is more necessary for you.”

Here the Apostle presents the alternatives which were before him. Something “very far better” for himself is contrasted by something “more necessary for others.” “Departing” is balanced by “remaining in the flesh.” His “desire” to depart is outweighed by the remaining “for you.”

The choice which he did not tell is fairly manifest. At least, if we dispute the point as to whether he really did choose the harder path, he certainly does tell us that he knew he would remain, and seems to be joyful at the prospect of thus “spending and being spent.”

We must now examine the word “depart.” The original word is *analuō*, which is thus defined in Dr. Bullinger’s *Critical Lexicon and Concordance*:--

“*Analuō*, To loosen again, set free; *then*, to loosen, dissolve or resolve, as matter into its elements (hence, Eng. Analysis); *then*, to unfasten as the fastening of a ship, and thus prepare for departure (and with the force of *ana*, back) to return.”

Schrevelius’ Lexicon thus defines the word:--

“*Analuō*, To unloose, free, release, relax, untie, undo; dissolve, destroy, abolish; solve, explain, analyse; weigh, anchor, depart, die; return from a feast.”

As the word occurs in but two passages in the N.T., and is rendered once “return” and once “depart,” it will be seen that it would be just as logical to say that the rendering of the first passage should conform to the second, as vice versa. Phil. i. 23 renders *analuō* “depart,” Luke xii. 26 “return.” Those who advocate the teaching that *analuō* means “the return of the Lord” in Phil. i. 23 turn to Luke xii. 36 to support their argument. It is not established beyond all controversy that “return” is the true meaning of Luke xii. 36. J.N.D. renders the passage, “whenever He may *leave* the wedding.” Rotherham gives the somewhat strange rendering “he may *break up* out of the marriage feast.” This somewhat strange rendering will not be so strange to some who are acquainted with the schoolboy’s idea of “breaking up” for the holidays. Here lies the secret of the various renderings. There is no doubt whatever that *analuō* means exactly the same as our English derived word “analyse”—to break up into its elements. The secondary meaning “to return” is somewhat parallel to the schoolboy’s “break up.” It came to have this meaning from the way it was used for loosing the cables of ships, in order to sail from a port (see Odysseus ix. 178, xi. 636, xii. 145, xv. 547).

Luke xii. 36 speaks of the “coming” of the Lord as something subsequent to the “returning.” It is perfectly true that they will not open the door when He *departs* from the wedding, but when He arrives. Scripture clearly differentiates between the “departing” or “returning” from the feast, and the subsequent “coming” and “knocking.” So far as light upon Phil. i. 23 is concerned, Luke xii. 36 gives no warrant for departing from the elementary meaning of *analuō*. The references in the LXX are equally indecisive. Sometimes the passage speaks of “returning,” as Luke xii. 36, once the pure meaning “resolve into its elements” as melting ice.

**#1. (Concluded from page 127).
pp. 137 - 140**

Let the reader pause for a moment and ask whether a word which primarily means to “resolve a thing into its elements,” and *so* return to its original state, is a fitting word to use for the Second Coming of the Lord Jesus Christ. In what way will it be an “analysis?” In what way will it be “a return,” in the sense of *analysis*?” Surely there must be indubitable evidence for such a rendering before it can be accepted, and that evidence is not only not found, but is practically denied by the context of Phil. i. 23 when truly presented, and by the larger context of II Timothy to which we now turn.

It would add considerable weight to our argument if we were to show the close parallel that exists between Philippians and II Timothy, an aspect of truth which we hope to point out in a subsequent number. Two passages only will suffice at present.

In Phil. i. 23 we read that the Apostle desired *analuō*, and in Phil. ii. 17 that even should his ministry involve his being poured out as a drink offering (*spendomai*) he would rejoice. In II Timothy iv. 6 the Apostle says, “I am already being poured out as a

drink offering (*spendomai*), and the season for my departure (*analusis*) has come near.” Here the Apostle uses the substantive instead of the verbal form, but the parallel is most evident. That which he desired and was willing for in Philippians has come to pass in II Tim. iv. There is no possible chance of missing the meaning of *analusis*. “My *analusis*” must mean “my dissolution,” my departure, my return. Phil. i. 23 must be interpreted in the light of the certainty of II Tim. iv. 6. The only return that *analusis* can indicate is death. This also is the meaning of *analuō* in Phil. i. 23. If there is a difficulty in the linking together of death and of being with Christ, without any explanatory clause to bridge the intervening period, it is not the only one of its kind, and must not influence our decision. II Cor. v. 8 brings the two together without feeling the necessity for a parenthetical explanation. If any should say, Is it possible that Paul would desire to die? they could also ask, Is it possible for him to be willing to be absent from the body? for although “and to be present with the Lord” (or to be with Christ) immediately follows, Paul himself had taught that it was not until raised from the dead that any could hope to be “with the Lord.” In Phil. i. the Apostle is speaking of his own feelings to those who knew well his doctrine and hope. Under such circumstances he expresses himself in a far different manner from the way he would if he were stating formal truth. To have made a digression and explained his belief regarding the state of the dead and any special feature of his own hope since the revelation of the mystery, while it would have been doctrinally true, would have been false to feeling.

