

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,

For the mercies and fellowship that have made possible a reprint of these Volumes we give thanks.

We still desire greater light, deeper love, richer liberty, and fuller life, *in Christ*.

GREATER LIGHT.—“The *entrance* of Thy words giveth light” (Psalm cxix. 130). More and more we are learning the value of the Word and words of God. No amount of reasoning or striving about the Word will illumine our darkness. The words must *enter*. One has suggested that the passage means, *Thy words enter; light is given*. We are in the dark, and in uncertainty concerning some subjects; our desire is to let the Word and words of God have an entrance. This we trust will characterize the articles more and more; not the developing of a preconceived scheme, but the placing of the words before the reader that they may enter.

DEEPER LOVE.—Light without heat and light without love are parallels. To be sound in the faith requires something more than mental acquiescence to truth. May we all earnestly covet this indispensable grace.

RICHER LIBERTY.—Many of us have rejoiced in liberty for some time. May we remember that we have this liberty in order that by love we may *serve* one another.

FULLER LIFE.—Life, light, love, liberty, fuller, greater, deeper, and richer, are possible only *in Christ*. We need fear no darkness there, no coldness there, no bondage there, no deadness there.

May our gratitude be expressed by a better realization of these graces.

Yours in love that passeth knowledge,

CHARLES H. WELCH
FREDK. P. BRININGER

April, 1927

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Doctrine and Practice.

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Sound doctrine may be contradicted (I Tim. i. 10).

It is linked to the life (“Take heed unto thyself, and unto the doctrine,” I Tim. iv. 16).

The service of slaves could reflect upon it (I Tim. vi. 1).

Paul could connect his doctrine with his “manner of life” (II Tim. iii. 10).

We are privileged to “adorn the doctrine of god our Saviour in all things” (Titus ii. 10).

The Cross in the Prison Epistles.

p. 91

- A | Eph. ii. 16, 17. Reconciliation by the cross. Connected with peace.
B | Phil. ii. 8. The death of the cross. The humiliation.
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A | Col. ii. 14. Freedom by the cross. The triumph.

Points for Preachers.

“For” (Rom. i. 16-18).

p. 106

16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
17. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;
1. “For *I am not ashamed of the gospel.*”—“Not ashamed” (cf. Rom. v. 5), a figure of speech where one lessens a thing in order to increase it. Paul really gloried in the gospel. All men, whether wise or foolish, whether Jew or Greek, stood equally in need of this gospel.
 2. “For *it is the power of God unto salvation to every one that believeth.*”—The gospel is not a moral code, it is dynamic; it works, it is the *power of God*. The clause explains the reason why the apostle was “not ashamed,” viz., (a) the gospel was the *power* of God, (b) it was *unto salvation*, (c) it was to every one (irrespective of race) who *believed*.
 3. “*FOR therein is revealed a righteousness of God from faith unto faith.*”—Here is the secret of the *power* of the gospel. The sinner’s deepest need, though he may not at first realize it, is not simply the forgiveness of sins (a negative blessing viewed alone), but its scriptural concomitant *righteousness* (cf. argument of Rom. iv. 6, 7). This righteousness is entirely outside law and works. It begins and ends (*ek eis*) with faith.
 4. “*FOR the wrath of God is revealed. . . . against all unrighteousness.*”—The gospel reveals righteousness. The need for this is emphasized here by reason of the other revelation—the wrath of God upon all unrighteousness.

The above suggestion is merely a skeleton. Let individual study clothe the bones with flesh, and may the Spirit of truth inspire the lifeless preparation with power.

[NOTE.—The Prison Epistles do not preach a gospel to the unsaved, their message being rather addressed to the believer. The doctrinal portions of *Romans* supply the basis upon which the teaching of the mystery is built.]

Rom. v. 5	And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
iv.	6. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Editorial. **pp. 173-175**

To speak of the future apart from the Lord, with dangers not only invisible and spiritual but physical and evident, is manifestly foolish. However, if the Lord will, we hope that the witness of *The Berean Expositor* will be continued *monthly* and rendered increasingly useful to readers and glorifying to the Lord.

We are thankful to feel that none will ever become subscribers, or constant readers, who do not believe and love the Word of God. We desire to recognize the fact more definitely than we have done hitherto, that our readers are not all of the same degree of advancement, or capacity. For those who are young in the faith, and who desire to understand the rightly-divided Word, we hope to give a series dealing with *The Fundamentals of Dispensational Truth*. In these articles we shall traverse much that has already been put forward in these pages, but we shall limit each article, as far as possible, to one subject or phase of truth, so that the veriest beginner shall not stumble. Incidentally, more advanced readers may be refreshed and stimulated at reading “things old,” and may find help in laying the subject before others.

For those readers who are prepared to go further into the deeper things of the Word, we have in hand a series devoted to *The Things that Differ*. In these articles subjects will be discussed about which none of us may feel justified in making a final statement, yet which are floating about in our minds, dimly colouring our interpretations and exercising over us an unconscious influence. We want to bring them to the light, and examine them by the teaching of the Word. The expository articles on *Ephesians*, *Revelation*, and the *Parables* we hope to continue, and as occasion offers to resume the little talks about the archaeological treasures in the British Museum. Much as we have desired to give more attention to *Answers to Correspondents*, limitations of space and lack of time have prevented its accomplishment.

Prayer would be valued regarding the faithfulness of this little magazine. Readers can hardly imagine the continued pressure under which we seek to maintain our stand. Inducements are held out from many sides, either to *commit* ourselves to unproved teaching, to *omit* any reference to debatable doctrine, or to *take up* an attitude for or against certain ideas from the position of the champion of a creed. These things are ever so much harder to meet than direct opposition. They come from well meaning friends, not from open enemies. We do not want to be unkind, but we must speak plainly. Under no circumstances can this magazine champion any one line of teaching to the closing down of enquiry into some other opposing line. Under no circumstances can the magazine hesitate to follow the teaching of the Word merely because in past pages we have made certain statements which would be rendered untrue by such following. We desire the truth, and if the discovery of truth should render null and void every number of *The Berean Expositor* yet published we should not consider that it had failed of its purpose, but should rather see in this its greatest fulfilment. No reader of the magazine is asked to make it his Bible. All we can do, or dare attempt, is to open up the Word.

Dear reader, if this is your desire we gladly welcome your fellowship. If, however, you have some pet idea which must always be favoured, never discussed and never upset, then we are afraid you will be out of sympathy with our little witness. It is human nature that expresses itself in the words so often uttered or written to us to the effect that we are afraid of facing certain lines of teaching, or that we are prevented from so doing by certain considerations. We feel fairly easy, however, on these points, as the same thing is said from so many sides as to render the statement contradictory. We feel a sympathy with Paul the apostle when we find how much he was misrepresented and abused, though by saying this we do not pretend to be as faithful or as innocent of self-seeking as that man of God, far from it. Readers will pardon, we trust, this somewhat personal note, yet sometimes these statements are necessary to clear the atmosphere and keep us walking in a straight path.

“After All.”
p. 186 (end)

The words “truly” (verse 1), “verily” (v. 13), and “surely” (v. 18), of Psalm lxxiii., are renderings of the same Hebrew word, and may be rendered uniformly by the one Phrase, “after all.” Psa. lxxiii. commences the third book of the Psalms, and gives particular prominence to the sanctuary. The first verse is practically a summary, not merely of the whole Psalm, but of the whole section (lxxiii. - lxxxix.). “After all, God is good to Israel, even to such as are of a clean heart.” This conclusion, however, was not reached by Asaph at once. Verse 2 commences his experimental lesson. Asaph was envious at the arrogant when he saw that they were not in trouble as other men. He, like so many of us, saw merely the external and present, “Until I went into the sanctuary of God, then understood I their end” (verse 17). From that standpoint envy turns to pity. He no longer says that he has cleansed his heart in vain, but confesses, “After all, Thou didst set them

in slippery places.” We may, by failure to recognise His purposes, be tempted to say the “after all” of verse 13, yet when we attain the view point of the sanctuary we shall certainly re-echo the words, “After all, God is good to Israel.”

Psalm lxxiii.

1. **Surely** God is good to Israel, Even to such as are pure in heart.
2. But as for me, my feet were almost gone; My steps had well nigh slipped.
3. For I was envious at the arrogant, When I saw the prosperity of the wicked.
4. For there are no pangs in their death; But their strength is firm.
5. They are not in trouble as other men; Neither are they plagued like other men.
6. Therefore pride is as a chain about their neck; Violence covereth them as a garment.
7. Their eyes stand out with fatness: They have more than heart could wish.
8. They scoff, and in wickedness utter oppression: They speak loftily.
9. They have set their mouth in the heavens, And their tongue walketh through the earth.
10. Therefore his people return hither: And waters of a full cup are drained by them.
11. And they say, How doth God know? And is there knowledge in the Most High?
12. Behold, these are the wicked; And, being alway at ease, they increase in riches.
13. **Surely** in vain have I cleansed my heart, And washed my hands in innocency;
14. For all the day long have I been plagued, And chastened every morning.
15. If I had said, I will speak thus; Behold, I had dealt treacherously with the generation of thy children.
16. When I thought how I might know this, It was too painful for me;
17. Until I went into the sanctuary of God, And considered their latter end.
18. **Surely** thou settest them in slippery places: Thou castest them down to destruction.
19. How are they become a desolation in a moment! They are utterly consumed with terrors.
20. As a dream when one awaketh, So, O Lord, when thou awakest, thou wilt despise their image.
21. For my soul was grieved, And I was pricked in my heart:
22. So brutish was I, and ignorant; I was as a beast before thee.
23. Nevertheless I am continually with thee: Thou hast holden my right hand.
24. Thou wilt guide me with thy counsel, And afterward receive me to glory.
25. Whom have I in heaven but thee? And there is none upon earth that I desire besides thee.
26. My flesh and my heart faileth; But God is the strength of my heart and my portion for ever.
27. For, lo, they that are far from thee shall perish: Thou hast destroyed all them that play the harlot, departing from thee.
28. But it is good for me to draw near unto God: I have made the Lord Jehovah my refuge, That I may tell of all thy works.

Berean Expositor Volume 4 & 5

Answers to Correspondents.

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

pp. 47-51

“ ‘God has spoken unto US in (His) SON.’ The Holy Spirit says, ‘To-day, if ye will hear HIS VOICE harden not your hearts.’ Christ Himself has a solemn warning concerning those who are ashamed of His Words. I ask you to consider solemnly *what effect has Dr. Bullinger’s teaching upon the attention given by the Lord’s people to HIS OWN WORDS?* Believe me, my dear brother, there is *grave danger here*. It is not a question whether or not a new dispensation began when Paul went to prison. Very serious consequences are involved, and I can give you no better advice at this time than to drop ‘Things to Come’ entirely, and give yourself to prayerful reading of the Word—ESPEC IALLY THE GOSPELS.”

(Extract of letter relating to the teaching of *The Berean Expositor* and *Things to Come*. The words in italics indicate that the writer underscored with one line, those in capitals, when he used two or three underscorings).

As we have said when quoting from or alluding to the writings of others in this magazine, we desire no personalities to mar our testimony. We simply consider the doctrine quite independently of the one who may be the author. It is extremely difficult to avoid the appearance of striving, we therefore purposely omit the name of the writer, and trust that all concerned will realize the spirit in which this criticism is given. The extract quoted above, with its emphasized portions, is such a common argument with those who reject the *peculiar* ministry of the apostle to the Gentiles, that we feel a word or two upon the subject may not be amiss just now.

The apostle wrote, “If there be any virtue, and if there be any praise, reckon these things,” and it is a pleasant thing to see that those who use the argument referred to have a big place in their hearts for the truth of God, and the glory of Christ. We meet here on common ground, believing the Word and seeking to exalt our Lord. If the argument of those who agree with the extract quoted above be valid and of force, then one section of Scripture is inspired in a higher degree than another, for if the Gospels of Matthew and of Mark are of more weight and authority than the Epistles of Paul, it must be because the Gospels give us the very words spoken by Christ Himself, whereas the Epistles of Paul do not tell us the very words spoken by Christ Himself, and consequently, while perhaps inspired, are not so absolutely binding as the words of the Gospels, but contain a big element of Paul’s “private interpretation.”

If we are disposed to retort, or seek merely to argue the subject, we might reply that those who read the Gospels are dependent after all upon the truthfulness of Matthew,

Mark, Luke, or John, for Christ wrote not a word, either in the Gospels or the Epistles, and as far as we know never spoke Greek. If it is fair for some to call us “Paulites,” it would be equally fair for us to call them “Matthewites,” and in both cases Christ Himself would only be heard *through the written words* of His servants. For our own part we believe that the Gospels, and the Epistles, together with the rest of the Bible, are *equally inspired*, and we hear the voice of the Son of God in O.T. Prophets (I Pet. i. 11), the Gospels, the Epistles and the Revelation. We believe that He Who is the Word speaks as plainly from one book as another, and that the idea contained in the emphasized parts of the extract above are *radically* wrong. We, too, from an entirely different aspect would say, “Believe me, my dear brother, there is *grave danger here*.”

It may be as well if we do read some of the Lord’s Own words as recorded in the Gospels, to discover something of His teaching relative to His ministry. In John vii. 16 the Lord says, “My doctrine is *not Mine*, but His that sent Me.” Again in viii. 28, “As My Father hath taught Me, I speak these things.” Again in xii. 49, “I have not spoken of (*ek* = origin) Myself, but the Father which sent Me, He gave Me a commandment, WHAT I SHOULD SPEAK.” Again in xiv. 24, “He that loveth Me not, keepeth not My sayings; and the Word which ye hear is *not Mine*, but the Father’s which sent Me.” Finally in xvii. 8, 14, “I have given them the words which Thou gavest Me. . . . I have given them Thy Word.”

If we really do heed the words of the Lord Jesus Christ Himself, we shall see that, marvellous as the fact may be, He spoke nothing which originated from Himself; every word He uttered was the Word of God, with no added thought or idea of His Own. While we gladly confess that the Lord Jesus Christ was the Word Himself made flesh, that He is the real God (I John v. 20), yet in obedience to His words we must say (as He said) that they were *not His words*; consequently, when Moses spoke by the inspiration of God, the value of the utterance was on exactly the same level as the words in the Gospels, for both came from the same Author. When Isaiah spoke “Thus saith the Lord,” the words were not his, but the One who sent him. When Paul spoke the Word of the Lord it was not “Pauline” (if the Epistles are inspired Scripture), it is as the apostle himself says, “not as the word of men, but as it is in truth the Word of God.” We quite realize the solemnity and the attractiveness of the words as spoken by the human lips of the very Son of God, but we are likely to be ashamed of His testimony if we follow the advice given above and read “especially the Gospels,” for He has spoken *since* the words recorded in the Gospels were uttered. Is it blindness that prevents our brethren from seeing this? Is it deafness which prevents them from hearing the voice of the Son of God after His resurrection?

Can anyone read Acts xxvi. 16-18 and say the Lord Jesus had not something to reveal to men which it pleases Him to keep back while on earth, and to speak through the apostle Paul from heaven? Does Acts xx. 24 tell us that Paul invented his gospel and appointed himself to the ministry, or does it tell us that he received his ministry from the Lord Jesus? If so, the Epistles are either inspired, and therefore the Word of God and of Christ, or they are not, and therefore valueless. In the capacity of the “minister of the circumcision” (Rom. xv. 8) the Lord Jesus said:--

“Whosoever shall be ashamed of Me and of My words, in this adulterous and sinful generation, of him shall the Son of man be ashamed, when He cometh in the glory of His Father with His holy angels” (Mark viii. 38).

In His capacity as Head of one body the church, *the same One* said through His servant Paul:--

“Be not thou therefore ashamed of the testimony of OUR LORD, nor of me His prisoner” (II Tim. i. 8).

The apostle leaves us in no doubt as to the importance of the link between the testimony of the Lord, and of himself the prisoner, for in this very epistle he emphasizes repeatedly this special and important fact:--

“Have a pattern (a sketch before the finished design) of sound words, *which thou hast heard of me*” (II Tim. i. 13).

Is the personal element here uttered by inspiration, or is it Paul “speaking of himself”?

“The things *that thou hast heard of me*, among many witnesses, THE SAME commit thou to faithful men who shall be able to teach others also” (II Tim. ii. 2).

Here again absolute emphasis is laid upon the special teaching of the apostle himself. These are only two passages out of many wherein the apostle Paul urges the calm upon us, believers of the Gentiles, to give heed to Christ’S OWN WORDS, as spoken through His chosen vessel. Where in all the N.T. do we find the Lord Jesus Christ so magnified as in the testimony given through Paul His prisoner? Where in the Gospels can we find such a fulness, such a message of perfect acceptance, such a calling, and such a gospel of grace as the Lord has spoken to us from heaven during Israel’s temporary blindness?

We are indeed involved in very grave danger if we turn our backs upon the words of Christ Himself. The pity of it is that some will not have the words which He has spoken to *us*, but go back to another dispensation to words spoken to others. There is we trust no need to criticise the error contained in the underscoring of the “us” in the quotation from Heb. i. 1. God never spoke to *our* “fathers” by the prophets; *our* “fathers” never tempted Him in the wilderness. *Our* “fathers,” like ourselves, were aliens from the commonwealth of Israel. Rom. ix. 4, 5 tells us the only people “whose are the fathers.”

“Who then is Paul. . . . but a minister by whom ye believed”?

“I have planted”

“So then neither is he that planteth anything, neither he that watereth, but GOD that giveth the increase.”

“Let a man so account of us as of the ministers of CHIRST, and stewards of the mysteries of GOD.”

“For we are not as many who corrupt the Word of God, but as of sincerity, but as of God, in the sight of God, speak we IN CHRIST.”

“For we preach *not ourselves*, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake.”

“We have this treasure in earthen vessels, that the excellency of the power may be of GOD and *not of us*.”

“Since you seek a proof of Christ SPEAKING IN ME. . . . examine yourselves whether ye be in the faith” (I and II Cor.).

They who said “I am of Paul,” or “I of Christ” were carnal, and to such the “hidden wisdom” and all pertaining to it was “foolishness.” “He that is spiritual discerneth all things.”

“If any man think himself. . . . spiritual, let him acknowledge that the things I write unto you ARE THE COMMANDMENTS OF THE LORD, but if any man be ignorant, let him be ignorant” (I Cor. xiv. 37,38).

Acts xxvi. 16-18.

16. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17. Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

**Answers to Correspondents.
pp. 113-115**

No.8.--Do you still regard the translation of *aiōn* by “for ever,” etc., to be erroneous?
Should *aiōnios* be translated “age-long”?--C. S. (Berks.).

On pages 89-93 of the reprint of Volume I. we examined the usage of the Hebrew equivalent to *aiōn*, namely *olam*, and there sought to show that the word did not mean “eternal,” but referred to a period of undefined limits. The word *aiōn* also should be translated “age,” and its various combinations, “unto the age,” “the age of the ages,” “the ages of the ages,” “the purpose of the ages,” etc. The adjective *aiōnios* is limited likewise in its meaning. It should never be rendered “eternal” or “everlasting,” for *aiōnian* things have an end. “Age-lasting,” or “age-abiding” are nearer the meaning, yet as these words limit the idea to time merely, we feel that they may prove as misleading as the A.V. renderings. *Aiōn* stands not merely for a period of time, but a period during which certain things are done, certain lines of purpose are elaborated, and therefore an *aiōn* stands for characteristics, as well as length of time. It seems that the only safe thing to do is to transliterate the words and use *eon* and *eonian*, supplying mentally the special characteristics which can be learned alone from the Word. *The Berean Expositor* stands for a rightly-divided Word. Hitherto our efforts have been engaged in pointing out the characteristics of the various dispensations. We have not seen these as fully as we would desire yet, nevertheless we have realized how important this right division is. Now just as a truth under one dispensation may be entirely false under another (as for example many things under Law as compared with the dispensation of the Mystery), so with truth in the ages. Doctrines which are true for this age may be false if projected into the ages

to come. The right division of the ages will prove to be even more important and revolutionary than the right division of the dispensations.

Paul is inspired in Eph. i. to indicate some of the most important subjects that must occupy our attention; they are: “What is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to usward who believe.” The wider range of the purpose of the ages can only be rightly understood when viewed from the more immediate standpoint of a true knowledge of the present age. This present age is very complex, being sub-divided into a series of dispensations, and we cannot hope to have very clear conceptions of what lies beyond the ages until the more immediate considerations are in some measure realized. The recognition of these things should, however, deter us from assuming finality on any line of doctrine which runs out to the confines of the great boundaries of inspiration. When we compare the large portion of Scripture which is written concerning that which pertains to the ages, with the space devoted to instruction concerning that which came before, and that which lies beyond the ages, the course of our study will be fairly evident.

No.9.—“The better resurrection” and “some better things for us”
(Heb. xi. 35, 40).—Do these passages refer to the Church?

I take it that in your mind there is the idea that possibly the “better resurrection” and “better thing” is equivalent to the “out-resurrection” and “high calling” of Phil. iii. The only safe way to understand Heb. xi. is to be sure that we grasp, at least in some degree, the epistle as a whole.

The question of authorship not being in view, we will accept as proved that the apostle Paul was the human instrument. You will observe that, unlike the other epistles of Paul, there is no introductory salutation. No church is addressed, but instead a people to whose fathers God in time past spake by the prophets, and to whom God had, in the days then running out, spoken by His Son. After a most important parenthesis, in which much necessary teaching concerning the person and glory of the Son of God is brought to light, the apostle urges his readers (iii. 1) who are partakers of the *heavenly calling* to consider the Apostle and High Priest of their profession, Christ Jesus.

He follows his observations with a most pointed allusion to the days of Israel’s wanderings:--

“For some when they had heard did provoke: howbeit not all that came out of Egypt by Moses. . . . Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it” (iii. 16, iv. 1).

The original sanctification of the Sabbath day was prophetic of a “Sabbath keeping” yet to come, for after Israel had entered the land, and David reigned as King, still the hope of a future entry into rest was held out, showing that Joshua (“Jesus,” iv. 8) did not exhaust the promise in the days of old.

Chapter vi. urges readers to go on unto perfection, and to leave the things which are elementary, otherwise they, as Israel in the wilderness, will fade away, and fail to attain unto the “better things,” namely, “things which accompany salvation,” which are manifested by the exercise of faith, hope and love, in its work, labour and patience (vi. 9-12; cf. close parallel with I Thess. i. 3). “That ye be not slothful, but followers of them who through faith and patience inherit the promises.” These promises are connected with the covenant made with Abraham, in connection with Christ in His office as Priest after the Order of Melchisedec, and consequently heavenly (vi. 13-20; vii. 11-22). The goal is something more than salvation. It is inheriting the promises, it is going on to perfection (vi. 1; vii. 11, 19). The “better things” of Heb. vi. 9 are connected with the “better hope” (vii. 19), and the “better covenant” (vii. 22; viii. 6). To encourage their faith they are reminded that though they may suffer the spoiling of their goods, they had in heaven a better and enduring substance. This brings us to Heb. xi. Every example there given is that of an overcomer through faith. In some instances the most pointed reference is made to the fact that their faith took hold upon that which was future and unseen—that is the characteristic of the faith of Heb. xi. as defined for us in verse 1. Noah was warned of God concerning things “not seen as yet”; Abraham “went out not knowing whither he went”; Moses “endured as seeing Him who is invisible.” “These all died in faith, not having received the promises, but having seen them afar off.” “They desire a better country, that is, an heavenly.” They desired a better resurrection and would enter, with all those who thus endured and overcame, the better thing of Heb. xi. 40, which was connected with their being made perfect.

This is touched upon in chapter xii. where we read of “the heavenly Jerusalem, and the spirits of just men made perfect” (verses 22-24). The references from chapter iii., Caleb and Joshua, to Christ Himself in xii. 2, 3, emphasize this fact of overcoming and of entering rest and glory as a result. The argument is concluded in xiii. 13, 14:--

“Let us go forth therefore unto Him without the camp, bearing His reproach. For here we have no continuing city (cf. Heb. xi. 9-16), but we seek one to come.” “God is not ashamed to be called their God for He hath prepared for them a city” (Heb. xi. 16). “And I John saw the Holy City, New Jerusalem, coming down out of heaven. . . . he that overcometh shall inherit these things: and I will be his God, and he shall be My son. . . . Blessed are they that do His commandments (or have washed their robes, cf. vii. 14) that they may have right to the tree of life, and may enter in through the gates into the city” (Rev. xxi. 2, 7; xxii. 14).

The epistle to the Hebrews touches something beyond what we may call salvation simply, it goes on to inheriting promises and being perfected. Typically, at least, those whose carcasses fell in the wilderness were redeemed by the blood of the Passover Lamb. They did not miss salvation, though they missed Canaan, and this is the point of Hebrews, and a help to understanding “the better thing” of chapter xi.

The church which is His body does not come into view either in Hebrews or Revelation, although useful lessons may and should be learned by pondering these weighty things in the light of II Tim. ii. 11-13.

Answers to Correspondents. **pp. 172-173**

No.10.--F., Eastleigh.—“What is the difference between ‘The old man’ and ‘The flesh’?”

As your question indicates that you have already gone so far as to limit both expressions to a doctrinal character, we will not take up space to discuss their primary meanings. Your difficulty lies in the inability to clearly express just the difference which is evidently intended in Scripture between these two terms when they are used doctrinally.

It may help us if we notice with what other terms they are used, and wherein these other terms either agree or differ.

Rom. vi. 6; Eph. iv. 22; Col. iii. 9 are the references in Scripture to the “old man.” Let us look at the context of each passage.

Rom. vi. Deals with the question raised in verse 1, “Shall we continue in sin in order that grace may abound.” The apostle’s answer emphasizes the fact that believers have died to sin (2), have been baptized into his death (3, 4), and having died with Christ (8), are to reckon themselves dead indeed unto sin. Verse 6 comes centrally with the words, “Knowing this, that our old man was crucified with Him, in order that the body of the sin may be rendered inoperative, that we may no longer be enslaved to the sin.” Read also verses 12 and 14. It will be seen that the “old man” in some way signifies something which gives power to the body of the sin, the reign of sin, and the dominion of sin. This reign of sin was introduced by Adam’s transgression (Rom. v. 12, 14), and the “old man” is connected with Adam and the result of his fall upon his seed.

In Eph. iv. 22 the “old man” is connected with a manner of life, and is contrasted with the “new man” (verse 24) which has been created in “righteousness and the holiness of the truth.” Similarly in Col. iii. 9, 10 we find the old man and the new man connected with a manner of life, and the expressions “put off” and “put on.” In Col. ii. 11 you might notice and ponder, “the putting off of the body of the flesh,” in conjunction with these verses, and “the body of sin” in Rom. vi. 6. If Rom. vi. tells us of the crucifixion of the old man, Gal. v. 24 tells us of the crucifixion of the flesh with its affections and desires. This, you will observe by the argument of verse 25, compared with Col. ii. 20, is subsequent walk than the initial act of faith. The “old man” is contrasted with the “new man”; the flesh is nearly always contrasted with the spirit. (See Gal. v. 17-25; iii. 3; vi. 8; John iii. 6; Rom. viii. 5, 6, 7, &c.). The flesh seems to stand for a condition of sinfulness (Rom. vii. 5, 18; viii. 8), and to indicate the remainder of natural corruption (Rom. vii. 18, 25). Note well such expressions and their contexts as “after the flesh,” “according to the flesh,” “in the flesh,” “carnal,” “carnally.”

Without attempting to cramp the mind by a premature definition, the old man seems to indicate that principle of innate corruption and sinfulness which pertains to all

descendants of Adam, while the flesh is the medium and sphere of its operations. As the old man is more like the root of the matter, it is not seen so readily, hence the number of passages which deal with the flesh is great, the number dealing with the old man being small. May we rejoice in knowing “the truth in Jesus”; namely, that we have put off the old man, and have put on the new, and may we ever seek to walk in harmony with such truth, to the praise of the God of all grace.

Rom. vi. 6	Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
Eph. iv. 22	That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;
Col. iii. 9	Lie not one to another, seeing that ye have put off the old man with his deeds;

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No. 6.

II Thessalonians.

p. 19

1. Compare the first chapter with I Thess. i. What important item is omitted?
2. Collect other references to "flaming fire," "vengeance," "tribulation," "man of sin."
3. Does this collection seem to link II Thess. with Israel and the kingdom, or with the Church of the Mystery?
4. "So write I" (II Thess. iii. 17). Explain this; II Thess. ii. 2 will help.
5. Find a parallel with II Thess. ii. 9 in Heb. ii., and say what light this throw upon the character of the "last days."
6. The word translated "gathering together" in II Thess. ii. 1 occurs but once more, Heb. x. 25, "assembling together." Examine the context of each occurrence, and consider whether Heb. x. 25 refers to the attendance at a place of worship, or the "day approaching" of the gathering together unto Him."

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No. 7.

I Corinthians.

p. 92

1. Consider i. 4-7. How was the testimony "confirmed"? Compare Mark xvi. 15-20, and Heb. ii. 3 and 4.
2. Explain i. 17. Could Peter have made this statement?
3. "Babes," "milk," "meat" (iii.). Trace the parallel in Heb. v. and vi. (there are at least seven points of resemblance).
4. Trace the expressions "now concerning," "now as touching," and find the primary cause of the writing of the epistle.
5. Examine the context of the reference to the Lord's Supper (chapters xi.-xiv.). In how many particulars did the Corinthians differ from present day believers.
6. Why is the "body" mentioned in chapter xii.? Explain the word "for," which links the reference to the "body" with the preceding list of spiritual gifts.
7. Find Scripture examples and illustrations to xiii. 4-8.

8. What is the scope and argument of I Cor. xv.? Does it go beyond Adamic death?
What is the "end" (verse 24)?

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LOVE.

**“Though I . . . understand all mysteries. . . and
have not love, I am nothing” (I Cor. xiii. 2).
pp. 54-55**

We are daily adding to our knowledge of the deeper teaching of the Word; fresh beauties shine forth from the sacred page; we seek increasingly “rightly to divide the Word of truth,” and with this increased knowledge and light one might be led to imagine that spiritually nothing much was left to be desired. As we read the Scriptures, however, light and knowledge are not put foremost, *love* is first and greatest and must be in all times the criterion of our true spiritual advancement. When the Lord was questioned by the lawyer as to which was the great commandment in the law, He replied:--

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets” (Matt. xxii. 37-40).

It should be observed that *heart* love comes before that of the soul, or of the mind. It is comparatively easy to love with the mind, to love in “word,” or in “tongue,” but to love “in deed and in truth” (I John iii. 18) necessitates the activity of the heart. When we notice the prayers of the apostle Paul in Ephesians i. and iii., we find that while “the knowledge of Him” and “to know what is the hope of His calling” are prominent in the first prayer, love figures very largely in the second, “rooted and grounded in love,” and “to know the knowledge-surpassing love of Christ.” In the practical section of Ephesians (iv. - vi.) the apostle exhorts the believer to a worthy walk, and the central occurrence of the word “walk” in that section is the exhortation to:--

“Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour” (Eph. v. 2).

This high standard is the basis of the apostle’s appeal in Eph. v. 25, “Husbands, love your wives as Christ loved the church, and gave Himself for it.” When the apostle would pray for the advancement of the Philippians, although he desired them to have “discernment” and ability to “try the things that differ,” these were not the initial petitions. The Spirit of God knew only too well that discernment without love is withering and harsh, and knowledge without love but ministers to pride; therefore the apostle was led to pray first and foremost for the overflowing of their love, “And this I pray, that your love may abound yet more and more” (Phil. i. 9). In the Epistle to the Colossians the apostle speaks of putting on the new man, and as a climax says, “And above all these things, *put on* love, which is the bond of perfectness” (Col. iii. 14).

Let it be the earnest desire of every reader that our love shall keep pace with our advance in knowledge, otherwise our words must be written off as “sounding brass,” and our knowledge as nothing worth. As space allows in subsequent issues we hope to consider some of the aspects of this chief of graces, and first of the Spirit’s fruits, “ABOVE ALL. . . . LOVE.”

LOVE. pp. 94-96

The prominence given to the manifestation of Christian love calls upon every believer to consider his own relation to the teaching of the Word on this subject. It may be of service to us all if we endeavour to trace out some of the scriptural definitions of this grace, and to note the contexts of its many occurrences. Scripture speaks of “love without hypocrisy” and “love unfeigned,” which makes us feel that there is the danger among believers of a counterfeit love, a feigned love, and causes all who have the truth at heart to desire a knowledge of the real thing itself.

The thirteenth chapter of first Corinthians contains a most striking summary of love, and to that chapter we will turn. After having “weighed in the balance and found wanting” loveless gifts, knowledge, understanding, zeal and almsgiving, the apostle proceeds to tell us something positive concerning love itself. The first statement which he makes is, “*love suffereth long and is kind.*” The first quality which it has pleased God to tell us regarding *unfeigned* love is that it is longsuffering. Let us be ours at once to seek grace to manifest more fully that which the Lord holds so high.

The word “longsuffering” is a translation of the Greek *makrothumeō*. *Makrothumos* is composed of two words, *makros* meaning love, or far, and *thumos*, the mind, anger. *Makros* is translated “far” in Luke xv. 13 and xix. 12, “into a *far* country”; “long” in Matt. xxviii. 14, “*long* prayer.” The idea of distance seems to be uppermost, as in the first example.

Thumos.—The A.V. translates this word 15 times by “wrath,” “indignation” once, “fierceness” twice. *Dr. Bullinger* in his lexicon has a full note on the word as follows:--

Thumos, the mind, the spirit that is breathed out, an intense passion of the mind. . . .
the animus, the working and fermenting of the mind, the demonstration of strong passion,
which may issue in anger or revenge, though it does not necessarily include it” (p. 905).

Among the many graces which the apostle Paul detailed as proofs that Timothy and himself were approved as the ministers of God is found longsuffering. “In pureness, in knowledge, in longsuffering, in kindness, in holy spirit, in love unfeigned” (II Cor. vi. 6). It will be observed that longsuffering is linked to kindness, and that both are connected with “love unfeigned.” As always, it will be found that the apostle practised what he preached. The reference to *pneuma hagion* (holy spirit) in this verse leads us to Gal. v. 22, where fourth in the list there given comes longsuffering. “Love, joy, peace”

(these are more directly connected with the work of the Holy Spirit), then come three more which may be said to spring out of these—the first of which is *longsuffering*. Not only do we find love and longsuffering linked in this cluster of spiritual fruits, but in Eph. iv. 1-3 we find that the exercise of longsuffering is a part of our walk, and also an important factor in the keeping of the unity of the Spirit.

“Walk worthy of the calling wherewith ye are called, with all humility of mind and meekness, with longsuffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace.”

It will be observed that longsuffering is manifested by “forbearing one another in love.” So important is it that we should be made to understand that our walk demands this exercise of longsuffering, that we meet with a parallel to Eph. iv. 2, 3 in Col. i. 10, 11. There, instead of being exhorted to walk worthy of the calling, we are told that the apostle prayed that we might:--

“Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to His glorious power, unto all patience and longsuffering with joyfulness.”

Longsuffering is twice linked with doctrine in II Timothy, once in Paul’s own case, and once in the charge to Timothy (iii. 10 and iv. 2). Such is the character of true Christian love, after all but a faint echo of that great longsuffering of the love of God Who is “merciful and gracious, longsuffering, and abundant in goodness and truth.” If only believers everywhere exhibited this precious characteristic, what a difference there would be. Yet even those who are truly members of the one body need the word of exhortation. If love suffereth long, should we be so easily annoyed and angered at the waywardness of our fellows? However great their offence against us our attitude is clearly defined. We should exhibit all longsuffering in the most aggravating case, or we have not this grace of love in its highest degree.

One more qualification must be noticed before we leave the consideration of the longsuffering of love, and that is the kindness which glows through the patience manifested. Just as Col. i. teaches us to have longsuffering with joyfulness, so I Cor. xiii. teaches us that love suffereth long and is *kind*. Love does not suffer long and grumble, or use hard looks and begrudge the longsuffering. Love suffers long and is *kind*. Love is ever ready to meet the offender more than half way. Offended and outraged, misunderstood and misrepresented, love still has no hard thoughts for those who cause the pain. *Let us examine ourselves before the mirror of the Word*. Does the reflection cause us to fear that we are in danger of exhibiting impatience, our quickness to take offence, our unwillingness frankly to forgive, let us acknowledge our failure. If we have manifested longsuffering, yet that precious salve may have sent forth an evil smell because of the dead fly of unkindness. The Lord is kind unto the unthankful (Luke vi. 35); He was indeed kind to us (Eph. ii. 7; Titus iii. 4), and should not we, offenders as all of us are, should not we most earnestly pray that we may have a little more of the love that *suffereth long, and is kind*?

LOVE.
“Love envieth not.”
pp. 159

The words are translated “envy” in the A.V. *Zelos* has sometimes a good sense as in John ii. 17, and Rom. x. 2, as also *zeloō* in I Cor. xii. 31, “covet earnestly,” and xiv. 1, “desire”; sometimes, and in Scripture oftener, an evil sense, Acts v. 17, “indignation,” Rom. xiii. 13, “envying,” Gal. v. 20, “emulations.” *Phthonos* on the other hand is not capable of a good signification (see Trench’s *New Testament Synonyms*).

Emulation and zeal can be noble and beautiful, but too often the human heart is unable to behold superior qualities in others without envying them their superiority. Thus, as in sound so in fact, “to be zealous” may soon become “to be jealous”; “to covet” in the right sense of I Cor. xii. 31 may descend to the coveting of a baser and forbidden variety. True *zelos* beholds the good qualities in another, and desires to raise itself up to that standard. *Zelos* degenerated to “envy” desires only that the “envied” may be levelled to its own inferior rank.

“Love envieth not.” Love can behold the gifts and graces in our brethren, can praise God for their bestowal and manifestation, can earnestly desire to be thus minded, and thus enriched, but love never entertains a jealous feeling against the object recognised as superior. Thus in Phil. ii. 2-4 we read, “that ye be like minded, having the same *love*. . . . let nothing be done through strife and vainglory (a close relative of envy, see Phil. i. 15, 16), but in lowliness of mind let each esteem other better than themselves.” I Corinthians xiii. very pointedly calls this carnally minded church to the neglected spirit of love, without which all their boasted knowledge would but puff up, and their gifts but cause envy and strife.

John ii. 17	And his disciples remembered that it was written, The zeal of thine house hath eaten me up.
Rom. x. 2	For I bear them record that they have a zeal of God, but not according to knowledge.
I Cor. xii. 31	But covet earnestly the best gifts: and yet shew I unto you a more excellent way.
xiv. 1	Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

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“What then?”

“What then? notwithstanding every way,
whether in pretense or in truth, Christ is preached,
and I therein rejoice, yea and will rejoice” (Phil. i. 18).

pp. 82-84

The words “what then,” taken alone, have little or no meaning, but read in the light of the context in which they occur in Phil. i., a very precious lesson may be learned. Possibly the day had been when the apostle would have been roused by the miserable pettiness of those who refrained not from making the sacred proclamation of Christ a means of adding affliction to his imprisonment, and of seeking to make a party in opposition to the blessed unity which the apostle so loved. But now he had learned that the wrath of man even in the cause of truth hindered but never helped. He had learned to find his cause of rejoicing in “things above,” and to seek to know “the fellowship of His sufferings” as something far more precious than the peace and quietness of earth. The grand yet difficult lesson of this passage is the complete subjection of everything personal. This is seen very clearly in the structure of the passage which is as follows:--

Phil. i. 12-26.

- A | 12, 13. What Paul would have them know. Bonds were for furtherance of gospel.
- B | 14-18-. “Christ is preached.” Personal consideration,
such as “envy and strife,” lost sight of.
- C | -18. Paul rejoicing in result of bonds.
- C | 19-20-. Paul expecting deliverance from bonds.
- B | -20-24. “Christ shall be magnified.” Personal consideration,
such as “life and death,” lost sight of.
- A | 25, 26. What Paul knew. His continuance was for their furtherance of faith.

The two members “B” (“Christ is preached”) and “B” (“Christ shall be magnified”) are the two foci around which the other passages are arranged. Some were preaching Christ even of envy and strife. Each of the words “envy,” “strife,” and “goodwill” occur nine times in the New Testament. Envy moved the leaders of Israel to deliver the Lord Jesus to death (Matt. xxvii. 18). It is found in the midst of abominations (Rom. i. 29), and is the work of the flesh (Gal. v. 21). So also strife is found in Rom. i. 29 and Gal. v. 20. It was prevalent among the carnal Corinthians (I Cor. i. 11; iii. 3; II Cor. xii.20).