One other mistaken view has helped to lend colour to the interpretation that Paul desired the “return of the Lord,” and that is, that Paul’s hope at that time *could be thus expressed*. We believe that Paul, entertaining the hope connected with the mystery, was not looking for the Lord *to return*, but for himself and fellow-members to be “made manifest with Him *in glory*,” “looking for that blessed hope, and the manifesting of the glory of our great God and Saviour Jesus Christ.”

The A.V. is certainly not inspired, neither is it perfect, and many many times we feel how much truth has been hidden or distorted, but we feel that in this particular case, with the one correction already suggested relative to the words “I wot not,” that it is a good rendering. If the R.V. margin be noted, “I do not make known,” then all the rest can remain as giving at least the sense of the original. “The pressing out of the two into a third”; the rendering of a word which means return in the sense of the returning of a body to its elements (the scriptural idea of death) as though it could fitly be used of the “return” of the Lord are figments, merely the zeal of those who, while holding the general truth regarding the intermediate state, have intruded this truth into a passage which does not require it.

There are several words which the Apostle uses when speaking of the coming of the Lord; there is *parousia*, meaning personal presence, *epiphania*, a manifestation, *apokalupsis*, a revelation, but there is no passage where the Lord is said to have an *analysis*, a “return.” Had such an expression been common to the epistles, some excuse may have been found for reading it in Phil. i. 23, whereas the reading itself is isolated and unsupported by any other scripture. Luke xix. 12 is the only passage that can be brought forward, and this is of itself enough to condemn the application to Phil. i. 23,

for the context speaks of going away to receive a kingdom and to return, whereas the Apostle's hopes were not connected with any kingdom to which the Lord could return, but with a position where the Lord *then was* and still is - at the right hand of God "in glory."

There is need for us to "know what is the hope of His calling"; when we know that we shall cease from speaking of the Lord's return, and think more of "things above" where we shall be "manifested with Him in glory."

We would call attention in closing to the structure of the passage already given (page 122). Notice how "living in the flesh" is balanced by "abiding in the flesh," the "fruit of my labour" being connected with the need of the Philippians. Notice Paul's desire "to be *with* Christ" and compare it with what he actually experienced "to be *with* you all."

"For to me the living (is) Christ and the dying (is) gain. But if the living in the flesh (is Christ) this to me is fruit of (my) work, and what I shall choose I do not make known. But (i.e. instead of making known) I am held in constraint (colloquially 'I am in a fix,' more refined as A.V. 'I am in a strait') by reason of the two,

- (1) Having a strong desire to the return (dissolution, departure, death), and to be with Christ, for it were far better, but
- (2) The abiding in the flesh is more needful for you, and having this confidence, I perceive that I shall abide and continue beside you all for your progress and joy of faith. "

The question as to what the Apostle really had before him which was "far better" still remains a matter for earnest enquiry. We believe that we shall be able to show that it is directly connected with the "out-resurrection" and "prize" of Phil. iii.

The Spirit of the Pioneer.
With special reference to "The Hope and the Prize."
pp. 142 - 143

Pioneers in the long neglected teaching concerning the dispensation of the mystery would not be human did they not at times err. *The Berean Expositor* values the labours and reveres the memory of devoted pioneers in dispensational truth too much to stereotype their mistakes or assume their infallibility. We catch their spirit, and perpetuate their true labours the most when we refuse all attempts on the part of any to bind the Word of God by the traditions of the most saintly men. We know how they, many times over, did acknowledge that with increased light some of their own teachings were shown to be erroneous, and we seek the same grace to repudiate error whether found in our own writings or in theirs.

#2. The Three Spheres Considered. pp. 173 - 175

Before we can deal with the distinctive hope that is held by the One Body, it will be necessary to point out that the future destinies of mankind fall within three spheres.

THERE IS THE EARTHLY.—Israel as a nation must occupy the chief place among the nations of the earth, fulfilling the unconditional covenants made by God with the fathers. This covenant of God relative to Israel's future position as a great nation is entirely removed from any condition of faith on their part. The very ones who were "enemies" because of the gospel were "beloved" because of the fathers, "for the gifts and calling of God are without repentance."

THERE IS THE HEAVENLY.—This sphere is connected with faith. Abel, Enoch, Noah, Abraham, and all the attested ones of Heb. xi., believed God and walked by faith. These, of whom Abraham is the example, looked for a heavenly country and a heavenly city. They did not enter it at death, and the same hope was carried over into the times of the New Testament and was entertained by those who believed the gospel. These had visions of the New Jerusalem, the Holy City, these expected to meet the Lord in the air, for these the Lord Jesus said he was going to prepare a place.