Goodwill, on the other hand, is a fitting frame for heralding Christ and His gospel (Luke ii. 14). The heart’s *desire* of the apostle to those who were moved with envy and malice against himself was for their salvation (Rom. x. 1). Goodwill (good pleasure A.V.) is the grand setting of the glorious purposes of God according to Eph. i. 5 and 9.

Those who preached out of goodwill were actuated by love. True, in Phil. i., love is linked with knowledge. First, in the prayer of verse 9, the apostle who desired that they may have knowledge and discernment and ability to “try the things which differed” asks that “their love may abound.” Knowledge without love would have given an acid tongue and a pharisaic spirit. In the passage immediately before us love is linked with knowledge. Some regarded the imprisonment of the apostle as a judgment from God, but others knew that he had been “set” for the defence of the gospel. In his noble endurance they loved him the more, and, moved by love out of goodwill, carried on the work he loved so well.

There is a solemn note struck here to which we should all give heed. The matter of the preaching was excellent. All preached Christ. The motive, however, was diverse. Those who preached Christ of envy and strife, of contention and retence, did so “not sincerely.” The word for *sincere* is rendered “chaste” in II Cor. xi. 2, and “pure” in Phil. iv. 8, while the noun “pureness” occurs in II Cor. vi. 6 (see parallel though different word in II Cor. ii. 17). This reference leads us to see how the apostle ever sought to make his “doctrine, purpose, manner of life” agree. “Whatsoever things are honest. . . . *if* there be any virtue, and *if* there be any praise (*logizesthe*) think, reckon, impute these things” (Phil. iv. 8). He knew that Christ was preached of envy and strife, of contention and hatred, but he meets it with the glorious “WHAT THEN? *Christ is preached.*” Stop there! he seems to say. Go no further. The Lord alone has the right to judge men and motives; if there be any virtue, if there be any praise, I will reckon these things, I will think on these things. WHAT THEN? Christ is preached, and I rejoice.

The readers of this magazine may at times find themselves the objects of hatred, malice, misrepresentation. Meet it beloved readers with Paul’s “What then.” If reviled, revile not again, if suffering, threaten not; you are in good hands. The perfect One Himself never attempted self-vindication; how much less His failing followers. If these few words are of any consolation, it is only in fulfilment of the passage, “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” (II Cor. i. 3, 4).

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Helps by the Way. The Greek prepositions. pp. 15-16

Ek.—The primary idea of the preposition *ek* is expressed in the words “out of,” signifying the “issuing *from within* (the compass, sphere of) something.” This elementary meaning can be seen in such passages as Matt. viii. 28; xv. 19, “coming *out of* the tombs,” “*out of* the heart,” &c. *Ek* shows the origin or source of anything, hence it is used of birth, cf. Matt. i. 3, “*of* Thamar.” Origin is emphasized in John i. 13, “not *out of* blood. . . . but *out of* God.” Three passages occur in Matt. xxi. which convey the idea of origin:--

Verse 16. “*Out of* the mouths of babes and sucklings.”

Verse 19. “Let no fruit *grow out of* thee.”

Verse 25. “The baptism of John, whence was it? *out of* heaven, or *out of* men?”

How much more intense and true to life is the Greek idea of fruit growing *out of* a tree than the English expression, fruit growing *on* a tree. The change of expression is doctrinally important; fruit has direct connection with root, and believers need to remember this continually. The doctrinal importance is further seen in such passages as:--

“A righteousness of God revealed *out of* faith unto faith.” (Rom. i. 17).

“Therefore it is *out of* faith that it might be by grace.” (Rom. iv. 16).

“The judgment was *out of* one to condemnation; but the free gift is *out of* many offences unto justification.” (Rom. v. 16).

Keeping the idea in mind that *ek* in its secondary meaning denotes *source* and *cause*, *out of* which something flows, and is applied to both things and persons, the following usages will be worth considering:--

“And many men died *ek* the waters” (i.e., the waters were the source of death to the men). (Rev. viii. 11).

“Should live *ek* the gospel.” (I Cor. ix. 14).

“Declared to be the Son of God with power. . . . *ek* resurrection of the dead.” (Rom. i. 4).

In I Tim. i. 5 *ek* shows the origin or source of true love, and in Rev. xvi. 21 it indicates the “occasion or incidental origin” of the blasphemy.

“*By reason of*” is another rendering, given in Rev. viii. 13. The grounds of arriving at a judgment are indicated by *ek* in Matt. xii. 37, “for by (*ek*) thy words.” Other usages, which still retain the original idea, “out of,” are those which indicate a *standard or rule*; Matt. xii. 33, “by its fruit”; I John iv. 6, “hereby (*ek toutou*) we know”; *price*: Matt. xx. 2, “for (*ek*) a penny”; Matt. xxvii. 7, “bought with (*ek*) them.”

In combination the primary force “out of” is strongly marked:--

Eksballō.—To cast out (John ix. 34).

Ekdemeō.—To be absent (II Cor. v. 6), literally “to be out from, or away from one’s own people.”

Ekklesia.—An assembly, “a called out people” (Acts xix. 39; Matt. xvi. 18, etc.).

Ekleptomai.—To choose out (Eph. i. 4 “chosen”).

The reader should collect the many other examples of the usage of this interesting preposition which are to be found on almost every page of the New Testament.

Helps by the Way. The Greek prepositions. pp. 59-60

Eis.—This preposition (the opposite of *ek*, out of, considered in our last paper), properly answers the question *whither?* and may be generally translated “into.”

The underlying idea of motion, common to most prepositions, is well seen in this word. “Come *into* the house” (Matt. ii. 11). “Cast *into* the fire” (Matt. iii. 10). In Luke x. 36 and Acts iv. 17 it is translated “among,” but in each case the direction of the motion, the goal, or end in view, is quite evident.

In Mark xi. 8 and Matt. xxvi. 6 it is rendered “in,” and in Mark viii. 23 it is “on.” It sometimes is enough to render the word by “to” (thitherward) as in John xi. 38, “Cometh *to* the grave.” To translate the word by “into” would produce a false impression on the mind (cf. v. 41). So in John iv. 5, the Lord came UNTO, but not *into* Sychar (see verses 8 and 28). So again in John xx. 1, Mary Magdalene came UNTO, but not *into* the sepulchre (see v. 11). The underlying idea of the *direction of motion* may be felt in the expression “bind them *into* bundles” (Matt. xiii. 40). “Rent *into* two” (Mark xv. 38).

Sometimes *eis* is best expressed by the word “against,” e.g., “*Against* the Son of man” (Luke xii. 10). “Sinned *against* heaven” (Luke xv. 18). “Trespass *against* thee” (Luke xvii. 3). When applied to *time* it indicates a point of time “*against* which,” “*for* which,” “*till* which,” or a period of time “during.” “*Unto* the next day” (Acts iv. 3). “*Unto* the end” (John xiii. 1). “*Against* that day” (II Tim. i. 12). “*For* many years” (Luke xii. 19). The secondary and figurative use of the preposition signifies *aim*, *purpose*, or *end*, still preserving the idea of the direction of motion. “*For* a testimony” (Matt. x. 18). “*For* the remission” (Matt. xxvi. 28). “*For* good” (Rom. xiii. 4). “*To this end*” (Rom. xiv. 9). *Eis ti* is “Why?”, “For what?” (Matt. xxvi. 8). “*That* ye may know” (Eph. i. 18).

The *condition* into which something is brought is expressed by *eis*. “*Unto* an holy temple” (Eph. ii. 21). “*Into* darkness” (Acts ii. 20).

The *results* of an action. “Ye come together not *for* the better, but *for* the worse” (I Cor. xi. 17). The preposition sometimes indicates the object *towards* which some feeling is directed. “Use hospitality one *to* another” (I Pet. iv. 9). “Lie not one *to* another” (Col. iii. 9). It also indicates the person to whom, or thing to which, some statement refers, as in Acts ii. 25, “David speaketh *concerning* Him,” and Eph. v. 32, “I speak *concerning* Christ and the church.” A desire *after* something may be expressed by *eis* as in Phil. i. 23, “Having a *desire to* depart” (i.e., *unto* the departing).

The above are only some of the many ways in which this interesting preposition is used, but however remote at first the figurative use may appear from the original meaning of *eis*, *direction of motion* will be found to be the constant fundamental idea. In combination it occurs in *eisagō*, “to lead in” (John xviii. 16; Heb. i. 6); *eisakouō*, “to hear favourably” (literally “to hear towards”) (Matt. vi. 7; I Cor. xiv. 21; Heb. v. 7); *eiserchomai*, *eisodos*, &c., all of which will repay careful study.

Luke	10	36	Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.
Acts	4	17	

Mark	11	8	And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way.
Matt.	26	6	Now when Jesus was in Bethany, in the house of Simon the leper, And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.
Mark	8	23	

Helps by the Way. The Greek prepositions. pp. 92-93

En.—We have considered the prepositions *eis* (into), and *ek* (out of), and the preposition *en* (in) completes this set of three related particles.

The primary signification of *en* is the result of the action suggested by *eis*, and indicates the place of rest. The meaning of the preposition is modified according as the usage indicates place, time, agency, &c.

PLACE is the simplest significance, and is nearest in meaning to the primary idea of the word, as “*In* the heart of the earth” (Matt. xii. 40). Sometimes *en* may be rendered “on,” as Rev. iii. 21, “*on* the throne”; II Cor. iii. 3, “*in* tables of stone.” The idea of proximity or nearness is conveyed by this preposition. “*At* the right hand of God” (Rom. viii. 34); “*on* the right hand” (Heb. i. 3). Many times *en* is best translated by “among”; cf. I Cor. ii. 6, and Col. i. 27, “*among* the Gentiles. . . . Christ *among* you.”

TIME is indicated by this preposition, expressed in English sometimes by *in* (Matt. ii. 1), sometimes by *on* (“*on* a certain day”), sometimes by *at* (“*at* His coming,” “*at*

the last trump”), sometimes by *within*, e.g., John ii. 19. *En ho* indicates “in the time that,” and is well rendered by the English “while” (John v. 7; Mark ii. 19). Those who sinned “*in law*” (Rom. ii. 12) are considered as being within its sphere (place) during its time of operation (time). Among the more important usages of *en* are those indicating:--

AGENCY.—“*Through* the prince of the demons” (Matt. ix. 34); “*With* what measure ye mete” (Matt. vii. 2); “Burn her *with* fire” (Rev. xvii. 16).

The use of *en* in the N.T. is sometimes equivalent to the Hebrew use of *beth*. Where the Greek authors would employ the Dative case alone to signify the cause or instrument, the New Testament writers followed the Hebrew, for example, *Pataxomen en machaira(i)*, “Shall we smite with the sword” (Luke xxii. 49). *Katapatetosin autous en tois posin auton*, “Lest they trample them *under* their feet” (Matt. vii. 6). See also Rom. xv. 6; Luke i. 51; and Mark xiv. 1.

PRICE.—A further example of Hebraism is the use of *en* to denote the price of a thing (cf. Rev. v. 9 with I Chron. xxi. 24).

PARTNERSHIP.—“A man *with* an unclean spirit” (Mark v. 2). “Shall I come with (*en*) a rod, or in (*en*) a spirit of meekness” (I Cor. iv. 21).

There are many more examples of the figurative usage or secondary meaning of this preposition which the student is urged to search out for himself. There are also some suggestive combinations which will repay careful study, such as “At home” (II Cor. v. 6), *endemeo* is literally, “among one’s own people.” “Glorious” (I Cor. iv. 10; Luke xiii. 17), *endoxois* is literally “in glory.” “To work effectually,” *energeo* is literally to “energize” or “inwork” (see Eph. ii. 2; iii. 20; II Thess. ii. 7). “To think on” (Matt. i. 20), *enthumeomai* is literally “to have in mind.” “Thoughts and intents” (Heb. iv. 12), *enthumesis ennoia* is literally “the things in the mind (passions, etc.), and in the mind” (understanding).

The reader can multiply examples and should tabulate his findings in such a way that they may be of service in after study.

John	2	19	Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.
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Rev.	5	9	And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
I Chron.	21	24	And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

Berean Expositor Volume 4 & 5

Contributions to the subject of Human Destiny.

The All Things (*Ta Panta*).

pp. 63-70

We have now completed our consideration of the Hebrew and Greek words used with reference to the *Wages of Sin*, and have settled once and for all the question which we purposed to answer, namely, Does Scripture teach the doctrine of eternal conscious suffering? The answer from the meaning and usage of the words of Scripture is an emphatic NO.

Our investigations, however, have not been exhaustive enough to warrant us assuming that we have considered the Scriptural teaching concerning *Human Destiny* in its wide scope. Our faith must comprehend all Scripture. It would be comparatively easy to write the articles in *The Berean Expositor* if it were the organ of any one particular creed or view; this is not its mission, however. It is not satisfied with what is known as orthodox belief relative to Hell and the future, as its articles have already shown, neither does it feel that the other lines of teaching relative to this great subject, such as annihilation on the one hand, and universal reconciliation on the other, allow the believer to have a faith that accepts all that God has written. The difficulty of the attempt to consider the subject as a whole, and refrain from the temptation of adopting one line of thought which is much simpler, must not defer us.

The general effect of such considerations will not be, superficially, so satisfactory as the effect produced upon subscribers to any one aspect of truth, but the Word of God abounds with problems which cannot be dismissed, which may remain unexplained until in resurrection we see, as now we cannot, the wider and vaster bounds of the purpose of the ages. This being so, all that we can hope to do is to point out the most obvious lines of truth, praying that our readers will not too hastily jump to a conclusion. It is saddening to hear believers speaking airily of these matters as though the problems were not worthy of consideration, or had all been scripturally explained. Among them is the use of the words "all things," a mere undefined term in the minds of many who use it. Before taking up the subject of *Human Destiny* as a whole, there are several topics which demand consideration, otherwise we shall be using terms with unsettled meanings. We proceed in this article to gather up some of the Scripture teaching relative to this expression, "all things."

Great emphasis has been laid upon the fact that the Scriptures which refer to reconciliation tell us that the reconciliation include *all things*. All Scripture being verbally inspired, no argument can be entertained which would seek to add to, or subtract from, the words of truth. Believing with all our heart that God has a meaning in every word He has caused to be written, and realizing that so much error has been perpetuated by taking man-made interpretations for granted, we propose a little study of the words,

“all things,” in order that we may have an intelligent understanding of the scriptural meaning of them. It has been found in other connections that some have been clinging tenaciously to *their* idea of the meaning of God, instead of the true scriptural meaning. There are some who deny the inclusive force of “all things,” and limit the words to an exceedingly narrow compass, while there are others who take the words to be boundless and absolutely without reserve, including the Devil, the Antichrist, the False Prophet, and those who are cast into the lake of fire.

In studying the use and the occurrences of this expression, it will be found that the article is employed in many instances in such a way as to call our attention to *the* all things under consideration, and to demand of us that we very earnestly seek to understand the bearing of the article and the context before we conclude that *ta panta* can be translated or interpreted of all things universally. The term “all things” occurs a little over 60 times in the epistles alone; 40 references are without the article, and the remaining 20 include the article. We intend to direct particular attention to the construction used in the smaller division (*ta panta*), but must just briefly touch upon the wider expression in passing.

The first occurrences in the epistles of the two constructions, with and without the article, are in Rom. viii. 28 and 32:--

“We know that all things (*panta*) work together for good, to them that love God, to them who are the called according to His purpose.”

Here, the word is without the article, and includes much that is evil as well as good. In verse 32 we read:--

“He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him graciously give us *the* all things” (*ta panta*).

Of course the article here may be merely the “second mention,” and may refer back to verse 28; there are reasons, however, for doubting this. First, the reference is some distance away; secondly, it comes in a new section commencing with the words, “What shall we then say?” of verse 31; thirdly, the fact that the all things of verse 28, which are under the hand of God, may include most conflicting agents (Satan, the world, and evil as well as good), whereas in verse 32 the all things are *graciously given* “with Him.” This seems to lead us to see that “*the* all things” may be a much less inclusive expression than “all things,” and further, that the special term *ta panta* has been used by the Holy Spirit with a special meaning which it is our wisdom to investigate and to understand.

We meet the expression again in Rom. xi. 36 in a setting which is typical of its usage. After bringing before the reader the amazing grace and matchless mercy of God in His final dealings with Israel, the apostle concludes with the doxology:--

“For of Him (*ek*, originating cause), and through Him (*dia*, efficient and ministerial cause), and unto Him (*eis*, final cause) are *the* all things (*ta panta*). To Him be the glory, unto the ages, Amen.”

It will be observed that it does not say that the Lord is the originating cause of all things universally, but of *the* all things. It does not say that He is the ministerial cause of all things universally, but only of *the* all things, and it does not say that all things universally are unto Him as the final cause, but *the* all things. This emphasis at once suggests the question, *What* all things? and it is with a view to providing a scriptural answer that we continue our investigations. Even in the wider and more universal expression (that is with the article omitted) there are necessary limitations. The apostle said, "all things are lawful," but this is not universally true. Murder, lying, thieving, &c., were no more lawful to Paul the apostle than to Saul the Pharisee. "All things" must be considered in the light of the restrictions imposed by the law of Moses, the traditions of the Elders and the contextual references to various foods, idolatrous connections, &c. Eph. vi. 21, Phil. iii. 8, I Tim. vi. 17, and Titus i. 15 will supply other examples of the limitations of this wider expression.

Returning to the doxology of Rom. xi. 36, we compare it with the statement of the apostle in I Cor. viii. 5, 6. In Rom. xi. the scripture does not differentiate between "Him" of Whom are all things, and "Him" through Whom are all things. He is called "God" and "Lord" in the context (see verses 33 and 34). It is evident that the God of verse 33 is the Lord of verse 34, and the fourfold "Him" of verse 36. The apostle who wrote Rom. xi. had written I Cor. viii. 5, 6, and felt under no obligation to attempt to explain that which superficially is a difficulty to some. In contrast to the heathen conception of gods many and lords many (i.e., Baalim, demons, mediums), the believer recognizes one God, the Father, the originating cause of the all things (*ta panta*), and one Lord, Jesus Christ, the ministerial and mediating cause in reference to the same "the all things" (*ta panta*), and consequently to such "an idol is nothing in the world."

Again, the force of the expression (*the all things*) must be observed. This emphasis upon origin and ministerial cause is met with in the next reference, I Cor. xi. 11, 12:--

"For as the woman is out of (*ek*, origin) the man, so also the man is through (*dia*, ministerial cause) the woman, but the all things (*ta panta*) are out of (*ek*, origin) God."

The next passage (I Cor. xv. 27, 28) we must consider together with Heb. ii. 8-10:--

"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 expected which did put the all things (*ta panta*) under Him. And when the all things (*ta panta*) shall be subdued under Him, then shall the Son also be subject unto Him that put the all things (*ta panta*) under Him, that God may be all in all."

We must not take it as proved that God cannot be all in all in the destruction of some as in the salvation of others, it is a sentimental conclusion which must not weigh with us here. In this passage we find the wider expression used first, then in repetition the article is used, and in this case it would seem that throughout one aspect is intended. This is further emphasized by the one exception which emphasizes the universality of the all things which are to be subjected beneath the feet of Christ. Heb. ii. 8-10 definitely states this:--

“Thou hast put all things in subjection under His feet. For in that He put the all things (*ta panta*) under Him, He left nothing that is not put under Him; but now we see not yet the all things (*ta panta*) put under Him. . . . For it became Him, for Whom are the all things (*ta panta*), and through Whom are the all things (*ta panta*), in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.”

Returning for a moment to I Cor. xv. 27, 28, we must remember that the context speaks of the subjection and destruction of enemies. In verse 24 we read:--

“Then the end, when He shall have delivered up the kingdom to God, even the Father, when He shall have abolished (*katargeō*) every principality (*arche*), and every authority (*exousia*), and power (*dunamis*). For He must reign till He hath placed all enemies under His feet. The last enemy that shall be abolished (*katargeō*) is death.”

It is manifest by the sequence of thought that the principalities, authorities and powers which are to be destroyed are enemies, otherwise the connecting of verses 24 and 25 by the word “for” loses its force. Turning to Eph. i. 21-23 we read of the exaltation of Christ as being:--

“Far above every principality (*arche*, see above on I Cor. xv. 27, 28), and authority (*exousia*), and power (*dunamis*), and lordship (*kuriotes*), and every name that is named, not only in this age, but also in that which is to come, and hath put all things under his feet, and gave Him to be Head over all things to the church, which is His body, the fulness of Him that the all things (*ta panta*) with all is filling.”

It will be at once noticed that we have the repetition of those spiritual powers which were mentioned so particularly in I Cor. xv. The Epistles to the Ephesians and Colossians speak of principalities and powers several times, and as it is evident that these are largely in view with regard to the subject under consideration, we will take note of the passages before passing on:--

“To the intent that now unto the principalities (*arche*), and authorities (*exousia*) in the heavenlies might be known by the church the manifold wisdom of God” (Eph. iii. 10).

“For we wrestle not with blood and flesh, but with the principalities (*arche*), with the authorities (*exousia*), with the world-rulers of this darkness, with the spiritual things of wickedness in the heavenlies” (Eph. vi. 12).

“For by Him were created the all things (*ta panta*), the things in the heavens and the things on the earth, the things seen and the things unseen, whether thrones, or lordships (*kuriotes*), whether principalities (*arche*), or authorities (*exousia*), the all things (*ta panta*) for Him, and unto Him have been created, and He is before the all things (*ta panta*), and by Him the all things (*ta panta*) consists, and He is the Head of the body the church, Who is the Beginning, First-born out of the dead, in order that among all He might become pre-eminent; because in Him it was thought good that all the fulness should dwell” (Col. i. 16-19).

“Because in Him dwelleth all the fulness of the Godhead bodily, and you are filled full by Him, who is the Head of every principality (*arche*), and authority (*exousia*)” (Col. ii. 9, 10).

“Having put off the principalities (*arche*), and the authorities (*exousia*), He made a public exhibition of them, having triumphed over them by it” (Col. ii. 15).

The parallelism of these verses is worth noticing:--

- A | Eph. i. 21-23. Principalities, authorities, powers, lordships.—
Christ, Head of the body the church. Fulness.
- B | Eph. iii. 10. Principalities, authorities.—The church linked with the principalities.
- C | Eph. vi. 12. Principalities, authorities, world rulers,
spiritual things of wickedness.—The believers' conflict.
- A | Col. i. 16. . Principalities, authorities, thrones, lordships.—
Christ, Head of the body the church. Fulness.
- B | Col. ii. 10. Principalities, authorities.—The church linked with the principalities.
- C | Col. ii. 15. Principalities, authorities.—The Saviour's triumph.

As we read these passages together it seems difficult to think that the different references are all to the same spiritual powers. Some we find are placed beneath the Lord's feet (Eph. i. 22), and this position is *not* the place of the members of His body—to them He is Head. These same subjected powers (being guided by the parallel in I Cor. xv. and the emphasis there on enemies) seem to be the antagonizing spirits of Eph. vi. 12, and the ones over whom the Lord triumphed by reason of the cross. Others seem to be more closely associated with the church. Some are learning by the church the manifold wisdom of God (Eph. iii. 10), and are linked with the church of the one body by having Christ as a common Head (Col. ii. 10). The believer has been delivered from the authority (*exousia*) of darkness by the Lord who is the image of the invisible God, First-born of every creature. The meaning of the term "First-born" is defined by the reason given in the next sentence. He is First-born of every creature *because* by Him were the all things created. As we ponder the creations enumerated in verse 16, and their relation to the pre-eminence of the Son of God, it becomes manifest that we are not dealing with such creatures as are enumerated in Psalm viii.:--

"All sheep and oxen, yea, and the beasts of the field, the fowl of the are, and the fish of the sea, and whatsoever passeth through the paths of the sea,"

but with mighty powers and beings over whom the Lord Jesus Christ is pre-eminent. The whole enumeration has reference to visible and invisible dominions and spiritual powers, and by comparison with the other passages referring to the principalities it would seem that some of these mighty beings not only antagonized the church (Eph. vi. 12), and Israel (Dan. x.), but also the pre-eminence of the Lord Jesus Christ Himself, and it is the reconciliation of these "all things" with which Col. i. is particularly concerned. Chapter ii. also shows that the opposition of these angelic powers in reference to "holding the Head" is still prominent in the inspired writer's mind.

It will be further observed that man is not mentioned in verse 16, nor is he included in the all things enumerated in the verse; he is treated quite separately in verse 18, as included in the church. The reconciliation of the all things (*ta panta*) looks back to those spiritual powers on earth, or in heaven, and man is introduced into the subject of reconciliation quite separately in verse 21. I Pet. iii. 22 emphasizes the subjection of angelic and spiritual powers to the risen Lord:--

“Who is gone into heaven, and is at the right hand of God, angels, and authorities (*exousia*), and powers (*dunamis*) being made subject unto Him.”

Rom. viii. 38, 39 includes them among the possible agencies that might be thought antagonistic to the believer:--

“For I am persuaded that neither death nor life, neither angels nor principalities; neither things present nor things to come (cf. Eph. i. 21); nor powers, nor height, nor depth, nor any other creation shall be able to separate us from the love of God which is in Christ Jesus our Lord.”

With these passages brought before the reader we would here for the time leave them. They demand careful and prayerful attention. It certainly appears that those angelic dominions are ranged under two heads, some antagonistic to the Lord and His people, and some ranged under the Lord as Head both now and in the fulness of the seasons (Eph. i. 10):--

“That in the dispensation of the fulness of the seasons He might gather together under one Head the all things (*ta panta*) in the Christ, the things in the heavens and the things on the earth in Him.”

Ta panta by its recurrence and contexts seems to be a term having in most cases a specific meaning. Those who dismiss the subject by saying of Col. i. 16, 17, 18 and 20, it reads “all things” and that is enough for me, are not rendering the homage to verbally inspired Scripture that they imagine. It does not say *all things*, but *THE all things*, and the insertion of the article at once defines and narrows the expression. *The all things* that are to be reconciled are described, they are in the main creatures of which we know practically nothing. Believers are now reconciled, but they are not included in the all things of the verse under notice. All things *universally* will be placed in subjection beneath the Lord, either beneath His feet or under Him as Head; the *narrower* expression *ta panta* is the term used by God when speaking of the reconciliation of all things. Let us keep close to the words of the Word, and may grace be given to both reader and writer to prove all things and to hold fast that which is good.

I Corinthians xv. 23-26

Many of our readers have had their attention directed to the words of the above passage, and hearts have been engaged with the wondrous theme of the glories of redeeming love. It is not our intention to attempt to criticize the doctrine which I Cor. xv. 23, 24 is believed by some of our brethren to yield. We would rejoice if that doctrine could be established scripturally. We fear, however, that injury will be done to the cause of truth by attempting to draw out of this passage arguments which are entirely beyond its scope and purpose, and in which feelings, inferences and foregone conclusions contribute no small share.

The Epistle to the Corinthians was written before Acts xxviii., and consequently before the dispensation of the mystery was a subject of revelation. If there is one epistle from which the mystery is excluded, that epistle is I Corinthians (see ii. 2 and iii. 1-3). Among the “perfect,” the full-grown, the initiated, Paul *spoke* of deeper things, but when *writing* to the Corinthians he definitely says that they were not able to bear them. This epistle is not meat, but milk, yet I Cor. xv. is made to yield teaching which must be considered as the strongest of meat. The apostle deals with a series of difficulties and errors which had arisen in the church, chapter xv. being devoted to two of them, the *gospel* in verses 1-11, and the *resurrection* in verses 12-58. This second subject is further divided by the consideration of the two questions:--

- | | |
|---------------------------------------|----------------------|
| (a) The <i>fact</i> of resurrection. | How? (verse 12), and |
| (b) The <i>manner</i> of resurrection | How? (verse 35). |

The consideration of these questions occupies the remainder of the chapter. Verses 12-58 may be considered broadly together as follows:--

- A | 12. The question of the *fact* of resurrection. “How?”
 B | 13-32. The answer. Adam brings in death. Death destroyed by Christ.
 C | 33, 34. The exhortation. “Awake to righteousness.”
 A | 35. The question of the *manner* of resurrection. “How?”
 B | 36-57. The answer. The first man and the second. Death swallowed up in victory.
 C | 58. The exhortation. “Be stedfast.”

It will be found in the answers B, B, that there are things introduced which are common to both. In both we read of Adam in contrast with Christ. In both we read of death being either destroyed or swallowed up. In both we read of the kingdom, and we should be careful to see that our interpretation of the one section does not go beyond the scope indicated by the structure and by the reference to Adam. Turning to the passage immediately under notice, let us examine its wording:--

“But each in his own order (or rank): Christ (the) firstfruits, afterward they who are Christ’s at His coming. Then the end, whensoever He may deliver up the kingdom unto Him (who is) God and Father; when He shall bring to naught all rule and all authority and power. For He must reign until He shall put all His enemies under His feet. (The) last enemy that is to be destroyed is death.”

That system of interpretation which takes into consideration the usage of individual words, and which does not dispense with a Concordance, is that which appeals most strongly to all true *Bereans*.

FIRSTFRUITS.—Where, how, and with what connection is this word used? The N.T. occurrences are eight in number, suggestive of resurrection:--

- “Because the creation itself also shall be delivered from the bondage of corruption. . . .”
 “But ourselves also which have the firstfruits of the Spirits” (Rom. viii. 20, 23).
 “What shall the receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy” (Rom. xi. 15, 16).
 “Salute my beloved Epænetus, who is the firstfruits of Achaia unto Christ” (Rom. xvi. 5).

“But now is Christ risen from the dead, and become the firstfruits of them that slept” (I Cor. xv. 20).

“Christ the firstfruits” (I Cor. xv. 23).

“Ye know the house of Stephanas, that it is the firstfruits of Achaia” (I Cor. xvi. 15).

“That we should be a kind of firstfruits of His creatures” (James i. 18).

“The firstfruits unto God and the Lamb” (Rev. xiv. 4).

The term “firstfruits” is taken from the O.T. and Leviticus xxiii. supplies us with its setting. The firstfruits followed Passover:--

“Ye shall bring a sheaf of the firstfruits of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you: and the morrow after the sabbath the priest shall wave it” (Lev. xxiii. 10, 11).

The first day after the sabbath! that was the very day of the Lord’s resurrection. Following the *Firstfruits* came *Pentecost* (Lev. xxiii. 17), and at Pentecost a new meal offering was offered “baken with leaven, they are the firstfruits unto the Lord.” As the resurrection of the Lord Himself fulfilled the type of verses 10 and 11, the believers at Pentecost and during the period of the Acts were “firstfruits” according to verse 17, with Rom. xvi. 5; I Cor. xvi. 15; and James i. 18. It is noteworthy that just as the firstfruits in Lev. xxiii. is preceded by Passover and followed by Pentecost, so I Corinthians observes the same order:--

“For even Christ our *passover* is sacrificed for us” (I cor. v. 7).

“Christ the *firstfruits*” (I Cor. xv. 23).

“I will tarry at Ephesus until *Pentecost*” (I Cor. xvi. 8).

It will be observed that every occurrence of the word is limited to those Scriptures which were written with reference to *Israel* and the *kingdom*; the term is never found in Paul’s Prison Epistles.

AT HIS COMING.—The word “coming” is the Greek word *parousia*. The following sixteen references are all the occurrences of the word as used for the Lord’s coming: Matt. xxiv. 3, 27, 37, 39; I Cor. xv. 23; I Thess. ii. 19; iii. 13; iv. 15; v. 23; II Thess. ii. 1, 8; James v. 7, 8; II Pet. i. 16; iii. 4; I John ii. 28. Again we observe that every quotation is taken from those Scriptures written with reference to the people of *Israel* and the *kingdom*. The term is never so used in any of the Prison Epistles.

THE END (*To telos*).—It is noteworthy that the portion of Scripture wherein we find the word *parousia* for the first time supplies us with the first occurrences of the words *to telos* (Matt. xxiv. 6, 14 and xxvi. 58). As the verses are read with their context it will be seen that the words have a special meaning when used eschatologically. Mark xiii. 7 and Luke xxi. 9 complete the references in the Gospels, and the remarkable thing is that they all refer to one and the selfsame exclusive period. The next chronological occurrence is I Cor. xv. 24. Let us read the references together:--

Matt. xxiv. 6.	“The end is not yet.”
Matt. xxiv. 14.	“Then shall the end come.”
Matt. xxiv. 58.	“To see the end.”
Mark xiii. 7.	“The end not yet.”
Luke xxi. 9.	“The end not immediately.”
I Cor. xv. 24.	“Then cometh the end.”

There are thirteen other occurrences of *to telos* having reference to various subjects only one occurrence being found in the Prison Epistles, viz., Phil. iii. 19, “whose end is destruction.” Every other occurrence of the word *telos* if examined will prove to a demonstration that *telos* means “end” in the simple meaning of the term, and to suppose an ellipsis and translate I Cor. xv. 24 by the words, “the end (*rank*),” does violence to the grammar, ignores the witness of the Concordance, introduces a construction without parallel in any other of its occurrences, and ignores the witness of the link with the *parousia*, and the message of Matt. xxiv., Mark xiii., and Luke xxi. Christ the firstfruits was pledge of the harvest—“they that are Christ’s at His *parousia*”; this is in perfect accord with the whole tenor of prophecy revealed up to the time of writing I Cor. xv. According to Matt. xxiv., after the harvest came the end; so also is it in I Cor. xv.

DESTROYED (*katargeō*).—The word occurs 27 times (3*9). What the Lord is to do for all in Adam He has done first of all in His Own case. Just as the pledge of our resurrection is the resurrection of Christ, so the destruction of death is set forth in the same way:--

“But is now made manifest by the manifestation of our Saviour Jesus Christ, Who abolished (*katargeō*) death, and illuminated life and incorruptibility through the gospel” (II Tim. i. 10).

“That through death He might destroy (*katargeō*) him that had the power of death, that is, the Devil” (Heb. ii. 14).

As one has well remarked, “The word must be handled in the same way in each case. If Satan is ‘abolished’ then he cannot be raised from the lake of fire, and if he is not, then the whole theory drops.” Take other passages:--

“That the body of sin might be *destroyed*” (Rom. vi. 6).

Will the body of sin ever be revived?

“Not the wisdom of this age, neither of the princes of this age, which *come to nought*” (I Cor. ii. 6).

Will this folly or misrule be revived?

“When I became a man I *put away* childish things” (I Cor. xiii. 11).

Is it ideal for a man to become childish?

“The ministration of death. . . . which glory was to be *done away*” (II Cor. iii. 7).

Is this glory to be revived? (see verses 11-14).

“Having *abolished* in his flesh the enmity” (Eph. ii. 15).

Will that enmity be revived again?

“That wicked one. . . . whom the Lord shall consume. . . . and shall *destroy*” (II Thess. ii. 8).

Shall Antichrist be revived?

“Then the end. . . . when He shall *destroy* (*katargeō*) all rule, and all authority, and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be *destroyed* (*katargeō*) is death” (I Cor. xv. 24-26).

Here we have the same word occurring twice, both having reference to the destruction of enemies. Scripture offers abundant evidence as to the manner in which these enemies are dealt with, and gives also the end and destruction of death itself. What is meant by death in I Cor. xv.? “By man came death”; “The last enemy that shall be destroyed is death”; “Death is swallowed up in victory”; “O death, where is thy sting?” “The sting of death is sin.” It is perfectly clear that every reference other than verse 26 means the death which passed upon all men by virtue of Adam’s sin. They do not go beyond to the second death—that is quite foreign to the whole passage. What warrant have we then to assume that verse 26 departs from the consistent meaning of every other passage in the context, and means the second death? The “destruction” of verse 26 is parallel with the “swallowing up” of death in resurrection. The subduing of all enemies is balanced by the “victory” of verse 57.

There is no Scripture which teaches resurrection from the second death; and on such a tremendous theme as this inference and deduction may be but blind guides which will only lead us into the ditch. Into the lake of fire, which is the second death, Death and Hades are cast. Why? To preserve them? to again deliver them up to continue their reign of darkness? or to destroy them as having no more place in the economy of the ages? Let it be perfectly understood that the doctrine of the reconciliation of all things is a separate issue. Its understanding must be the result of prayerful consideration *of the passages which teach the subject*. No good, but indeed positive harm, will follow that system of interpretation which uses the Word as a buttress to support teaching. We must go to the Scriptures as we would to a well of water, drawing forth its precious teaching, but not go to it to hang vast issues upon exceedingly slender inferences which will not stand the test of exegetical criticism.

I Corinthians does not teach anything beyond that which the apostle defined as “milk”; the Corinthians were not able to bear anything approaching the solid meat of the mystery of the gospel. The words used in the passage under consideration, “firstfruits,” “parousia,” “the end,” “all things put under His feet,” “destruction of death,” are all perfectly consistent with the limited aspect of the kingdom, beyond which, at the time of writing, little or nothing had been revealed.

Let us not be in too much of a hurry to see the meeting point of all the doctrines of the Word. Free will, divine sovereignty, the origin and introduction of evil, and the destruction of the ungodly, present problems which seem to go beyond the grasp of finite minds, and are not explained in any fulness in the Scriptures. We feel that a weak point in the system of interpretation under notice is found in the fact that it consigns ever so many more to the lake of fire than Scripture warrants, and consequently seeks some way

whereby they may be delivered out of it in order to agree with the teaching of reconciliation. We have dealt briefly with this question on pages 31-36.

One other consideration too important to miss is the meaning of the expression, "in Christ." Readers of this magazine, we feel sure, heartily believe that the verbal accuracy of the Scriptures is a real part of its inspiration, consequently, when we find two phrases nearly but not quite alike, we at once realize that the difference is worthy of close attention. Strictly speaking I Cor. xv. 22 is the first occurrence of this phrase in the N.T. where the article is used, and should be rendered "in the Christ." A careful study of the usage of the two expressions "in Christ" and "in the Christ" will shew that "in Christ" refers to *doctrinal* position, whereas "in the Christ" refers to the actual Person of the Lord, without carrying with it, necessarily, what is meant by the blessed term "in Christ." Take an illustration:--

"All spiritual blessings in the heavenlies *in Christ*" (Eph. i. 3).
"Gather together in one all things *in Christ*" (Eph. i. 10).

It will be seen that while both passages refer to the same blessed Person, two distinct ideas are involved. The words "in Christ" occurs twenty-five times, while the word "in the Christ" occur six times. Following is a list of the six; the reader can consult all other references for the other phrase: I Cor. xv. 22; II Cor. ii. 14; Eph. i. 10, 12, 20; iii. 4. The expression, "even so in the Christ shall all be made alive," must not be made to teach that those thus made alive are necessarily "in Christ" in the sense of the words as used of believers. We do not say they *are* or *are not*; what we are seeking is not a buttress for a theory, but the truth of God, whatever it may be.

The death mentioned in I Cor. xv. is Adamic death, and in no wise touches the second death—that is read into the passage from subsequent revelation. Christ is set over against Adam. All Adam's children are included in death; all shall be included in life by reason of the last Adam, the second Man. Death is to be destroyed, death is to be swallowed up in victory. The question which the apostle set out to answer was the question of resurrection. This he does most clearly and fully. To go beyond this to the then unrevealed second death, and the question of universal reconciliation, is to allow one's desires to outrun the true principle of exegesis. We must not add to the Word, even for the truth's sake. The great question of final universal reconciliation is untouched in this chapter. There is surely no one, if he were to give an honest answer to the question, Would you *like* to find that universal reconciliation was a fact? but would reply, Yes, with all my heart. This desire, however, proves nothing. Only the Word of God considered in all its facts can tell us the truth as to this, as to all else.

The death mentioned in I Cor. xv. is Adamic death. The words, "in Adam," are not only inclusive, but also exclusive. That death goes as far as the appointed death of all men. From that death all will be raised. The second death is entirely outside the scope of Adam's influence. Satan fell before Adam was created. Satan did not and will not die "in Adam." The redemption and reconciliation regarding all who die in Adam does not include Satan and his angels who have no connection with his headship. Yet beloved

brethren and able Bible students have allowed their feelings and their wishes to carry them to this false position, forcing I Cor. xv. to teach that which is foreign to it.

Let us be *Bereans* in reality, believing all that the Scriptures say, but not believing anything that men, good men, better men than ourselves *may say that Scripture says*, until we have searched and seen whether these things be so.

Structure of I Corinthians xv. pp. 111-112

Space would not allow us in our last article to give more than the barest outline of this important chapter, and as we shall be giving it further consideration in subsequent issues, we feel that there are many who will find the following suggested outline of service:--

I Corinthians xv.

The structure of the chapter as a whole.

A1 | 1-11. The evidence and evangelistic importance of the resurrection of Christ.

- A | 1, 2. "The gospel which I preached" and "ye received."
- B | 3-. "I delivered unto you that which I received."--
 - The gospel no human invention.
- C | -3, 4. Evidence of Scripture—"according."
 - a | Christ died.
 - b | He was buried.
 - c | He rose again.
- C | 5-8. Evidence of eye-witness—"seen."
 - a | Seen of Cephas.
 - b | Then of the twelve.
 - c | Seen of 500 brethren.
 - a | Seen of James.
 - b | Then of all the apostles.
 - c | Seen of me also.
- B | 9, 10. "Yet not I, but the grace of God."--
 - Paul's apostleship no predisposition on his part.
- A | 11. "I or they, so we preach, and so ye believed."

A2 | 12-34. The fact of the resurrection of Christ and man.

- A | 12. The fact of resurrection. "How?"
- B | 13-33. Adam brings in death. Death destroyed by Christ.
- C | 34. Exhortation. "Awake."

A3 | 35-58. The manner of the resurrection.

- A | 35. The manner of resurrection. "How?" "With what?"
- B | 36-57. The first man and the second. Death swallowed up in victory.
- C | 58. Exhortation. "Be stedfast. "

I Corinthians xv. 13-33 (A2 and B).

- A | 13-18. The fact of resurrection and its relation to doctrine.
- a | If no resurrection.
 - b | Christ not raised.
 - c | If Christ not raised.
 - d | Preaching and faith vain. False witness.
- a | If no resurrection.
- b | Christ not raised.
 - c | If Christ not raised.
 - d | Faith vain, yet in sins. Sleepers perished.
- B | 19. The fact of resurrection and present life.
- e | If hope only in this life.
 - f | Most miserable.
- C | 20-23. The fact of resurrection and of age purposes
from Adam to resurrection of Christ.—The *Parousia*.
Christ Pre-eminent. “Own order.”
- g | Now is Christ risen. \ *End of 1st coming.*
 - h | Firstfruits. /
 - i | By man – death.
 - j | By man – resurrection.
 - i | In Adam – all die.
 - j | In Christ – all made alive.
 - h | Christ firstfruits. \ *Beginning of 2nd coming.*
 - g | They that are Christ’s. /
- C | 24-28. The fact of resurrection and of the age purposes
from 2nd coming to end of mediatorial kingdom.—The *Telos*.
God “All in All.”
- k | The Son delivers up kingdom to Father.
 - l | Destruction of all authority. *Statement.*
 - m | Last enemy destroyed—death.
 - l | Subjection of all. *Prophecy.*
 - k | The Son subjects Himself. God all in all.
- B | 29-32-. The fact of resurrection and present life.
- n | Baptism of dead. “If.” “What do?”
 - o | Jeopardy every hour.
 - o | I die every day.
 - n | Fought with beasts. “If.” “What benefit?”
- A | -32, 33. The fact of resurrection and its relation to practice.
- p | Eat, drink, to-morrow we die.
 - q | Be not deceived.
 - p | Vicious intercourse corrupts virtuous habits.

While being unable to agree with existing interpretations, we do not feel that anything we have yet contributed to the exposition of this passage is either final or even necessarily correct. We still wait on the Lord, and search His Word, and desire to be willing for Him to teach us His truth—and for us take the consequences.

“ When He shall have delivered up the kingdom ”
(1 Cor. xv. 24-28)

Let us look a little closely into the wording of this passage, endeavouring by the grace of God to keep out our own thoughts, and to just implicitly follow the leading of the inspired Word. Many questions present themselves for consideration. What is “the end” here spoken of? Is there any scriptural teaching to tell us “when” the Lord Jesus will give up the kingdom? What kingdom is here in view? What is meant by “all rule, and all authority and power”? What is meant by the destruction of death as a last enemy? What is meant by the Son Himself being subject? What is involved by the words, “that God may be all in all”?

Regarding the kingdom of the Lord, we must keep one or two passages of Scripture before us, so that our conclusions may be of such a character that they will allow room for all Scripture. In Luke i. 31-33 we read:--

“Thou. . . shalt call His name Jesus. He shall be great, and shall be called the son of the Highest, and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever (*eis tous aiōnas*, ‘unto the ages’), and of His kingdom there shall be no end.”

We must beware of going beyond what is written. The reign over the house of Jacob is “unto the ages,” but not necessarily (unless revealed elsewhere) throughout the ages. The words employed convey no more than that this reign leads unto “the ages.” What these ages are must be discovered from other Scriptures. While it does not say that the reign over the house of Jacob is for ever, it does say of that kingdom that there shall be no end. Consequently we must always allow room in our conception of the final state (even the new heavens and the new earth) for this kingdom connected with the throne of David. Other spheres will necessarily be involved that do not come within the scope of the Davidic rule, yet not to the exclusion of David’s kingdom. This simple statement, duly acknowledged, will preserve us from hasty conclusions relative to the last chapter of Revelation and parallel passages.

Heb. i. 8 is another passage of note in this connection:--

“But unto the Son He saith, Thy throne, O God, is unto the age of the age” (*eis ton aiōna tou aiōnas*).

We have here a different title, a different throne, and a different period. Not “Jesus,” nor “the son of the Highest,” but “God”; not the “throne of David,” but simply “*Thy* throne”; not “unto the ages,” but “unto the age of the age.” The passage is a quotation from Psa. xlv. The context is a safer guide than any theories which we may have. We are asked the questions, “Is this referring to the new heavens and the new earth?” “Is the sceptre of this Psalm and of Hebrew i. different from the rod of iron of Psalm ii. and Revelation?” Psa. xlv. is written “touching the king” by the sons of Korah. Unless told to the contrary it seems only natural that the Davidic kingdom would be very prominent. The words:--

“Gird Thy sword upon Thy thigh, O mighty One, with Thy glory and Thy majesty.
And in Thy majesty ride on prosperously. . . . Thine arrows are sharp; the peoples fall
under Thee; (they are) in the heart of the King’s enemies,”

and the close parallel with Rev. xix. must not be forgotten when endeavouring to fix the time of Heb. i. 8. To carry such statements into the new heavens and new earth is manifestly wrong, and any system of interpretation which would necessitate it is thereby put out of consideration. Psa. cx. is quoted in Heb. i. 13 in close connection with the quotation from Psa. xlv., thereby showing that these passages are linked together.

“Sit Thou on My right hand until I make Thine enemies the footstool of Thy feet.”

This Psalm is quoted seven times in the N.T. (Matt. xxii. 44; Mark xii. 36; Luke xx. 42; Acts ii. 34; I Cor. xv. 25; Heb. i. 13, and x. 13) and is nearly always connected with that phase of the divine purpose which revolves around the throne of David, the city of Jerusalem, and the people of Israel. The second verse of Psa. cx. continues:--

“The Lord shall send the rod of Thy strength out of ZION; rule Thou in the midst of Thine enemies.”

The passage further speaks of the willingness of Israel, the Melchizedek priesthood, the striking of kings, the day of wrath, and the filling of places with dead bodies. It is evident that Psa. cx. does not speak of the new creation. Both Psalms xlv. and cx. have kings and enemies prominent. In Heb. i. another Psalm is quoted, namely Psa. ii., and this in correspondence with the quotation from Psa. cx. already noticed. Briefly the passage may be regarded like this:--

Heb. i. 5-14.

- A | Unto which of the angels saith He at any time.
- B | Thou art My son (cf. Psa. ii.; Psa. lxxxix.).
- C | Angels, spirits, ministers, flame of fire.
- D | O God—Throne (cf. Psa. xlv.).
- D | Thou Lord—Creation (cf. Psa. cii.).
- A | Unto which of the angels saith He at any time.
- B | Sit Thou on My right hand (cf. Psa. cx.).
- C | Ministering spirits.

Psa. ii. is well known to most readers. There we read of enemies in the shape of nations, rulers, and kings. There we again read of ZION, and “His wrath.” Also the “rod”—the “sceptre” of Psa. xlv. It is a rod or sceptre of iron when used in ruling the nations, because it is intrinsically a sceptre or rod of righteousness. There is no scriptural necessity to make the sceptre of Psa. xlv. refer to an age other than that of Psa. ii. Further, the Son of Psa. ii. is the King who is God’s King on the holy hill of Zion, and the Priest of Psa. cx., the King Priest of Zech. vi. 13, “a Priest upon His throne.” Psa. lxxxix. quoted in Heb. i. still keeps us close to the covenant made to David, relating to his seed and throne. The passage:--

“Also I will make Him my Firstborn, higher than the kings of the earth” (verse 27).

links the theme still more closely to Psalms ii., xlv., and cx., and incidentally to Rev. i. i. Psa. cii. also takes us to the same period:--

“Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea the set time is come (cf. Dan. ix., &c.). . . . , So the heathen shall fear the name of the Lord, and all the kings of the earth Thy glory” (verses 13 and 15).

One observation more before we return to I Cor. xv. Some of our readers may remember our notes on Col. i. 16, where we sought to bring out the teaching of the pre-eminence of the Lord Jesus as related to angelic or spiritual powers. In Heb. ii., “let all the angels of God worship Him,” and “anointed. . . . above Thy fellows,” seem to teach similar truth. So in I Cor. xv. 24; before the kingdom is given up, all rule, all authority and power (*arche, exousia, dunamis*, the principalities and powers of Col. i. 16, the principalities, powers and might of Eph. i. 21) are abolished. It does not appear that these words must mean that they who reign with Christ are included, for the context speaks specifically of enemies. Those who love the Lord would not need such a drastic word as “destroy” with reference to the yielding up of their crowns, neither is it in harmony with Scripture to class the redeemed with *enemies* and with *death*.

Further, as death is one of the enemies (the last of them to be destroyed), it helps us to see that the principalities and powers which are spoken of, and which are linked with death in the closing verses of Rom. viii., are not human beings but spiritual foes, for if death is the *last*, these others (principalities, &c.) must likewise be reckoned as enemies too, else the word *last* has no clear meaning. In the evil day these spiritual wickedness will wrestle against us (Eph. vi. 12, 13), but thanks be to God that giveth us the victory (I Cor. xv. 57), namely resurrection life, thanks be to God we are more than conquerors through Him that loved us, who destroyed death (II Tim. i. 10), and him who had the strength of death (Heb. ii. 14), who has removed its sting (I Cor. xv. 56), and liberated those who all their lifetime by fear of death were held in bondage. Resurrection breaks the bondage of corruption, and gives in its place the glorious liberty of the children of God.

We will here pause in the study of our passage. Several other items demand consideration before we can, by dint of sheer force of direct scriptural evidence, put our finger upon the passage of scripture and say that *that* is the kingdom, and that *that* is the time when it is handed over to the Father.

Berean Expositor Volume 4 & 5.

Studies in the Epistles of the Mystery. The blessings of the Father (Eph. i. 3-6). pp. 1-3.

We have seen something of the fulness of the title of God revealed in this passage-- The Father—and now we seek wisdom and a spiritual understanding of the blessings which are peculiarly associated with this precious name. As we have before observed, Eph. i. 3-14 details the blessings which are connected with God under the title of Father, Son, and Holy Spirit. Let us consider the first set contained in verses 3-6. The structure of the passage appears to be somewhat as follows:--

The blessings of the Father (Eph. i. 3-6).

- A | a | 3-. Blessed be God.
 - b | -3. The believer blessed in Christ.
- B | c | 4-. The Father's choice – us.
 - d | -4-. The Father's object – that we should be holy and without blame.
 - e | -4. The Father's motive – in love.
- B | c | 5-. The Father's predestination – us.
 - d | -5-. The Father's object – unto the placing as sons.
 - e | -5. The Father's motive – the good pleasure of His will.
- A | a | 6-. Praise of the glory of His grace.
 - b | -6. The believer accepted in the Beloved.

We have already considered the meaning of the opening words of Eph. i. 3 in the last article of this series. Let us commence our studies with the second half of the third verse, "Who hath blessed us with all spiritual blessings in the heavenlies in Christ." We first dwell for a moment upon that wonderful little word "all." *All* spiritual blessings; forgiveness of *all* trespasses; far above *all* principality and power; filled unto *all* the fulness of God; with *all* lowliness; with *all* prayer and supplication; so the precious teaching of these epistles continues. Fulness everywhere, unalloyed grace, unmixed mercy are ours "in Christ."

The blessings emphasized here are *spiritual*. Spiritual blessings call for spiritual songs of gratitude (v. 19), and will also be accompanied for this little while by some measure of conflict with spiritual wickedness (vi. 12). The *spiritual* blessings of the present dispensation are contrasted with the *earthly* blessings of the kingdom:--

"For the Lord God bringeth thee unto a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills, a land of wheat, and barely, and vines, and fig trees, and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it, a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee" (Deut. viii. 7-10).

The believer of that dispensation could say, Blessed be God Who hath blessed us with all earthly and carnal blessings in this land of promise. We saved ones of the Gentiles (irrespective of Abrahamic blessings) can equally bless God for spiritual blessings which He has given us in the heavenlies. When once we realize the character and sphere of our blessings, we can read such a passage as Deut. viii. 7-10, and without robbing Israel of one iota of its fulness, may see some of our spiritual blessings in the terms of the earthly blessings.

Readers may remember that in Vol. I., page 125, and in Vol. III., page 56 (Vol.II./III., page 105), we have dealt with the special meaning and teaching of the words translated “heavenly places.” We will not repeat all we have there said, but just summarize the meaning and usage of the expression. The expression in one form or another occurs twenty times in the New Testament, and is distributed as follows. In the Gospels, twice; the Epistles before Acts xxviii., five times; Hebrews, six times; the Prison Epistles, seven times.

There is a most important distinction to be observed between the five occurrences in Ephesians, and the fifteen elsewhere. The peculiarity of the expression in Ephesians is that it is in the dative plural, *en tois epouraniois* (“in the heavenlies”), speaking of *locality*, whereas the word in the other passages signifies *heavenly*, but not necessarily in heaven. Those who tasted of the “heavenly gift” (Heb. vi. 4) certainly did not taste a gift which was “up in heaven.” The heavenly country or city of Heb. xi. 16 will be seen coming down from God “out of heaven,” whereas the citizenship of the present dispensation is “in heaven” (Phil. iii. 20). The five occurrences of this expression in Ephesians have a relation to one another which will be seen if set out as follows:--

- A | i. 3. Spiritual blessings in the heavenlies.
- B | i. 20. Christ raised to the right hand of God, far above all principality and power.
--“Exceeding greatness of power.”
- C | ii. 6. Christ and His church raised and seated together.
- B | iii. 10. The church a witness unto principalities and powers.
--“Manifold Wisdom.”
- A | vi. 12. Spiritual wickedness in the heavenlies.

The difficulty arising from the fact that the Lord Himself, the believers’ blessings, and spiritual foes, are all spoken of as being “in heavenly places” has been considered at some length in Volume III., previously referred to, to which the reader is asked to turn if these thoughts should still present any difficulty, space being too limited to warrant a repetition here.

Our investigations in this connection have led us to see that the blessings of the present dispensation are quite distinct from any that have preceded it. A new sphere of blessing has been *revealed* consequent upon the temporary setting aside of Israel, and with them the Abrahamic and Davidic covenants. These covenants will yet have their beneficent fulfilment; Israel and the nations will yet be blessed; the earth and the heavens shall yet respond to the millennial reign of Christ, but the super-celestial glory pertaining

to the universal kingdom of Christ is the glorious prospect opened *for the first time* in Scripture to the eye of faith in these words of Eph. i. 3.

Two words conclude the verse, viz., “in Christ.” Without these *all* would be valueless, *spiritual* blessings an impossibility, and *heavenly* (or earthly) blessings unattainable. “In Christ” all things are possible, and all things are secure. We were “chosen in Him,” and “accepted in Him;” without Him we are helpless and hopeless. “*Blessed be God. . . . Who hath blessed us.*”

Studies in the Epistles of the Mystery.
The Father’s choice of us (Eph. i. 4).
pp. 19-23

In our last article we considered the song of praise with which this epistle commences as recorded in verse 3. Let us now look at some of the actual blessings themselves. We remember that they are all spiritual, all in the heavenlies, and all in Christ. This places the whole scope of blessings before us, emphasizing its great outstanding characteristics.

“In Christ” is not exclusively the character of our blessings, for God has purposed that in Christ, not only the church which is His body, but all assemblies, Israel, the nations, and things in heaven as well as on earth, shall be blessed. Spiritual blessings are not exclusively the character of our blessings either, for all blessings which come from above are of that nature in one way, even though they touch temporal and earthly things, the peculiarity in this dispensation, however, is the special emphasis upon the spiritual character of our blessings, and the comparatively small place given to temporal blessings. The one element which does appear as distinct from all other dispensations is the *locality* of these spiritual blessings – “in the heavenlies,” which is further explained to be “at His own right hand” far above all principality, &c. This special sphere, the super-celestial, is the peculiar character of the mystery, and never entered into the hope of Israel or the church before the revelation of the mystery was given.

There are many degrees of glory revealed in the Word. Israel’s position will be above the nations, while being a channel of blessing to the nations; the faithful remnant (together with the pentecostal church) will have a position in the new Jerusalem which will be a higher privilege than that possessed by Israel as a nation. The church which is His body finds its place of blessing in the heavenlies at the right hand of God, far above all, and is connected not only with Jerusalem and the land of promise, the renewed earth and the nations, the heavens and the new Jerusalem, but the wide universe which will be placed beneath the glorious administration of the Lord Jesus Christ. Just as this future sphere of blessing differs from all that had been revealed before, so we learn that it was planned and prepared long before the purposes concerning the kingdom and its connections were revealed.

Verses 3 and 4 are linked together by the words “according as.” Familiarity robs many expressions of their native force, and the idea of perfect accord and harmony is hardly felt in these words. *Kathōs* and *kata*, if translated “in harmony with,” while not being better as a translation, may be better in suggesting the perfect agreement and *accord* which it is intended should be seen. The peculiar sphere of our blessings in the heavenlies is in perfect harmony with the equally peculiar period of our election to them, “before the foundation of the world.”

The first word to consider in this detailed list of blessings, therefore, is the word translated “chosen.” The first occurrence of the word is in Mark xiii. 20, where it is linked with the word “elect”—“whom He hath chosen.” This relation is further emphasized by noticing the parallel term in Eph. i. 4, 5, “According as He hath *chosen* us. . . . having *predestinated* us.” The words of John xv. 16 are as true in relation to Eph. i. 4 as they were regarding the apostles, “Ye have not chosen Me, but I have chosen you.” The noun *ekloge* and the adjective *eklektos* are respectively translated “election,” and “elect” (Rom. ix. 11, viii. 33, and Titus i. 1). Whatever difficulties may be in the mind regarding this subject, it seems perfectly clear that the choice was the Lord’s; He chose us, we did not choose Him. This is still further emphasized by the words which follow. As to the sphere of this choice, it is “in Him” as to time—“before the foundation of the world.” No proof is needed we trust that the words “in Him” preclude man’s efforts or choice, and the reference to the time of that choice removes the whole action beyond the power of man at all.

A parallel passage which illuminates Eph. 1. 3, 4, and receives in return light from these verses is Titus i. 1, 2, “According to the faith of God’s *elect*. . . . upon hope of age-abiding life, which God that cannot lie promised before *age-times*.” Here we have the word *elect*, cognate with the verb to choose, here also we have the reference to a period long before man appeared upon this scene, *pro chronōn aiōniōn*, parallel with the expression “before the foundation of the world” of Eph. i. 4.

The remoter context of II Tim. i. 1 supplies us with one more parallel. Titus tells us that a promise was made before the age-times, yet does not specify how or to whom. II Tim. i. completes the statement, “according to the promise of life, which is in Christ Jesus.” This gives us the required balance to the words “chosen in Him” of Eph. i. 4. To show that II Tim. i. and Titus i. are dealing with this blessing, II Tim. i. 9 uses the words *pro chronōn aiōniōn*:--

“Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before age-times.”

Here one more item is added to our knowledge. Just as the “purpose and grace” could be given *us* in Christ long before age-times, so also could the promise of life and the election unto the peculiar blessings of the calling pertaining to the mystery. One more expression in Eph. i. 4 demands our attention, viz., that which has reference to the period of the choice, “before the foundation of the world.” Here the word translated world is *kosmos*. In the passages cited above (II Tim. i. 9 and Titus i. 2) the A.V. reads, “before the world began.” This can hardly be called the translation, it is a paraphrase at best.

These passages deal not with the kosmos, and by comparing these three passages together we shall see that the A.V. gives us truth, but veils a great deal more than it reveals.

A considerable amount of thought has been given to the word translated “foundation.” In the original it is *katabole*, which etymologically means a *casting* or a *laying down*. Some say that it means to lay as a foundation, others, that it means to overthrow. Let us briefly consider the usage of the word. The following are all the occurrences of the word *katabole* in the N.T.:--

“From the *foundation* of the world” (Matt. xiii. 35; xxv. 34; Luke xi. 50; Heb. iv. 3; Rev. xiii. 8 and xvii. 8).

“Since the *foundation* of the world” (Heb. ix. 26).

“Before the *foundation* of the world” (John xvii. 24; Eph. i. 4; I Pet. i. 20).

“Received strength to *conceive* seed” (Heb. xi. 11).

It is clear from the above occurrences being translated “foundation,” with the exception of one passage, and being practically the same expression, either from or before the *foundation* of the world, that we must look elsewhere for some means of testing its meaning.

The verb *kataballō* occurs in II Cor. iv. 9; Heb. vi. 1; and Rev. xii. 10, and is translated in the A.V., “cast down” and “laying.” II Cor. iv. 9 certainly means that the apostle was thrown down; it cannot mean anything to do with *laying* a foundation. Turning to the Septuagint (the Greek version of the O.T. in use at the time when the N.T. was written) we find the verb *kataballō* used to translate the following Hebrew words (we give some of the A.V. translations of them):--

Haras.—Beat down, break down, overthrow, pull down, ruin.

Shachath.—Destroy, batter, waste, mar.

Naphal.—Fall, overthrow, to fell (Psa. lxxiii. 18).

Parats.—To break down, make a breach, break up.

Shaphel.—To lay low, abase, cast down (Isa. xxvi. 5).

These are some of the Hebrew words which *kataballō* is used to translate, and these five words, as also the others, mean to overthrow, break up, &c. Such passages as II Sam. xx. 15 and Psa. cvi. 26, 27 should be read, substituting “foundation” or “establishing” for overthrow, &c., and the utter incongruity and untruthfulness of the rendering will be apparent. A consideration of alternative translations to *kataballō* of the various Hebrew words will further assist us in arriving at a just conclusion. For instance, in Prov. xxv. 28 we read, “He that hath no rule over his own spirit is like a city that is *broken down* and without walls.” In this passage the LXX renders “broken down” by *kataballō*. In Neh. ii. 13 the same Hebrew word occurs, “and viewed the walls of Jerusalem which were *broken down*.” This time the LXX renders it by *kathaireō*, which is the verb used with its noun in II Cor. x. 4, 5 and 8, and is translated in the A.V., “pulling down,” “casting down,” and “destruction.”

Isa. xxvi. 5 furnishes another example, “The lofty city He layeth it low, He layeth it low even to the dust.” The first phrase, “He layeth it low,” is rendered in the LXX by *kataballō*, the second by *katago*, which means to bring down as in Rom. x. 6. It seems

from theabove usages that *kataballō* means to cast down, break down, or overthrow. The cognate word *katabole* cannot be made to mean the exact opposite without doing violence to the words, as well as the Word of God.

The word *kosmos*, translated “world,” is a word of importance. It does not necessarily mean the earth, but directs attention rather to the system. Whatever meaning we may ultimately fix upon, it must allow for such usages as, “The field is the world,” “Go ye into all the world,” “God so loved the world,” “The prince of this world,” &c. World (*kosmos*) and age (*aiōn*) are related in Scripture. He who is prince of this *world* is also the god of this *age*. The choice which antedated the *katabole* of the *world*, also antedated the *age-times*. *Kosmos* carries with it the idea of beauty, order, rule. *Katabole* carries with it the idea of marring, overthrowing, chaos.

The blessed fact which shines out from the passage in Eph. i. 4 is that before sin entered the world, before chaos took the place of order, before darkness was upon the face of the deep, we—sinners of the Gentiles as we were (and *are* in ourselves)—were chosen in Christ! What a calling! What a walk is necessitated if we are enjoined to walk worthy of this calling! The present course of things covered by the age-times is not a part of our calling. Just as we were chosen in Christ before the overthrow or the disruption of the world, and before age-times, so we do not look forward to the millennial kingdom as our goal and our glory, but to the universal administration spoken of in Eph. i., Phil. ii., and Col. i., when the ages shall have their goal in the exaltation of the Son of God, and we shall be “manifested with Him in glory.”

Mark xiii. 20	And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen , he hath shortened the days.
John xv. 16	Ye have not chosen me, but I have chosen you , and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
Rom. ix. 11	(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election (<i>ekloge</i>) might stand, not of works, but of him that calleth;)
Rom. viii. 33	Who shall lay any thing to the charge of God's elect (<i>eklektos</i>)? It is God that justifieth.
Titus i. 1	Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect (<i>eklektos</i>), and the acknowledging of the truth which is after godliness;
Eph. i.	3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:
Titus i.	1. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect (<i>eklektos</i>), and the acknowledging of the truth which is after godliness; 2. In hope of eternal life, which God, that cannot lie, promised before the world began;

Studies in the Epistles of the Mystery.
The Father's object (Eph. i. 4).
pp. 39-42

In our last article we saw something of the fulness contained in "The Father's choice of us." We now turn our attention to the object of that choice as revealed in the words, "That we should be holy and without blame before Him in love." It is as well to observe what is omitted from this statement. Heaven's glory is not mentioned, life in Christ is not spoken of, all the blessings which figure so prominently in the hope and faith of God's children are not prominent, the *qualification* which alone befits us for them all is here emphasized.

If the reader will turn to the Structure on page 1 he will see that the Father's choice, object, and motive are repeated. The choice of us in Christ before the overthrow of the world is amplified in the words of verse 5, "having predestinated us." The object, "that we should be holy," is taken a step further in the words, "unto the placing as sons." The motive, "love," is further defined by the words, "the good pleasure of His will," and we shall see how fitting it is that the order as written in Ephesians be kept, viz.:-

- 1st. The qualification.—"That we should be holy and without blame before Him."
- 2nd. The realization.—"Unto the placing as sons by Jesus Christ unto Himself."

For a wealthy yet philanthropic person moving in high society to take a dirty, unkempt, ill-mannered gutter child straight from its sordid surroundings to the brilliance, luxury, and refinement of the drawing room without the necessary washing, re-clothing, training, and preparing, would not be kind nor wise. So with ourselves. Until the salvation of God was sent to us, we were worse than the gutter child. God, Who chose us in Christ, and Who predestinated us to the "adoption," also made a perfect provision in His Son for all necessary qualification. This qualification is stated positively and negatively. Positively – *holy*. . . . Negatively – *without blame*.

We have met men who do not hesitate to claim "goodness," who deny their sinfulness, but we have never met one who claimed as a personal unaided quality absolute and positive holiness. It is written, ". . . . holiness, without which no one shall see the Lord" (Heb. xii. 14). We would point out in passing that the context of this verse is instructive, for, just as Eph. i. 4, 5 links holiness with sonship, so Heb. xii. 9-14 speaks of the Father's discipline that we might be partakers of His holiness. Holiness, like righteousness, is not the work of the flesh. Believers may be urged to "perfect" holiness, even as they are enjoined to bring forth the "fruit" of righteousness, but this is parallel to the words, "work out your own salvation." The possession of salvation is assumed, the command is to work it out as one would a mine. The possession of holiness is assumed, the "perfecting of holiness" refers to its manifestation during our walk through life.

One passage in Ephesians disposes of any idea that the believer can accomplish the Father's object, and that is Eph. v. 27. There the blessed and comforting truth is declared, that the Father's *object* is accomplished by the *sacrifice* of His Son:--

“Husbands, love your wives, as Christ loved the church, and gave Himself for it, in order that He might sanctify (*hagiazō* – ‘holy’ is *hagios*) and cleanse it with the washing of water by the word, in order that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but in order that it should be *holy* and *without blemish*” (Eph. v. 25-27).

The words are exactly the same as those rendered “holy and without blame” in Eph. i. 4. What fulness! what assurance! The Father’s object accomplished by His Son, our Lord. Oh that the Lord’s people could rest here, cease their vain strivings, and rest in the words of blessing – “it is finished.” Col. i. 12-22 brings before us the same blessed truth. There again we find the Father and the Son in perfect accord:--

“Giving thanks unto the Father, Who hath *made us meet* (sufficient) unto the portion of the inheritance of the saints (or holy place, *hagiōn*) in the light. Who hath delivered us from the authority of darkness, and hath translated us into the kingdom of His beloved Son. . . . You that were sometimes alienated, and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through the death, to present you *holy* and *unblameable* (the same word as used in Eph. i. 4 and v. 27) and unprovable in His sight.”

Meetness for the inheritance, the Father’s object (Eph. i. 4, Col. i. 12), is the result of the offering of His Son, our Lord (Eph. v. 25-27; Col. i. 22). Positively holy, negatively without blame or blemish, made meet by the Father, presented perfect by the Son, surely none can refrain from the words of praise, “Blessed be God Who hath blessed us.” The condition of “blamelessness,” and “spotlessness” (Eph. i. and v.) is that which pertained to the Lord Jesus in the capacity of the great sacrifice for sin:--

“The precious blood of Christ, as of a lamb *without blemish* (cf. Eph. i. 4), and *without spot* (Eph. v. 27), Who verily was preordained *before the overthrow of the world*” (I Pet. i. 19, 20).

In this passage we learn that not only is the believer’s state of blemishlessness exactly the same as that of the Lord Jesus, but that the same mark of time (*before the overthrow*) is spoken of them as it is of the Lord as the fore-ordained Lamb.

Every additional verse we have read in this connection has strengthened and deepened our knowledge and faith in the completeness and perfectness of our standing “in Him.” Eph. i. 4 adds one more clause which is too important to miss. All this perfectness and holiness is “before Him.” The expression “before Him” is no vague term, but is the rendering of a very intense and searching word, *katenōpion*. In II Cor. ii. 17 the apostle uses this strong word (according to the received text) when seeking to show that he was not a corrupter of the word, but “as of sincerity (tested by sunlight), as of God, speak we in Christ” (cf. II Cor. xii. 19; Jude 24).

Eph. I renders *katenōpion autou* “before Him”; Col. i. 22 “in His sight.” The less emphatic word *enōpion* occurs several times (see Rom. xii. 17; Rev. iv. 5, &c.). The qualification is stated *positively* – holy, *negatively* – without blame, and *positionally* – before Him. If the holiness provided by the Saviour can endure the light of God’s presence, we have that which is perfect and complete. To attempt to improve it or make

it more secure is to fail miserably. This perfect standing before God, this completeness in Christ, is the basis of the words of Col. ii. 18:--

“Let no man, though he wishes it, defraud you of your prize, persuading you to self humiliation and the worship of angels.”

The seraphim veil their faces in the divine presence, “but we all with *unveiled face*, as in a mirror, behold the glory of the Lord.” We have “boldness of access with confidence by the faith of Him.” We do not glorify this wondrous grace by depreciating the perfectness of the holiness which is ours in Christ. In ourselves we are nothing, but He is all. Of ourselves we are darkness, but we may walk in the light as He is in the light, for the precious blood of Christ cleanseth from all sin.

This then is the object of the Father’s choice. What a calling is ours! Those who are thus holy in Christ are called saints. These demand our love (Eph. i. 15), our prayers (vi. 18), and only as we, in spirit, embrace all saints shall we begin to understand the fulness of the love of Christ (iii. 18). We cannot make ourselves holy, we cannot keep ourselves holy, but the Lord asks us to “walk worthy of the calling” (Eph. iv.), for He has “saved us and called us with a holy calling” (II Tim. i. 9). In our next article we must consider the motive which is revealed in this glorious passage.

Heb. xii.	<p>9. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.</p> <p>10. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:</p> <p>11. They shall perish; but thou remainest; and they all shall wax old as doth a garment;</p> <p>12. And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.</p>
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Rom. xii. 17	Recompense to no man evil for evil. Provide things honest in the sight (<i>enōpion</i>) of all men.
Rev. iv. 5	And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before (<i>enōpion</i>) the throne, which are the seven Spirits of God.

**Studies in the Epistles of the Mystery.
The Father’s motive – in love (Eph. i. 4).
pp. 61-63**

We have considered together the Father’s choice and the Father’s object. We now go on in our study to contemplate the motive, the great first cause of the grace unfolded in these verses, and we find it contained in the little word, *in love*.

Readers will observe that in the corresponding member *Be*, the Father’s motive is, “the good pleasure of His will.” In either case the cause of our blessings is seen to be outside of ourselves; they arise in their entirety out of the love, good pleasure, and will of the Father. There is a close parallel here with the history of the Lord’s dealings with Israel. In Deut. vii. 6-8 we read:--

“Thou art an *holy* people unto the Lord thy God (cf. ‘*that we should be holy and without blame before Him*’); the Lord thy God hath chosen thee (cf. ‘*according as He chose us*’) to be a special people unto Himself (cf. ‘*having predestinated us unto the placing as sons*’), above all people that are upon the face of the earth (cf. ‘*blessed us with all spiritual blessings in the heavenlies*’). 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.”

If this marvellous statement is examined it resolves itself into this, the Lord loved Israel because He loved them—a defective argument from the standpoint of human reasoning, but a powerful comfort to those who have learned their own utter ruin and unworthiness. The Lord loved *us*, Gentiles, aliens, far off, dead in and by sins, because He loved us. Deut. vii. 8 continues with a supplementary reason, “and because He would keep the oath which He had sworn unto your fathers,” but this does not go back as far as the causeless love of the initial choice. So in Ephesians, the election to the calling there revealed originates in God’s great love, and is related to the “purpose and grace which was given us in Christ Jesus before age-times” (II Tim. i. 9), “before the overthrow of the world” (Eph. i. 3).

There is something peculiarly sacred in this word “love” which we are considering, inasmuch as it is unknown outside the Scriptures. The word *agape* never occurs in the profane Greek writings, and is entirely absent from the writings of Philo and Josephus. *Philanthrōphia* was the highest word used by the Greeks (Dr. Bullinger’s Critical Lexicon and Concordance). God has given us a new word in *agape*, for the language of men contained nothing high enough to denote this “love in its fullest conceivable form.” *Agape* is from *agapaō*, “to love,” as in John iii. 16, Rom. viii. 37, and Eph. ii. 4.

Not only is the word “love” an exclusively Scriptural one, but the expression “in love” demands attention. The R.V. gives as an alternative to the construction, “holy and without blemish before Him in love,” a marginal note, “having in love foreordained us.” Rotherham in his version gives no alternative, but ends the sentence with “holy and blameless in His presence,” commencing a fresh line with, “In love making us out beforehand.” Conybeare and Howson also join “in love” with verse 5. It is very probable that the words “in love” are to be considered as linking both verses, lending colour to each, and showing us the sphere both of our perfectness and of the Lord’s predestination. Once only do we read these words in connection with the Godward aspect of the teaching of the epistle, but five times does it occur in connection with the believer’s attitude, environment and walk. The following is the order of occurrences of the words “in love” in Ephesians:--

- A | i. 4. The Father’s motive.
- B | iii. 17. Rooted and grounded (*figures of growth and building*).
- C | iv. 2. Forbearing one another.
- C | iv. 15. Being true.
- B | iv. 16. Increase and edification (*figures of growth and building*).
- A | v. 2. The children’s walk {“*Be ye imitators of God*” (v. 1)}.

It will be observed by comparing the first and last member together that the force of the apostle's teaching in chapter v. 1, 2 is emphasized. There he writes, "Be ye therefore imitators of God, as beloved children, and walk in love, even as Christ also loved you." The Father's motive becomes the children's example. If the sphere of our calling is "in love," so must our walk be if it is to be worthy of it. In love we are to be rooted and grounded, in love the whole body increases and is built up. In love we are to forbear one another and endeavour to keep the unity of the Spirit. In love we live out the truth we have been taught (cf. Eph. iv. 15 with iv. 21, 25). Love must ever be uppermost in our thoughts and in our dealings. It was when the apostle heard that the Ephesians had "love unto all the saints" (i. 15) that he prayed for their further enlightening. Love with faith is the centre of the benediction with which the epistle closes. The rich mercy of God toward us flows from His great love (ii. 4), and the second great prayer of Ephesians includes among its greatest petitions a knowledge of the knowledge-surpassing love of Christ (iii. 19).

One of the most precious titles of the Lord Jesus in the epistles is, "The Beloved" (Eph. i. 6), in whom we are accepted. The only other occurrences of *agapaō* in Ephesians are found (5 passages) in Eph. v. 25-33 in the great practical demonstration of Christ's love to the church as set forth by the love of the husband to the wife. As one looks around at the lack of love everywhere manifest in home, in church, in business, in state, how one yearns for a return to this illuminating and blessed spirit. Let us remember "His great love," let us remember how loveless we were, and indeed are, in ourselves. Let us keep well in mind that our acceptance is only in "The Beloved," even as our calling originated "in love," as shown in Eph. i. 4, 5. Then let us, by grace, see to it that our walk shall not belie our calling, but forbearing, speaking the truth, growing, and walking, the Father's motive shall in measure be our motive, it shall be *in love*.

Studies in the Epistles of the Mystery.
The Father's predestination – us (Eph. i. 5).
pp. 84-87

Referring to the structure on page 1 we shall find that the subject now turns upon itself by way of amplification. In the first member relating to the Father's choice our minds were directed to the Person in whom the choice was made ("in Him"), and the period when that choice was made ("before the overthrow of the world"). There for the time the subject was left, while we passed on to consider the object and the motive. Having gained this additional knowledge, we are prepared to come back to a further consideration of the Father's choice which is described in the opening words of verse 5, "Having predestinated us." What does this word "predestination" mean, and what does it involve? Calvin in his *Institutes* 3. 21-5, writing on predestination, says:--

"Predestination whereby God adopted some into the hope of life, and judgeth some to eternal death, no man that would be accounted godly dare simply denie: but they wrap it up with many cavillations, specially they which make foreknowledge the cause of it. We indeed do say that they be both in God, but we say that one is wrongfully made subject to the other."

Calvin speaks truthfully when he says that foreknowledge is not the cause of predestination, but appears to miss the mark when he teaches that predestination is either to life or to eternal death.

First of all with regard to foreknowledge. We read in Rom. viii. 29, “For whom He did foreknow, He also did predestinate,” and in I Pet. i. 2, “Elect according to the foreknowledge of God the Father.” Here election and predestination alike are linked with foreknowledge. Those who deny the full force of election and predestination, as Calvin says, “wrap it up with many cavillations” and say that because God foreknew that certain men would believe, He could then elect or predestinate them upon this foreseen faith. This is rather flattering to the mind of man, as it makes God’s choice depend upon the act of the creature. Let us test this idea by the Scripture, and we need not argue about the matter; we need the verb “to foreknow” again, but this time translated in A.V. “foreordained.” Speaking of the Lord Jesus Christ as a lamb without blemish and without spot, the apostle continues, “who verily was foreordained” (foreknown as in i. 2), “before the overthrow of the world.” If the word *proginōskō* here means that God foresaw that Christ would come in time to be the Redeemer, there seems to be something wrong with the rest of the verse which says that this coming was not foreknown as an act in the then future time, but foreknown at a period before the overthrow of the world. It is moreover set in correspondence with the word “manifest” as will be seen thus:--

- A | Foreknown, or foreordained.
- B | Before the overthrow of the world.
- A | Manifested.
- B | In these last times.