THERE IS THE SUPER-CELESTIAL.—At the revelation of the dispensation of the mystery, a new sphere was opened up as a place of blessing and of hope. This sphere we may term the super-celestial, it is "above the heavens," that is, above the firmament of this present creation, it is far above all, it is at the very right hand of God. This sphere is the sphere of the hope of those who are members of the One Body. If Paul's prison ministry in connection with the teaching of Ephesians is exactly the same as that of the earlier epistles (Corinthians, Thessalonians, etc.), then the hope is the same, and it may still be true that we entertain "the hope of Israel" (*see* Acts xxviii.). If, however, Paul's prison ministry commenced a new line of teaching altogether, if it revealed a new dispensation, and had a new sphere for its operations, then the hope of that dispensation must correspond with the new sphere of its calling.

It may be that some readers have not given much thought to the claims of the Apostle Paul to a two-fold ministry, and as it is vital to a true understanding of our hope, we feel that none will begrudge the space given up to its re-consideration.

It will be remembered that it was the continual practice of the Apostle Paul to go to the synagogues of the town he visited, notwithstanding that he may have been most cruelly treated in the synagogue or by the Jews in the town previously visited. There came a stage, however, when he entered a synagogue for the last time. This final synagogue witness is recorded in Acts xix. 8, 9, and we find that the Apostle

"Went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were

hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.”

From this point the synagogue drops out of notice. Accounts of his visits to Macedonia, Troas, and Miletus, are given, but it is only among *disciples* that he is found. His course is now set for Jerusalem, and he is in haste to be there by the day of Pentecost. Instead therefore of journeying to Ephesus, he called for the elders of the church to meet him at Miletus. What is the burden of his message to them? It divides itself into four parts:--

- (1). Acts xx. 18-21. A resume of his ministry, as something that had been completed and closed.
- (2). Acts xx. 22-24. A revelation of a future ministry, with which imprisonment is a close accompaniment.
- (3). Acts xx. 25-27. A statement to the effect that these Ephesians would see his face no more, and that he had not shunned to declare unto them all the counsel of God.
- (4). Acts xx. 28-35. A warning concerning the “wolves” who should enter in after his departure.

It will be seen that this address indicates something unusual. The Apostle’s usual topic and manner is well expressed in Acts xvii. 2, 3:--

“And Paul, as his manner was, went in unto them, and three sabbath days *reasoned* with them out of the Scriptures, *opening* and *alleging* that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom (said he) I preach unto you, is Christ.”

Now he calls the earnest attention of his hearers to that ministry as though he had concluded it, summarizing it in Acts xx 21 by the words:--

“Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.”

Here for the last time does the kingdom word *Repentance* come from either the lip or pen of the Apostle as a part of his gospel. Verse 22 commences a new phase, “And now.” What of the future? Paul says:--

“And now, behold, having been bound in the spirit, I go unto Jerusalem not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions await me.”

The apostle had no doubt as to his destination and destiny. Not once or twice, but in every city the Spirit bore witness to the fact that he was to be the Lord’s prisoner. Before ever the shackles of Rome bound him, Paul was already “bound in the spirit,” and never does he allow the outward and secondary to take from him his clear title and calling as “the prisoner of the Lord.” The witness concerning bonds and imprisonment often developed into advice to turn aside from such a goal, as may be seen in xxi. 11, 12, but it was always set aside and, like his Master, Paul set his face stedfastly to go to Jerusalem. So he could say:--

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

Here it is evident the Apostle looks forward to a new ministry. He stands as it were at the beginning of a course, and prays that he may finish it.

#2. *(Concluded from page 175).*
pp. 190 - END

In the last chapter of his last epistle (the dying words of the Apostle whose time for departure was at hand) he could say, “I have finished my course.” Repeatedly in this last epistle (II Timothy) he refers to his chain, and once more he refers to himself as the prisoner of the Lord (i. 8).

This ministry is set in contrast to that summarized in Acts xx. 21. There he had testified repentance and faith, now he was to testify the gospel of the grace of God. This gospel is directly connected with the prison ministry of the Apostle Paul who claims in Eph. iii. to have received “the dispensation of the grace of God.” This ministry Paul says “he received of the Lord Jesus.” Now, the time when he received it, and the fact that it differed from his earlier ministry is explained in Acts xxvi. Most would turn to Acts ix. to find the words of the Lord to Paul, but they are not fully recorded, they stop short at the most important part, which omission is as much dispensational as the better known example of the Lord’s quotation of Isa. lxi. 2. Not until “repentance” had been fully preached could it be made known that God had provided against Israel’s foreseen unbelief and obstinacy. So it is that Paul the prisoner tells what Paul the free man could not tell.

“Things that Differ.”

#1. Introductory.

pp. 27 - 30

From the day that the first page of *The Berean Expositor* was written to the present moment, the outstanding feature of its witness, to the glory of God and the building up of the One Body, has been the setting forth of what is termed *Dispensational Truth*, the principles and the results of putting into effect II Tim. ii. 15. An endeavour has been made to emphasize the supreme importance of distinguishing between the truths that pertain to one dispensation from those of another. Many and precious things have been discerned in the light of II Tim. ii. 15, as those who have tasted of the riches of grace in the Epistles given through Paul the prisoner of the Lord can testify.

It is becoming evident, however, that the time has come for another step to be taken in the direction of rightly dividing the Word. We must go on from Ephesians to Philippians. We know “the dispensation of the grace of God” which was given to Paul with a view to the Gentiles. That we learn from Ephesians. We must now give heed to the necessity indicated in Phil. i. 10 (margin), we must seek the abounding love that gives the knowledge and discernment that tries “the things that differ.” Unless we take this step, much confusion will never be dispelled. *So much of current belief is based upon the assumption that certain parallel lines of truth are synonymous.* Clear understanding is impossible unless we definitely “try the things that differ.” This principle applies not only to dispensational distinctions, but to those doctrines that belong to all or most dispensations. The doctrine of Sin, for example, belongs to every dispensation since the fall of Adam until the New Heavens and New Earth. There are differences with regard to this one doctrine, the discernment of which is vital to our understanding.

Just as the Word of God, inspired and authoritative from one end to the other, presents successive revelations and an ever widening horizon, so the God of the Word, the same unchanging One, is revealed under a variety of titles, titles that *mean* something, and are not merely empty appendages. In one dispensation one attribute is prominent, in another dispensation quite a different aspect of God’s character is presented. Under one dispensation He reveals Himself by a cluster of glorious titles, under another He reveals Himself by but one. It is very important, when considering the teaching of any portion of Scripture, that we give due regard to the title under which God is for the time regarded. Is He acting as JEHOVAH? Is He revealed as ELOHIM, or EL-SHADDAI? Is He the “God of Abraham, Isaac and Jacob,” “the Lord of Hosts,” or “the God and Father of our Lord Jesus Christ”? The revelation of the Father by the Son takes us a long way in advance of O.T. revelations. The Son Himself also is revealed under a variety of titles, involving distinct and distinguishable characteristics. As Son of Man, Son of David, or Son of God, His actions and relations vary. Truth connected with the Saviour as Head of the Body the Church may be foreign to the teaching pertaining to the same Lord as King of Israel. Even the titles JESUS CHRIST, CHRIST JESUS, and JESUS are used with accuracy and inspired selection. No one could justly charge us with preaching “another

Jesus” because we held to these obvious distinctions; they are manifest and upon the surface.

The great fundamental teaching of redemption and redemptive purposes has suffered considerably from “generalizing.” Things that differ most vitally and essentially are considered to be synonymous. Conclusions at variance with the teaching of the Word are drawn from passages dealing with the redemptive work of Christ that speak of two or more completely separate issues. With many, the death of Christ that is placed over against the death of Adam, and the cross of Christ which is something more than death, and is not so contrasted with Adam, are just one and the same thing. With such, the statements of Scripture that show that Christ died for all, are taken to mean that all are, or will be, “saved,” or, rejecting this, that the word “all” means “some.” Neither of these inferences are true, the fallacy arising from failure to try the things that differ. If we had no Old Testament Scriptures excuse might be found, but we have them, and the fact is patent.

In the Epistle to the Corinthians the offering of Christ is referred to as “our Passover.” In Hebrews, He “suffered without the gate,” in Ephesians He “offered Himself an offering and a sacrifice to God, for a sweet-smelling savour,” in Galatians He “became a curse.” *The book of Leviticus prepares us for this marvellous variety.* How it was possible for the Lord to fulfil the type of the sweet savour offerings consumed in acceptance upon the altar, and *at the same time* fulfil the type of the sin offering suffering the unmitigated wrath of God without the camp, is beyond our understanding, and we are never called upon to explain. Yet further, the same offering of the Lord was not only whole burnt offering and sin offering, it was also peace offering, meal offering and trespass offering. Further still, He was the true Passover Lamb of deliverance, and the true offering typified on the day of atonement. The same cross that delivered from the curse of the law (Gal. iii.), spoiled principalities and powers (Col. ii.), reconciled principalities and powers (Col. i.), and procured peace (Eph. ii.). The blessed Offerer, and the wondrous Offering are one, yet who is there that does not realize the things that differ? If the theme of justification is before us, a different aspect of the offering of Christ will be presented, than, for instance, the basis of the words “all shall be made alive.”

The offering of Christ, accompanied by distinctive issues, includes (1) Death, (2) The shedding of blood, (3) The crucifixion and cross, (4) The sufferings, (5) The giving of life, (6) The laying down, and pouring out of the soul, (7) The being made a propitiation.

It is with no light hand we pen these words. We realize how sacred and how wonderful are the facts herein expressed. Yet Scripture is explicit, and it behoves us to follow its teaching and example. If the only requirement of Christ had been death, why the sufferings? for death is possible without them. If suffering was essential, why the shame of the Cross? Why the shedding of blood? for death is possible without either. Every aspect of that wondrous offering is essential, and connected with each is a distinct line of truth forming part of its wondrous purpose.