We need not search far in the Word to find evidence that the coming and the offering of the Lord Jesus was not some foreseen contingency, but an act according to “the determinate counsel and foreknowledge of God” (Acts ii. 23), and that though the betrayal and crucifixion of the Lord was accomplished by “wicked hands,” it nevertheless is written, “Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done” (Acts iv. 27, 28).

The other contention, that predestination is either to life or to eternal death, is not spiritual. It is common idea with those who believe the doctrine of election and predestination, that there is no hope outside these decrees, and that God has elected unto salvation a very minute proportion of His creatures unto life and blessing, and has either “reprobated” or “left” the huge remainder to eternal misery. The full consideration of this theme comes under the teaching of *Human Destiny* rather than that of the Epistle to the Ephesians, but we would anticipate our findings there by saying that it is becoming more and more manifest that, during the course of the ages, there is no other phase of God’s dealings in operation so prominent as those which are elective.

All down the ages God may be said to have been “taking out a people for His name.” Genesis shows us the election of one nation and the passing over of the nations. Within

that one elect nation some were chosen to a higher calling than the majority, whose hopes were correspondingly higher, and who will not merely enter into the unconditional promises pertaining to all Israel and the land of promise, but will also have the right to enter into “the city which hath the foundations, whose maker and builder if God.” Only the “election” obtained the righteousness of faith provided by Christ, the rest were hardened (Rom. xi. 7). Election takes absolutely no account of works either good or bad, as may be seen from Rom. ix. 11, but we must not be tempted into this line of teaching here; let us come back to the actual word “predestinate.”

Proorizō is a compound word made up of *pro* (before), and *horizō* (to bound, limit or determine). Turning to this word *horizō* we find that it comes from *horos* (a bound, limit). The LXX uses the word *horizō* in Numb. xxxiv. 6, Josh. xiii. 27, and many other places, to translate the Hebrew word *gebul* (border). In the N.T. the word usually means to determine, decree, appoint or set. Acts ii. 23, “*determinate* counsel”; Acts x. 42, “*ordained* of God to be the Judge”; Acts xvii. 26, “hath *determined* the times before appointed,”; Acts xvii. 31, “whom He hath *ordained*”; Heb. iv. 7, “Again, He *limiteth* a certain day”; Rom. i. 4, “*declared* to be the Son of God.” The word *horizō* has come into English in the word “horizon” which is the apparent line of demarcation or boundary between earth and sky. *Proorizō* consequently means, “to decree, determine, or mark off beforehand.” Acts iv. 28, Rom. viii. 29, 30, I Cor. ii. 7, and Eph. i. 5, 11 are all the occurrences of the word in the N.T.

At the forefront of the Epistle to the Ephesians and, for that, of the dispensation of the mystery, are election and predestination. Every member of the one body is an elect member, mark off beforehand, chosen in Christ before the overthrow of the world. Argument, teaching, preaching cannot enable one solitary soul to step over the decreed boundary. There are many believers who have never been predestinated to the position indicated in Ephesians. This does not warrant the idea, however, that there are no other spheres of blessing; that is grossly erroneous, and is the outcome of the man-made dogma that two dispensations cannot be running at the same time. Any number of dispensations can be in operation together. The Bible is full of such instances. God dealing with Israel under one economy and the nations under another. Then with some of Israel in a narrower circle of calling than that which embraced the whole nation. Among believers to-day there are those who are found under the dispensation indicated by Paul’s administration during the Acts, whose doctrine, practice and hopes are largely founded upon Romans, I Corinthians and I Thessalonians. While that is still obtaining to-day, God is putting into operation that purpose in which He predestinated some believers to a higher calling. That is what we have to grasp here. We hope to consider unto what we are predestinated in our next article.

Studies in the Epistles of the Mystery.
The Father's object – unto the placing as sons (Eph. i. 5).
pp. 119-122

The reader will remember that we found the structural arrangement of these verses repeats itself, and the last article dealt with the first member of this correspondence. The Father's object, as revealed in the first half of the structure, was found to be "that we should be holy and without blame." This now receives its amplification in the words, "unto the placing as sons."

We have purposely translated the word *huiiothesia*, "placing as sons," rather than by the word "adoption," partly to draw attention to it, and partly because the English expression "adoption" conveys a somewhat different meaning from that which the Greek word and its usage allows. We are apt to think, if we are guided only by the A.V., that by the act of adoption those who are believers are adopted by God into His family. This, however, always leaves an unsatisfactory feeling. An adopted child may be loved, cared for, and brought up with all the attention that could be bestowed, yet its comforts and privileges would never make it a real child of its foster parents. It could never be so near as a real child born of those foster parents. It may be more lovable, better behaved, more creditable than the real child, but these traits, enviable as they may be, could not alter the relationship, it would still be merely "adopted."

The Scriptures abundantly testify that those who believe, and who are called children of God, are children indeed, either by regeneration, or by a new creation; that they do not look up to the God and Father of our Lord Jesus Christ as a guardian or a foster parent, but that as surely and as really as they have had fathers in the flesh, quite irrespective of their manners or behaviour, so God Himself is their Father in Christ Jesus His Son.

Five times does the word *huiiothesia* occur in the N.T. and then only in the Epistles of Paul. One passage is a reference to the special privilege of Israel, one refers to the equally special privilege of the members of the One Body, and the remaining three refer to the blessed privilege extended by grace to both Jew and Gentile under the preaching of the gospel of God. If we examine these occurrences with their contexts, we shall have all the material which the Spirit of God has given us wherewith to arrive at the meaning of the expression which is set forth in Eph. i. 5 to indicate the Father's object towards us in grace.

Rom. viii. 15 contains the first passage: "For ye received not a spirit of bondage again to fear, but ye received a spirit of *adoption*, whereby (or in whom) we cry, Abba, Father." The most important item in this passage is the setting of the spirit of adoption over against the spirit of bondage. Adoption must include some special liberating factor in order to justify the contrast. Keeping this in mind, we note the next passage:--

"For the earnest expectation of the creature awaiteth the revelation of the sons of God. For the creature was subjected to vanity, not of its own will, but by reason of Him who subjected it, in hope that the creature itself shall also be freed from the bondage of corruption into the freedom of the glory of the children of God. For we know that the

whole creation groaneth and travaileth in pain together until the present time. And not only so, but ourselves also, who have the firstfruit of the Spirit, we ourselves also groan within ourselves, awaiting *adoption*, the redemption of our body” (Rom. viii. 19-23).

Here again in direct contrast to bondage is placed adoption. The bondage of corruption is to give place to the freedom of the glory of the children of God. Creation is earnestly awaiting something. In the first case it is “the unveiling of the sons of God,” in the second it is “the adoption.” Again it will be observed that creation is not awaiting the *birth* of the sons of God, but their manifestation; it is not awaiting mere freedom, but the freedom connected with the glory of the children of God. Our glory is yet future; our unveiling or revelation as sons is future also. The salvation of this passage is something yet future, “for we are saved by hope.” These Roman believers were already saved, yet a salvation was ahead of them. They were already free (vi., vii.), yet freedom was ahead of them; they were already children, yet adoption was ahead of them, “to wit, the redemption of our body.” The day of the public manifestation of God’s children is future; in resurrection they will enter into the freedom of the *glory*, they will be delivered from the bondage of *corruption*. The precious lesson is enforced as we consider these two passages together. We are not yet in actual resurrection—we await that. We are earnestly awaiting adoption, to wit, the redemption of our body. The pledge of our future resurrection is given us here:--

“But if the Spirit of Him who raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall make alive also your mortal bodies through His Spirit that dwelleth in you. . . . ye received a spirit of adoption, whereby we cry, Abba, Father.”

The future adoption is linked to the present time by the “*spirit of adoption*.” We are, in spirit, already free, already raised from the dead. We await its actual and literal fulfilment. Passing the reference to Israel’s national privilege in Rom. ix. 4, we turn to Gal. iv. 1-5 which is so helpful in the consideration of this subject:--

“Now I say, for as long a time as the heir is a child, he differeth nothing from a slave, lord of all though he be, but is under guardians and stewards until the period predetermined by the father. So we also, when we were children, were enslaved under the rudiments of the world. But when the fulness of time came, God sent forth His Son, born of a woman, born under the law, that He might redeem those under law, that we might receive the adoption of sons.”

Here, again, we find the contrast between bondage and freedom, bondage and adoption. This passage clearly shows that adoption touches the question of a time appointed by the Father, when the child who is an heir shall come into his inheritance. It is the *revelation* of the sonship, the *freedom* of it, and the *glory* of it. Roughly speaking, our English “coming of age” is a good illustration of the meaning of the word translated “adoption.” We have received that spirit now. We shall attain unto our majority and our inheritance at resurrection. We return to Ephesians, and read again the special blessing as recorded there:--

“Having in love previously marked us out for adoption (placing us manifestly as sons, as heirs who are no longer children under tutors and governors) through Jesus Christ unto Himself” (i. 5).

“In Whom also we have obtained an inheritance, having been previously marked off. . . . “ (i. 11).

This then is “the adoption.” To think that such glories are in store for us! We are to be “revealed,” we are to have “glory,” we are to enter into all the privileges and blessings of recognized sons and heirs! May grace be given us to walk as children of light, even as we have been made meet for the inheritance of the saints in the light.

Studies in the Epistles of the Mystery.
The Father’s motive – the good pleasure of His will (Eph. i. 5).
pp. 175-178

The consideration of the Father's motive brings us to the third and last clause of the second central member. We again draw attention to the way in which the subject before the apostle is amplified as he proceeds. This the structure enables us to see at a glance. The Father's choice is further explained by the word predestination. His object, that we should be holy, is amplified by the "adoption"; His motive, "in love," will now be seen to have its bearing upon the subject before us, viz., "The good pleasure of His will." We have the comforting assurance, before we start investigating, that His will and His good pleasure are but the wondrous manifestations and expressions of His love. Will and good pleasure of themselves tell us little or nothing of their character. A tyrant has a will, and the most horrible deeds may be according to his good pleasure. How thankful we should be then to realize that this will and this good pleasure, while sovereign and absolute, are not the exhibition of tyranny or caprice, but of LOVE - a love that passeth knowledge.

The words "according to" (*kata*) may be freely rendered "in harmony with." It is only saying the same thing with different words, but familiarity often blunts the edge of expressions. Our predestination to sonship is in harmony with the good pleasure of His will. Let us therefore turn our attention to the will of the Lord as revealed in this epistle. No one can read through the opening verses of Ephesians without being struck with the emphatic position accorded to the will and purpose of God. Eph. i. 3-14 may be well summarized as "Blessing according to purpose," which will be evident if set out as follows:--

- A1 | 3. BLESSING.--Spiritual and in heavenlies.
- B1 | 4. PURPOSE.--"According as He chose us."
- A2 | 5. BLESSING.--Predestination to sonship.
- B2 | 5-8. PURPOSE.--"According to the good pleasure of His will."
- A3 | 9. BLESSING.--Revealing the secret of His will.
- B3 | 9, 10. PURPOSE.--"According to His good pleasure."
- A4 | 11. BLESSING.--Predestination to inheritance.
- B4 | 11-14. PURPOSE.--"According to the purpose of Him Who worketh all things after the counsel of His own will."

All blessings past, present, or future, realized or anticipated, are according to, and in subservience to, His will. If we count the number of occurrences of the word will (*thelema*) in Ephesians we shall find that it is seven, the number always connected with spiritual perfection. The seven occurrences are as follows:--

- A1 | i. 1. Apostleship.
- A2 | i. 5, 9, 11. Doctrine.
- A3 | ii. 3; v. 17; vi. 6. Practice.

It will be seen that doctrine and practice are equally related to this mighty will.

Doctrinal.

- A2 | a | i. 5. Good pleasure of His will.--Predestination to sonship.
- b | i. 9. Mystery of His will.--The fulness of the seasons.
- a | i. 11. Counsel of His will.--Predestination to inheritance.

Such is the blessed doctrine; what shall the practical answer be? Shall we be blessed with sonship and inheritance, shall we contemplate the heading up of all things in the Christ without at least a desire to "walk worthy"? The remaining references seem designed to answer the question.

Practical.

- A3 | c | ii. 3. Doing the will of the flesh.--"Once."
- d | v. 17. The will of the Lord.--Present rule.
- c | vi. 6. Doing the will of God.--"Now."

Let us look again at the three doctrinal references. We have the "good pleasure," the "mystery (or secret)," and "the counsel" of His will. This is the will of One Who is infinitely gracious, this is the will of One Who is seeking the blessing of His people. The first qualifying term "good pleasure" is the one we will pause to consider here. The word translated "good pleasure" is the word *eudokia*, which occurs nine times in the N.T. In Matt. xi. 26 and Luke x. 21, "So it seemed good"; Rom. x. 1, "My heart's desire"; Luke ii. 14 and Phil. i. 15, "good will" as opposed to envy and strife, and in conjunction with "peace"; Phil. ii. 13 and II Thess. i. 11, "good pleasure." These last two passages are helpful by reason of the light which they throw upon the relation of good pleasure to the will of God. Phil. ii. 13, "For it is God Who worketh in you both the willing and the working on account of (His) good pleasure"; II Thess. i. 11, "And fulfil all the good pleasure of (His) goodness and the work of faith with power." What depths of grace and graciousness are here! "This," as Blackwell observes, "is the shortest and most charming emphatical representation that is anywhere to be found of the immense graciousness and admirable benignity of God, which no words or thoughts can fully express as here." *Eudokia* comes from *eudekeō*, "to think well"; *dekeō*, "to think," also means to decree or determine (see "dogma," "dogmatic"). "It seemed good to me"; *dekeō* supplies the idea

of "to try, prove, assay, experience by trial"; and yet again it gives us *doxa*, "glory, esteem, honour, praise."

While it may be impossible to convey in a translation these reflected lights and family connections, we can remember, as we read the Father's motive, that His good pleasure speaks to us of immeasurable goodness, benevolence and kindness, but not indulgence or shortsighted affection; graciousness which does not ignore our failings, but which has mercifully provided for them in Christ. All His blessings move in the sphere of love; all His favours are according to this wonderful good pleasure and this marvellous will. Let us rest here. This good and perfect and acceptable will of God may be "proved" or "experienced" by us. Rom. xii. 1, 2 indicates the way and means. May these things be not merely doctrines with us, but life-giving realities, working in us a realization even now of all the good pleasure of His goodness.

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Study of the words, and their usage, that have reference to the Offering of Christ. pp. 71-72

“Tabulate and analyze as far as possible all references to

1. The *death* of Christ.
2. The *cross* of Christ.
3. The *blood* of Christ.
4. The *sufferings* of Christ.
5. ‘He gave Himself,’ &c.
6. ‘He gave His life,’ &c.”

The above is a note written about a year ago by the Editor for private use. Time has passed and still the search has not been commenced. We believe that it is essential to a correct understanding of the teaching of Scripture that our use of words should be more accurate than it is. We speak of the death of Christ and the extent of its blessing, and then imagine that the doctrine which pertains to the death of Christ must necessarily pertain to the blood of Christ, and the cross of Christ also. While it is blessedly true that the death and the cross, the shedding of blood and the sufferings combine in the one great offering, yet there are lines of teaching which arise from the death of Christ which are nowhere predicated of the shedding of His precious blood.

It is just here that the consideration of these terms as used in Scripture will throw light upon the question of human destiny. We shall find the death of Christ has reference to men under one aspect, the cross of Christ to men under another, and the blood of Christ to men under yet another. No one can explain the great question of human destiny with any scriptural authority who has not searched out these weighty matters. In conversation with one or two fellow-labourers the Editor mentioned his feelings as to the necessity of this investigation, but confessed that time was already so occupied that it seemed impossible to attempt it. One of the brethren volunteered to undertake the somewhat laborious task of providing a concordance to these subjects, and it is as an introduction to his labours that these few words are written. We feel sure that all who are interested in the question of human destiny, the reconciliation, and kindred subjects, will appreciate this contribution to our studies.

List of Greek words used in the N.T. in connection with death.

Word.	Its generally accepted meaning.	#
Anaireō	Verb: 1, To take away. 2, Abolish, therefore—put to death.	2 20
Anairesis	Verb substantive: The putting to death	2
Apothneskō	Verb: To die; like seeds, to become putrescent.	102
Apokteino	Verb: To kill body, from Heb. <i>cauthath</i> —to break in pieces as potter's vessel (Isa. xxx. 14). Always used of killing the body. First # - Matt. x. 28.	69
Diacheirizomai	Verb: To despatch by hand, from <i>cheirizō</i> —to handle, which is from <i>cheir</i> —the hand	2
Eschatos	Verb substantive: About to die—the last extremity, or the last grasp, of death. Root of "eschatology."	1
Ekpsuchō	Verb passive: To breathe out—to expire, from <i>ek</i> --out of, and <i>psuche</i> --soul.	3
Katasphazō	Verb: To slaughter, butcher, slay.	1
Kteinō	Verb: Root of <i>apoteinō</i> above. Not used in N.T.	--
Nekros	Noun: The dead, those in the state of <i>thanatos</i> . Only used of persons. From <i>ne</i> --not, and <i>kear</i> --the heart. Root of our word "necromancy," &c.	128
Nekrōsis	A making dead, dying.	2
Nekroō	Verb: To become dead.	3
Phoneuō	Verb: To murder.	12
Phoneus	Noun: Murderer.	7
Sunapothneskō	Verb: to die together.	3
Sphage	Noun abstract: The slaughter (for sacrifice).	3
Teleute	Noun: The bringing of an end.	1
Teleutaō	Verb: Bringing to an end.	12
Thanatos	Substantive abstract: Death, the state of the dead, the antithesis of life, The extinguishing of life. From <i>thneskō</i> which see. Never used of putting to death. Root of "thanatopsis," "thanatology," "thanatophobia."	114
Thanatoō	Verb: To put to death, generally by violence, except where used metaphorically. It is used mostly for putting to death by law. Not used in Prison Epistles.	11
Thneskō	Verb: To die, or be dead. Used of those recently dead. <i>Apothneskō</i> more emphatic. Not in Prison Epistles.	13
Thnetos	Adjective: Mortal, liable to death. Not in Prison Epistles	6
Thuō	Verb: To offer as sacrifice, hence, to kill. The exceptions to this usage are instructive. Root of our word "thurify."	12

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The Parables. The Scribe (or Householder). pp. 11-15

This parable brings us to the last of the series in Matt. xiii., and like the first it does not commence with the formula, "The kingdom of heaven is like unto."

The parable of the Sower dealt rather with the ministry of the word of the kingdom than with the kingdom itself, and the closing parable deals rather with the minister than the kingdom, the householder rather than the house. This parable is preceded by a question, "Have ye understood all these things?" and this question exactly corresponds (see structure, Vol. II., page 68, Vols. II./III., page 32) to the statement of the Lord concerning Israel as a nation, that they did not understand (Matt. xiii. 10-16). In answer to the question of the Lord as to whether they had understood *all these things*, the disciples reply, "Yea, Lord," and upon this basis the last parable is uttered. We must at once confess that the disciples have an advantage over us, for although we believe that by the grace of God the exposition of these parables in our pages has been in harmony with His Word, we could not presume to say that we understand *all these things*. There are many who are completely in error regarding these parables who do not blush to speak of "apostolic mistakes" whenever an action or word of an inspired apostle crosses *their* idea of the teaching of Scripture, but such would hardly dare to answer, as the apostles did, "Yea, Lord." Let us first of all consider the words of the parable:--

"Wherefore (or for this reason) every scribe disciplined into the kingdom of the heavens is like a man, an householder, who putteth forth out of his treasure things new and old" (Matt. xiii. 52).

It will be seen by the opening word "wherefore" (or because of this) that the parable is connected with the claim of the disciples to have understood all things which were intended to give them a complete history of the progress of the kingdom of the heavens. This emphasis upon the word "understanding" not only contrasts the disciples with the nation, but leads us to consider other passages where a few amongst Israel will have understanding, particularly at the time of the end, when these parables will reach their fulfilment. Dan. xi. referring to the time of antichristian apostasy says in vv. 33 & 35:--

"And they that *understand* among the people shall *instruct* many."
"And some of them of *understanding* shall fall, to try them, and to purge and to make them white, even to the time of the end,"

and in Dan. xii. 3, 10:--

"And they that be *wise* (margin, teachers) shall shine as the brightness of the firmament."
"Many shall be purified and made white and tried. . . . the wise shall *understand*."

The wise ones with understanding have relation to the time of the end, and particular reference to Israel and the kingdom. Hearing the word, and *understanding* it, is characteristic of the final and yet future sowing of the seed of the kingdom, as we have seen in Matt. xiii. 19, 23. This understanding is not necessarily connected with education or ability of mind, but rather that understanding which comes from a heart acquaintance with the word of God, and the Lord Himself. Thus the Psalmist could say, "I have more understanding than all my teachers; *for* Thy testimonies are my meditation" (Psa. cxix. 99). Those therefore who have such understanding are like a householder, and only such are here in question.

The word householder is *oikodespotes*, and occurs twelve times in the New Testament. Four times it is rendered "goodman of the house," and once "goodman." The first occurrence is in Matt. x. 25, and the last in Luke xii. 11. It is bounded by the period covered by the gospel of the kingdom, and the number of its occurrences, viz., twelve, also links it with Israel and the kingdom. Such a scribe, such a householder, is said to be "discipled" into the kingdom of the heavens.

The word "instructed," which we have rendered "discipled," occurs four times in the N.T., viz., Matt. xiii. 52; xxvii. 57; xxviii. 19; Acts xiv. 21, and is translated "instructed," "disciple," "teach." The marginal readings of Matt. xxviii. 19 and Acts xiv. 21 suggest "make disciples." Matt. xxviii. 19, 20 looks forward to a future ministry when the sent ones of the Lord shall "make nations disciples." Matt. xxviii. says nothing about preaching the gospel, although many thus misquote it. It speaks of "discipling," whatsoever the Lord Jesus had commanded them. They who will be fitted for this wonderful ministry are before us in this parable. Before they can disciple all nations they must have been "discipled into the kingdom" themselves; they must be learners. Further, the parable does not say "every one," but "every *scribe*." The scribe was one who had to do with the word of God, the *grammateus*. No ordinary scribe, however, is here in view. The teacher must also be the learner. The scribe must also be the disciple. He must have the wide range of prophetic view as given in these parables of the mysteries of the kingdom before he can be likened to a householder.

The Scribes in the day of Christ were as degenerate as their fellows the Pharisees, and against them, equally with the Pharisees, the Lord uttered His solemn woes. Speaking of the passage, "He taught them as one having authority, and not as the Scribes," a learned writer (Dean Farrar) says:--

"The teaching of their Scribes was narrow, dogmatical, material; it was cold in manner, frivolous in matter, second-hand, and iterative in its very essence; with no freshness in it, no force, no fire; servile to all authority, opposed to all independence, at once erudite and foolish, at once contemptuous and mean; never passing a hair's breadth beyond the carefully watched boundary line of commentary and precedent; full of balanced inference, and orthodox hesitancy, and impossible literalism, intricate with legal pettiness, and labyrinthine system, elevating mere memory above genius, and repetition above originality, concerned only about Priests and Pharisees, in Temple and Synagogue, or School or Sanhedrim, and mostly occupied with things infinitely little. It was not indeed wholly devoid of moral significance, nor is it impossible to find here and there

among the *debris* of it a noble thought, but it was occupied a thousandfold more with Levitical minutiae about mint and anise and cummin, and the length of fringes and the breadth of phylacteries, and the washing of cups and platters, and the particular quarter of a second when new moons and Sabbath days begin.”

Such were the Scribes of the days of Christ, and were it not uncharitable one might almost say that they seem to still have a following to-day. The disciples of the Lord who heard His words, and noted how different His speech and teaching were, how utterly opposed to the Scribes His manner and matter, would understand the clause, “every Scribe who is *discipled into* the kingdom.” The word of God was at the finger tips of these Scribes, but it never entered their hearts. Those contemplated in the parable knew that unless their righteousness exceeded the righteousness of the Scribes and Pharisees, they could not enter into the kingdom of the heavens.

A day is coming when not merely a few but a whole nation shall be righteous. This synchronizes with the fourth sowing of the first parable, the ministry under the new covenant, when the stony heart will be removed, and a heart of flesh given; when the law shall be written in the heart and not on tables of stone; when the Scribe will be worthy of the name, and when he too will teach “as one having authority,” because he also has “learned of Him.” Out of his treasure he will then bring things new and old. What these new and old things may be it is not for us to say with any definiteness. The contrast between the old and the new covenant, the old and new Jerusalem, the old and new heaven and earth will form mighty themes for the messengers of the Lord. It would appear in the parable that the extent of this ministry is to be limited by the word “householder,” while in Matt. xxviii. the wider sphere is the command to “disciple all nations.”

We trust that some little light has been thrown upon these important parables, and as we pursue the theme of their fulfilment in the Revelation, and of the times in which their final heading up – the harvest – is set, we shall have continual reason to see that these parables are what indeed the Lord said they were, “The mysteries of the kingdom of the heavens.”

Matt.	13	10	And the disciples came, and said unto him, Why speakest thou unto them in parables?
		11	He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
		12	For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.
		13	Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.
		14	And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:
		15	For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.
		16	But blessed are your eyes, for they see: and your ears, for they hear.

Matt.	13	19	When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.
		23	But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

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The Parables. Matt. xv. 10-20. pp. 24-31

We have now concluded our consideration of the parables of Matt. xiii. As we have seen, these parables of the mysteries of the kingdom form a complete line of teaching by themselves. After this series of parables was concluded the Lord Jesus revealed the fact that He must not only be rejected, but be crucified, die, and be raised again the third day. The parables of the second section accordingly take a somewhat different turn. One parable is spoken after chapter xiii. before the revelation of the Lord's death in Matt. xvi. After this the second series of parables follows, ending in the prophetic words of Matt. xxiv. and xxv. This series makes a complete set marked by a special aspect of dispensational teaching, just in the same way that the parables of Matt. xiii. are marked by a special aspect of dispensational truth.

Before considering this group, however, we will look at the parable recorded in Matt. xv. 10-20. It throws light upon the nature of the opposition, and the forces at work which had rejected the kingdom and finally would crucify the King. It arose out of the question of the Scribes and Pharisees concerning eating with unwashed hands. The Lord does not here, as He does in Matt. xxiii, fully and unreservedly strip off their mask of hypocrisy, for His hour had not yet come. In parable form, however, He enforces the lesson of the previous words addressed to the Scribes and Pharisees. These formalists were far more concerned about ceremonial washings, than about fruit of heart love. The transgression of some minute point of rabbinical tradition was far more serious in their eyes than the breaking of the law of God.

In answer to the question, "Why do Thy disciples transgress the tradition of the elders?" the Lord said, "Why do ye also transgress the commandment of God *by your tradition?*" Opposition had been gathering, and many attempts to entrap the Lord had been made. His free intermingling with the publicans and sinners wounded the pride of the teachers of the law. His freedom regarding the sabbath was much resented and opposed. It appears that on some occasion the Pharisees had noticed that the disciples had not observed the tradition regarding washings before meals, and this supplied them with a weapon of attack. The oral tradition laid peculiar emphasis upon these ceremonial ablutions. No doubt we have all heard of Rabbi Akiba, who when imprisoned and supplied with only enough water to maintain life, chose rather to perish with thirst and hunger than to eat without the necessary washings. What a pitiable misconception! What a God these people had invented! We can imagine the feelings with which these men came down with this charge upon the disciples of the Lord. They did not expect the Lord to reveal the superficial nature of their teaching, which He did so incisively by his reference to their despicable gloss in relation to "the first commandment with promise":--

"Ye hypocrites, well did Isaiah prophesy of you saying, This people draweth nigh with their mouth, and honoureth Me with their lips, but their heart is far from Me. But in vain they do worship Me (solemn words for all dispensations), teaching for doctrines the commandments of men (Matt. xv. 7-9).

Turning from these votaries of littleness, the Lord called the people together and said:--

"Hear and understand. Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man" (Matt. xv. 10, 11).

In these few words the Lord brushed aside the external and the ceremonial, establishing in their place the real and the essential. The record in Mark vii. 15 should be compared:--

"There is nothing from without a man that, entering into him, can defile him, but the things which comes out of him, these are they that defile a man."

These words were sufficiently understood by the Pharisees to offend them, but the Lord in His reply shows how little He thought of man's judgment, "Let them alone; they be blind leaders of the blind." Peter now asks for an explanation of the parable, and Matt. xv. 16-20 contains the Lord's answer:--

"And Jesus said, Are ye also yet without understanding, that whatsoever entereth in at the mouth goeth into the belly, and is cast into the draught? but those things which proceed out of the mouth come from the *heart*, and they defile a man. For out of the *heart* proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man, but to eat with unwashen hands defileth not a man."

Mark gives one or two additional statements which are too important to pass over unnoticed:--

"Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him, *because it entereth not into his heart*" (Mark vii. 18).

Thus the whole subject revolves around the words "not into his *heart*" and "out of the *heart*." "Their *heart* is far from Me." The A.V. continues, "but into the belly, and goeth into the draught, *purging all meats*." The last clause has caused a great amount of unprofitable matter to be written. The true meaning is given in the R.V., "*This He said, making all meats clean*," i.e., abolishing for ever the scrupulosities of mere ceremonial distinctions. The list of evil things is different from that given in Matt. xv.:--

"Evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark vii. 21, 22).

We would now draw attention to one or two important words and expressions used in this parable, and then show the light it casts upon the times and circumstances of this closing section of Matthew's Gospel.

DEFILED (*koinos*).--It must be remembered that the subject of defilement or uncleanness in this parable is *ceremonial*, it in no wise touches upon the desirability of

having clean hands at meal times, neither does it teach that we may eat anything with impunity. If we perceive the truth nothing can make us ceremonially unclean, but some things may do us a deal of harm physically. The word *koinos* has nothing whatever to do with uncleanness in a physical sense; it means defilement only in a ceremonial sense. The following are its occurrences:--

Koinos.

- "*Defiled* (that is to say unwashed) hands (Mark vii. 2).
- "All things *common*" (Acts ii. 44; iv. 32).
- "*Common* or unclean" (Acts x. 14, 28; xi. 8).
- "There is nothing unclean of itself, but to him that esteemeth anything to be *unclean*, to him it is *unclean*" (Rom. xiv. 14).
- "The *common* faith" (Titus i. 4).
- "An *unholy* thing" (Heb. x. 29).
- "The *common* salvation" (Jude 3).

Koinoñ.

- "*Defile* a man" (Matt. xv. 11, 18, 20; Mark vii. 15, 18, 20, 23).
- "Call not thou *common*" (Acts x. 15; xi. 9).
- "Brought Greeks also into the temple, and hath *polluted* this holy place" (Acts xxi. 28).
- "Sprinkling the *unclean*" (Heb. ix. 13).
- "There shall in no wise enter into it any thing that *defileth*" (Rev. xxi. 27).

It will be seen by the above passages that the idea *defile* must be considered from the ceremonial standpoint. The apostle does not hesitate to speak of the "common faith," not because there was anything unclean about it, but because it was not the exclusive possession of a *privileged few*, it being now proclaimed to the Gentiles as well as the Jew. The ceremonial ablutions were jealousy guarded and observed not so much out of a desire for holiness or personal cleanliness, but out of a cramped, narrow and bigoted pride. To the pharisaic mind there was but one class, "the elect," all others were either "Gentiles dogs," or "the people who know not the law" who are cursed. This narrow exclusive spirit was a fundamental cause of the great rejection, for in Matt. xxiii. 13 the first woe uttered by our Lord touches this very point:--

"But woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither do ye suffer them that are entering to go in."

Luke xi. 52 adds another weighty word:--

"Woe unto you lawyers! for ye took away the key of knowledge, ye entered not in yourselves, and them that were entering in ye hindered."

The reference to "the blind guides" in Matt. xxiii. 16 is a further link with Matt. xv. So also the sentiment of verses 23-27. The charge is very severe, and must have caused, as indeed we know it did, intense hatred. These men, who were so scrupulous about the outside as in Matt. xv., were within "full of all uncleanness."

HEART.--The way in which the Lord uses the word "heart" is full of deep teaching. In the Beatitudes He had said, "Blessed are the pure in heart," the word "pure" being the Greek word *katharos*. The next time the Lord uses the word in Matthew it is in direct continuance of this passage in Matt. v.:-

"Thou blind Pharisee, cleanse first that which is *within* the cup and platter, that the outside of them may be *clean* also" (Matt. xxiii. 26).

The clean in heart, not the ceremonially and externally clean, not as the whitewashed sepulchres, these and these alone should see the kingdom. So superficial had become the ideas of men at the time of Christ, that He early disturbed the self-righteous complacency of those who thought that they were safe:--

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery, but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already *in his heart*" (Matt. v. 28).

"The tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh" (Matt. xii. 32, 34).

Thus the Lord would teach that just as the fruit of a tree indicates the nature of the tree itself, so the fruit of the lips will show the nature of the heart which gives that fruit origin. Once again, in answer to the lawyer's question, the Lord puts the heart in the first place:--

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Mat.. xxii. 37).

Heart first, mind last. The mere intellectuallism which always accompanies a pharisaical spirit is placed by its advocates foremost, while the heart is placed last. Not so, in the Lord's estimate. He does not call upon us to quibble over the petty details which occupied the little minds of these formalists, but urges love of heart first and foremost.

The word of the R.V. of Mark vii. 19, "*This He said, making all meats clean,*" should be noted. These words are the trend of His teaching and the effect of His work. It lifted the one who believed Him above the sphere wherein such observances were of service. It entirely discountenanced the teaching of the Pharisees. The *spirit* of the lesson is echoed in an apocryphal addition to Luke vi. 5 found in the *Codez Bezae*:--

"On the same day, seeing one working on the Sabbath, He said to him, O man, if indeed thou knowest what thou doest, thou art blessed, but if thou knowest not, thou art accursed, and a transgressor of the Law."

Let us now examine the list of sins which the Lord said did defile a man, coming as they did out of the heart.

EVIL THOUGHTS.--The word "thought" is *dialogismos*:--

"When Jesus perceived their thoughts, He answering said unto them, What *reason* ye in your hearts?" (Luke v. 22).

"The Scribes and Pharisees watched Him, whether He would heal on the Sabbath day, that they might find an accusation against Him, but He knew their *thoughts*" (Luke vi. 7, 8).

So also Luke ii. 35; ix. 46, 47; xxiv. 38; and James ii. 4. The word "evil" is *poneros*:--

"Wherefore think ye *evil* in your hearts" (Matt. ix. 4).

"O generation of vipers, how can ye (Pharisees, see verse 24), being *evil* speak good things? for out of the abundance of the heart the mouth speaketh. . . . An *evil* and adulterous generation" (Matt. xii. 34, 39).

It seems fairly clear that the Lord had the Pharisees and Scribes in view when He uttered the words in the parable concerning evil thoughts.

MURDERS (*phonos*).--The word occurs in connection with Barabbas in Mark xv. 7 and Luke xxiii. 19, 25. "Destroyed those *murderers*, and burnt up their city" (Matt. xxii. 7). Refer back to the related parable in Matt. xxi. 38, 39 for the full force of this passage: note verses 45 and 46, and xxii. 15, and see how the Pharisees realize that the Lord meant to indicate them under this awful title. Matt. v. 21 has already made it clear how "murder" may be charged against these plotting enemies of the Lord. The Pharisees and Scribes are again charged with this foul crime in Matt. xxiii. 31-39.

ADULTERERS (*moicheia*).--"The Scribes and Pharisees brought unto Him a woman taken in adultery" (John viii. 3). These hypocrites were not concerned about the evil of the act (for they were guilty themselves, see verse 9), they simply desired to catch the Lord and involve Him in His words (verse 6). The exceeding looseness with which many of the Pharisees held the marriage tie involved them in the sin of adultery before God (see Matt. v. 31, 32, and xix. 3-9). As with murder, so with adultery, the desire of the heart constituted guilt (see Matt. v. 27, 28). On several occasions the Lord denounced these evil men as "a wicked and *adulterous* generaton" (see Matt. xii. 39 and xvi. 4).

FORNICATIONS (*porneia*).--It is remarkable fact that this plague figures more conspicuously in the Epistles and in the Revelation than in the Gospels. Once the enemies of the Lord use it (John viii. 41), an insult which His holy nature must have felt keenly, but how gracious and calm was His reply! Although specific instances of this sin are not given in the Gospels, we know the Lord sufficiently to imagine that He would not use a word so foul, unless He knew only too well that the charge was actually true. Its prominence in the Apocalypse, and the practical absence of adultery, throw a vivid light on the character of the last days.

THEFTS (*klope*).--This word occurs nowhere else except in the parallel passage of Mark. The cognate word *kleptes* ("thief") is used in John x. 1, 8, 10, and includes the Scribes and Pharisees, as the context shows. The devouring of widows' houses (Matt. xxiii. 14; Mark xii. 40; and Luke xx. 47), the traditions (Matt. xv. 5, 6), and the turning of the House of Prayer into a den of thieves (Matt. xxi. 13), involve the Pharisees in this sin.

FALSE WITNESS.--This word in all its hideous nakedness is written against the "chief priests, and elders, and *all the council*" (Matt. xxvi. 59) in relation to the deep-laid plot against the life of the Lord Jesus Christ. This is the more significant when we

consider the fact that these two passages contain all the occurrences of the word in the New Testament.

BLASPHEMY.--Mark iii. 29 shows that the Scribes were guilty of the most unpardonable blasphemy.

We will not go through the list given in Mark, readers should make a study of the words there given. One thing is prominent in this parable. The Pharisees were guilty of breaking the very law in which they boasted so much. Listen to our Lord's summary of the Law:--

"Jesus said (observe the order here and in Matt. xv.), Thou shalt do no *murder*, thou shalt not commit *adultery*, thou shalt not *steal*, thou shalt not bear *false witness*. Honour thy father and thy mother (cf. Matt. xv. 4-6), and thou shalt love thy neighbour as thyself" (Matt. xix. 18, 19).

How weak, how beggarly, the petty observances and mere trifling externals of the Pharisees appear when seen from the standpoint of love. The apostle Paul, writing to the Romans, seems to have the pharisaical spirit before him. First in Rom. ii. we read:--

"For wherein thou judgest another, thou condemnest thyself. . . . Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind (cf. Matt. xv. 14), a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which have the FORM of knowledge and of the truth in the law (cf. II Tim. iii. 5); thou therefore that TEACHEST another, *teachest thou not thyself?* thou that PREACHEST a man should not steal, *dost thou steal?* Thou SAYEST a man should not commit adultery, *dost thou commit adultery?* thou that abhorrest idols, *dost thou commit sacrilege?* thou that makest thy boast in the law, through breaking the law *dishonourest thou God.* . . . who by the *letter* and *circumcision* dost transgress the law? (Matt. xv. 3). for he is not a Jew who is one *outwardly* (see Matt. xiii. 28). . . . circumcision is that of the HEART, in the spirit, and not in the letter (cf. II Cor. iii. 6), whose praise is not of men, but of God."

The sequel is found in Rom. xiii. 8-10:--

"Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment it is briefly comprehended in this saying, 'Thou shalt love thy neighbour as thyself.'"

Returning to the parable of Matt. xv. with the knowledge we have now gained, do we not see that it foreshadowed that spirit which manifested itself in all its hollowness and sham, and whose loveless creed culminated in the basest act that the world has ever witnessed. The second set of parables in Matthew's Gospel becomes luminous in the light of this one. Into what a ditch these blind guides led that poor blinded people! The Lord disowns them, they were never planted by Him, they were sown by the Devil, they shall be rooted up (Matt. xiii. 29). They are the tares, *the children of the wicked one*. The burden of guilt rested chiefly upon the rulers and leaders of the people. They neither

entered into the kingdom of the heavens themselves, nor allowed the common people, who desired to enter, to do so.

While it is of the utmost importance to realize the dispensational setting and bearing of this parable, it is essential to our joy and peace that we take to heart the solemn teaching for ourselves. May we remember that the mere observance of ceremonies is nothing. Love is the fulfilling of the law. Our walk is to be "in love." Let us take heed and beware of the "leaven of the Pharisees, and of the Sadducees."

Matt. xv.	10. And he called the multitude, and said unto them, Hear, and understand: 11. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. 12. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 13. But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. 14. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 15. Then answered Peter and said unto him, Declare unto us this parable. 16. And Jesus said, Are ye also yet without understanding? 17. Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18. But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20. These are the things which defile a man: but to eat with unwashen hands defileth not a man.
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The Parables. Matt. xvi.-xxv. pp. 42-44

Having considered the important parable which threw such a lurid light upon the cause of Israel's failure, we pass on to another series of parables which have a peculiar relation to the second section of the Gospel according to Matthew. It will be remembered that in Matthew the ministry of the Lord is divided into two sections by the words, "from that time":--

"From that time Jesus began to preach and say, Repent for the kingdom of heaven is at hand" (iv. 17).

"From that time forth began Jesus to shew unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (xvi. 21).

Just as the parables of Matt. xiii. are the mysteries of the kingdom of the heavens, and have very special reference to the aspect of the Lord's ministry commenced at Matt. iv. 17, so the series of parables contained in the second division of the Gospel have a special relation to the new aspect of truth opened up by the Lord in His words concerning His sufferings and death at the hands of the rulers of the people at Jerusalem. These are divinely given keys, to ignore which is fatal to a true understanding.

Now just as we saw that the eight parables of Matt. xiii. had a very definite structure, so we shall see that the parables now under consideration have an orderly and suggestive arrangement. (next page)

The imagery is derived from three classes of people, (1) servants (good and bad), (2) labourers and husbandmen in a vineyard, and (3) guests at a marriage. These were divinely chosen to set forth the state of the nation regarding their position before God, their failure, and the consequences. One of the features of these parables is that on the one hand they set forth the failure of the nation, whilst on the other they give a position to the outside publican and sinner which the exclusive ideas of the Jews would not allow. This is seen in the parable of the marriage feast (xxii.), the two sons (xxi.), and the wicked husbandmen (xxi.).

Matt. xxiii. Says in plain words what this set of parables had taught in figure. The nation had degenerated into a wicked people. viewed as sons they were rebellious and disobedient, as husbandmen in charge of their Lord's vineyard they were envious, murderers, and thought only of themselves. Viewed as labourers they were discontented with their wage. Viewed as servants the majority were unfaithful and unprofitable. To their charge was laid the death of both the Lord's servants and His Son (xxi. 38; xxiii. 34). The destruction of the city (Jerusalem) is plainly foretold, and the Gentile-ward

The Parables of Matt. xvi.-xxv.

- A | xviii. 23-35. The wicked servant ("The reckoning" *sunairō**).--
"Delivered to tormentors."
- 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. | / | |
- C | xxi. 28-32. Two sons and Vineyard.—Lesson, publicans and harlots enter
The kingdom while many who claimed entrance were kept outside.
- C | xxi. 33-46. Wicked husbandmen and Vineyard.—Lesson, kingdom taken
From them and given to a fruitful nation.
- 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. | / | |
- A | xxiv. 32.-xxv. 30. Two kinds of servants.
- a | xxiv. 32-44. "Noah"—Coming as a thief while the goodman slept.
The Fig tree.—"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 servant
("The reckoning" *sunairō**).--
The one made ruler, the other cast into outer darkness.
"Weeping and gnashing of teeth."

movement of the Acts of the apostles is clearly shown. It is of the utmost importance that we keep the whole range of the parables before us. We must keep the series of Matt. xiii. in mind, and also the one parable in Matt. xv. Which is both a link between the set of Matt. xiii. and the set of Matt. xx.-xxv., and a light which illuminates the character of the actors in this awful tragedy.

In our next article we hope to commence a more detailed exposition of the first parable of this series.

(*The only occurrences of *sunairō* in the New Testament).

The Parables.
The Wicked Servant (Matt. xviii. 23-35).
pp. 87-91

We have learned that the series of parables which we are about to consider are linked together by a common theme, the disclosure of the temper and spirit of Israel and the causes which led up to their rejection of the Lord Jesus, and the rejection in turn of themselves from their position as an elect nation before God. The parable was spoken in answer to Peter's question:--

"Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?"

It seems that Peter felt the responsibility of the charge laid upon him. In Matt. xvi. 19 the Lord had said to him:--

"I will give unto thee the keys of the kingdom of the heavens. . . . and whatsoever thou shalt loose on earth shall be loosed in heaven."

The words are repeated in Matt. xviii. 18, the singular "thou" being changed to the plural "ye," and are there linked by the Lord to the question of forgiving an offending brother. Another link with the original commission to Peter as given in Matt. xvi. is the reference to the church. Matt. xvi. 18 and xviii. 17 are the only references to the church (or *ekklesia*) in the Gospel of Matthew, and in both passages the reference is linked with this power of binding and loosing, and with the kingdom of the heavens.

It seems that Peter was not merely asking the question for his own private information, but was urged to inquire by reason of the great responsibility he felt at having the keys of the kingdom committed to him, and the power in a special manner of binding and loosing connected therewith. How long should he exercise forbearance and forgiveness? The Rabbis taught from Amos i. 3, &c., to forgive three times and no more. This seems to receive some colour from the words of the Lord in Matt. xviii. 15-17:--

- (1). "Between thee and him alone," then
- (2). "If he will not hear, take with thee one or two more," then
- (3). "If he neglect to hear the church, let him be unto thee as an heathen man and a publican."

Peter seemed to realize something of the new spirit, and ventures to put a tentative reply to his own question by saying, "Till seven times?" If Peter had any hesitancy in advancing beyond the tether of Rabbinical teaching it was entirely dispelled by the glorious fulness given in the Lord's answer, "I say not unto thee, Until seven times, but, Until seventy times seven." These words seem to refer back to two passages of Old Testament Scripture, both written during the times of the Gentiles, the one uttered before the nation of Israel had been formed, the other after they had been taken captive to Babylon.

The first reference is Gen. iv. 24, "If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." Lamech is often spoken of as arrogating to himself divine

prerogatives; it may be, however, that he has been blamed by Commentators for that which he did not intend. Cain was protected by the Lord, a token was appointed for him in mercy (nearly every one speaks of the “brand of Cain” as though God set a mark upon him in wrath), the word *mark* in Gen. iv. 15 being the word *token*, used of the *bow* in the clouds (Gen. ix. 12), and of the *blood* of the passover (Exod. xii. 13). Lamech seems to say to his wives, Be still, fear not, for if Cain who was a murderer was thus protected by a sevenfold avenging, surely I shall be avenged seven and seventy-fold; for the words relative to the slaying and wounding in verse 23 may indicate to a query rather than a state a fact. There seems to be an emphasis, markedly so in the case of Cain, upon the great longsuffering and mercy of our gracious God.

The other reference to this seventy times seven is found in Dan. ix., and there in a light infinitely worse than that of Cain or of Lamech. The Lord intervenes and tells the anxious prophet that his prayers shall receive an abundant answer. Daniel had prayed for the forgiveness of his people (ix. 19), and in answer the angel Gabriel is sent to reveal the future of his people to him. “Seventy-sevens are severed off upon thy people and upon thy holy city.” Seventy-sevens – the period of time seems to convey also some lesson of the Lord’s longsuffering and forbearance with His rebellious people. If ever a people could be expected to exercise forgiveness to others Israel surely should be the first, for have they not had extended to them untold forbearance from a longsuffering God? The Lord did not omit this from the kingdom prayer of Matt. vi., “Forgive us our debts, as we forgive our debtors” has a direct bearing upon the parable of the servant who, having been forgiven “all that debt,” would not forgive his fellow-servant who was his debtor to a much less extent. How many of our readers could say, without reference, what one clause of the Lord’s prayer is immediately expanded after the conclusion of the petition? It is not the reference to hallowing the Name, nor the coming kingdom, but just this very clause:--

“For if ye forgive men their trespasses, your heavenly Father will also forgive you, but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”

These words are echoed in the closing verse of Matt. xviii. Here in this parable we have in all its hatefulness one of the factors of Israel’s failure. They forgave not; they were not forgiven. Their measure of iniquity was filled up when in their implacable antagonism to the widening mercy of God they forbade the apostle to speak to the Gentiles that they might be saved, and so wrath came upon them to the uttermost (I Thess. ii. 16). This passage from I Thessalonians should read with the parable before us, when the “wrath to the uttermost” echoed in the words, “His lord was wroth,” and “till he should pay all that was due unto him.” This last clause compels us to consider another passage in the Sermon on the Mount, that message calculated to reveal the failure of Israel’s attempt at attaining a righteousness by law, and to bring them to repentance. In Matt. v. 22 the Lord says:--

“But I say unto you (in contradistinction to what had been taught them), that whosoever is angry with his brother shall be liable to the judgment.”

The words “without a cause” must be omitted; anger is to be “put away,” whether with or without a cause. Continuing the Lord said:--

“Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree quickly with thy prosecutor while thou art in the way with him. . . . and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, *till thou hast paid the uttermost farthing.*”

Verses 22-26 of Matt. v. must be considered together, the threefold punishment in verse 22, Judges, Sanhedrin, and Gehenna of Fire being balanced by the Judge, the Officer, and the Prison of verse 25. “The uttermost farthing” is parallel to the words of the parable, “all that was due.” These words are entirely out of place, nay, they are absolutely *untrue* the moment they are taken out of their dispensational setting, and are interpreted of the present time. Israel will pay to the uttermost farthing. They did not forgive, and the word is being fulfilled—they are not being forgiven. A day will come, however, when the prison shall be opened, when the Lord shall say that Israel has received double for all her sins (Isa. xl. 2). There are many who repeat the words, “forgive us our debts, *as we forgive our debtors,*” who do not believe that the Lord intended to put this principle in operation. The parable of the unforgiving servant is also the parable of the unforgiven servant. The forgiveness granted is cancelled, and payment in full demanded. This is not evangelical doctrine, this is not the truth of the epistles of Paul, it is on an entirely different platform and under an entirely different economy.

We have considered the outlying context of the parable rather than the parable itself; its interpretation is simple if we see its connection with Israel and the kingdom. As we consider the other parables of the series, further illustration will be given of the factors which contributed to Israel’s rejection. When the Lord Jesus was shamefully and cruelly crucified, even then He said, “Father, forgive them, for they know not what they do.” Forgiveness of “all that debt” was proclaimed in the Acts to the very people guilty of the blood of Christ, but Israel did not enter into blessing, the keys that unlocked the doors of the kingdom closed them again, the loosing was followed by binding, and Israel, scattered and homeless, have been delivered unto the tormentors until the Lord’s own good time shall come.

Thanks be to God that the forgiveness granted under the dispensation of the grace of God cannot be rescinded; we are not forgiven *as we forgive others*. The teaching is reversed; we forgive others *because*, whether we forgive or not, God in Christ has forgiven us (Eph. iv. 32). For the help of those who desire to take up the parable for detailed study the following outline may be of service:--

Structure of Matt. xviii. 21-35.

- A | 21, 22. Question regarding forgiveness of a brother.
- B | 23-34. Parable applying the principle to the dispensational teaching concerning the kingdom of the heavens, and showing the principle of God's dealings with Israel.
 - 1a | The King (23-26). The debt of 1,000 talents. Command to pay.
Servant falls down, says "Have patience," and promises to pay all.
 - 1b | Forgiveness (27). Moved with compassion, looses servant and forgives debt.
 - 2a | The Servant (28, 29). The debt of 1,000 pence.
Taken by throat and payment demanded.
Fellow servant falls down, says "Have patience," and promises to pay all.
 - 2b | No forgiveness (30). Not moved with compassion.
Casts fellow-servants into prison until debt is paid.
 - 3a | The King (32, 33). Servant reminded that all his debt had been forgiven.
"I had pity."
 - 3b | Forgiveness Servant delivered to tormentors until payment
rescinded (34). Made of all due.
- A | 35. Application regarding forgiveness of a brother.

The Parables.

The Householder and the Vineyard.—The call of the Labourers. (Matt. xx. 1-16). pp. 115-119

When considering the first parable of this series, the Unforgiving Servant, we noticed that it was particularly addressed to Peter in answer to his question regarding the extent of forgiveness. The parable of the Householder and Vineyard is also addressed to Peter in reference to his question concerning the reward of service. This is indicated by the word "For" with which the parable commences.

Looking back into chapter xix. we shall find the inspired introduction to the parable which it is essential to keep in mind. Chapter xix. records the fact that the Lord left Galilee and came to Judæa, and while there the Pharisees tempted Him with questions relating to divorce. The disciples were rather disconcerted by the Lord's answer to the Pharisees (verse 10), but the Lord told them that "All men cannot receive this saying, save they to whom it is given. . . . He that is able to receive it, let him receive it" (verses 11, 12). The disciples evidence their misunderstanding of the words of verse 12 by the fact that they rebuked those who brought little children to the Lord. The Lord disposed of this false deduction, blessed the little children, and with them the ordinance of marriage which began to be questioned in the mind of the disciples, and then departed.

He was then met by a rich man who desired to know what good thing he must do to have eternal life. It is not our purpose to enter into this passage here, other than to lodge a protest against the idea often read into it that the Lord meant to teach the doctrine of the Epistles—faith without works. The commandments are stated as the way to enter into life, and added to that He said, “If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come follow Me.” Nothing but the assumption that the Gospel of Matthew speaks in the same terms as the Pauline Epistles could have made men teach from this passage the doctrine of justification by faith without works. However, we pass on. The test was too severe for the young man, and the Lord said to His disciples:--

“Verily I say unto you, that a rich man shall enter with difficulty into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God” (Matt. xix. 23, 24).

Again the disciples are amazed at His teaching. If such as the rich young man should find difficulty, amounting almost to an impossibility, then said they, “Who then can be saved?” The elective element is again introduced (as in verse 11) by the words, “With men this is impossible, but with God all things are possible.” Peter seems to have been turning the matter over in his mind. The young man had failed at the test of giving up all his possessions and following the Lord. It was a perfectly natural thing for Peter to think that at least he and his fellow disciples had the advantage here, for they had left all. He therefore turns to the Lord and says, “Behold, we have forsaken all, and followed Thee; **WHAT SHALL WE HAVE THEREFORE?**” This question, the manifestation of its spirit, and the needed rebuke, is the one great feature of the parable, while the emphasis upon the sovereignty of grace as related to service and its reward is the other. The Lord is gracious in His reply. He fully recognizes what they had done and suffered, and He tells them of their reward first, adding afterwards words of warning, and illustrating His point by the parable under consideration:--

“Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.”

After having said this much in answer to Peter’s question, the Lord continues:--

“And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name’s sake, shall receive an hundred-fold, and shall inherit everlasting life.”

The hundred-fold seems to indicate the highest, as may be seen in the parable of the *Sower* (Matt. xiii. 23). There is no hint that hundred-fold will be given for one amount of forsaking, and sixty-fold or thirty-fold for another, indeed the truth we all need to learn here is that *reward for service* and the opportunity to serve is as much an act of grace as salvation. Who among us will dare to say that we have “earned” the “far more exceeding age-long weight of glory”? We need to remember the words of Phil. i. 29, “For unto you it is *given in grace* in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.” The very word translated “given” in Phil. i. 29 is translated “forgive”

elsewhere. We want to remember that after all our service, whatever it may be, we may still truthfully say we are but “unprofitable servants.”

The closing words of Matt. xix., “But many that are first shall be last, and the last shall be first,” are the point of the parable following, recurring at its conclusion with added emphasis on an elective principle, “So the last shall be first and the first last; for many be called, but few chosen” (Matt. xx. 16). A comparison between the rich young man and the disciples who forsook all illustrates the difference between the “called” and the “chosen,” the opportunity to serve being as much elective grace as salvation. Readers will notice that the parable of the *Householder* is balanced by the parable of the *Marriage*, and among other points for comparison is this statement, “many are called, but few chosen” (see structure page 43). The one parable has to do with labourers, the other with guest. The one has to do with servants, being particularly addressed to the apostles, and after them to “every one that hath forsaken,” &c.; the other, addressed to the Pharisees, has to do with the nation of Israel, and the invitation to the marriage of the King’s Son. Some have seen a reference to Acts ii. 15 in the “third hour,” and to Acts x. 3, 9 in the “sixth” and “ninth” hours. If there is any allusion to these events it would certainly indicate that those of Israel called early (Acts ii.) would not receive more than such as Cornelius (Acts x.), or of those called at the eleventh hour, the overcomers of the seven churches of Rev. ii., iii. for example. Those who had worked all day would have been quite content with their penny had it not been for the graciousness displayed towards the last comers. The last to serve are also first to be paid, and this again would teach that grace, not debt, is here operating. The words, “Is it not lawful for me to do what I will with mine own?” are echoed in Rom. ix. 18-21, where the natural mind raises the question concerning the fairness of God’s dealings:--

“Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto no honour?”

The parable is a rebuke to the bargaining spirit so prevalent among us. In our investigation of the purposes of God we must ever leave a margin for the truth supplied by the above passage. He is God. He has surely as much power as the potter. He will give “unto this last” even as unto those who may seem by comparison to have merited more. It is only while we adopt the false system of “measuring ourselves by ourselves” that we can feel any pride or satisfaction in our puny efforts, or speak of future rewards as though they were debts.

After speaking of His death and resurrection, the theme of the parable is again revived by the coming of the mother of Zebedee’s children with her sons, worshipping and desiring a certain thing of Him. In response to the question, “What wilt thou?” she said unto Him, “Grant that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom.” The Lord’s reply practically dismissed the request. They knew not what they asked. They may indeed suffer with Him, “but to sit on My right hand, and on My left, is not Mine to give, but for whom it is prepared of My

Father.” If the reader will consider the parallel passages where this spirit is manifested, e.g., Luke xxii. 24-30, he will see how humility in service is emphasized rather than the idea of earning a reward. There are other passages (indeed one in this very set of parables definitely gives the other side of the question, namely, the parable of the Talents), where the one who has gained five talents and the one who has gained two receive precisely the same commendation. The servant not using his talent has it taken away and given to the one that had ten in accord with the words, “For unto every one that hath shall be given,” which bring fresh lines of teaching before the mind. Again, in Luke xix., another principle is seen operating, he who had gained ten pounds received authority over ten cities; he that had gained five pounds received authority over five cities. The servant who had not used his money to profit is deprived of the pound, it being given to the one who had made ten pounds.

It must be noticed that these servants, even the one who lost all, are differentiated from “those mine enemies” of Luke xix. 27. I Cor. iii. 15, “he shall suffer loss, but *he himself* shall be saved, yet so as by fire,” and the parallels, should be noticed. It will be found that the “servants” and “enemies” brought together in the one parable of the *Pounds* in Luke xix. are treated separately in the two corresponding parables of Matthew—the *Labourers* (xx.) and the *Guests* (xxii.). The parable of Matt. xx. requires practically no explanation, it is easily read in the light of the context which we have sought to indicate. Its parallel and connection with the last verse of chapter xix. are of great importance, and as an aid to further study we suggest the following points of comparison:--

- A | xix. 27. “We have forsaken all, what shall we have therefore?”
- B | xix. 28. “Ye shall sit on twelve thrones,” &c.
- C | xix. 29. “And every one that forsaketh. . . shall receive a hundred-fold.”
- D | xix. 30. “Many first shall be last, and the last first.”
- A | xx. 1-8. Hire of labourers.
- B | xx. 1-8. Agreement to pay a penny, or that which is right.
- C | xx. 14. “I will give unto this last even as unto thee.”
- D | xx. 16. “The last first, and first last. For many be called, but few chosen.”

Luke xxii.	<p>24. And there was also a strife among them, which of them should be accounted the greatest.</p> <p>25. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.</p> <p>26. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.</p> <p>27. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.</p> <p>28. Ye are they which have continued with me in my temptations.</p> <p>29. And I appoint unto you a kingdom, as my Father hath appointed unto me;</p> <p>30. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.</p>
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It will be observed that, like so many parables, this one concerning the two sons was given partly as a result of the questions of the chief priests and elders. They asked, "By what authority? and Who gave the authority?" to the Lord to perform the miracles that attested His Messiahship? His reply took them back to the testimony of John the Baptist. We often lose sight of the prime object of John's baptism. Matt. iii. is devoted to the beginning of John's ministry, and the concluding verses show us that its goal was the manifesting of the Son of God. This is plainly expressed in the questions put to John by the Jews, and John's answers. John said:--

"This is He concerning Whom I said, After me cometh a man, who has become before me, because He (was) before me. And I knew Him not, but in order that He might be made manifest to Israel, I am come baptizing in water. . . . He Who sent me to baptize in water, He said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding upon Him, the same is He who baptizeth in holy spirit, and I have seen and testified that this One is the Son of God."

John i. 35-51 gives us some examples of those who received this testimony. The Pharisees, however, set this counsel aside, not being baptized of John. Luke vii. 29-35 shows us the two classes that are set forth under the image of the two sons:--

"All the people that heard Him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the Lawyers frustrated the counsel of God with regard to themselves, being not baptized of him."

The two sons in Luke xv. set forth the same people and lesson. We must be careful to keep within the limits of the divine Word. Much of our failure to understand the Word results from that mischievous practice of taking that which is true of the particular as true of the whole. Many words are addressed to "*this generation*." Matt. xi. 16, "Whereunto shall I liken this *generation*?" xii. 39, "An evil *generation* seeketh after a sign"; xii. 41, 42, "The men of Nineveh, and the Queen of the South shall rise in judgment with this *generation*"; xii. 45, "The last state of that man is worse than the first; even so shall it be with this wicked *generation*"; xvi. 4, "A wicked and adulterous *generation* seeketh after a sign." So in Mark and Luke. In Luke vii. 31 the Pharisees' attitude toward John the Baptist and the Lord is introduced by the words, "Whereunto then shall I liken the men of this *generation*? and to what are they like?" In Luke the Pharisees are likened to peevish, refractory children. In Matt. xxi. they are likened to a disobedient son.

"But how does this seem to you? A man had two sons: coming unto the first, he said, Son, go, to-day, work in my vineyard. And he answering said, I (will) do it, and went not. And coming unto the second he said the same. And he answering said, I will not; but afterwards repenting he went. Which of the two did the will of the father? They say, The latter. Jesus saith unto them, *Verily I say unto you, the tax collectors and the harlots go before you into the kingdom of God.* For John came unto you in a way of righteousness, and you believed him not; but the tax collectors and the harlots believed him; but you having seen it, did not afterwards repent so as to believe him."

The difference between the words of Matt. xxi. 31, "go before," and those of xxi. 41, "miserably destroy," must be kept clear. "Go before," as used by Matthew, never means going before to the *exclusion* of others. ii. 9; xiv. 21; xxi. 9, 31; xxvi. 32 and xxviii. 7

are all occurrences of the word. There are other passages where more drastic words are used.

“Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth” (Matt. viii. 11, 12).

A superficial reading may leave us with the idea that the message of Matt. viii. 11, 12 is particularly the same as that of xxi. 31. This is not so, however. With the inspired precision of Holy Scripture, one passage says, “cast out,” the other says, “go before.” The one says, “the kingdom of *heaven*,” the other says, “the kingdom of *God*.” Now while the parallel passage of Luke xiii. 28 uses the words kingdom of God, we must not forget that Matthew uses the two expressions, and it is for us to observe the difference. Taking Matthew’s witness as complete in itself, we may learn that, difficult as it may be for our limited knowledge to enable us to grasp it, a difference is intended. Matthew tells us that some of the children of the kingdom will be cast out of the kingdom of the *heavens*, but he does not say they will be cast out of the kingdom of *God*, but that the despised publicans will “go before” them. The kingdom of God is infinitely wider than the kingdom of the heavens. The generation whose carcasses strewed the wilderness, who failed to enter into the land, may be used as an illustration of the distinction intended. They were cast out of the kingdom of heaven, but not necessarily out of the kingdom of God. For them Ps. xc. was written, and numbered with them was Moses himself, who though shut out of the land of promise was not cast out of the wider sphere of God’s love.

Repentance was the great emphatic note of John Baptist and the Lord with reference to the kingdom of the heavens. Repentance involved *deeds* as well as *words*. To the Pharisees and Sadducees John had to say, “Bring forth therefore *fruits* worthy of repentance, and think not to *say*. . . .” (Matt. iii. 8, 9). Here, as in the parable of the two sons, we have the contrast between “saying” and “doing.” The omission from the parable of the penalty falling upon the unrepentant son is noteworthy. In other parables which are somewhat parallel, “outer darkness” and “weeping and gnashing of teeth” are spoken of. Here, a milder case is intended, “the publicans and harlots go into the kingdom of God *before* you.” To observe the distinction which Scripture draws between different *servants* is an important item in true interpretation. While many will not be *lost*, they shall suffer *loss*, and this parable of the two sons seems to have that aspect before it. This parable is not intended to teach the way of salvation, and failure to realize its primary setting, as in the case of most of the parables, has led to serious evangelical errors. We may all, nevertheless, take heed to the lesson and see to it that, by grace, we are not “hearers of the word only,” but doers also.

John i.

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
20. And he confessed, and denied not; but confessed, I am not the Christ.
21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.
22. Then said they unto him, Who art thou? That we may give an answer to them that sent us. What sayest thou of thyself?
23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.
24. And they which were sent were of the Pharisees.
25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?
26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;
27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.
28. These things were done in Bethabara beyond Jordan, where John was baptizing.
29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
30. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
34. And I saw, and bare record that this is the Son of God.

John i.

35. Again the next day after John stood, and two of his disciples;
36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!
37. And the two disciples heard him speak, and they followed Jesus.
38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?
39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.
40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.
41. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.
42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.
43. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.
44. Now Philip was of Bethsaida, the city of Andrew and Peter.
45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.
46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.
47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!
48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.
49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.
50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.
51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Luke vii.

29. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.
30. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.
31. And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?
32. They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.
33. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.
34. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!
35. But wisdom is justified of all her children.

Berean Expositor Volume 4 & 5

The reconciliation of all things.

Foreword.

pp. 132-142

Readers of this Magazine may remember that we gave a series of papers under the heading *The Wages of Sin*, wherein every word used in the Old or New Testaments relative to the subject was analyzed, and its meaning ascertained. During the writing of the last few papers we were continually receiving letters urging us to take up the subject of *Universal Reconciliation*, some writers not refraining from a little intimidation by suggesting that we were afraid to express our convictions on the subject. We continued however the course before us and concluded the subject of *The Wages of Sin*, but the review of the booklet *All in All* plunged us into a controversy regarding details and side issues before we were able to take up the subject of the reconciliation of all things as a subject for positive teaching. The questions with regard to the true interpretation of I Cor. xv. have arisen out of this controversy, and we feel that the time has come to drop these side issues, which have thrust themselves so prominently into notice, and to take up the subject of the teaching of Scripture regarding the reconciliation of all things itself. We feel this will be more profitable, and probably many will realize, by the time we finish the series, that there will be no need to return to I Cor. xv., for they may then be able to see that that chapter has nothing whatever to do with the subject.

Seeing that we have, whether we desired it or no, taken notice of existing teaching regarding the reconciliation, we feel that in this foreword we ought to give up some space in order to exhibit its scope, at least in outline. The one great conception which has dominated the whole teaching referred to, is that the goal of the universe is "THE FUTURE UNIVERSAL RECONCILIATION." Reconciliation

"will be extended to the whole universe. That which has been destroyed during the eons is not annihilated, but will be raised and reconciled at the consummation" (U.R. Vol. IV., No. 3, "In Defence").

Believing that Scripture teaches future universal reconciliation they

"long for that climax of the Ages when the last enemy, Death, shall be conquered and destroyed, when the victims of its rule shall come forth" (U.R. Vol. III., No. 2, p. 23).

By their own confession, the belief in the *future universal reconciliation* not only impelled them to believe that those who were cast into the second death shall be ultimately revived and take their place among the reconciled ones, but the stern logic of their doctrine made them write:--

“But if Satan alone were to suffer such a fate (tormented for ever and ever), and even if he be consigned to the remotest corner of the universe, his single case would not allow us to speak of the reconciliation as *universal**. We need to consider most carefully, then, the words which seem to teach the endlessness of Satan’s doom” (U.R. Vol. III., No. 5, p. 205).

The belief in the *future universal reconciliation*, even to the inclusion of Satan, caused the author to consider the meaning of the words translated “for ever” and “everlasting.” His findings on this subject so far as the meaning of the words are concerned are valuable, and we do not hesitate, with others, to acknowledge help received in this study. We state the fact, however, to show how every doctrine, every aspect of truth, every interpretation offered has had behind it, either manifest or hidden, confessed or unrealized, the inexorable necessity, that if the goal and consummation of the ages be the reconciliation of all things, then they that have perished only for the eons, that they whose “end is destruction” have blessing beyond that “end,” that even those whose names were not found in the book of life must sometime live again. The absence of the remotest hint of any such thing at the end of Rev. xx. must not prevent us from believing that it MUST be so, even to Satan himself.

“What though we do not understand how it can be possible (argues the author), what though it jars our theology, what though it *seems** to us contrary to some other of His statements—these are no excuse for denying the record of God concerning His Son. His Son is supreme! And His supremacy depends upon His reconciliation of the universe” (U.R. Vol. IV., No. 6, p. 279).

We need quote no more to prove that the interpretations of Scripture put forth by those who believe *the future universal reconciliation* have not resulted from an unbiased study of the passages themselves, but from the felt necessity enforced by the pre-conception as to the ultimate goal of the universe. Consequently we refrain from further word battles over I Cor. xv. Without the impelling necessity of the future universal reconciliation the death spoken of in I Cor. xv. would never have been thought to mean other than that which the context declares it to be, viz., that connected with Adam. We come to the subject itself. We ask the question, Supposing Scripture does *not* teach that the goal of the universe is the reconciliation of all things? IF the Scripture teaches *that* as the climax and the goal, then we must believe it “though it *seems* to us contrary to some other of His statements,” but IF it does not, shall we not be guilty of wresting the Scriptures even though we may have conceived the idea of adding to the glory of God thereby?

We believe that our studies together of the subject will prove that very many of God’s people have been obsessed with man-made doctrine. There is NO SUCH DOCTRINE to be found in Scripture as that the goal or consummation of the ages is the reconciliation of all things. Reconciliation as taught by Paul is *dispensational*, it does not reach out to the consummation of the ages. Reconciliation as taught by Paul has to do with *nations* in relation to Israel in its first stage, and with the two-fold aspect of the church of the one body in its second stage. Reconciliation as taught by Paul is *finished* and done with long

[NOTE: * - Author’s own italics.]

ago. Reconciliation as taught by Paul is by no means synonymous with salvation, life or justification, these are spoken of as being “much more” than reconciliation. Reconciliation as taught by Paul does not embrace the second death, is unaffected by the translation of *olam* and *aiōn*, has no relation (except as is the case with all the aspects of redemption) with the future.

Readers are earnestly asked not to turn away from the subject. Be true *Bereans*, search and see whether these things are so. What though you have committed yourself to the fascination of the idea; truth to you is still more entrancing. What though you have imagined additional lustre has been added to the glory of the Lord; truth is the only lustre that never tarnishes. Were we able to re-write some clauses found in previous numbers of *The Berean Expositor*, and in the volume *Dispensational Truth*, we would alter the wording of some passages where, unthinkingly, we give some place to the idea we here refute. In order that the subject may be seen as a whole, as soon as possible we propose devoting as much space as convenient to the subject. We would not appear as those who delight in pulling down the work of others. We seek the truth, and give the fullest credit to those from whom we differ, admitting that they do not yield to us in devotion to the same object.

The words used in the Scripture.

It will be necessary, before attempting the exposition of the passages which deal with the subject, to consider the words used by the Holy Spirit in the Scriptures that refer to it. Our desire is to take up this study with perfect freedom, coming to the Word itself, and as far as possible banishing from our minds and from these pages any reference to the various interpretations which have from time to time been put forth. Although to some the subject is by no means new, yet as we are desirous that all our readers shall have it placed before them as clearly as possible, we crave the indulgence of the few for the benefit of the many while we review the meaning of the words used.

The words are as follows, *katallassō*, *apokatallassō*, *katallage*. Coupled with these we must note *diallassomai* and *allassō*, as these will be of service in the consideration of the meaning of the words. The root idea goes back to the word *allos*, which means “other.” It indicates a change from one state or one position to another. This is observable in the occurrences of the word *allassō**, which conveys in all passages the idea of “change.” The occurrences are Acts vi. 14; Rom. i. 23; I Cor. xv. 51, 52; Gal. iv. 20; and Heb. i. 12. *Diallassomai* occurs in Matt. v. 24. It is used of man in relation to his fellow man, and signifies that change from enmity to friendship which has been effected between them.

Katallassō occurs in Rom. v. 10 (twice); I Cor. vii. 11; II Cor. v. 18, 19, 20. *Katallage* in Rom. v. 11, xi. 15; II Cor. v. 18, 19. *Apokatallassō* in Eph. ii. 16; Col. i. 20, 21.

[* - Some texts and lexicons read *tt* instead of *ss*.]

It will be observed that reconciliation between man and man is indicated by the preposition *dia*, whereas reconciliation between man and God is indicated by the addition of *kata*. *Kata* usually gives an intensive force when used in combination; it may also retain its primary meaning of downward motion, suggestively indicating that this reconciliation is from above. The one remaining word *apokatallassō* not only retains the *kata*, but also prefixes *apo* which ordinarily means “away from.” We may obtain a little help with regard to this word by observing another word having similar prefixes.

Apokatastasis is translated in Acts iii. 21 by “restitution.” This word is from *apokathistemi*, “to restore” (Matt. xii. 13). *Kathistemi* signifies “to constitute,” as in Rom. v. 19. *Histemi*, “to set, place” or “cause to stand,” see Rom. v. 2. Without pursuing this line too far we can catch the idea of completeness which *apo* gives to the words “restore” and “restitution.” This too seems to be the case in the last word translated “reconciliation.” When we read *apokatallassō* we must be prepared to find reconciliation in its highest sense. We defer further explanation until we consider the passages in which the teaching occurs. Before pointing out that which has doubtless struck many already with regard to the dispensational position of this special word, we would draw attention to the fact that the words *katallassō*, *katallage* and *apokatallassō* are used exclusively by Paul. Neither Peter, James nor John *could* have used them, their ministries precluded the whole idea conveyed by the terms.

Having seen that the usage of the word is peculiar to Paul, we next observe that the lesser terms *katallassō* and *katallage* are found in the epistles written before Acts xxviii., and are not employed afterwards, while *apokatallassō* is found only in the prison epistles written after Acts xxviii. This is an important item; and must be kept clearly before the mind as we deal with the respective passages. By omitting to give every occurrence of the word *parousia* some time since, and by confining ourselves to those passages which spoke of the Lord’s *parousia* alone, motives wholly foreign to us were imputed. We therefore disarm any possible misunderstanding by saying that the first occurrence of *katallassō*, speaking chronologically, is I Cor. vii. 11, which, though it has nothing whatever to do with the subject before us, nevertheless gives us as plainly as can be the literal meaning of the word.

II Corinthians and Romans are two epistles wherein we find the word used, and we must take particular note of these epistles if we would realize the full meaning of the term. The second of Corinthians is largely occupied with the question of the apostle’s ministry. Romans treats exhaustively of the grand theme of that gospel which Paul so pointedly denominated MY GOSPEL, and of the dispensational relationship of Jew and Gentiles then obtaining. We must therefore turn our attention to these epistles, seeking in the light of the large context to obtain the true meaning of the reconciliation.

The ministry of reconciliation (II Cor. v.).

We have already indicated that 2nd Corinthians is concerned very largely with the question of the ministry of the apostle Paul. Such words as “commendation” and “commend” recurring as they do are suggestive. That these words are intended to

provide a key to the epistle, at least in some degree, is manifest from the careful arrangement of the words, a phenomenon with which we are already acquainted.

“Commend” (II Corinthians).

- A | iii. 1. Do not begin again to *commend* selves,
nor need letters of *commendation* to or from you.
- B | iv. 2. By manifestation of truth *commending* to conscience in sight of God.
- C | v. 12. Not *commend* again, but give occasion to boast,
in contrast to those who boast in appearance and not in heart.
- D | vi. 4. In all things *commending* selves as ministers of God
in much patience.
- E | vii. 11. Reference to Corinthians.
- D | x. 12. Not compare with those who *commend* selves.
- C | x. 18. Not he that *commends* self is approved.
- B | x. 18. But whom the Lord *commendeth*.
- A | xii. 11. I ought to have been *commended* of you;
in nothing behind chiefest apostles.

If the context of these eight passages is noticed, one cannot fail to observe that the apostle has before his mind an antagonist, and that the antagonistic party is connected with Israel and the old covenant; also that they still find a place for the “flesh.” Humanly speaking, it is probable we should never have such an insight into the ministry of the apostle had his authority and gospel been unchallenged. He confesses that he is a fool in his boasting, but that the Corinthians by their attitude had compelled him. Leaving the reader to pursue this line of study, we draw attention to the word closely connected with this commendation, namely, “ministry” (*diakonia*).

Speaking of the new covenant as contrasted with the old, he says of one, “the ministration of death” (iii. 7), and “the ministration of the spirit” (iii. 8), and “the ministration of righteousness” (iii. 9). Here also he tells us that God had made him and those with him “able ministers of the new covenant” (iii. 6). This ministry is accompanied by a manifestation of the truth, commending these ministers to every man’s conscience in the sight of God. In chapter v. we have another ministry, “the ministry of reconciliation,” and again, as in chapter iv., it is followed by a commending of this ministry in a series of unparalleled afflictions for the truth’s sake. The next set of passages dealing with ministry has reference to the financial fellowship which the Corinthian saints had with the poor saints at Jerusalem (viii. 4, ix. 1, 12, 13). This last reference (ix. 13) shows the connection of this ministry to the saints with the reconciliation, and we shall see this more clearly when we understand what is this reconciliation really means:--

II Cor. iii. 6-9.

- 6. Who also hath made us **able ministers of the new testament**; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
- 7. But if the **ministration of death**, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:
- 8. How shall not the **ministration of the spirit** be rather glorious?
- 9. For if the ministration of condemnation be glory, much more doth the **ministration of righteousness** exceed in glory.

“For the ministry of this service *not only* supplieth the want of the saints, *but also* aboundeth through the many thanksgivings to God, for they, through the proof of this ministry, are glorifying God for your *avowed* subjection to the gospel of Christ.”

It is fairly evident, we trust, that “ministry” is the dominant theme in this epistle.

We must now approach our subject by way of the ministry of the new covenant. Readers must not be impatient, as it is important that we get the right view, and that is obtained not by speculation, but by submissive study of the Word. II Cor. ii. 17 to vii. 4 is largely occupied with the two ministries, namely, that of the new covenant and that of the reconciliation. This will be seen more clearly if we have the whole epistle spread out before us.

II Corinthians.—The epistle as a whole.

- A | i. 1, 2. Salutation.
- B | a | i. 3-11. Thanksgiving for comfort in affliction.
 - b | i. 12. The apostle’s manner of life.
- C | i. 13-ii. 13. Subject matter of writing.
 - Visit, vindication, no rest in spirit, Macedonia.
- B | a | ii. 14-16. Thanksgiving for triumph in affliction.
 - b | ii. 17-vii. 4. The apostle’ ministry.
- C | vii. 5-xiii. 10. Subject of writing.
 - Visit, vindication, no rest in flesh, Macedonia.

Chapter ii. 17 - vii. 4 sub-divide into four sections:--

- A | ii. 17-iv. 7. The ministry of the new covenant. “No need of commendation.”
- B | iv. 8-v. 11. Resurrection power in great tribulation.
- A | v. 12-vii. 3. The ministry of reconciliation. “Commendation of sufferings.”
- B | vii. 4. Exceeding joyful in tribulation.

It will be observed that the apostle’s experiences are made either to correspond with, or to alternate with, his ministry. Upon examining these experiences, two connected truths stand out prominently, namely, (1) the complete discounting of the flesh, and (2) the supreme importance of the resurrection not only as a future hope, but as a present factor doctrinally, practically, and, as we shall see dispensationally.

Consolation in deepest affliction, and that directly connected with resurrection, meets us in the first chapter:--

“For we do not wish you to be ignorant, brethren, as to our tribulation which happened to us in Asia, that exceedingly beyond power were we weighed down, so that we despaired even of life. But we ourselves within ourselves have *the sentence of death*, that we might rest our confidence not upon ourselves, but upon *God who raiseth the dead*” (II Cor. i. 8, 9).

This “sentence of death” in himself the apostle realized also in connection with his ministry:--

“But we have this treasure in *earthen vessels*, that the excellency of the power may be *of God* and not of us. . . . always bearing about in the body the *dying* of the Lord Jesus, that the *life* also of Jesus might be made manifest in our body. . . . in our mortal flesh” (II Cor. iv. 7, 10, 11).