Had it not been for the outbreak of war, we should by now, under the Lord's enabling, have a series of concordance studies of the words and phrases used in the Scriptures with regard to this sacred theme. As it is, the introductory set which appeared in Volume IV, pages 84 and 85, has had no successor, and our brother, Mr. Soper, who had commenced the investigation, will be unable to resume until this awful state of affairs in the Continent of Europe has been changed for peace. Certain aspects of truth, however, are beclouded to many, owing to confused notions regarding these things, and we therefore submit these studies with all lowliness of mind, urging all to accept them merely as a means to get back to what the Word actually says. Our brother's concordance studies may be the better appreciated afterwards.

#2. The Death of Christ. pp. 59 - 61

If we were to be asked to quote the verses where the death of Christ is stated to have its place in the purpose of the ages, it is possible that we should imagine that the passages were too many for one to hope to keep them in memory.

Seven passages, however, are all that contain the word "death," and it will do us good just to see what they teach us as to the results and objects of that death. If we accept (as the writer does) that Paul is the human author of *Hebrews*, the first surprise will be that he alone of all the apostles uses this word in a doctrinal connection. Coupled with this statement, and essentially linked with it as a doctrine, is the fact that, with the exception of the references in Luke iii. 38 and Jude 14, no other writer in the N.T. speaks of Adam. Paul speaks of Adam also *seven times*, a series of references that demand separate attention we shall see, however, that the death of Christ has a great deal to do with the death brought in by Adam, therefore we mention it here. The following passages are all that occur in the N.T. where the word death is used of the Lord Jesus Christ, connected with some doctrinal statement:--

Rom. v. 10.—"For if, being enemies of God, we were reconciled to God through the *death* of His Son, by how much more, having been reconciled, we shall be saved by His life."

Phil. ii. 8.—"And being found in fashion as a man, He humbled Himself, becoming obedient unto *death*, even of a *death* of a cross."

Phil. iii. 10.—"To know Him, and the power of His resurrection, and the fellowship of His sufferings, being conformed to His *death*."

Col. i. 21, 22.—"And you who once were alienated and enemies in mind by wicked works, yet now hath He fully reconciled in the body of His flesh through the *death*, to present you holy and unblameable and irreproachable before Him."

Heb. ii. 9.—"But we see Jesus, Who, made some little inferior to angels, on account of the suffering of the *death*, crowned with glory and honour; so that by the grace of God He should taste *death* on behalf of all."

Heb. ii. 14.—“Since therefore the children partake of blood and flesh, He also, in like manner, took part of them, in order that through the *death* He might render inoperative him who has the power of death, that is the devil; and might set free those, as many as by fear of death, through all their life were held in slavery.”

Heb. ix. 15-17.—“And for this reason He is the Mediator of a new covenant, so that *death* having taken place for redemption of the transgressions against the first covenant, those having been called might receive eonian inheritance. For where there is a covenant, the death of the appointed (victim) it is necessary to bring in, for a covenant is firm over dead ones, since it is never of force when the appointed victim is living.”

Upon analyzing these passages, it will be found in several instances that the death of Christ is a basis, and is universal in its scope, but that a narrower class is spoken of in relation to a subsequent revelation of God’s purpose. The three passages quoted from Hebrews show this double aspect. Heb. ii. 9 tells us that the Lord tasted death for *all*, the next verse goes on to speak of “many *sons*” and “they who are sanctified *brethren*.”

The power of death in the hands of Satan is universal, and that strong one has been rendered inoperative by the death of Christ (Heb. ii. 14). The teaching, however, is linked with the “children,” “the seed of Abraham,” and leaves the wide domain of universal death to the setting free of “as many as, through all their life by fear of death were held in slavery.”

Heb. ix. 15-17 first speaks of the death of Christ as making a redemption with regard to the transgressions against the first covenant, but it does not go on to say, Therefore all who were under the first covenant, and whose transgressions have been dealt with in the death of Christ, have salvation and glory. On the contrary, it speaks of a smaller class, “those having been called,” who receive the eonian inheritance. Heb. ix. 15-17 like Rom. xi. 29 makes it clear that all Israel as an elect nation shall be blessed, but some out of Israel are elected unto greater glory than others. Rom. v. 10 likewise moves from the universal base to the particular structure. The death of the Son of God accomplished worldwide reconciliation, His resurrection life is needed to bring about salvation. The context speaks of those who “*receive* the reconciliation,” and who “*receive* the abundance of grace”; of such, higher and greater blessings are spoken than of those who without exercise of faith receive “a justification of life.” The death of Christ operates irrespective of faith, and in that aspect it is parallel to the death which passed through to all men from Adam. In neither case is man consulted or addressed. We do read of “faith in His blood,” of “fellowship of His sufferings,” of “conformity to His death,” but these are all elective circles within the larger circle of the death of Christ.