“Commending ourselves as the ministers of God. . . . as *dying* and behold we *live*” (II Cor. vi. 4-9).

This same line of teaching continues through the last chapter. There the apostle, making his final appeal relative to his ministry, adduces a parallel which once again brings in death and resurrection:--

“Since ye seek a proof of Christ speaking in me (who unto you is not weak, but is mighty in you, For even He was crucified through weakness, yet He lives through the power of God; and though we also are weak in Him, yet we shall live with Him, through the power of God unto you), examine yourselves,” &c. (II Cor. xiii. 3-5).

In the personal experience of the apostle he had ceased to know Christ after the flesh. His personal experiences seem to have always kept pace with the development of his ministry (a theme worthy of separate consideration), and it is so very manifestly here. Judaism recognized the flesh. The ministry of Peter was limited to the “Circumcision” (Gal. ii. 9), and the hybrid teaching that was undermining the faith in Corinth and Galatia had, at the bottom, the belief that there was still some possibility for the flesh. The apostle in Galatians leaves it crucified with its affections and desires (Gal. v. 24), and repudiates it in all its forms in II Corinthians. He set aside “fleshly wisdom” (i. 12) and “fleshly weapons” (x. 4). He did not purpose according to the flesh; he urged the Corinthians to cleanse themselves from its filthiness (vii. 1). He repudiated the charge that he walked according to the flesh (x. 2), or warred according to the flesh (x. 3), and if he makes his boast in the flesh (xi. 18), it is as a fool, and received a “thorn in the flesh” lest he should be exalted above measure by the visions and revelations he had received (xii. 7). It is not surprising therefore that in introducing the ministry of the reconciliation he should say, as an outcome of the result of the resurrection:--

“Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him no more” (II Cor. v. 16).

The parallel thought to this in the ministry of the new covenant is the emphasis upon the Spirit. Israel’s blindness is brought prominently to view in chapters iii. and iv., which must be kept in mind when we consider Rom. xi. Much as we should like to open out the rich teaching of this section (chapter iii.), we must concentrate for the time upon chapter v.

The ministry of reconciliation.
(II Cor. v. 12 - vii. 4).

- A | v. 12. Not commending selves. “Appearance, not heart.”
- B | v. 13, 14. Love of Christ.
- C | v. 15. Not live to self—contrary to resurrection.
- D | v. 16-18-. The reconciliation. Effect upon fleshly distinctions.
- E | v. -18-vi. 3. Ministry of reconciliation. Received. Exercised.
Appeal made not to receive in vain. No offence. Not blamed.
- A | vi. 4-10. Commending ourselves as ministers of God.
- B | vi. 11. Our heart enlarged.
- C | vi. 12. Straitened in selves—contrary to reconciliation.
- D | vi. 14-vii. 1. The promises. Effect upon fleshly connections.
- E | vii. 2-4. The ministers. Receive us. Their unblameable character.

The ministry of the reconciliation does not go back to David or Abraham; that would be a ministry which perpetuated the fleshly distinctions of Israel. This ministry goes back to a period before Israel, to a time when God “gave up” the nations, and set them aside. Just as the apostle contrasts the fading glory of the face of Moses with the lasting and blessed glory seen in the face of Christ when comparing and contrasting the old covenant with the new, so here he teaches us that for those “in Christ” the “old things” pass away, and a new creation, and, as he had already told the Corinthians, a second Man, the last Adam, the Lord from heaven, are vitally connected with the reconciliation. The ministry of the reconciliation is defined:--

“Namely, that God was by Christ reconciling a world unto Himself, not imputing to them their trespasses, and hath put in us the word of the reconciliation” (II Cor. v. 19).

The structure just suggested puts “The promises” (D D) in correspondence with “The reconciliation.” These promises, “I will dwell among them, and walk among them, and I will be their God,” look forward to Revelation xxi. 1-7. There, when all things are made new, the tabernacle of God will be with *men* (not merely with Israel), and He will dwell with *them*, and *they* shall be His people, the distinction between Israel and the nations having passed away. Israel, as a nation, were blind to this truth. The Corinthians were “straitened” (vi. 12), narrowed and cramped by the Judaistic teaching they were imbibing. “The love of Christ” held the apostle back from any other reckoning than that

“If one died for all, then they all died, with the object that the living should live no longer unto themselves, but to Him Who on their behalf died and rose again” (II Cor. v. 14, 15).

We had hoped that the series of studies dealing with the various issues that were connected with the death of Christ, as distinguished from the doctrine of the cross, or the shedding of blood, or the sufferings, would have by this time prepared our minds to observe the great difference between the truth that Christ *died on behalf of all*, and the further teaching of redemption. The outbreak of war prevented our brother from continuing his researches, and so we must call attention to the fact that the death of Christ for all as the basis of the reconciliation must not be confounded with salvation, forgiveness, justification, &c., which Scripture links not only with death simply, but with

death on the cross, with the shedding of blood, and with sufferings. Further, the difference between sin and sins, and the extreme care used by the Spirit of God when speaking of the offering of Christ as relating to the one or the other, should cause us to be exceedingly guarded in our terms. It has been rather hastily assumed that the fact that Christ died for all is synonymous with the salvation of all. Those who have combated the idea have, instead of accepting the scriptural statement, endeavoured to limit the meaning of "all," not seeing that redemption and atonement, justification and forgiveness are linked with other aspects of the death of Christ.

It is the death of Christ which is emphasized in the reconciliation, as the reader can easily see for himself. That death put away the estrangement, put away the distinctions made in the flesh, and is the great basis of reconciliation. To understand more clearly the basis and doctrine of the reconciliation we shall have to turn to the epistle to the Romans.

The reader may feel that no definite statement has yet been made as to the scope and nature of the reconciliation. That is so. We intend going through the passages in Romans, and drawing attention to the scriptural necessity of the reconciliation before reaching the conclusion of this first section. It is our hope that by that time the scriptural position will have forced itself upon the understanding of all our readers, and that we shall not be under the necessity of proving anything. The Epistle to the Romans contains the apostle's explanation of the ministry of reconciliation, and readers are directed to what he has been inspired to explain, rather than to what we may say that he meant.

Ministry to the Gentiles and the reconciliation. pp. 146-152

It will be necessary, before turning to the next occurrence of *katallassō*, to consider the position of the Gentile world, and to note the scriptural necessity for the reconciliation. If a ministry to the uncircumcision was to be carried out without being called in question, the ministry of reconciliation was a necessity. The Jews never realized the reconciliation, and consequently opposed most bitterly the ministry of the apostle Paul. This opposition came not merely from unconverted Jews, but from many who believed. When Paul went up to Jerusalem a free man for the last time, feeling was very high, and measures were adopted to pacify the opposition which was everywhere manifest.

Upon arrival at Jerusalem the apostle went before James and the elders,

“and when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are *which believe, and they are all zealous of the law*: and they are informed concerning thee, that thou teachest all the Jews among the Gentiles to apostalize from Moses, telling them not to circumcise their children, neither to walk after the customs” (Acts xxi. 19-21).

As a result of complying with the suggestion made by James, Paul was taken a prisoner by the Roman guard, and gaining permission to speak to the infuriated mob he addressed them in the *Hebrew tongue*. This made them keep silence, and they listened to his words without interruption, even when he spoke of *Jesus of Nazareth*, even when he reminded them of the *stoning of Stephen*, but one word inflamed them beyond all bounds:--

“Depart, for I will send thee far hence unto the GENTILES. And they gave him audience unto *this* WORD, and then lifted up their voice and said, Away with such fellow from the earth; for it is not fit that he should live” (Acts xxii. 21, 22).

In I Thess. ii. 15, 16 the same spirit is evident. Now while this ungracious antagonism to the Gentiles is to be mourned as an exhibition of religious pride and selfishness, there are other passages of Scripture which make a clear distinction between Jew and Gentile, but which demand another explanation.

If we take the ministry of Peter and his fellow-workers, for example, in the Acts, we shall find that the Gentiles, as such, had no place in it. On the day of Pentecost his audience was composed of “devout Jews out of every nation under heaven,” and this might have been looked upon as exhausting the meaning of the commission of Luke xxiv. 47, “unto all the nations,” which clause is omitted in Acts i. 8. Peter addressed them as “Ye men of Judæa,” “Ye men of Israel,” and “House of Israel” (ii. 14, 22, 36). In chapter iii. 12, 13, 25, 26 he speaks to “Ye men of Israel,” “The God of our fathers,” “Ye are the children of the prophets,” “Unto you first.” It is the same in iv. 8-10 and in v. 30, 31:--

“Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to ISRAEL, and forgiveness of sins.”

Stephen follows the same line in chapter vii. (see verses 2, 37, 38, 44, 45, 52). There is no word to the Gentile. Chapter xi. 19 says:--

“Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyrus, and Antioch, preaching the word to NONE BUT UNTO THE JEWS ONLY.”

The Samaritans, though hated by the Jews, were not Gentiles, for they claimed Jacob as their father (John iv. 12). To them Philip went, as is recorded in Acts viii. The Ethiopian was not a Gentile in the sense of the term that is associated with the ministry of Paul. He was evidently a believer in the God of Israel, for he had come up to Jerusalem for to worship (verse 27). The same is true concerning Cornelius. He is called a “devout man” (*eusebes*). Paul’s ministry took him to *asebes*, the ungodly (Rom. v.). He “feared God with all his house, gave much alms to the people, and prayed to God always” (x. 2). He is told by the angel that his prayers and his alms had come up for a memorial before God (x. 4), a vastly different type from the blank heathenism of Paul’s hearers. Yet so strong was the idea of Jewish preference and Gentile distance, that Peter does not hesitate to class Cornelius, with all his prayers and piety, along with *the unclean!* This statement is not too strong, as can be easily proved by comparing verses 11-15 with 28. The inference from Peter’s words is that he would have reckoned Cornelius “common and

unclean” had not the vision of “all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air” been explained to him.

In Acts x. Peter has arrived practically at the conclusion of his ministry so far as it is recorded in the Acts, yet it is evident, whatever deductions we may draw, that the Gentiles in the wider sense of the term never came within its scope. How the church, in the common acceptance of the term, could have commenced at Pentecost passes all comprehension. As the record stands it evidently had no place for a Gentile in it, and if it was wrong to have thus limited its embrace, then we are faced with a still bigger problem, namely, apostles and prophets, endued with power from on high, with miraculous gifts, and attestations of their ministry (Heb. ii. 1-4), perpetuating erroneous ideas and Jewish prejudice at the expense of truth.

If we go back to the Gospels we shall find, as most know, that the Gentiles do not come within the scope of the Lord’s earthly ministry. Matt. x. 5, 6 and xv. 24 prove this. The Greeks who desired to “see Jesus,” “came up to worship at the feast” (John xii. 20, 21), and therefore come under the same heading as Cornelius. There is no statement in John xii. that the Lord granted their request; the record seems to point the other way. The case of the woman of Canaan (a Greek-speaking native of Syrophœnicia, Mark vii. 26) does not alter the general fact. The Lord did not go to her nor to her home—she came to Him. When she took upon her lips the title “Son of David” He answered her *not a word*, and repeated to His disciples the fact that He was not sent but unto the lost sheep of the house of Israel. When the woman, dropping the peculiar Israelitish title, addressed the Saviour as “Lord,” He answered her by reminding her still more pointedly of the difference that existed between Israel and the nations. “It is not meet to take the *children’s* bread, and to cast it to the little dogs” (puppies, not full grown dogs). There was great graciousness in the choice of words here. Had the Lord said “dogs,” all hope would have vanished. Dogs are never allowed in the house, they are driven out and live upon the offal of the towns, unclean and unowned. Little puppies, however, are allowed for a time a place in the house, and are petted by the children. The woman’s faith grasped this, and she replied, “Truth Lord; yet the puppies eat of the crumbs which fell from their master’s table.” Here is no equality of blessing such as is the glory of Paul’s message. The Gentile woman is compared to a “puppy,” and is thankful for “crumbs”; Israel are called “children,” and are recognized as “masters” or “lords” (*kurion*). There is an interesting paronomasia here, the two important words having a somewhat similar sound, *kunaria* (puppies), *kurion* (lords).

The centurion of Matt. viii. likewise comes to the Lord, and just as in the case of Syrophœnician’s daughter, the centurion’s son was healed *at a distance*. The Lord did not go to, speak to, nor touch either of them. This is the more emphasized by noting that on either side of the incident the Lord *touched* a leper (viii. 3), and *touched* Peter’s wife’s mother (viii. 14). The Lord, when He would raise Jairus’ daughter, went to the house and took her by the hand. The blind men’s eyes were *touched* in the same chapter (ix.). It seems fairly clear that a great gulf separated the nation of Israel from the nations around them.

It may be of service to enquire further into the history of the past to see the reason of this; clearness in this particular will mean clearer vision in the case of the reconciliation. Nations are unknown to the Bible from Adam to Noah. It is not until the generations of the sons of Noah are given that we read of nations and Gentiles. In Gen. x. the subdivision of the earth and the bounds of the nations are indicated:--

“These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood” (Gen. x. 32).

In Deut. xxxii. 8 we read:--

“When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel.”

The seventy nations of Gen. x. were given their place in the earth preparatory to the call of the elect nation. Gen. xii. commences the history of that nation in the call of Abraham, and the promise that the Lord would make of him a great nation, and that in him all families of the earth should be blessed. From this time onward the nations drop out of the divine administration. Providential mercies were still given. The covenant of seed time and harvest was faithfully kept, but spiritually they were left. No laws were written by the inspiration for them; no promises were made to them; of Israel the Lord could say:--

“You only have I known of all the families of the earth” (Amos iii. 2).

“The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth” (Deut. vii. 6).

“He showeth His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation” (Psa. cxlvii. 19, 20).

“For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other whether there hath been any such things as this great thing, or hath been heard like it” (Deut. iv. 32, read on to verse 38).

In the Acts of the Apostles it is from Paul, not Peter, that we learn of the change of attitude that had set in regarding Israel and the nations. In the initial ministry of Acts xiii. the apostle turns to the Gentiles (verse 46). In Acts xiv. a light is thrown on heathendom by the words of verse 15-17. There we learn that “in times past” God the Creator “suffered all nations to walk in their own ways,” giving them no oracles or laws, but the witness of nature and providence. At Athens the apostle spoke on these lines again, with additional explanations:--

“God that made the world and all things therein (note *Creator* aspect), seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands. . . . hath made of one all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. . . . the times of this ignorance God looked over; but *now* commandeth all men everywhere to repent” (Acts xvii. 16-32).

The “but now” marks a change. That change is nothing else than the reconciliation. Peter says that the Lord Jesus was exalted by the right hand of God to give repentance unto ISRAEL; Paul here says that by reason of that same resurrection God NOW

commands *all men everywhere* to repent. Romans i. contains the apostle's teaching upon the subject of the nations as clearly as anything written during this period. In verses 14-16 he declared his indebtedness to Greek and barbarian, and indebtedness absolutely foreign to Peter's experience, and only possible if the estrangement of the nations had been mercifully dealt with. In i. 18 - ii. 1 he shows us the state of the nations and the necessity of the reconciliation if ever he was to preach to them the gospel of God. This passage is often rather hastily considered by some who deal with the doctrine of the epistle, and yet it is vital to a true understanding that the passage should be well considered. The important points will be seen more clearly if the reader will note the following outline:--

Rom. i. 18 - ii. 1.

The *paredoken** of the nations.

- A | i. 18-20. | a | The wrath of God.
 - b | Against those who hold down the truth.
 - c | Without excuse.
- B | i. 21-23. The nations gave up God.
 - Results—"change glory" (*allassō*), "change truth" (*metallassō*).
- B | i. 24-31. God gave up the nations.
 - Results—"change nature" (*metallassō*), "reprobate mind."
- A | i. 32-ii. 1. | a | The judgment of God.
 - b | Those who have pleasure in sin.
 - c | Inexcusable.

[* - "To give up" (see verses 24, 26, 28).]

In these few verses the apostle to the nations exhibits the crying need of the reconciliation. The attention of the reader is particularly called to the words translated "change." Just as there is a threefold "giving up," so there is a threefold change revealed. The glory of the incorruptible God is *changed*, and the very nature of those thus far fallen is *changed*. These words are the translations of a word which is the basis of the Greek word reconciliation. "Change" in this chapter is either *allassō* or *metallassō*, while "reconcile" in Rom. v. and vi. is *katallassō*. Here is the need for the ministry of reconciliation. Rom. i. 18 not only speaks of a future revelation of wrath, but points to the history of the nations and God's dealing with them. verses 19 and 20 declare most emphatically that the nations had a knowledge of God, limited indeed when compared with revealed truth, but a knowledge sufficient to render them in the eyes of Him Who judgeth righteously as being "without excuse." "That which is known of God is manifest in them." Some translate *among* them, others emphasize *in* them, and point to the mental discernment of the next verse. Chapter ii. clearly states that conscience plays an important part in the dealings of God with the nations, and we believe that we have in this passage a twofold witness, namely, conscience and nature.

This manifestation was not something which the nations were left to find out themselves, for the verse continues, "For God hath manifested it to them." The eternal power and divinity (not Godhead in the higher sense as revealed in Christ) of the Creator is clearly seen by His works (Psa. xix.), so much so that the nations are left without

excuse for their lapse into idolatry. Verses 21-23 show how this God-given knowledge was lost, and verses 24-32 show the threefold giving up. God gave them up, or aside, and this giving up resulted in uncleanness, dishonourable passions, and reprobate mind.

In order the more thoroughly to demonstrate that the state of things described in Rom. i. is that which is antithetical to reconciliation, a reference to Eph. iv. 17-19 will be of service. In Rom. i. 18-32 uncleanness and degradation is preceded by their being “vain in their imaginations, and their foolish heart was darkened.”

Eph. iv. gives the same order. The

“Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated (antithetical to reconciliation) from the life of God through the ignorance that is in them (cf. Rom. i. 19, ‘in them’) because of the hardness of their heart, who being past feeling have given themselves over (same word as ‘give up’ in Rom. i.) unto lasciviousness, to work all uncleanness with greediness.”

It will be observed that Rom. i. 18-32 says nothing of Adam. Responsibility is fixed upon the nations themselves, and reconciliation deals with *them* in *that* relationship, NOT WITH MANKIND AS INVOLVED WITH ADAM. The fall of Adam and its consequences demanded something “much more” than reconciliation—*righteousness* and *life*.

Sufficient we trust has been brought forward to show the true necessity of the ministry of the reconciliation, and how it was necessitated by the giving up of the nations by God, and the sending to the nations of a special apostle with the gospel of God to them.

The reconciliation, a basis, not a goal (Rom. v. and vi.). pp. 152-158

We have given a passing glance at the claim and setting of the ministry of the reconciliation, where we found it to be distinctly connected with Paul and his associates, and with Christ in resurrection, without regard to fleshly distinctions or privileges. Three expressions which come very prominently in this statement of the ministry of the reconciliation now demand consideration:--

1. “Who hath reconciled us to Himself (God) by Jesus Christ.”
2. “God was by Christ reconciling a world unto Himself.”
3. “Not imputing their trespasses unto them.”

Two courses are now open to us. We may still keep II Cor. v. before us, and investigate these items as from that standpoint, or we can turn to another epistle where these items have been explained and amplified by the apostle himself. No *Berean* will hesitate to choose the latter course, and accordingly we turn to the Epistle to the Romans, where in chapters v. and xi. the apostle makes his meaning very plain.

iii. 14; II Pet. i. 1; ii. 5, 21; iii. 13); and *dikaiōs* (I Pet. ii. 23) are used, and compare the usage with that of Paul, he will gain a great insight into an important division of truth. He never uses *logizomai* (impute, reckon) in connection with righteousness, a phrase which is so eminently prominent in the message which Paul calls "my gospel." Further, as we read through the first half of the Acts where Peter was the prominent figure, we find therein recorded several of his discourses. In them he speaks of repentance, remission, faith, baptism, but never justification. Peter knows Christ "after the flesh." The choice of Matthias is connected with the statement that he had companied with them all the time that the Lord went in and out among them, *beginning from the baptism of John* (Acts i. 22). His opening words on the day of Pentecost (whatever figure of speech may underlie the expression) tell of the pouring out of the Spirit *upon all flesh*. He speaks of the Lord as "Jesus of Nazareth, a man approved of God among you by miracles, and wonders and signs." He refers to the Psalm which says, "My flesh shall rest in hope," and tells us that David knew "that God had sworn with an oath to him, that of the fruit of his loins, *according to the flesh*, he would raise up Christ to sit upon his throne." He particularly charges his hearers with the murder of the Lord (Acts ii. 23-28; iii. 13, 15, 18, 19; iv. 10, 11; v. 30, 31, 33; x. 36-43).

Peter and those with him address themselves *exclusively to Israel* (Acts ii. 5, 14, 22, 36; iii. 12, 13, 26; iv. 2, 8, 10; v. 30, 31; vii. 2, 37, 38, 44, 45; xi. 19). The exceptions are noteworthy, Cornelius (chap. x.), and the Ethiopian (chap. viii.). Those who preached to these Gentiles were especially commanded by a vision, or by the angel of the Lord. It was not a normal part of their ministry. The reconciliation is noticeable by its *absence* in Acts i.--xii. Its drawing light first appears with the call and commission of Saul of Tarsus. To bear the name of the Lord *before the Gentiles* is the first clause of the ministry of Paul as revealed in Acts ix. 15, while Peter several years after (A.V. chronology) says, "it is an unlawful thing for a man that is a Jew to keep company or come unto *one of another nation*," and explains the exceptional circumstances that altered his attitude. The estrangement of the nations (Rom. i. 24, 28) still obtained so far as Peter's ministry was concerned. Peter knows nothing of the "new creation" as a present fact; his message is a call to repentance, to conversion, unto forgiveness; he speaks of being "*begotten again*" by the Word of God (I Pet. i. 3, 23). He never teaches that through the resurrection of the Lord Jesus those who are "in Christ" are a "new creation"; that demands the reconciliation. Further, the glorious truth enshrined in the words "in Christ," so frequent in Paul's teaching, have no place in Peter's ministry. Once only does he use the expression (I Pet. iii. 16), and then it has no meaning parallel to Paul's usage. The differentiation of the ministry and message of Peter and Paul demands a much fuller rendering than the rest of this study will permit, but until we see the constricted aspect of the gospel until the time came for Paul to be commissioned with the ministry of the reconciliation, we shall fail to appreciate the grace of God therein revealed to a world alien and ignorant. We must content ourselves with a passing survey first, coming back to the important details when the survey is completed.

It will be observed in Rom. v. that the death of Christ is emphasized as procuring the reconciliation, the blood, righteousness, obedience of Christ, and His resurrection procuring and evidencing justification (Rom. iii. 24, 26; iv. 25; v. 9, 18, 19). We fear

that we shall be misunderstood, but we hope to make our meaning clear in subsequent issues, but when we read that Christ *died for all* we must not assume that Scripture means that He made an *atonement* for all, that He shed His *blood* for all, and that He became a *curse* for all. The death of Christ goes back to Adam, and while it also is spoken of as “for sins,” it deals particularly with the original state of man as covered by the sin and death brought in by Adam. Adam was not begotten nor born, he was *created*, and the aspect of truth revealed through the apostle Paul does not deal with re-birth so much as with new-creation. To make this possible, the enmity, the distance which originated in Adam, and which was magnified by the giving up of the nations and the choice of one nation, emphasized in the case of that one nation by the almost endless round of ceremonies, sacrifices, ordinances, commands, fasts and feasts, must be put away. The message of reconciliation accomplishes this. At the death of Christ the veil in the temple was rent. The veil *prevented* access. Scripture teaches us that the veil which prevented access typified “His flesh” (see Heb. ix. 7-10, x. 20). Reconciliation was accomplished “by the body of His flesh through death,” and reconciliation consequently knows Christ after the flesh no longer. We anticipate the teaching of Eph. ii. here by pointing out how this truth is sustained in verse 15 in the words, “the enmity in His flesh.”

Based upon the reconciliation accomplished by the death of His Son is a “much more.” *There is something beyond reconciliation.* Something that goes deeper than the removal of estrangement, of the clearing away of moral, ceremonial, and spiritual barriers. The death of Christ was for all, all without reference to their faith, knowledge or capacity to know. Reconciliation *has been* effected. Salvation, however, in the epistle to the Romans is not on the same level. The gospel “is the power of God unto salvation *to every one that believeth*” (i. 16), “*If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved*” (x. 9). The same may be said of justification. While reconciliation is accomplished by the *death* of God’s Son, irrespective of knowledge or faith, justification is

“through the redemption that is in Christ Jesus, Whom God hath set forth to be a propitiation *through faith* in His blood. . . . the justifier of him that *believeth* in Jesus. . . . justified *by faith*. . . . Abraham *believed* God and it was reckoned unto him for righteousness. . . . now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, *if we believe* on Him that raised up Jesus our Lord from the dead” (Rom. iii. 24 - iv. 24).

No one but he who has some theory that necessitates otherwise can fail to see the force and emphatic place given to faith in connection with justification. Reconciliation has made justification a possibility; reconciliation is not a future goal, but a basis upon which God rests the gospel committed to Paul. Rom. v. 12-21 demands close study, and we hope to return to it and consider its bearings upon reconciliation presently. We then may be able to understand the better the meaning of the expression in verse 11 concerning *receiving* the reconciliation, and the parallel in II Cor. v., “Be ye reconciled to God.”

Rom. xi. must, however, be considered before we close this article, for there we find the apostle’s words, “*reconciling a world,*” explained. Here again the whole passage demands more elaboration than it is possible at the moment to give it. We will just point

out that which bears most directly upon our subject, leaving the wider context (which, however, is absolutely essential) for future study. Rom. xi. speaks of things from a purely dispensational standpoint. The Jew, as a nation, is being set aside, a remnant retain the continuance of the root and fatness of the olive tree, but some of the branches have been broken off, and the wild branches, the Gentiles, have been grafted in. The apostle repudiates the notion that the Jew has stumbled in order that he might fall; the blessing of the Gentiles rather is in view. Note the way in which the apostle speaks of their fall and their fulness, their rejection and their reception (Rom. xi. 12, 15):--

“Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, *how much more* their fulness?”

“For if the casting away of them be the RECONCILING OF A WORLD, what shall the receiving of them be, but life from the dead?”

Here is Paul’s inspired explanation of the term already noted in II Cor. v. 19. The world, indicating according to Rom. xi. 12 the Gentiles particularly, *has been reconciled*. No longer is there a nation on earth whose priesthood, laws, and exclusiveness keep the nations at a distance. No longer is Christ limited to the Messianic prophecies and hopes of Israel, and the restrictions of “the flesh.” He is declared to be the Son of God with power by the spirit of holiness, by the resurrection from the dead.

The apostle gives some further statements bearing upon the reconciliation in Rom. xv. which it is important to notice. Those who have studied the structure of the epistle to the Romans are aware that a new section, a dispensational section, commences with Rom. xv. We must not forget, however, that the section is connected with the preceding verses. The true reading of verse 8 is not “*now* I say,” but “*for* I say.” What is the connection? The question that runs through chapter xiv. to xv. 7 is the one of “reception.” The chapter opens with the words, “Him that is weak in the faith *receive ye*.” It then discusses the difference between weak faith and strong faith, between the one who eateth all things and the one who eateth only herbs, between the one who regards a day and the one who does not regard a day. The section closes with the words:--

“That ye may with *one mind* and with *one mouth* (i.e. in place of the ‘disputations’ between the Judaistic and Gentile parties) *glorify God*. . . . wherefore *receive ye* one another, as Christ also received us to the glory of God.”

It is then that the apostle says:--

“For I say that Jesus Christ was a minister of the circumcision. . . . and that the Gentiles might *glorify God* for His mercy.”

The words “glorify God” in verse 6, as a result of the unity there established between Jew and Gentile, are linked with their recurrence in verse 9, as a result of the extension of the blessings (primarily sent to Israel) to the Gentiles. Two ministries are in view here:--

1. Jesus Christ—a “minister of the circumcision” (Rom. xv. 8).
2. Paul—the “minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable (cf. xii. 1

and xiv. 18, the very case in point), having been sanctified by the Holy Spirit” (Rom. xv. 16).

The fact of the reconciliation is to-day taken so much as a matter of course that the question as to whether Gentile worship and ministry might not be acceptable to God never enters into our minds. Indeed, to-day, many have gone to the other extreme, and deny any future blessing to Israel. It is only because the world has been reconciled to God by the death of His Son that the gospel can go forth to the Gentiles at all. Blessed as this is, we have not reached the height of grace. Still further and further blessings were to be made known. If the estrangement of Israel could thus be blessed to Gentiles, we may well believe that the setting aside of Israel at Acts xxviii. might be the basis of still richer grace. This is indeed the case as we shall more fully see when we turn to the concluding reference.

The Gentile members of the one body (Eph. ii. 11-22). pp. 160-168

We have considered briefly, and with the omission of much detail, the ministry of reconciliation. The dispensational place of the reconciliation, and its connection with the setting aside of the unbelieving Jew, and the position of the nations (spoken of as “the world” from the Jewish standpoint) rendered this reconciliation absolutely necessary before Paul could go to the far off Gentiles with the good news of God. We have further seen that this reconciliation has as its basis the death of the Son of God. We have not yet read that the world was “made nigh,” or had “boldness of access,” but simply the fact that the reconciliation has been accomplished, that all men everywhere were called upon to “be reconciled to God,” to “receive the reconciliation,” and following upon this reception we find the higher blessings of justification, forgiveness, &c. We saw that the grace of God was magnified by the way in which He over-ruled the apostasy of Israel to the blessing of the hitherto estranged Gentiles.

This principle, laid down in Romans xi., we find obtains in fullest measure when we turn to the epistles of the mystery. The first of the prison epistles which refer to the reconciliation is Ephesians, and there, as in Col. i., the richer, fuller word *apokatallassō* is employed exclusively. The argument seems to be that if *katallassō* is brought in by reason of the breaking off of “some of the branches,” then *apokatallassō* will be the reply of grace when Israel as a whole passes off the dispensational platform. Eph. ii. contains the only occurrence of the word *Israel* in the prison epistles. This reference it will be seen is to the past, and eloquently bears testimony to the Gentile character of this set of inspired writings. In contrast to the *one* reference to Israel stand the *seven* references to the Gentiles in these prison epistles, which supply the positive witness to the same truth.

The first reference to the Gentiles is in Eph. ii. 11, where our study really commences. Time and space will not allow us to consider the whole of chapter ii., but we would point out, for the sake of any who find the larger context a guide (an admirable and safe canon), that the whole chapter may be summarized as follows. Verses 1-10, *Death and Life*, with the contrastive words “in time past” and “but God.” Verses 11-22, *Distance and nearness*, with the same contrastive words “in time past” and “but now.” This being the case, verses 11-22 refer more to the dispensational aspect of the truth than to the doctrinal (we use these cumbersome words for the lack of better). Sin, death, life, salvation and perfect acceptance are dealt with first. Privileges and dispensational changes are dealt with second. That this is no man-made distinction is evident when we examine the statements made concerning the same Gentiles from the two aspects.

Ephesians ii.	
<i>Gentiles viewed doctrinally.</i> ONCE.	<i>Gentiles viewed dispensationally.</i> ONCE.
1. Dead to trespasses and sins. 2. Walking according to the age of this world.	11. Gentiles in the flesh. 12. Without Christ, aliens, strangers, no hope, godless in the world.
BUT GOD.	BUT NOW.
4, 5. Mercy, love, grace. 6. Made alive. \ Raised. } Together with Christ. Seated. / 10. Created in Christ Jesus. G	13. The both. \ Together The two. } with the saints. Made nigh. / 15, 17. Enmity abolished and slain, peace made and preached, creating in Himself. 22. Habitation of God.

It is a point of first importance to observe in which section of this clearly divided chapter the word reconciliation comes. It occurs in the *dispensational* section, a section in which the question of *sin* does not enter, a section in which *enmity* is not the enmity of the carnal mind as such, but that enmity which is connected with the fleshy distinctions of circumcision and uncircumcision, of ordinances and commandments. The *peace* spoken of we shall see is not the peace effected between the sinner and his God, but is decidedly dispensational, and assumes that the evangelical (shall we call it) peace is already enjoyed. In order to see more clearly the general teaching of this passage, together with the position in that teaching which is occupied by the reconciliation, a careful and detailed analysis will be necessary. This can be accomplished by pages of exposition, or by the simpler method of discovering the literary structure. Both space and efficiency alike demand the structure, which we accordingly set out as follows:--

Eph. ii. 11-22.

The past and present. Dispensationally.

A		11, 12. The past.		a		Gentiles in the flesh.
				b		Without Christ.
Dispensational				c		Aliens from the polity of Israel.
disadvantages				c		Strangers from the covenants of the promise.
				b		Having no hope.
				a		Godless in the world.
B		13-22. The present.		d		But now made nigh.
				e		Reconciliation.
Dispensational				d		No longer strangers.
privileges				e		Fitly framed together.

Section B will require further expansion presently, but we will first draw attention to what is said under section A. There we have the condition of the world outside of the boundary of Israel, its sphere and its state. The first item against the world at large was that they were *Gentiles*. It will be seen at once that although the division of mankind into Jew and Gentile had its origin in the giving up of the nations, and the leaving of them to their ignorance, yet to be a Gentile was not individually a personal responsibility such as being a thief. That (in the language of Scripture) Gentiles and sinners were almost synonymous terms can be gathered from Gal. ii. 15, and “a Gentile man and a publican” are words used to signify one outside the pale of blessing (Matt. xviii. 17).

Two words follow the reference to the Gentile, *en sarki*, “in flesh.” It will be corrective to any false ideas at once to note that the words occur again in this verse as indicating the sphere likewise of Israel’s covenant relationship. The words are not used here morally, but dispensationally. The Gentile *distance* was “in the flesh,” but so also was the Israelite *nearness*. Until there were those who could be called the *circumcision*, there were of course none who could be called the *uncircumcision*. Israel’s distinctive privilege was not only “in the flesh,” but was also “hand made.” This is in entire contrast of which (“for we *are* the circumcision,” Phil. iii. 3) is “made without hands” (Col. ii. 11). Gentiles “in the flesh,” and the circumcision “in the flesh” meant enmity. This is entirely removed in the one body, and in a new sphere, the direct antithesis to the flesh, they “the both” have access “in one SPIRIT” to the Father. Perfect reconciliation has been accomplished in this particular. It can therefore be said that regarding the enmity (for reconciliation always implies enmity) that existed between Gentile and Israel, between circumcision and uncircumcision “in the flesh,” it has been entirely cancelled by the “reconciling of the both in one body to God.”

The next revelation of the condition of these Gentiles in the flesh is that they are “without a Messiah.” Israel again claims the distinctive privilege. “Who are Israelites. . . . of whom *as concerning the flesh* the Messiah came, Who is over all, God blessed unto the ages” (Rom. ix. 4, 5). When the apostle to the Gentiles would define his gospel, he shows us clearly that Israel claims the Messiah “according to the flesh,” for in Rom. i. 1-4 he tells us that “he was separated unto the gospel of God. . . . concerning His Son Who was born of the seed of David *according to the flesh*, and marked off Son

of God in power *according to the spirit of holiness*, by means of a resurrection from the dead.” It is the risen One, whose physical connection with Israel has been transcended by the spiritual extension of His power in resurrection, that Paul had to proclaim. In II Cor. v. 16 it is the same truth in the same connection. Again, reconciliation has brought the *far off* and the *nigh* together “in Christ,” and they who were “without a Messiah” rejoice that they are blessed “in and with Christ.”

The two central members *c c*, the pivot and turning point of the structure, emphasize with no uncertainty the “dispensational” as distinct from the “doctrinal” condition under notice. The Gentiles were “aliens” and “strangers.” In another passage (Eph. iv. 18) we have an alienation of a moral kind, “alienated from the life of God.” This has to do with *walk*, and is an explanation of the passage which declares that we were “dead in (or to) sins,” and walked according to the age of this world. The alienation from the life of God, but from the “commonwealth of Israel.” The word ‘commonwealth’ is *politeia*, and in its one other occurrence (Acts xxii. 28), it is rendered in the A.V. “freedom in a very suggestive context, emphasizing the difference between the purchasing of a citizenship, and the being born a freeman of the city. The reconciliation altered this condition. While “in the flesh” is followed by “being aliens from the citizenship of Israel,” “in the Spirit” is followed by “now therefore citizens (*sumpolites*) with the saints (*appalotrioō*) are both derivatives from the same word *allos*, which we have already found in the word translated “change” in Rom. i. (*allassō*) which necessitated the reconciliation (*katallassō*) of Rom. v. Every item in this passage demands a volume, for the Old Testament is full of illustration and precept regarding this alienation and this citizenship, and its exclusiveness can be traced in the Gospels and the Acts. Without the reconciliation (*apokatallassō*) it could never have been written that the Gentiles were “joint heirs and a joint body and joint partakers of His promise in Christ by the gospel of whereof I (Paul) was made a minister,” any more than the gospel of God could have been sent to the Gentiles without the reconciliation (*katallassō*) of Rom. v. and vi. being in operation.

It must be kept in mind, further, that there is no element of *universality* in this passage. The reconciliation is between “the both,” and these are created into one new man, have access to the Father, are fellow-citizens with the saints, and are being builded into a holy temple. *This is not true universally*; it is only true of those who believe, and have been saved by grace through faith. This has no reference to mankind as a whole, and to use the term humanity in this connection is to introduce an element at variance with the peculiar and elective nature of the subject.

The next item, “strangers from the covenants of the promise,” places yet another barrier between the Gentile and blessing, to be removed and swallowed up only in the reconciliation. The word “strangers” is not so emphatic as the word “aliens.” It is translated “host” in Rom. xvi. 23, and in the LXX sometimes it means “guest,” although this rendering does not occur in the A.V. The *stranger* had an allotted place in the economy of the Law. He shared the feasts and many of the privileges pertaining to circumcision, but he was a “stranger” nevertheless, and had not the same position that the true born child possessed. The covenants (except those made prior to Abraham) belong

to Israel. Both covenants and promises are included in Israel's possessions by the apostle in Rom. ix. 4. The Gentiles who participated however little, or however much, did so as a "stranger" or as a "guest." To be a "*fellow-partaker*" necessitated the reconciliation.

It should be kept in mind that *no covenant whatever* is mentioned in connection with the church of the mystery. Neither are promises (plural); it is always the promise (singular), defined and separated by several marks from the promises made unto the fathers, or pertaining to Israel. The two central members *aliens* and *strangers* show us beyond the shadow of a doubt that we are dealing with dispensational position, *not* doctrinal.

The next item is none the less emphatic, "Having no hope." The structure reveals the reason, "Not having a Messiah." The Bible knows of no hope without Christ. Until it could be made clear that Christ had a ministry and a claim regarding the Gentiles independently of Israel (which is a question different from the inclusion of the Gentile with the Jew under the Abrahamic Covenant), they, being without a Messiah, were of necessity without hope. The reconciliation has changed all this. The Messiah raised far above all in the spiritual sphere is preached to the Gentiles independently of Israel. This truth is definitely stated in *the only other passage* which refers to the reconciliation, viz., Col. i. 26, 27:--

"The mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ among you, the hope of glory."

Just as *en* with dative plural is translated "among" the Gentiles, so ought it be translated "among" you. So many refer to this passage as though it taught that the indwelling of Christ in the individual is here said to be the hope of glory. No, the very fact that now the hidden secret has been made known, and has revealed the purpose of God regarding those who were chosen before the overthrow of the world, that fact revealing the Son of God as Saviour and Lord and Head without reference to Israel, the fact that Christ was preached "among" the Gentiles of itself gave the pledge and hope of glory. They who once in their distant and uncovenanted condition had no hope, and who, if they did believe, shared in "the hope of Israel," now that Israel and its hope are for the time set aside had hope, a unique hope, and one definitely connected with the mystery. It is this new hope that is the object of the apostle's prayer, "what is the hope of His calling." It is this hope that forms one part in the seven-fold unity of the Spirit. "One hope," the "one hope of your calling." "His calling" and "your calling" are terms which mark off the hope of Ephesians from the hope of Israel or of creation.