We can do no more in these initial papers than collect passages, and point out one or two features. The series is specially intended for those who have sufficient knowledge of the Word to be able to contemplate new or strange aspects of teaching, without being persuaded by feelings or little knowledge to jump to hasty conclusions.

#3. The Death of Christ.---Apothnesko. pp. 88 - 91

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

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

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

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

The *kind* of death is here indicated by the Lord, as well as some of its consequences. "Lifted up." Already this word has been used by Him in earlier passages. In John iii. 14 we meet it, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John viii. 28, "when ye have lifted up the Son of man, then shall ye know that I am He."

First as the antitype of the brazen serpent, lifted up by the command of God for the salvation of those who were perishing; then as one lifted up by a people in their ignorance and blindness, being unknown to them until thus shamefully treated, and finally, lifted up from the earth with a power to draw all men toward Himself. This *consequence or effect* (John xii. 31-33) is ever hardly dealt with contextually, and its full force is therefore scarcely ever perceived.

The word translated "draw" (*helkuō*, and *helkō*), leaving out John v. 44, and the passage before us the meaning of which we have to determine, is always used in the N.T. of *drawing with force*, not merely exercising an attractive influence. John xviii. 10 uses it of the drawing of a sword; John xxi. 6-11 of the dragging of a net full of fish; Acts xvi. 19 of dragging Paul and Silas into the market place; Acts xxi. 30 of dragging Paul out of the temple; James ii. 6 of dragging men before the judgment seats. To substitute the milder idea of "exercising an attractive influence" for the word "drag"

would simply create nonsense. Are we to believe then that the Lord Jesus meant to say that by reason of His death and the manner of it, He would forcibly drag all towards Himself? Yes, that is so, but such a way of putting it may lead to false conclusions apart from the great safeguard—the context. The Lord has said:--

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

Light upon the Lord’s meaning will be found in Luke xi. 20-23.

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

By the death of Christ all men are taken by force from the tyranny and bondage of the evil one. Contend as he will, a stronger than he has come upon him, and “through death has destroyed (or rendered powerless) him who has the strength of death, that is the devil.” This does not necessarily imply that forgiveness, life and glory are therefore the possession of all. *Faith* is not spoken of in this passage. While in various other ways the death of Christ is referred to in John, these two passages are all that use *apothneskō* in a doctrinal connection. John xviii. 32; xix. 7 are the only other references that need be mentioned in this Gospel. It will be seen, as far as we have gone, that the death of Christ is here connected with two related phases of God’s purposes.

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

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

#4. The Death of Christ.---Apothnesko. pp. 147 - 150

The following occurrences of the word *apothneskō* seem to be the ones that refer definitely to Christ's works, viewed doctrinally, in the Epistle to the Romans:--

- v. 6. "For when we were yet without strength, in due time (literally, according to a season), Christ died for (*huper*) the ungodly."
- v. 8. "While we were yet sinners, Christ died for (*huper*) us" (cf. verse 9, "much more").
- vi. 9. "Christ having been raised out from dead ones, dies no more, death no more has dominion (*kurieuei*) over Him."
- viii. 34. "Who is he that condemneth? Is it Christ Who died; and much more, is risen again; Who also is at the right hand of God, Who also intercedes for (*huper*) us"?
- xiv. 9. "For to this end Christ died and lived again, that He might dominion (*kurieusei*) over both dead and living."
- xiv. 15. "Destroy not him with thy food, for (*huper*) whom Christ died."

It will be observed that the three references out of the seven speak of Christ dying for (*huper*) or on behalf of certain ones. He died on behalf of the ungodly, of sinners, and of the weak brother. In vi. 9 we have the blessed fact that having died, He dies no more, which verse 10 emphasizes by stating that He dies once for all, while vi. 9 brings in the word "to have dominion." Death has no more dominion over Him, but (xiv. 9) the object of His death and risen life was that He should have dominion over dead and living.

Chapter v. continues on from verses 6-8 with the "much more" of resurrection. In viii. 34 it is the same; xiv. 9, by placing "lived" after "died," evidently refers likewise to resurrection. Resurrection is always the "much more."

We have but two passages to record in I Corinthians, viz.:--

- viii. 11. "And through thy knowledge the weak brother is perishing, on account of whom Christ died."
- xv. 3. "Christ died for (*huper*) our sins according to the Scriptures."

II Corinthians has references only in the fifth chapter, viz., verses 14 and 15:--

"Having judged this, that One died for all, therefore all had died; and He died for all that they who live should no longer live to themselves, but to Him who died for them (*huper*) and has been raised."

We would draw attention to the Apostle's judgment. It is not that one died for all, therefore all shall live, or be saved, but that all had died. The word we have rendered "had died" is in the *aorist*, and "refers to the state Christ's death *proved them to be in*, in a state of nature. To apply it *as a consequence* is, "I judge, an utter blunder" (see note J.N.D. New Translation). The Apostle continues, after having spoken of the death state of all as proved by the necessity of Christ's death for all, to go on to speak of those who

live. These must be believers who have been made alive with Christ. To these he speaks to the end that they should *no longer* live unto themselves, but unto Him, Who for their sakes died and rose again. So sweeping is this new teaching that the Apostle goes on to say—not only should we not live any longer to ourselves, but the new ground upon which we stand is so utterly severed from the death state of nature, called “the flesh,” that we know Christ even after “the flesh” *no longer*.

Galatians has but one reference:--

“If righteousness (is) by law, then Christ has died for nothing” (ii. 21).

Ephesians knows not the word in any connection. Philippians does not use it in connection with Christ.

Col. ii. 20 uses it with regard to the believer’s identification with Christ in His death, but gives us no statement concerning that death itself.

The word does not occur in II Timothy. This fact, viz., that the death of Christ does not figure in the Prison Epistles, brings before us the most important truth that the doctrine of the mystery, as presented in the Prison Epistles, is built not upon the wide and universal aspect of the offering of Christ—the death that counterbalanced the death brought in by Adam—but upon a narrower aspect, the offering that involved the shedding of blood, and the ignominy of the cross. Just as the Burnt Offering, the Sin Offering, and the Passover differ very materially from each other in many essential particulars (yet all speak of the one offering of Christ), so in that one offering we must be prepared to find a wondrous variety of applications and provisions, for here is centred the great procuring cause of all the blessings of all the ages and for all the widely differing destinies of man. I Thessalonians uses the great covering word when speaking to those who were concerned about the resurrection and the second coming of the Lord:--

“Who died for (*hyper*) us, that whether we may be watching or sleeping, we may live together with Him” (v. 10).

The lesser word *thneskō* is not used in the N.T. in a doctrinal way.

The reader may not feel that much has been said in the way of exposition of these references, and we would once more point out that our desire is first of all to lay a foundation of fact, and to feel sure that all our readers have these facts before them. So long as there remain passages and usages unexplored, so long will clear views be impossible. We now know what doctrines are connected by the Spirit of God with the death of Christ. We have also observed in passing that some doctrines (those that more fully express the blessings of the gospel) are united by the same Spirit to other aspects of the great offering, and we are forced to the conclusion that, as every word of God is of design and purpose, we cannot hope to attain to clear views of truth if we use words loosely. The loose usage of words enables the partially instructed to reason that if Christ died for all then ALL are or will be saved, forgiven, and justified. This kind of reasoning is valid if the death of Christ is synonymous with the other aspects of His great offering. We have seen otherwise. Some, who have seen enough to prevent them

from reasoning in the way mentioned above, are mistaken we think in saying that the words, “Christ died for ALL” mean that Christ died for some. This again is because they too have failed to try the things that differ. We will not, however, attempt any proofs until the varied phases of the great work of Christ have been placed before the reader; we hope then that “proof” will be unnecessary.

#5. The Blood of Christ; its Covenant Limitations. pp. 180 - 183

The first doctrinal reference to the blood of Christ in the N.T. is found in Matt. xxvi. 28. The parallel passages in Mark xiv. 24 and Luke xxii. 20 exhaust the first three gospels on the subject. In each reference in the A.V. the words “new testament” occur.

The R.V. renders the word *diatheke* by “covenant,” but omits the word “new” from Matthew and Mark, calling attention in the margin to the fact that “many ancient authorities insert *new*.” The *Numeric New Testament* supports the R.V. reading. With regard to the rendering “covenant” in preference to “testament,” we believe all who remember the O.T. teaching on the subject will see that “covenant” is the consistent rendering.

Luke’s record makes it clear that the covenant of Matt. xxvi. and Mark xiv. is the new covenant, but the omission of the word “new” leads to very important truth which otherwise might not have been so definitely seen. Keeping closely to the original, Matt. xxvi. 28 reads:--

“For this is my blood, that of the covenant, that which is shed concerning many for forgiveness of sin.”

The blood of Christ is the blood of a covenant, but a covenant which is not left undefined. It is the blood of a covenant that has a prominent place in it for the forgiveness of sins. The Epistle to the Hebrews is most emphatic on the truth that the sacrifices of the old covenant never put away sins:--

“For if the blood of bulls and goats sanctifieth to the purifying of the flesh: How much more shall the blood of Christ purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of a New Covenant, that a death having taken place for redemption of the transgressions against the first covenant, those having been called might receive the promise of eonian inheritance. For where there is a covenant, the death of that which makes the covenant (*diatheke*, covenant; *diathemenos*, he who makes a covenant) it is necessary to be brought to bear. For a covenant is firm over dead ones (i.e., the sacrifices) since it has no force when that which makes the covenant is living. Hence not even the first (covenant) hath been dedicated without blood” (Heb. ix. 13-18).

It is perfectly clear that there was no redemption for sins under the old covenant, for the blood of Christ includes in its scope the redemption of the transgressions made against the old covenant. Chapter x. carries the subject to a definite conclusion.