Passing to the last clause we read, "Without God in the world." This should be read together with the first member, "Gentiles, in the flesh." To be one of the nations was to be *atheos*. The term does not necessarily imply wickedness (although that will ever be the result of being without God), for Pagan Gentiles called the Christians *atheoi* (without a god), rather than "godless" or "ungodly." Throughout the history of Israel, God, Who created the heavens and the earth, is continually set before us as the God of Israel. "I am the God of Abraham," and "I will be your God" are expressions found everywhere in the

O.T., and also in some parts of the N.T. Paul's question, Is He the God of the *Jews* only? (Rom. iii. 29) would be without point to-day; in fact, in many assemblies it would have to be reversed, Is He the God of the Gentiles only? for the faithfulness of God regarding His promises to Israel is discounted by many.

It is well for us to "remember" what our state as "Gentiles in the flesh" was. It must not be thought that the alternative to that state is that the Gentiles have been made "Israel," or have usurped Israel's promises. The hope of Israel remains untouched; another hope figures in the epistles of the mystery. The citizenship of Israel remains untouched; a citizenship of quite a different character ("in heaven") belongs to the church of the one body. A promise dating from before times of ages, before the overthrow of the world, is enjoyed instead of the covenants of the promise which pertain to Israel. Christ is to the church of the mystery something very different from the Messiah of Israel. The sphere "in the flesh" is changed for that "in the spirit," and in that new sphere every conflicting element of flesh and ordinance has been removed as a result of the reconciliation.

We must now direct attention to the second member of the structure (B) which speaks of the *present dispensational privileges* as contrasted with the darkness and distance which we have just considered. It appears that we may read on from verse 13 to verse 19, putting verses 14-18 into a parenthesis. Verse 13 tells us that those who once were far off have been made nigh by the blood of Christ, and verse 19 continues, "so then ye are no longer strangers, but fellow-citizens." How this is accomplished is explained briefly in verse 13 by the words, "by the blood of Christ," and more fully in the parenthetical verses 14-18.

We have already called attention to the careful use of terms in the Scriptures with reference to the offering of the Lord Jesus Christ. In the lesser aspect of reconciliation, which is its wider aspect too, the death, not the blood, nor the cross are prominent. It is exceedingly difficult to express oneself on this wondrous and holy theme without being misunderstood. We, of course, know that the Lord's death was occasioned by the cross, and accompanied by great suffering and the shedding of blood, and readily admit that sometimes the death of Christ may be taken to include all that preceded and accompanied it. Yet with such careful and elaborate distinctions as are given in the opening chapters of Leviticus, we feel we dare not assert that the distinctions are mere hair-splitting. The whole burnt offering consumed on the altar is a totally different conception from the sin offering burnt without the camp, and both again differ from the passover lamb, yet Christ at one and the same time by one offering fulfilled them all. The death of Christ, without reference to the shedding of blood, or the cross, is the wide basis which includes every son of Adam in the reconciliation (*katallassō*). The death of Christ, viewed by itself, answers to the death which passed upon all men through Adam, and removes it, for as in Adam ALL die, so in Christ shall ALL be made alive. To tamper with the inspired logic and inspired words, "as. . . so" and "all. . . all," betrays a prejudice, a prejudice fostered largely by the error that the death of Christ in this wide aspect is tantamount to salvation and justification in their evangelical meaning. The reconciliation, is not related merely to the death of Christ, but to the blood and the cross of Christ. While we are fully

aware that the enduring of that awful cross and the shedding of that precious blood resulted in death, yet that death is not here mentioned as the cause of this full reconciliation, just as, conversely, that cross and that blood are not mentioned as the procuring cause of the lesser reconciliation. So, therefore, in Eph. ii. 13 we read, “But now, in Christ Jesus, ye who once were far off, have been made nigh by *the blood of Christ.*”

The apostle now proceeds to amplify this wondrous statement. The cast off nations had already been “made nigh” as a result of the death of Christ, but that was a dispensational change, giving them facilities and possibilities of blessing which had been denied them during Israel’s ascendancy. To be made nigh by the blood of Christ, however, was something more than a possibility of blessing, it was a glorious, unchangeable blessing itself, not, as in the *katallassō* reconciliation, world wide, but, though addressed to Gentiles, it addressed a predestinated and elect company of them. To stumble at the absolute, unconditional election on the threshold of Ephesians is to make an initial and fundamental mistake. Eph. ii. speaks of the same class as Eph. i. a predestinated elect number, and to apply the reconciliation of this passage universally is a fatal error.

We are indebted to those whose position we feel justified in thus describing for the structure of these parenthetical verses, and the near approach to the truth evidenced in so many passages in their writings only emphasizes the blinding power of the preconceived error that reconciliation is *universal* and *future*, and that it is the *goal* of the *ages*.

Expansion of B e, Eph. ii. 14-18.

The Reconciliation.

- B e | a1 | He is our *peace*.
- b1 | “The both” made *one (ta amphotera)*.
- c1 | The middle wall *broken*.
- d1 | The enmity in His flesh.
- c1 | Law, commandments, ordinances *abolished*.
- b1 | “The two” created into *one new man*.
- a1 | Making *peace*.
- a2 | Reconciliation to God.
- b2 | “The both” *in one body (tous amphoterous)*.
- c2 | Through the cross.
- d2 | The enmity slain.
- c2 | Preaching peace to far and near.
- b2 | “The both” *in one spirit (oi amphoterai)*.
- a2 | Access to the Father.

This section is so full that it is difficult to know where to start, as so much seems to claim attention. Let us first of all carefully observe the answering clauses in the structure. Under the letter “a” we have peace, reconciliation and access, truths that are linked together very intimately as we hope to show. Under “b” we have the parties concerned in the reconciliation, “The both,” “The two.” Under the same letter we also have “one,” “one new man,” “one body,” “one spirit.” Under “c” we have

commandments and ordinances, likened to the middle wall of partition, broken down and abolished, and peace preached to far and near as a direct result of the cross. The central members “d” speak of enmity, the one showing that it had connection with the flesh and ordinances, the other that this enmity was slain at the cross.

We must now consider the terms used. We have already called attention to the fact that *sin* is nowhere in view in this section, that we are dealing with dispensational distance. We shall now find that the *peace* of this epistle, and the *enmity* of this section, are also entirely connected with the same aspect, and do not refer to the peace which is experienced by the sinner upon believing unto life and salvation. As this is important, and may be seriously questioned if we give no further explanation, we will examine the subject of peace in the epistle before proceeding. Seven times do we read of “peace” in this epistle, a significant number, but how fitting! Not only is the number of occurrences suggestive, but the order in which the passages are written unfolds a line of teaching that will justify the space occupied by the structure.

Peace in Ephesians.

- A | i. 2. Peace from the Lord.
- B | ii. 14. He is our peace.
- B | ii. 15 - vi. 15. Results of this truth.
 - a | ii. 15. Making peace—connected with unity.
 - b | ii. 17. Evangelizing peace—to us.
 - a | iv. 3. Bond of the peace—connected with unity.
 - b | vi. 15. Evangel of peace—to others.
- A | vi. 23. Peace to the brethren.

In Eph. iv. 3 we read, “Endeavouring to keep the unity of the Spirit, in the bond of the peace.” The article before the word peace seems to compel us to look back to chapter ii. to find what it is, and by comparing the two chapters together we shall see that the unity of the Spirit is the realization of the truth expressed in the words, “the both made *one*”; “the two created into *one new man*,” “the both reconciled in *one body* to God”; and “the both having access *in one spirit* to the Father.” Limitation of space, and the demands of our present subject, prevent us from going further into the intensely interesting relationship of chapters ii. and iv.; this we hope to deal with in the ordinary course of our studies in the Epistle. It will be observed that peace was preached not only to those who were *far*, but also to those who were *near*. If the words “far” and “near” referred to the question of sin and salvation, those “near” would not need peace preached to them. If, however, the terms “far” and “near” express dispensational position (which is evidently the meaning as a reference to verses 12 and 13 will show), then the two, both the Jew and the Gentile, upon the revelation of the mystery, had preached to them a peace hitherto unknown, and by that peace, as a sacred bond, the unity of the spirit was to be kept.

Peace is necessarily contrasted with enmity. If the enmity be the enmity of sin, the answering peace will be of the same character. If the enmity has to do with

dispensational difference, the answering peace will be dispensational in character. The enmity of this passage is closely connected with “the flesh” and “commandments contained in ordinances.” It is further likened to the middle wall of partition, is spoken of as being broken down, abolished, and slain, the result being the proclamation of peace to those afar off and those near.

“The middle wall of partition” refers to the *chel*, the wall that separated the Court of the *Gentiles* from the Court of *Israel* in the Temple. The following is a translation of the Greek inscription:--

“NO ONE BEING A FOREIGNER MAY ENTER WITHIN THE ENCLOSURE AROUND THE HOLY PLACE. WHOEVER IS APPREHENDED WILL HIMSELF BE TO BLAME FOR HIS DEATH WHICH WILL CERTAINLY FOLLOW.”

Until the revelation of the mystery and of the full reconciliation (*apokatallassō*) a difference in point of privilege and access was maintained between the Jewish believer and the believing Gentile. Peter and Cornelius may possibly have gone up to the Temple together, both confessing the same Lord and the same truth, yet there would come a time when the distinctions of race and of ordinances would make an impassable barrier, and Cornelius would be left outside while Peter could pass in. This “enmity,” this “middle wall of partition” has been broken down, “For through Him, we, the BOTH, have *access* in one spirit unto the Father.” It is somewhat difficult to make a clear translation of verses 14 and 15 owing to the position of the words, “the enmity of His flesh.” The A.V. makes good sense by boldly translating, “Having abolished in His flesh the enmity,” which reading is retained by the R.V. Rotherham in his Emphasized New Testament, adhering more closely to the order of the words in the original, has the following, “The enmity, in His flesh—the law of commandments in decrees—bringing to naught.” Where we have put a comma between “enmity” and “in,” Rotherham uses a “half comma,” indicating a close connection. The New Testament of J.N. Darby reads, “Having annulled the enmity in His flesh, the law of commandments in ordinances.” The moment we get away from the A.V. and the R.V. to the original, we are conscious that instead of the abolishing of the enmity having been accomplished “in His flesh,” the enmity itself seems to be closely connected with His flesh. A reference to Heb. x. 20 will show that “His flesh” was typified by “the veil,” which kept man at a distance from God, and that not until the veil was rent, His flesh stricken, smitten, and dying, could access in the higher sense be possible. The enmity of Eph. ii. which was overcome by the reconciliation is figured by the middle wall of partition, linked with Christ according to the flesh, and is crystallized in the commandments concerning ordinances. This enmity was slain at the cross. The apostle had more to say about this wondrous fact, but as it involved a reference to one section of principalities and powers about which he had said nothing specifically as yet, he reserves further details until he has explained the relation of the reconciliation to the spiritual powers in Col. i., and then feels free to add to what he has here said regarding the enmity, the ordinances, and the cross.

The close parallel in Col. ii., and in some sense the epitomizing of Ephesians i. and ii., are worthy of careful consideration. We will set out the parallel, but cannot digress from Eph. ii. long enough to attempt an explanation.

Eph. i. and ii.	Col. ii.
<p>“Far above all principality and power.”</p> <p>“The circumcision in the flesh made by hands.”</p> <p>“The exceeding greatness of His power to usward who believe according to the inworking of His mighty power which He wrought in Christ when He raised Him from the dead.”</p> <p>“And you being dead in trespasses and sins. . . . even we also being dead in trespasses, hath made us alive together with Christ. . . . and hath raised us up together.”</p> <p>“The enmity in His flesh—the law of commandments in ordinances having abolished. . . . by the cross, having slain the enmity by it.”</p>	<p>“Who is the Head of all principality and power.”</p> <p>“A circumcision not made by hand, in the putting off of the body of the flesh.”</p> <p>“Risen with Him through the faith of the inworking of God Who hath raised Him from the dead.”</p> <p>“And you being dead in trespasses and in the uncircumcision of your flesh hath He made alive together with Him.”</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 put off principality and power, He made a show of them openly, triumphing over them by it.”</p>

Much more is yet to be learned from Eph. ii., but enough has been said for the moment to exhibit the scope and meaning of the reconciliation in this chapter. It differs from that which has gone before in that it is perfect and full, and that it is directly connected with the blood of Christ (“made nigh by the blood of Christ”), and the cross of Christ (“that He might reconcile both unto God in one body by the cross”). The reconciliation is of “the both” to God, the enmity which was related to “his flesh” and commandments in ordinances giving place to access in one Spirit, and perfect freedom from commands and ordinances. One thing we trust is abundantly clear, and that is, that this passage does not contain the slightest warrant for applying the reconciliation outside the limits of the peculiarly elect company of the one body, and that it does not look forward to the future either for its fulfilment, or great development.

We must follow the leading of the inspired Word, and leave the further amplifications of Eph. ii. that are found in Col. ii. until we have considered the only other reference to the reconciliation contained in the Word. The remainder of Eph. ii. from verse 19 to 22 the reader will see is the glorious result of the reconciliation, verse 19 in particular more than compensating for the state of verse 12. These verses will be dealt with in due course in the series dealing with the Epistle; we therefore leave the subject here and will consider Col. i. in our next article on this subject.

Berean Expositor Volume 4 & 5

Studies in the Book of the Revelation. The relation of the book to the rest of the Bible. pp. 4-7

Much of the failure to understand the Scriptures arises from the fact that we approach its pages thinking that *we* have to explain the Bible, instead of realizing that the Bible has been written to explain things *to us*. Further, we approach the various books of the Bible, as though they had no connection with the rest of Scripture, and thereby fail to perceive the beautiful design running through the entire Word. In approaching the book of Revelation it is of the utmost importance to notice its place in the canon of Scripture, and the relation which it holds to the remainder of the inspired Word. The simplest and at the same time the most obvious relation is the connection of this *last* book with the *first*, viz., Genesis.

Genesis tells us of the creation, the Serpent's deception, the loss of Paradise, the forfeiture of the right to the tree of life, the entrance of sin, death, and the curse. *Revelation* tells us of the new creation, the end of the Serpent's deception, the restoration of Paradise, the right to the tree of life, and the blessed fact that there shall be "no more death," and "no more curse." Gen. iii. contains in a brief statement the great prophecy concerning the Seed of the woman, and the seed of the Serpent. Revelation shows us in fuller detail the final and complete fulfilment of this basic prophecy.

Coming to the New Testament we find in the opening book, the Gospel of Matthew, a striking and obvious connection between this Gospel of the Kingdom, and the Revelation. Matthew presents us with the coming of the "Son of man" in lowliness, finally showing us His rejection by Israel as their King, His head crowned with thorns, and the Gentiles successor of Nebuchadnezzar's dominion preferred to the King of God's appointment.

The Revelation has an answer to this, just as it had an answer to all that was said in Genesis. In the Revelation the Lord is seen coming again, still as the Son of man, this time in great glory, this time crowned with many crowns, this time to enter into His place as heaven's appointed King to rule with a rod of iron, to overthrow the final blasphemous development of Gentile dominion, and to usher in that perfect kingdom concerning which all the prophets had spoken.

In studying the teaching of the New Testament books, a great deal can be gathered from the way in which they use the Old Testament Scriptures. When we find that Matthew refers to the Old Testament Scriptures about 92 times, and that the epistle to the Hebrews contains in its short compass 102 O.T. references, we are at once impressed with the fact that these books contain some line of teaching which has a real connection with the purpose and people of Old Testament times. When we consider the Prison Epistles, and note how very few references they contain to the Old Testament, we are at

once in possession of that which helps us to see that these epistles are not the continuation of the teaching of the Old Testament, but they are a revelation of something new, even as they themselves claim (see Eph. iii.).

What shall we say then when we find no less than 285 references to the Old Testament in the book of the Revelation, or more than the references of Matthew and Hebrews put together? surely this is a witness which must not be overlooked. Further, the visions, the symbols, the general character of the language of the Revelation is similar to that of Daniel, Zechariah, Joel, and the Old Testament prophets generally. If we approach the Revelation with a mind stored with the teaching of the prophets of old, we shall not need explanations of much that otherwise would mystify us, and shall be spared the utterly vain attempt to find an explanation by ransacking the history of Europe to get something approaching to an interpretation.

For some years past we have been forced to the belief that the Bible explains itself, and that all necessary information is found *within its pages*. If the child of God must possess a knowledge of the acts of Goths and Vandals, and of the tortuous intricacies of European and Roman history before he can understand this book, then but a very few can possibly hope to acquire sufficient data even to commence the study. This shuts us up to the few whose opportunities for research have been more advantageous than the majority, and finally calls us to rest upon the conflicting findings of these frail and erring teachers, fallible as ourselves. No, this is not the case at all. The simplest believer who may never have heard of Caligula, nor of Alaric, to whom such phrases as “political heavens” and “ecclesiastical suns” may be utterly unintelligible, may nevertheless understand all the mind of God as revealed in this book without one single additional outside or historic allusion. Revelation studied in the light of Isaiah, Ezekiel, Daniel, Joel, Zechariah and Malachi is luminous, and in turn reflects light on some otherwise difficult passages in those prophecies.

As we read the O.T. prophecies written before the captivity, and those written during and after the captivity, we shall find a marked change. Ezekiel’s prophecy is full of symbols, so also is Daniel’s; Zechariah devotes six chapters to symbols. This change, this important place given to symbols, is worthy of notice. During the time of Israel’s decline and failure symbolic prophecy is in the ascendant. When we come to the Revelation we find these symbols referred to as “mysteries,” e.g., “the mystery of the seven stars” (Rev. i. 20). Mystery first appears on the page of Scripture in Matt. xiii., when Christ, as Israel’s King, had been rejected by the nation (see Matt. xii.). It was because of this that He spoke in parables, and it is because Revelation deals with this same people, their final trouble and restoration, that we have so many signs or symbols in it. It is not until the seventh angel sounds his trumpets that:--

“the mystery of God shall be finished, as He hath declared by His servants the prophets. . . . And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign unto the ages of the ages” (Rev. x. 7 and xi. 15).

Many opponents of the inspiration of the book of the Revelation have brought forward, among other arguments, the style and language of the book. One need not have a very learned acquaintance with classic Greek to be able to point out many departures from recognized rules of syntax which are to be found in the Revelation. What is important to observe is that these departures from pure Greek are not “barbarisms,” as Dionysius Alexandrinus called them, but are to be traced to the strong Hebrew current of theme and style running through this prophecy. The imagery of the book is peculiarly Jewish throughout; temple, tabernacle, ark, manna, covenant, altar, incense, priesthood, the rod of iron, the holy city New Jerusalem, Jezebel, Balaam, Sodom, Egypt, the plagues so closely parallel to those of Exodus, all horses of Rev. vi., and the two witnesses of Rev. xi. are direct references and continuations of the same visions and prophecies of Zechariah. The angel of Rev. x. 5, 6 is a direct reference to Dan. xii. 7, while opening vision of the Son of man in Rev. i. 1 is closely parallel to that of Dan. x. Surely none have any hesitation in believing that Daniel and Zechariah prophesied concerning the future of Israel and Jerusalem?

It has been pointed out already by others that the titles of Christ used in this book link the Lord to the kingdom purpose, and not to the church of the mystery. The student is recommended to make a list of these titles. He is called,
 The Son of man; The Almighty; The Lord God; The First and Last;
 The Prince of the kings of the earth; The One Who is to come;
 The One Who liveth; The Lamb; The Lion of the tribe of Judah; The Morning Star;
 The Root and Offspring of David; He Who has the key of David.

When we examine more closely the first chapter we shall see how full that opening passage is of illusions to the people of Israel, and the time of the end with reference to them. We will not anticipate our findings, however, but hope to take up the consideration of the Revelation itself in our next paper.

Rev.	10	5 6	And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:
Dan.	12	7	And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Studies in the Book of the Revelation.
The book as a whole.
pp. 45-47

In the introductory article of this series we sought to show the setting of the book with reference to the general plan of the Bible, and saw that it is the gathering point both of the prophecies of the book of Genesis (the heavens and earth, the Seed, the serpent, the nations, &c.), and the Gospel of Matthew (the King, the kingdom, the judgment, discipling of the nations, &c.). Let us now look at the book as a whole in order to gain a large and comprehensive understanding of its purport. This will not only teach us what the book is about, but will act as a corrective when looking at details and smaller passages. Let it be remembered that no one verse or passage must be so interpreted that it goes beyond the scope of the book as a whole, oversteps its place in relation to the rest of Scripture, or isolates it from the divine plan observable throughout the inspired record.

To illustrate our meaning. A verse taken by itself *may* refer to the Reformation, to Constantine, to the early Church, or to Rome, &c., but its context may demand that it refers to Antichrist, Israel, Babylon, Jerusalem, &c., and however much the isolated passage may *seem* to fit the historical reference, that will be only a superficial agreement, and must be rejected if it runs counter to the unity of purpose exhibited in the book as a whole. Therefore, before we venture a consideration of chapter i., or a theory as to the "seven churches," or "the woman clothed with the sun," &c., we will look at the book as a whole.

Different arrangements of the book have been given by various writers, but none seem to commend themselves to us so much as that of the late *Dr. Bullinger*, where the structural indications in *the book itself* have been diligently followed and tabulated, thereby *discovering* the Spirit's own arrangement, rather than *inventing* one of man's own. This being the case, we have no hesitation in presenting it before the reader, feeling that although *Dr. Bullinger* is the honoured instrument, the structure itself is that of the Lord, the Inspirer of the Apocalypse. It will be found that while retaining the divisions as given by *Dr. Bullinger*, we have departed at times from his words of explanation.

The Revelation as a whole.

- A | i. Introduction. The angel testifying. Behold He cometh. The Son of man.
John falls at the feet of Christ. Seven stars.
- B | ii., iii. The Remnant on the earth. Time of tribulation. Exhortations to overcome.
Suffering in view of the new heaven and earth,
paradise and new Jerusalem.
- C | a1 | iv., v. **In heaven.**--The throne, the book, the Lamb,
living ones, all creation.
b1 | vi. 1-vii. 8. *On earth.*--The six seals.
The 144,000 of the children of Israel.
- a2 | vii. 9-viii. 6. **In heaven.**--The great multitude and the seventh seal.
b2 | viii. 7-xi. 14. *On earth.*--The sounding of the six trumpets.
- a3 | xi. 15-19-. **In heaven.**--The sounding of the seventh trumpet.
The kingdom.
b3 | xi. -19. *On earth.*--The earthquake, &c.
- a4 | xii. 1-12. **In heaven.**--The woman, man-child, dragon.
b4 | xii.13-xiii. 18. *On earth.*--The dragon, the beast, and the false prophet.
- a5 | xiv. 1-5. **In heaven.**--The Lamb and 144,000.
b5 | xiv. 6-20. *On earth.*--The six angels.
- a6 | xv. 1-8. **In heaven.**--The seven angels with vials.
b6 | xvi. 1-xviii. 24. *On earth.*--The seven vials.
- a7 | xix. 1-16. **In heaven.**--The marriage of the Lamb.
b7 | xix. 17-xx. 15. *On earth.*--The final judgment and millennial reign.
- B | xxi.-xxii. 5. The new heavens and earth. The new Jerusalem.
No more sorrow nor death. The tree of life.
The overcomers inheriting these things.
- A | xxii. 6-21. Conclusion. John falls at angel's feet. The bright and morning star.
Angel testifying. Surely I come quickly.

This survey presents to the eye the whole book, and demonstrates at a glance the fact that the central member "C" is indeed not only central in position, but is the pivot or platform of the whole. The seven-fold division of visions is of great importance, the whole series being found in pairs, that which takes place upon the earth being the result of that which has taken place in heaven. It will be observed that the seven assemblies are brought into direct line with the new heavens and earth, and the new Jerusalem, and that one theme runs throughout the entire book. We do not intend giving more than this short resume in this number. The consideration of these first two articles will prepare the way for closer study, and we ask all readers to whom the subject matter is already a part of their own knowledge of the subject, to cheerfully allow the time and space in order that those readers less acquainted with this preliminary yet important aspect may have a similar advantage. In our next article we hope to take up a consideration of the opening chapter.

Studies in the Book of the Revelation. The Introduction. pp. 73-78

The introduction to the apocalypse occupies not the first *chapter*, as some have been led to think, but the first three *verses* and part of the fourth of the first chapter. These verses contain much that is of service to us in the understanding of the rest of the book, inasmuch as they give such important items as the theme, agents, means, recipients, and time during and by which the things herein revealed shall come to pass.

The theme of the book is introduced into the first sentence. It is *The revelation of Jesus Christ*. The word translated "revelation" is *apokalupsis*, and means "an unveiling." The usage of this word in other scriptures lends great weight to the teaching that we have in this title, which is pre-eminently the revelation of the Lord Jesus Christ in Person.

"The *manifestation* of the sons of God" (Rom. viii. 19).

"Waiting for the *coming* of our Lord Jesus Christ" (I Cor. i. 7).

"When the Lord Jesus shall be *revealed* from heaven" (II Thess. i. 7).

"Might be found unto praise and honour and glory at (the) *revelation* of Jesus Christ" (I Pet. i. 7).

"At the *revelation* of Jesus Christ" (I Pet. i. 13).

"When His glory shall be *revealed*" (I Pet. iv. 13).

These passages are sufficient to show that before the book of the Revelation was written, Scripture had already fixed the meaning of the word *apocalypse* as having direct reference to the visible appearing of the Lord Jesus Christ, and that this constituted the hope of God's believing people during the time covered by the Acts, and even afterward, as expressed by Peter's epistle. As we proceed we shall find that all which is written prior to Rev. xix. 11 is introductory to the great theme of the book. There in Rev. xix. is at length described THE *apocalypse*, in view of which all the rest of the book is written. In the book of the Revelation, however, that which is yet future history is brought before the apostle in vision, consequently the next clause tells us how this revelation was shown to John before its actual fulfilment in fact. "God gave it unto Him to shew unto His servants." The word "shew" is of importance. It is often used in connection with shewing by means of signs. Its first occurrence in the N.T. is not only indicative of this meaning, but opens up to the mind many lines of thought in relation to the special aspect of Matthew and the Revelation considered together:--

"Again the devil taketh Him up into an exceeding high mountain, and *sheweth* Him all the kingdoms of the world, and the glory of them" (Matt. iv. 8).

That which the Lord Jesus refused to take at the hand of the prince of this world, He will receive in the appointed time from the hand of the Father, for a day is coming when the words shall echo through the spaces of heaven and earth:--

"The kingdoms of this world (same as Matt. iv. 8) are become the kingdoms of our Lord, and of His Christ" (Rev. xi. 15).

The use of the word "shew" in the Revelation itself will give us its meaning more clearly than any other explanation.

Shew (*deiknuō*).

- A | i. 1. The revelation shewn by the angel. In promise.
- B | iv. 1. Things hereafter. The throne and worshippers.
- C | xvii. 1. The whore (Note seven vials, and "he carried me away in the spirit").
- D | xxi. 9. The bride (Note seven vials, and "he carried me away in the spirit").
- C | xxi. 10. The city descending out of heaven from God.
- D | xxii. 1. The river proceeding out of the throne of God.
- A | xxii. 6. Things shewn by the angel.
- B | xxii. 8. The angel who shewed the things refusing worship.

The things shown to us by John in this book are further said to be "things which must come to pass with speed." The words are a direct reference to Dan. ii. 29, and we would here emphasize with all the power we may possess the utter impossibility of understanding or appreciating either the message, or the means used to convey that message, in this book, without a fairly comprehensive knowledge of the Old Testament prophecies. Not only Isaiah, Jeremiah and Ezekiel, but Daniel and the so-called Minor Prophets need careful study. How many there are who fail to understand the book of the Revelation, who never blame themselves for ignoring the first commentaries ever written, namely, Hosea, Joel, Amos, Obadiah, Jonah, Nahum, Habakkuk, Zechariah, Haggai, Zephaniah and Malachi! The statement as to the speedy fulfilment of these things shown is again emphasized in verse 3, "for the time is near." No amount of reasoning can make this speedy fulfilment the well-nigh two thousand years which have intervened between the uttering of these words and their yet distant accomplishment.

The words "with speed" and "is near" were not written from the standpoint of A.D. 96, but from the standpoint from which the visions were seen, viz., *The day of the Lord*. Time will then be shortened for the elect's sake, the final seven years of Dan. ix. will quickly run their course, and the Lord will rend the heavens and come down. The reference to such passages as II Pet. iii. 8 is a gloss invented to explain away the apparent difficulty, a difficulty which vanishes by adjusting the view-point to the time when the visions were seen and the words heard. This urgent note is repeated in the messages to the seven assemblies, "Repent, or else I will come unto thee quickly" (ii. 16), "Behold, I come quickly" (iii. 11). The same meaning must be given here as to the words in Rev. xi. 14. The book closes with repeated emphasis upon the nearness of the Lord's coming (Rev. xxii. 7, 12, 20), and helps us to see that the whole book is written from the future standpoint of the day of the Lord, and has no historic or prophetic reference to the course of events which have transpired during the interval filled by the dispensation of the mystery, or of the church in its wider aspect.

The word "signified" in Rev. i. 1, as the English word suggests, is derived from the word "sign," or "symbol," and indicates that in the book of the Revelation we are to have described and explained a prophecy which was made known to John by an angel through the medium of a series of signs or symbols. The word *semainō*, "to signify" (from *semeion*, "a sign"), occurs only six times in the N.T. John xii. 33, xviii. 32, and xxi. 19

have reference to symbolic words. In Acts xi. 28 Agabus signified by the Spirit that there should be a dearth. How he did it we are not told, but the manner in which he prophesied the bondage of Paul in Acts xxi. 11 by a sign may suggest his method in Acts xi. The only other reference is Acts xxv. 27.

The introduction of the angel in the opening verse is important. This angel does not leave the apostle until the last chapter is reached. The first six chapters of Zechariah afford a striking parallel. Angels figure largely in Israel's history. They are found with Abraham (Heb. xiii. 2), they were connected with the giving of the law (Acts vii. 53, Gal. iii. 19). They are prominent in the Gospels and the Acts. They figure prominently in the second coming of the Lord (Matt. xvi. 27; xxiv. 31; I Thess. iv. 16; and II Thess. i. 7), and the Epistle to the Hebrews contains twelve references to them. The Revelation contains more than 70 references to angels, linking the book with Israel and the kingdom, and severing it from the church which is the body by the fact that in the prison epistles angels are only mentioned once, and that by way of contrast (Col. ii. 18). Let the reader open any concordance and observe the continuous angelic ministry of the Revelation. There is the angel sent to John, there are angels who have control of the vials, the seals, the plagues, the trumpets, the woes, the waters, the winds, *and the seven assemblies*. We emphasize the last clause because of the unwarranted license taken with Scripture which makes these seven angels (so prominent elsewhere in the Revelation as real angels in the true sense) into bishops, deacons, synagogue overseers, and the like. The archangel Michael is the prince that standeth for Israel (Dan. x. 21, xii. 1), and it would seem that he delegates these seven angels to watch over the people of the Lord during their time of fierce trial.

Of those who deny or ridicule the idea of angelic ministry we would say that they only need their eyes opened (see II Kings vi. 16 and 17). Heb. i. 14 declares that they are ministering spirits, and such they appear throughout the Revelation.

The description of the message as testified by John is of importance. It is threefold, (1) The Word of God, (2) The testimony of Jesus, and (3) All things that he saw; but these three are not divided, they are one. What John saw in the vision was the Word of God and the testimony of Jesus. What is this testimony? How shall we decide its meaning? The usage of these words in the book itself will help us. There are seven references to this testimony of Jesus, four of them being linked to the other description, "the Word of God."

- A | i. 2. John testifies. The angel his instructor.
- B | i. 9. John in Patmos for the testimony.
- C | vi. 9. "Souls." Martyrs promised judgment and told to wait.
- D | xii. 17. The remnant who keep this testimony.
- A | xix. 10. The angel linked with John.
- B | xix. 10. The prophecy (cf. verse 11 "and I saw heaven opened").
- C | xx. 4. "Souls." Martyrs and their judgment awarded.

Whatsoever our conception of this testimony may be, one thing is clear; it is that to which the faithful remnant cling, it is the "word of My patience" spoken of by the Lord to the overcomer, and it is the theme and essence of the spirit of prophecy which fills the book. This consideration leads us to one of the most important points in the interpretation of the book of the Revelation. It is *not* addressed to the world at large, but it is addressed principally to those who are exhorted to "overcome." For their encouragement the seven letters to the assemblies are addressed, for their strength the whole course of events is foreshadowed. Against them the whole force of the dragon, the false christ, and the false prophet is directed. They are the ones who are sealed and kept. They are the ones who seal their testimony with their blood, they are the ones who have their blessed part in the first resurrection, they are the ones who have found access to the new Jerusalem. These are therefore addressed in the last verse of the introduction (i. 3). The blessing promised is echoed in chapter xxii. There in verses 18 and 19 threatening takes the place of blessing, which includes the adding of the plagues written in the book, and the taking away of their part out of the tree of life, the holy city, and the things written in the book, followed by the words, "He which testifieth these things saith, Surely I come quickly," just as verse 3 of chapter i. ends with the words, "for the time is at hand."

The rationalistic professor who adds or takes away from the words of this prophecy, though he will be dealt with in the judgment unless forgiven here, is not visited by the plagues which are described in this book. Once again the passage becomes luminous in the light of the fact that it is addressed to a yet future remnant exhorted to overcome in the yet future day of the Lord. To such primarily the blessing is addressed in chapter i. 3. To such the promises and threatenings to the seven churches are addressed. We append the structural outline of this introduction in order that these studies may be as helpful as possible.

The Introduction (Rev. i. 1-4).

- A1 | a | The revelation of Jesus Christ. Twofold definition.
 - b | Which God gave to Him.
- B1 | c | The "things shewn."
 - d | Which shortly come to pass (*en tachei*).
- C1 | e | Signified by the angel.
 - f | Testified by John.
- A2 | a | The Word of God (*logos*). Twofold definition.
 - b | The testimony of Jesus.
- B2 | c | The "things" seen.
 - C2 | e | The reader (like the angel).
 - f | The hearers (like John).
- A3 | a | The words (*logos*). Twofold definition.
 - b | The prophecy.
- B3 | c | The "things" kept.
 - d | The time at hand (*engus*).
- C3 | e | John (like the reader and the angel).
 - f | The seven churches (like the hearers and John).

Studies in the Book of the Revelation.
Introductory message to the seven churches (i. 4-20).
pp. 107-111

Passing from the deeply interesting introduction of verses 1-3, we commence the book proper in the fourth verse.

We find no warrant for making the prophetic section of the book commence at chapter iv. One would imagine that the words of iv. 2, "I was in spirit," occur here for the first time by the way this passage is treated by many commentators. They occur for the first time in the Revelation in chapter i. 10, "I was in spirit in the Lord's day." Let us first of all, however, consider the scope of the chapter before us. It is evident that chapter ii. commences a new section, so that the chapter division here is a true one. We do not feel satisfied with any structure of this opening chapter that we have yet seen, and although realizing the imperfection of the following suggestion, we think that by adhering to the terms of the Scriptures themselves, rather than by inventing headings, we approach nearer to the true arrangement.

Rev. i. 4-20.

- A | 4. The seven assemblies and seven spirits.
- B | a | 5-. Christ the first begotten from the dead.
 - b | -5, 6. Result of that death. Redemption.
- C | c | 7. His coming. Effect on tribes when they *see* Him.
 - d | 8. Title. Alpha and Omega. I AM.
- D | 9, 10. John in Lord's day for testimony.
- E | 11. Seven assemblies particularized.
- D | 12-17-. Son of man in glory testifying.
- C | c | -17-. His glory. Effect upon John when He *saw* Him.
 - d | -17. Title. First and Last. I AM.
- B | a | 18-. Christ. I am He that liveth and was dead.
 - b | -18. Result of that death. Power.
- A | 20. The seven assemblies and seven angels.

It will be observed that a fair balance of thought is indicated by the above arrangement, and one or two important aids to interpretation are deduced. Let us consider verse 4.

John to the seven assemblies which are in Asia.--First we must spare a moment to look at the word "assembly," translated "church" in A.V. We have no objection to the word church; it is only because so many have limited the meaning of it that we prefer the wider and more open word "assembly." The word *ekklesia* is composed of two words, *ek*, meaning "out of," and *kalein*, "to call, or summon." The LXX uses the word *ekklesia* to translate the Hebrew word *Qahal*, "to call together, or assemble," seventy times. *Qahal* is variously rendered "congregation," "assembly," "company," and "multitude." The first

occurrence of *qahal* is important. Gen. xxviii. 3, 4 records the ratification of the Abrahamic covenant with Jacob. Let us observe its setting:--

1. "EL SHADDAI bless thee (cf. Gen. xvii. 1), and
2. Make thee fruitful, and
3. Multiply thee,
4. That thou mayest be a multitude (margin, assembly) of people, and
5. Give the blessing of Abraham to thee, and
6. To thy seed with thee,
7. That thou mayest inherit the land wherein thou art a stranger,
which God gave to Abraham."

Here it will be noticed that the "assembly," or "church," is the central member of this sevenfold promise. It will be further seen that the Abrahamic covenant is *the* only covenant in view; Jacob's seed are the heirs together with Jacob and his forefathers, and the inheritance of the *land of Israel* is the final clause of this wonderful promise. It will be remembered that Abraham, Isaac and Jacob NEVER INHERITED THE LAND, although God had made the promise unconditionally. Scripture is not silent upon this fact. It calls attention rather to this evident truth. Stephen says concerning Abraham, "He removed him into this land wherein ye now dwell, and He gave him NONE inheritance in it, NO, NOT SO MUCH as to set his foot on." Heb. xi. 13 says, "These all died in faith, not having received the promises, but having seen them afar off." One word, and one word only will constitute an answer that shall meet all requirements, and that word is *resurrection*. Apart from resurrection practically no promise of Scripture can be fulfilled.

This is emphasized by the context of the first N.T. occurrence of the word *ekklesia*, Matt. xvi. 18, "On this rock I will build My church, and the gates of hades shall not prevail against it." This "church" is not to be confounded with the teaching revealed later through the apostle Paul. This church has direct connection with the kingdom of the heavens, and with Peter's ministry in the Acts, particularly as laid down in Acts ii., and its references to the day of the Lord, is linked on to the book of Revelation. The Lord Who spoke of building His church in Matt. xvi. is seen in Rev. i. with the evidences of His power. He told Peter that the gates of hades should not prevail against it. Here in Rev. i. we see Him victor over death, and possessing the keys of death and hades.

There is no warrant for the idea that the church as indicated in the Prison Epistles, or the church in its wider aspect known as Christendom, is in view here. The seven assemblies are constituted of believers who shall be found on the earth in the last days, to whom this book of Revelation is particularly addressed. The days will be rife, and the words of exhortation to overcome, and the promises and warnings of the seven letters to the churches, will be needed as never before.

These seven assemblies are in Asia. Asia in Scripture does not refer to the vast continent known by that name to-day, but to a portion of that part spoken of as Asia Minor. Ephesus, Smyrna, Pergamos, and the rest have been spiritualized into many

mystic meanings, but we do not remember reading the mystic symbolism of *Asia*, nor yet of *Patmos*. When Peter addressed his epistle to the sojourners of the dispersion, in Pontus, Galatia, Cappadocia, Asia and Bithynia, he meant those actual districts to be understood, and not some mythical or fanciful meaning that might be extorted from them. It will be seen from this reference that Asia is only a small place. Ephesus was its principal city, and consequently to Ephesus the first epistle is addressed. The order in which the assemblies are named is the order in which a messenger would visit them. A glance at the map will show that from Ephesus the road runs north to Smyrna, the second assembly mentioned, then on still further north to the third church Pergamos, then it turns south-east to Thyatira, Sardis, Philadelphia, and Laodicea. The order is as fixed as though they were stations on a railway. The developments which are being made in Mesopotamia will cause the province of Asia to become of great importance, for it is on the line of development, and just a little north of Pergamos in Bithynia that the railroad which joins the East with the West commences.