“For it is not possible that the blood of bulls and of goats should take away sins; wherefore coming into the world He saith, Sacrifice and offering Thou didst not desire, but a body hast Thou prepared Me He takes away the first (covenant) that He may establish the second The priest standing daily offering the same sacrifices oftentimes, which are never able to take away sin; but He, having offered one sacrifice for sins for ever, sat down at the right hand of God wherefore the Holy Spirit is witness this is the covenant that I will make with them their sins and iniquities will I remember no more” (Heb. x. 1-18).

The Epistle further speaks in xii. 24 of “Jesus the Mediator of the new covenant and the blood of sprinkling (see ix. 19, 20), that speaketh better things than that of Abel”; and finally, in xiii. 20, speaks of “that great shepherd of the sheep, by the blood of the eonian covenant, prepare you in every good work, etc.”

There can be no doubt that the blood of Christ is the blood of the new covenant, and that it is under the new covenant and not the old that sins are forgiven. Further, the blood is shed for many. When the Scriptures speak of the *death* of Christ, it is for *all*, but when the blood of the covenant is spoken of it is for *many*. We believe *all* means something different from *many*; and this difference illustrates the *narrowing* tendency of the doctrine under view. The death of Christ as viewed in relation to the state of man in Adam is one thing; the death of Christ as the appointed ratification of the new covenant by the shedding of His blood is another. It does not follow that because it is written, “As in Adam all die, so in Christ shall all be made alive,” that *all* are necessarily forgiven, saved, justified, and blessed with the blessings of redemption. The covenant is not co-extensive with the extent of Adam’s fall, but it operates within that universal sphere.

Continuing our study of the passage in Matt. xxvi., we note that the body of Christ is referred to as well as His blood, and it will be remembered that in Heb. x. we read that “it is impossible for the blood of bulls and of goats to take away sins,” but we do not read in the sequel that the blood of Christ does, but rather, “*a body* hast Thou prepared Me”; “sanctified by the offering of *the body* of Jesus Christ once for all.” Turning to the Gospel of John, we find no parallel to the passage of Matt. xxvi. 28. In John vi. we read of the body and blood of Christ in another setting. By examining the parallels of the context we find that “believing on Christ” and “drinking His blood” are synonymous, both result in “eonian life,” and that as the expression “drinking His blood” is figurative (compare verse 47 with 53 and 54), these passages can hardly be taken as being doctrinal references to the blood of Christ such as we are considering in this series.

The Acts of the Apostles contains but two references to the blood of Christ. Acts v. 28 has no doctrinal connection, and so we pass it by. Acts xx. 28 has, and we will consider its statement.

“The church of God, which He hath purchased with His own blood.” The last clause, “with His own blood,” presents a difficulty, and has been rendered by many, “with the

blood of His own.” Heb. ix. 12 and xiii. 12 give us what the normal form of the expression should be, *dia tou idiou haimatos*. In Acts xx. 28 the form is *dia tou haimatos tou idiou*. Whatever the true rendering may be, we may learn, for the time being at least, that the blood of Christ purchased or acquired the church of God.

The word “purchase” is *peripoieō*, and literally means, “to make over and above; to acquire.” The word comes in Gen. xxxi. 18, “The cattle of his getting”; xxxvi. 6, “which he had *got* in the land of Canaan.” It occurs in only one other place in the N.T., viz., I Tim. iii. 13, “purchase to themselves a good degree.” *Peripoiesis*, meaning an acquiring or an obtaining, occurs in a few passages. I Thess. v. 9, “Obtain salvation,” II Thess. ii. 14, “Obtaining the glory”; I Pet. ii. 9, “A peculiar people.” This last reference, “a people for an acquisition,” is an echo of Mal. iii. 17, *esontai moi, legei Kurios Pantokrator EIS PERIPOIESIN* “They shall be to Me, saith the Lord Almighty, for an acquisition.”

The Hebrew word of this passage is *segullah*, something peculiarly precious and of private rather than general interest. Here in Mal. iii. 17 it is rendered “jewels.” In Ex. xix. 15, Ps. cxxxv. 4, and Eccles. ii. 8 it is rendered “a peculiar treasure.” In Deut. xiv. 2 and xxvi. 18, “peculiar people.” In I Chron. xxix. 3 David uses the word to indicate his own private possessions as distinct from the national offerings, “mine own proper good.”

Whatever differences of opinion there may be regarding the translation of the last clause of Acts xx. 28, there can be no uncertainty as to the fact that the church of God there said to be an acquisition, a peculiar possession, purchased by the blood of Christ, is to be considered as distinct from the world of mankind generally who died in Adam and must live again. The blood of the covenant was shed for *many*, the blood also made a purchase of a peculiar and special people, the church of God. This is the sustained testimony of the Scriptures, and is one of “The things that differ” that it is necessary for us to take to heart, that while the death is spoken of as of universal application, the shedding of blood is within the bounds of a covenant, is for the many, and acquires an election from among the great mass of men.