The prophecies of the Revelation, and indeed of the O.T. Prophets, cluster around Jerusalem and Babylon, and in the closing days immediately preceding the revelation of the Lord the region round about these cities will be the arena of the most awful activities. Indications are not wanting at this moment that this region will be the scene of international contention. The Lord knows that in those days there will be little gatherings of faithful ones under sore pressure who will need the words of this book. To these, primarily, the book of Revelation is addressed. The overcomers are before the mind from first to last. The various subjects revealed in the book are all concerning them. Every epistle in chapters ii. and iii. is urgent in its word, "to him that overcometh" (*ho nikon*). Chapters iv. and v. bring before us THE true overcomer (*nikaō* v. 5). Chapter vi. 1, 2 introduces a view of the false christ, "conquering and to conquer" (*nikōn kai hina nikesei*), and so on through the book. The overcomers are seen arrayed in white robes, they overcome because of the blood of the lamb, and finally we see them, according to the promise to the church of Laodicea, sitting upon the throne (xx. 4), inheriting the all things of xxi. 7, and having a right to the tree of life (xxii. 14). Just as the nations and their doings are recorded in the O.T. according as they figure in Israel's history, so the Beast, the False Prophet, the plagues, the persecutions, the conflicts in heaven and earth are all described and explained in their relation to the feeble remnant of faithful ones, and written for their encouragement and guidance.

Of course we too can learn much for our blessing. Others also beside these seven churches will receive the blessing and need the exhortation of these epistles, and these seven churches, literal and actual as they are, in their turn do become in this symbolical book representations of the people of God on the earth at the time. This is quite in harmony with the trend of the book, and is not to be confused with the other idea of making the seven churches typify seven phases of Christendom.

Asia is mentioned some fifteen times in the Acts, and was the scene of much spiritual activity. Peter, as we have seen, addressed the dispersion in Asia, and to two cities, Ephesus and Colosse, the apostle Paul addressed epistles from his prison at Rome. It is no wonder then that seven churches in Asia should be addressed as representative

assemblies during the period immediately before the Day of the Lord. Events in the near East may demonstrate still more clearly how prominent this corner of the earth is yet to be. When we reach verses 10 and 11 we shall find that these seven churches are in evidence in the future scene of the prophecy, and that the primary interpretation must have these future assemblies in mind.

We will not occupy time with the discussion regarding the historic fact that no church was known at Thyatira during the first few centuries, nor into the many conflicting interpretations which have spiritualized these churches away into the history of Christendom. We believe the reader will value positive exposition, and with the thought of the direct future interpretation of the whole book before us we will leave the remainder of the verse for our next article.

Studies in the Book of the Revelation.

The Salutation (i. 4-6).

pp. 126-130

The book of Revelation, addressed to the seven churches in Asia (and through them to all who are in a similar dispensational position), affords many points of contrast with the message addressed to the seven churches by Paul (and through them to all who are in a similar dispensational position). One such contrast is immediately before us. To the seven assemblies John send salutation and wishes of grace and peace, as do Peter and Paul to the churches addressed by them, but the title given to the Lord in connection with the greetings are of a different character, and should be noted. Paul's invariable salutation to the churches was, "Grace to you and peace from God our Father, and the Lord Jesus Christ" (see Romans to II Thessalonians). The salutation before us is:--

"Grace to you and peace, from the One who is, and who was, and the coming One;
and from the seven Spirits which are before the throne, and from Jesus Christ, the faithful
witness, the firstborn of the dead, and the Prince of the kings of the earth."

Before proceeding with the examination of the titles included in this salutation, let us observe the general arrangement of the passage:--

Rev. i. 4-6.

A		a		Grace	\	To you.
				b		Peace /
		B1		"From"		c One who is.
						d Was.
						e Coming.
		B2		"From"		f Seven Spirits.
						g Before the throne.
		B3		"From"		h Jesus Christ.
						i Faithful Witness (ref. to death).
						j Firstborn from the dead (ref. to resurrection).
						h Who loveth us.
						i And loosed us from our sins by His own blood (ref. to death).
						j And made us a kingdom of priests (in resurrection).
A		a		Glory	\	To Him.
				b		Might /

One of the most striking and deeply suggestive differences observable in the titles of the epistles of Paul, and in these epistles to the seven churches in Asia, is the use of that of *Father*. With Paul it is often "*Our Father*"; with John in the Apocalypse it is NEVER "*Our Father*."

The references to the Father in Revelation are as follows:--

- "Made us a kingdom of priests unto God and HIS Father" (i. 6).
- "Even as I received of MY Father" (ii. 27).
- "I will confess his name before MY Father" (iii. 5).
- "Even as I am set down with MY Father" (iii. 21).
- "Having His name and the name of HIS Father" (xiv. 1).

These occurrences, taken together, not only emphasize the different relationship maintained in the Revelation from that of the Church Epistles, but contain a complete line of truth which, while we cannot digress so far as to pursue it for the moment, yet anticipates our future findings by indicating the trend of the teaching as follows:--

The teaching linked with the "Father" in Revelation.

A i. 6. A kingdom of priests unto God.	"His."
B ii. 27. Rule. "Even as I."	"My."
C iii. 5. Confession.	"My."
B iii. 21. Throne. "Even as I."	"My."
A xiv. 1. "Firstfruits unto God."	"His."

It will be seen how prominent the throne and the kingdom are in these passages; there is nothing of "Church" truth in them. We are on different ground. This will be the more realized as we examined the titles used.

Ho õn kai en kai ho erchomenos.--At first sight there appears to be something wrong with the grammar of this passage. The preposition *apo* ("from") governs what is called the genitive case, which is something like our possessive. This rule is observed in the clause, "from the seven spirits" and "from Jesus Christ." In the passage before us, however, the title is in the nominative case. Some manuscripts had inserted the genitive *tou* after *apo* ("from"), which makes it read, "from Him, the One who is," &c. While there does not seem sufficient authority for this insertion, that evidently is the meaning.

Possibly the reason why no attempt is made to ease over the departure from ordinary grammatical rules is because the Holy Spirit would have us see in this title the Old Testament name *Jehovah*, which in the Hebrew remains unchanged by any grammatical necessities. The Hebrew name *Jehovah* is the title of God as viewed in covenant with His people, and from the call of Abraham, His people Israel. Two passages in the O.T. will help us to see the difference between God as such, and God in the relationship of *Jehovah*. First in the case of Noah and the animals:--

"And they that went in, went in male and female of all flesh, as God (Elohim) had commanded him: and the Lord (Jehovah) shut him in" (Gen. vii. 16).

Secondly, in the case of Jehoshaphat and the Syrians:--

"Jehoshaphat cried out, and the Lord (Jehovah) helped him; and God (Elohim) moved them to depart from him" (II Chron. xviii. 31).

In Gen. xxi. 33 Abraham "called upon the name of Jehovah, the everlasting God," or better, the God of the age. If the reader will turn up the occurrences of *olam* (translated "for ever" and "everlasting" in Genesis) he will see that the conception of eternity is beside the mark (Gen. ix. 16; xiii. 15; xvii. 8, 13, 19; xxi. 33; xlviii. 4, and xlix. 26). The first reference is to the covenant made between God and every living creature on the earth. The last has reference to the superior blessing given by Jacob to Joseph. The others refer to the covenant made by God relative to the land of Canaan, and the covenant of circumcision. Every reference is limited to the earth, and to purposes and promises pertaining to the earth. Jehovah is the title of God in covenant, the *God of the age*, against whom Satan as the *god of this age* is in direct opposition.

The name Jehovah is used in combination with ten other words, forming titles which are expressive of his peculiar relationship with Israel:--

JEHOVAH-JIREH = The Lord will provide (Gen. xxii. 14).

The provision of redemption.

JEHOVAH-ROPHEKA = The Lord that healeth thee (Exod. xv. 26).

The application of redemption.

JEHOVAH-NISSI = The Lord my banner (Exod. xvii. 15). Warfare.

JEHOVAH-MEKADDISHKEM = The Lord that doth sanctify you (Exod. xxxi. 13).

Worship.

JEHOVAH-SHALOM = The Lord (send) peace (Judges vi. 24). Overthrow of Baal.

JEHOVAH-ZEBAOTH = The Lord of Hosts (I Sam. i. 3).

Continually used by Prophets of restoration, e.g. Zechariah.

JEHOVAH-TSIDKENU = The Lord our righteousness (Jer. xxiii. 6; xxxiii. 16).

Under the new covenant.

JEHOVAH-ELYON = The Lord most High (Psa. vii. 17; xlvii. 2; xcvi. 9).

Above mere nations and gods.

JEHOVAH-ROHI = The Lord my Shepherd (Psa. xxiii. 1).

Israel are the sheep of His pasture.

JEHOVAH-SHAMMAH = The Lord is there (Ezek. xlviii. 35).

The ultimate blessing of Jerusalem.

All the promises and purposes covered by these many variations or appendages to the name of the covenant-keeping God of the age find their complete fulfilment in the Revelation. The title "Who is, was, and is coming" may be looked upon as the Greek equivalent to the Hebrew Jehovah. The Targum of Jonathan, on Deut. xxxii. 39 reads, "*Ego ille qui est et qui fuit et qui erit. . . . Et ipse fuit, et ipse est, et ipse erit.*" This title, in varied order of its parts, occurs four times in the Revelation.

In i. 4, 8, "Who is, and was, and is coming." The hope of His people.
In iv. 8, "Was, and is, and is coming." The hope of creation.
In xi. 17, "Who art, and wast." The kingdom set up.

The words "is to come" are omitted from the third reference by R.V and all critical editions. The promise of the coming is fulfilled in Rev. xi. by the taking of the great power and reigning of the Lord. There is more than a superficial reference back to Exod. iii. 14, 15:--

"And God said, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. . . . Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My Name unto the age, and this is My memorial unto all generations."

This title, which resembles one part of the full title Jehovah, is revealed at the commencement of the deliverance from Egypt. This was the first covenant. Here was redemption by blood, and the overthrow of Pharaoh accompanied by many awful plagues and miraculous preservation. Antichrist and the False Prophet take the place of Pharaoh and his magicians, the two witnesses fill the office of Moses and Aaron, the blood of Christ our Passover is the blood of the new covenant, which new covenant both Jer. xxxi. 31-40 and Matt. xxvi. 28 link with the Passover. What the deliverance of Israel from Egypt was in type, the deliverance under the new covenant in the Revelation will be in actuality. The fearful judgments of Exodus foreshadowed the great and dreadful day of the Lord (cf. Rev. i. 10), which day is linked with the purpose and view point of the whole of this prophecy.

Sufficient we feel has been said to show how very different is the relationship indicated by the titles of the passage under notice to those which describe the relationship of the Lord with the church of the mystery. We leave the remaining titles for a further article.

Studies in the Book of the Revelation.

"The Seven Spirits." (i. 4).

pp. 142-146

Passing from the "seven churches" we pause to consider the "seven spirits." Much has been written on the meaning of these seven spirits. Some believe that they represent God Himself, Who is perfect Spirit; some believe that they represent the Holy Spirit, and at first sight the position which they occupy certainly justifies a careful consideration of the Word before we place created beings in the sphere of the divine benediction. The sevenfold spiritual endowment of Isa. xi. 2 has been brought forward to show that the Holy Spirit is intended. It is worthy of remark that in all the salutations and benedictions written by the apostle Paul, the Holy Spirit is only included once (II Cor. xiii. 14). If we will turn to the structure, page 107, we shall be at once struck with the way in which the

first and last members help one another in the matter of interpretation. We put them together:--

A | i. 4. The seven assemblies and seven *spirits*.

A | i. 20. The seven assemblies and seven *angels*.

This is at least a suggestive variation, and puts forward the third interpretation to view, that these seven spirits are the presence angels. First notice *where* they are. "The seven spirits which are *before* His throne." These are mentioned again in Rev. iv. 5, "There were seven lamps of fire burning before the throne, which are the seven spirits of God." In Rev. viii. 2 we read, "And I saw the seven angels which stood before God." The use of the article, "THE SEVEN angels," implies that they are either well known or have been mentioned before.

Heb. i. 14 is a clear indication that angels are called "spirits," and the "seven lamps" of Rev. iv. 5 seem to have some connection with the description given of the living creatures of Ezek. i. 13, "their appearance was like the appearance of lamps." In Rev. i. the structure brings together the seven spirits, the seven stars, and the seven angels. In Rev. iii. 1 without any structural arrangement we read:--

"These things saith He that hath the seven spirits of God, and the seven stars."

Further, in Rev. v. 6 we read:--

"And I beheld, and lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth."

The reader will remember that we urged a careful reading of the Minor Prophets as a preparation for the imagery of the Revelation. This verse is a case in point. To those who have a good knowledge of the prophecy of Zechariah this passage will speak very plainly:--

"For behold the stone which I have laid before Joshua; upon one stone (i.e. fixed upon, see Deut. xi. 12, 'the Land,' I Kings ix. 3, 'the House') shall be seven eyes" (Zech. iii. 9).

In Zech. iv. 2 we read of "the seven lamps," and in iv. 10:--

"They shall rejoice, and shall see the plummet in the hand of Zerubbabel, these seven (lamps which thou sawest, iv. 2), these are the eyes of the Lord, which run to and fro through the whole earth."

While the seven eyes which are the seven spirits of the Lord run to and fro in the earth, other messengers which figure in the Revelation occur in Zechariah, and are said to "walk to and fro in the earth." There are the chariots and horsemen of i. 8-11 and vi. 1-7. These charioteers are said to be "the four spirits of the heavens." Thus we have seven spirits and four spirits. In Rev. vi. we read of these chariots, and in vii. 1 we read of the four angels standing on the four corners of the earth. The seven are said to *run*, and the four are said to *walk* to and fro in the earth. Ezekiel i. describes the wonderful living

creatures which he saw, afterwards defined as the cherubim, which chapter should be read by the student. Angelic ministry is very prominent in the record of God's dealings with Israel:--

"The angel which redeemed me from all evils bless the lads" (Gen. xlviii. 16).

"Behold I send an angel before thee" (Exod. xxiii. 20, so xxxii. 34 and xxxiii. 2).

"Blessed be the God of Shadrach, Meshach and Abednego, Who hath sent His angel, and delivered His servants that trusted in Him" (Dan. iii. 28).

"My God hath sent His angel and hath shut the lions' mouths" (Dan. vi. 22).

"The angel of His presence saved them" (Isa. lxiii. 9).

"The angels of the Lord by night opened the prison doors" (Acts v. 19).

"There stood by me this night the angel of God" (Acts xxvii. 23).

Scripture testifies to the great number of angels that there are waiting to do the Lord's bidding:--

"The chariots of the Lord are twice ten thousand thousand, even thousands upon thousands" (Psalm lxviii. 17).

"The heavenly Jerusalem, to an innumerable company of angels" (Heb. xii. 22).

"Behold the Lord cometh with His holy myriads" (Jude 14).

"I heard the voice of many angels. . . . the number of them was ten thousand times ten thousand, and thousands of thousands" (Rev. v. 11).

"Thousands thousands ministered unto Him, and ten thousand times ten thousand stood before Him" (Dan. vii. 10).

At the giving of the law angels had an active part:--

"The word spoken by angels" (Heb. ii. 2).

"Who hath received the law by the disposition of angels" (Acts vii. 53).

"The law. . . . was ordained by angels in the hand of a mediator" (Gal. iii. 19).

Angels are prominent in the second coming of Christ (see Matt. xxiv. 30, 31; xiii. 39-41; I Thess. iv. 16; II Thess. i. 7). That angels are connected with the nations seems to be made known to us in the book of Daniel. In Dan. x. 5-13, 20, 21, under the title of princes we have, if we are not mistaken, angelic beings over the affairs of the nations. The prince of Persia and of Greece are unnamed, but by withstanding Michael seem to imply that they are the angels of Satan, who, watching over his interests in the development of the Gentiles power under the successive monarchies of Babylon, Persia, and Greece, finally assumes the kingdoms and the glory of this world as shown in Luke iv. Dan. xii. 1 speaks of Michael as "the great prince that standeth for the children of thy people."

The four winds (Rev. vii. 1, 2), fire (xiv. 10), waters (xvi. 5), and the sun (xix. 17) are at different times under their power. An angel is used to reveal the word of the Lord to Zechariah (chapters i.-vi.) in much the same manner that the angel "signifies" to John the Apocalypse. The word "angel" occurs in the *Revelation* over 70 times, in *Hebrews* 13 times, in the *four Gospels* and the *Acts* over 70 times, in *Peter's Epistles* 4 times, in *Paul's Epistles*, apart from *Hebrews*, 14 times, of which number one occurrence only is found in the *Prison Epistles*, and that one a negative statement (Col. ii. 18). These facts alone will help us to see the close connection which the Revelation and its angelic ministry has with kingdom purposes.

In I Tim. v. 21 Paul says, "I charge thee before God, and the Lord Jesus Christ, and the elect angels." This is closely parallel with Rev. i. 4, 5. While we would not say that the seven spirits are the angels of the seven churches, Rev. i. 20 and iii. 1 help us to see some connection between them. The teaching of Scripture as to the ministry of angels will prevent us from taking the seven references to the angels of the churches to mean some office in the church or synagogue. Angel means angel in its ordinary sense throughout this book. Angelic ministry follows Israel from the nation's beginning up to the nation's end (for a time) at the close of the Acts. Angelic ministry, like supernatural gifts, ceases with the national existence of Israel, but revives when the time for Israel's national restoration approaches. Our limited knowledge prevents us from saying that the seven spirits before the throne, the seven angels of the churches, of the trumpets, of the vials, and the elect angels are all the same, but the contemplation of the picture of the mighty spiritual myriads, ever doing the Lord's service, as revealed in the Scriptures, should cause us to glorify Him Who is raised far above all principality and power, angels and principalities and powers being made subject unto Him.

In our next article we shall endeavour to draw the reader's attention to some of the glories of the Lord Jesus Christ as set forth in the verses following.

Studies in the Book of the Revelation.
The person and titles of Christ (i. 5, 6).
pp. 181-184

We pass from the seven spirits which are before the throne to the contemplation of the person and titles of the Lord Jesus Christ. The best manuscripts omit the title *Christ* in several of the passages where the A.V. reads *Jesus Christ*, and the evidence seems sufficient to prove that in i. 5 we meet with the title for the last time, unless we include the last verse of chapter xxii. Omitting this last verse, for it does not really come under this heading, the title *Jesus Christ* occurs but thrice, viz., i. 1, 2, and 5. The almost exclusively Pauline title *Christ Jesus* never occurs in the Revelation.

The first title that follows is, "the faithful witness." The order of the words in the original gives the emphasis to the word faithful, "The witness, *the faithful one*." In Rev. ii. 13 the A.V. translates the same words, "My faithful martyr." This is corrected in the R.V., but it is well to remember that true witnessing carries with it incipient martyrdom. Every witness may not necessarily die a martyr's death, but if faithful to his trust he will be willing thus to die rather than surrender truth. Such a witness was the Lord Jesus Christ while on earth. Such was He when from heaven He spoke to John. The faithfulness of this testimony is emphasized in the Revelation. In iii. 14 the Lord is spoken of as "The faithful and true witness." In xix. 11 He is called, "faithful and True," while in xxi. 5 and xxii. 6 faithfulness and truth are predicated of the words and sayings of this book. When the Lord stood before Pilate He linked His kingship with His testimony to truth:--

"Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John xviii. 37).

The next title, "The first begotten of the dead," calls our praiseful attention of His glories. The word translated first begotten occurs nine times in the N.T. One reference (Heb. xi. 28) speaks of the Egyptians, leaving eight, the number of resurrection, for those that speak of Christ and His people. The word is used of Christ in connection with three different periods:--

- (1) With reference to CREATION (Col. i. 15).
- (2) With reference to HIS BIRTH at Bethlehem (Matt. i. 25; Luke ii. 7).
- (3) With reference to HIS RESURRECTION (Col. i. 18; Heb. i. 6; Rev. i. 5).

It is also used in its secondary meaning (apparently) in Rom. viii. 29, where His pre-eminence is the thought more than birth or resurrection. A reference to Col. 1. 15-18 will show that this title carries with it power and authority. Heb. i. 6 shows that authority to be divine, "When He again bringeth in the first-begotten into the world He saith, And let all the angels of God worship Him." We often overlook the fact that the Lord Jesus Christ Himself could not become king to Israel apart from resurrection. Psalms ii., and its N.T. quotations, apart from many other Scriptures which testify of the glories that were to follow the sufferings of the Lord, will prove this. As the risen One He claimed all power in heaven and in earth. In the Revelation we see Him putting forth that mighty power which is not retraced until the new heavens and the new earth need that rule no longer. The next title, "The prince of the kings of the earth," leads us to Psalm lxxxix. There we find the three titles of Rev. i. 5 together:--

"I will also make Him MY FIRSTBORN, higher than the KINGS OF THE EARTH. . . . His throne. . . shall be established. . . as a FAITHFUL WITNESS in heaven" (verses 27, 36, and 37).

Psalms lxxxix. and the Book of Revelation have truth in common. The former speaks of the covenant made with David with respect to his throne and his Seed. It is to David in the first sense that the above quotations apply. "I have found David my servant." Concerning this one we read, "Thou hast profaned his crown, casting it to the ground," and again, "and cast his throne down to the ground" (verses 39 and 44). David's hopes were in his greater Son. Acts ii. 25-36 declares that David understood that the promises concerning "the fruit of his loins" necessitated resurrection, "He seeing this before spake of the resurrection of Christ." "The last words of David" (II Sam. xxiii. 1-7) speak of the righteous rule of his greater Son. "He that ruleth over men must be just, ruling in the fear of God." David knew that he, personally, had not fulfilled the requirements of the ideal ruler, but he knew that God's covenant made it certain that One, the Son of David, was going to fulfil them. Rev. i. 5 presents us with One who should rule and reign in righteousness. One of the prophecies He will fulfil is, "His throne shall be. . . as a *faithful witness* in the heavens." Three times is David mentioned in the Revelation, each time with reference to Christ. In Rev. iii. 7 Christ is seen as the true Eliakim (God shall cause him to rise), the One who bears the key of David upon His shoulder. Who shall be for a "glorious throne to his father's house" (Isa. xxii. 15-25). In v. 5 He is seen as "the

lion of the tribe of Judah, the Root of David" prevailing to open the seven sealed book. In xxii. 16 He is once again presented as the "Root and the Offspring of David." The kings of the earth over whom the Lord is Prince figure repeatedly in prophecy (cf. Psa. ii. 2; cii. 15; cxxxviii. 4; cxlviii. 11; Rev. vi. 15; xvii. 2, 18; xviii. 3, 9; xix. 19; xxi. 24).

From these passages it will be seen that some of the kings of the earth are among the enemies of the Lord, while others rejoice with His people in His glory. In Rev. i. 5 the Lord is spoken of as *Prince* of the kings of the earth. In xix. 16 He is seen as King of kings. Isaiah speaks of Him as the "Prince of peace." Daniel calls Him the "Prince of princes." In the Acts He is spoken of as the "Prince of life," and as a "Prince and a Saviour," which is in strong contrast to the "prince of this world." One of the reasons why this title comes in Rev. i. will be found in Hos. iii. 4, "The children of Israel shall abide many days without a king and without a prince." The days of their long rejection draw to a close, and the title given to the Lord indicates that the nation of Israel is again to come into relationship with God. The word prince (*archōn*) is linked with the title, "The beginning" (*archee*, Col. i. 18), and indicates that the Person thus titled is First, *pre-eminent*. The word is also translated *Ruler*. How grateful we should be to know that the kings of the earth are to have a Ruler. How the whole world is crying out for one. So great will be the felt need of a Ruler that the kings of the earth will hail the advent of the Anti-Christ with approbation. Dark apostasy lies between our day and the righteous reign of the Prince of peace, but we rejoice in the testimony of the Revelation that a day is coming when He shall take unto Him His great power and reign. The Lord be praised for the promise of the Day Star. May we, too, be found "looking for a Saviour."

Berean Expositor Volume 4 & 5

Sidelights on the Scriptures. Introductory. pp. 16-18

BIBLE AT THE BRITISH MUSEUM.

MANUSCRIPT SALOON.—Hebrew and Greek Manuscripts of the Scriptures.

BUDDHIST ROOM.—Scroll of Law, Phylacteries (*tephillin*),
Talith (or prayer shawl) with fringes, etc.

BABYLONIAN AND ASSYRIAN ROOM.—

Bricks from Babylon stamped with names and titles of Nebuchadnezzar.

Door step with name of Nebuchadnezzar.

Four cylinders from Ur of the Chaldees, one of them mentioning Belshazzar.

The account of the taking of Babylon by Cyrus.

Sennacherib's siege of Jerusalem, mentioning Hezekiah.

Seal of Darius.

THE EGYPTIAN ROOMS.—

Brick with straw. See No. 14 stamped with name of Rameses.

Mirrors, razors, cosmetics, hairpins.

Dolls, toys, draughts, model of granary.

Kneading troughs.

Gods.

Writing materials.

Canopic jars (reminding of cherubim).

Mummies, vignettes on wall from the Book of the Dead.

Egyptian Gallery.—Note the Pharaohs and gods as you pass along. Rameses II is considered to be the Pharaoh for whom the Israelites built the treasure cities. At the extreme end of the gallery is the *Rosetta Stone*. This stone, written in Greek and Egyptian, supplied the key to the Hieroglyphics.

THE ASSYRIAN SECTION.—

Human headed bulls and lions (reminding of cherubim).

Swimming with aid of inflated skins.

The Black Obelisk mentioning Jehu.

Siege of Jerusalem (?).

Sennacherib's building operations.

The "Creation" and "Deluge" tablets.

The Assyrian Saloon.—Some of the finest sculptures of Assyria, depicting lion-hunts, etc. At the end of the wall is Sennacherib before Lachish.

GREEK AND ROMAN SECTION.—

The temple of Diana.

Julius Caesar, Emperors Augustus, Tiberius, Nero, Titus.

Entrance Hall.—Greek inscription from Thessalonica, and inscription from Herod's Temple – “the middle wall of partition” of Eph. ii.

There are many objects of interest which have not been indicated in this outline, and no notes have been offered on those included. We intend, however, to take up each section separately, giving fuller notes than was possible in this general survey.

Sidelights on the Scriptures.

The Biblical Manuscripts.

pp. 37-39

In our last issue we gave an outline of subjects of biblical interest which are to be found in *The British Museum*. We propose to consider some of these wonderful witnesses, and trust that when the series is complete it will constitute a real help to all who believe and love the Word of God.

Manuscripts Saloon.

The MSS. which are of the most importance to us are:

Hebrew Manuscript of Pentateuch.—This fine specimen is probably the oldest Hebrew MS. of any substantial part of the Old Testament now in existence, having been written in the ninth century. It will be noticed that there are three columns of large writing (which is the text itself), and that in the margins are words written in smaller characters. This smaller writing is a part of what is known as “The Massorah.”

A word or two concerning the Massorah may be of service to the reader. The earliest direct evidence as to the text of the Hebrew Scriptures is found in the TARGUMS, or paraphrases of Scripture into the Aramaic dialect. Another source of literary criticism is found in the TALMUD. The Talmud differs from the Targums in that while the Targums simply paraphrased the Hebrew text, the Talmud explained and commented upon it. The period of the Talmudists extends from A.D. 270-500. Following these came the MASSORETES. The work of the Massorettes was to sift out from the accumulated mass of tradition and exposition written in the Talmud all that pertained to the Hebrew text. They practically edited the Old Testament. To the Massorettes we owe the present system of vowel pointing and accentuation. They tabulated the number of occurrences of every letter and word. It is interesting to note that “M” occurs 77,778 times. They enumerated the verses which contain the whole, or nearly the whole alphabet. They were scrupulous to the degree of superstition relative to the literary purity of the text. Nothing was altered by them, but when they found evidence for what appeared to be a superior reading, they

used signs to indicate *k'ri* ("read") and *k'thib* ("written"), meaning that although they allowed a word to remain "written" the margin indicated how it must be "read." No one MS. contains the whole Massorah, but most important copies contain portions of it. An abridgement was necessary in order to conveniently place the notes in the margin, and this abridgement was called *Masora parva*, the little Massorah; this being found too short, a fuller abridgement was prepared called *Masora magna*, the great Massorah. The specimen contains both, the little Massorah being written in the margin a little left of the columns, the great Massorah being written at the top and bottom of the page.

A volume of the CODEX ALEXANDRINUS, a MS. of the Bible i Greek, written in Uncial letters on very thin vellum in the fifth century.—This is one of the three earliest and most important MSS. of the Scriptures containing both the Old and New Testaments. It includes the four books of the Maccabees and the Epistles of Clement of Rome. There are evidences that the text has been corrected by several different hands. The MS. is usually indicated by the letter A.

Above this MS. are two photographs of pages from the CODEX SINAITICUS, indicated in books dealing with the manuscripts by the Hebrew letter *aleph*, and the CODEX VATICANUS, indicated by the letter B. The Sinaiticus was discovered at the monastery of St. Catherine at Mount Sinai by Constantine Tischendorf in 1844, who rescued forty-three pages of this precious MS. from the *fuel box* of the monastery. The VATICANUS contains the whole Bible in Greek, written in the fourth century. As its name indicates, it is in the great Vatican Library at Rome.

A PALIMPSEST manuscript containing portions of the Gospel according to Luke, in Greek, in large Uncials of the sixth century.—This Greek has been partially effaced, and at the right angles to it there has been written right across it a treatise in Syriac. These palimpsest manuscripts present considerable difficulty to those engaged in translation and collation of the text.

The Peshitto (or "simple") Syriac version.—The Old Testament was translated into Syriac about the second or third century after Christ, the copy in *The British Museum* is a copy made in the year 464; it is the oldest *dated* copy of the Bible in existence. It is interesting to look upon the writing of this MS., as it presents, with just a few dialectic differences, the language spoken by our Lord and His disciples (known as Aramaic).

Sidelights on the Scriptures.

Judaism.

pp. 51-52

Buddhist Room.

In this case will be found a collection of great interest to the Bible student. Here may be seen the scroll of the law, with its breastplate, pointer and mantle. The Rabbis teach

that it is obligatory for *every* Israelite to write the Pentateuch, and Deut. xxxi. 19 is interpreted to mean the five books of Moses. For public use the law must be written in black square characters, on the skin of a clean animal. Every line must contain 30 letters, nothing must be written from memory, but every word must be pronounced distinctly before writing. To this scrupulous care we owe, under God, the purity of the Hebrew Text (see page 37 hereof for “*Massorah*”).

The phylacteries (*tephilin*) spoken of in Matt. xxiii. 5, which the scribes and pharisees “made broad,” were worn in literal obedience to Ex. xiii. 9 and Deut. vi. 8. These are made of black calf skin, one containing four compartments in which are quotations from Ex. xii. 1-16 and Deut. vi. 4, 9, and are worn, one on the forehead, and one upon the left arm during prayer. Elaborate instructions are given for the proper winding of the leather thongs around the arm and head, and the appropriate prayers to be recited during the performance. Rabbi Hana says on Ex. xxiii. 23, “I will take away My hand and thou shall see My back parts,” that this proves that God revealed to Moses the proper way to knot the phylacteries, and that this proves that the Eternal Himself wears them! To think that the revelation of all the Lord’s goodness, as revealed to Moses, should be passed over for such trivialities! Rabbi Abba Benjamin proves that the Lord Himself wears the phylacteries by Isa. lxii. 8, “His right hand,” and Deut. xxxiii. 2. According to the teaching of the Scribes, “He who has *tephilin* on his head and arm, and *tsitsith* on his garments, and the *mezuzah* on his door, has every possible guarantee that He will not sin”! what blind leaders of the blind, and into what a ditch of formalism they fell!

Here also is the *talith* or prayer shawl referred to in a spiritual sense in II Cor. iii. 15. The shawl worn over the head signified to the apostle the veil over the heart. The Hebrew name *tistith* (or “fringes”) takes us back to Num. xv. 38 and Matt. ix. 20. At the corner of the shawl is a knotted cord of eight strands made of white wool. Five knots and eight strands represent the number 13, which is the great factor in the name of God. *Jehovah* = 26 (13 X 2), *echad* = 13, Jehovah is one. The numerical value of the word *tsitsith* is 600, which added to 13 gives the number of precepts of the law framed by Moses Maimonides. The directions for winding this cord are rather elaborate, savouring of a fetish or a charm. First the cord is wound *seven* times and fastened with a double knot, then eight times with a double knot, then thirteen times with a knot. The five knots represent the Pentateuch. The great rabbi Rashi says, “The first and great commandment of the law is about the fringes”! When this statement is weighed over against the words of the Lord Jesus in answer to the question, “Which is the first and great commandment in the law?” the essential difference between the petty ritual of the scribes and the glorious fulness of the teaching of the Lord is felt.

The *mezuzah* is a box containing portions of the law (Deut. vi. 4-9 and xi. 13-21) written in twenty-two lines, and fixed in a slanting position to the door post. The lower part to be a hand breadth from the outer edge of the post. It is obligatory for every resident. Pious Jews touch it upon leaving or entering the house and pray that they may be kept in their going out and their coming in. Other objects of interest, together with those detailed above, are depicted upon the picture accompanying this issue. Every

article there shown was painted by the Editor from his own drawings made from the *actual objects*. Nothing is imaginary.

Deut.	31	19	Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.
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Matt.	23	5	But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,
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Ex.	13	9	And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.
Deut.	6	8	And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

II Cor.	3	15	But even unto this day, when Moses is read, the veil is upon their heart.
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Numb.	15	38	Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of each border a cord of blue:
Matt.	9	20	And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment:

Deut.	6		<p>4. Hear, O Israel: Jehovah our God is one Jehovah: 5. and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. 6. And these words, which I command thee this day, shall be upon thy heart; 7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. 9. And thou shalt write them upon the door-posts of thy house, and upon thy gates.</p>
	11		<p>13. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love Jehovah your God, and to serve him with all your heart and with all your soul, 14. that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy grain, and thy new wine, and thine oil. 15. And I will give grass in thy fields for thy cattle, and thou shalt eat and be full. 16. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; 17. and the anger of Jehovah be kindled against you, and he shut up the heavens, so that there shall be no rain, and the land shall not yield its fruit; and ye perish quickly from off the good land which Jehovah giveth you. 18. Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. 19. And ye shall teach them your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 20. And thou shalt write them upon the door-posts of thy house, and upon thy gates; 21. that your days may be multiplied, and the days of your children, in the land which Jehovah sware unto your fathers to give them, as the days of the heavens above the earth.</p>

Sidelights on the Scriptures.
The Cuneiform Writing.
pp. 78-81

The Babylonian and Assyrian Room.

Here awaiting our inspection are the relics of antiquity, taking us back to the times of the books of Nehemiah, Daniel, Jeremiah, the Kings, and Genesis. Here are the authentic and original records of such Bible characters as Nebuchadnezzar, Sennacherib, Cyrus, Darius and Merodach-Baladan. Here we may read the actual names of such as Belshazzar, Hezekiah, and Omri. Here are references to Babylon, Ur of the Chaldees, Jerusalem, and Susa (Shusan). Surrounding us are records of kings, armies, statesmen, commerce, religion, and art. The relics consist of rock inscriptions, inscriptions on temple walls, tombs, monoliths, obelisks, pavement slabs, bricks, foundation stones, boundary stones, seals, tablets, laws engraved upon stone, and a real tangible "Ebenezer." Surely such a resumé should evoke from every believer a note of praise to God for such a demonstration in these days of the veracity and absolute trustworthiness of His inspired Word.

Before examining the objects of interest, the reader may value a word or two relative to the strange language which everywhere presents itself to the eye. The Assyrian writing known as Cuneiform (or "wedge-shaped" writing), was not invented by the Assyrians; they only adopted and adapted the style of writing from their predecessors, the Accadians. The Accadians did not use an alphabet, but a system of hieroglyphics. Consequently, when the Assyrians adopted the signs already in use, these signs became possessed of a bewildering variety of powers and pronunciations.

Perhaps a simple illustration will help the mind. An Englishman looking at the figure 5 pronounces the sign "five," while a Frenchman looks at it and says "cinq," so the same sign has two distinct sound values, although the same meaning. Now if these sound values be used alphabetically, irrespective of their original meaning, in some words the "f" sound will be intended, in others the "c" sound, just as the word is English or French in origin. Take another example from our own language. We write *viz.* and call it "namely," we put *i.e.* and call it "that is." To us it presents no difficulty, but imagine a Chinaman endeavouring to find out how the three letters *v i z* could by any system of juggling be pronounced "namely," and you will appreciate the problem and the key to the Assyrian language. The key to the English examples are, (1) the desire to abbreviate, and (2) the use of a dead language. This is precisely the case with the Assyrian. This is a crude attempt to illustrate the reason of the difficulty met with by the decipherers and translators.

Assyrian presents to the enquirer some four or five hundred distinct characters, each of them possessing more than one value. The Assyrians themselves felt the difficulty, and their Scribes drew up tables of words giving the Accadian and Assyrian word meanings and signs, which by the providence of God are in our possession to-day. When the inexperienced observer is told that certain curious shapes originally represented

certain objects, the likeness is so far removed that he is at first inclined to be sceptical. The fact that writing was done in such material as clay accounts for this departure and conventional treatment. We give as an example the transition of the word “sun,” showing its modification both by reason of the nature of the material (clay), and the gradual transition from the simple reference to the sun itself to that which is more remotely connected with it – the month.

If the reader will attempt to draw a circle quickly in clay, he will appreciate the straight lined suggestion of figure “b.” The sign for a month (figure “d”) is simply the numeral 30 placed within the sign of the sun, indicating the fact that there are 30 suns, or days, in a month.

A comparison of Egyptian with Babylonian hieroglyphics is suggestive both of the different temperaments exhibited, and of the environments which suggested the signs.

One of the most important items of interest to the Bible student is the fact that Assyrian is a Semitic tongue. Many obscure words have been illumined by the Hebrew, and also some Hebrew words have received fresh power by the usage of its parallel in the Assyrian inscriptions. The Semitic inhabitants of Babylonia are called *Casdim* in the Old Testament, and Prof. Sayce connects this with the Assyrian *Casadu*, “to Possess” or “conquer,” the word conveying the historic note that the Casdim were the Assyrian conquerors. W. St. Chad Boscawen, F.R.H.S., gives some interesting lists of linguistic affinities between Assyrian and Hebrew, from which we cull a few examples:--

ASSYRIAN.	HEBREW.	MEANING.
Resu	Resh	Head
Kakkadu	Kodkod	Head
Panu	Panim	Face
Libbu	Leb	Heart
Pu	Peh	Mouth
Samamu	Shamayim	Heaven
Irtsitu	Erets	Earth
Naru	Nahar	River
Tiamtu	Tehom	Sea
Samas	Shemesh	Sun
Yumu	Yom	Day
Abnu	Eben	Stone

With this brief note upon the language which is so prominent in this section of the Museum, the reader should note the BEHISTUN INSCRIPTIONS. The Behistun Inscriptions figure largely in the history of the decipherment of this strange language. The inscriptions were written in three languages, viz., Persian, Scythic (Median), and Babylonian (cf. the inscription over the Cross in Hebrew, Greek, and Latin). This

threefold inscription shows the transition and simplification of the cuneiform writing very well. The Babylonian column uses five hundred symbols, ideograms, phonograms, and homophones; the Medic column is written in ninety-six pure syllabic signs; while the Persian gives us the same history with thirty-six alphabetic signs, retaining only a few of the primitive ideograms. Ideograms remain with us in English to-day. Certain parts of the body were and still are standards of measurement. The hand, foot, bosom (Anglo-Saxon *foethem*, i.e., "fathom," the distance between both arms extended); the digits i., ii., iii., iiii. (latin *digitus* "a finger") and v., a representation of the closed fingers and extended thumb, will suffice to illustrate this fact.

After great labour, by the good hand of God, the Persian inscription was found to contain 42 characters, and that one recurring word at the beginning of each inscription stood for the title "King." In 1802 a student named *Grotefend* succeeded in deciphering the names of Hystaspes, Darius, and Xerxes. Sir Henry Rawlinson in 1837 succeeded in drawing up a working alphabet of the Persian cuneiform characters. He took as his text two short inscriptions identical throughout with the exception of two groups of signs in each. These groups he conjectured contained the names of the Kings, and possibly the King's father. It was further noticed that the (supposed) father in one inscription was the (supposed) King in the other. History provided the names of the Kings of the period under consideration, and upon examination the names Darius, Hystaspes and Xerxes were indicated. The discovery of the Syllabaries and Grammars at Nineveh, and the discovered affinity between Assyrian and Hebrew, were instrumental in the unlocking of these records of Babylonian and Assyrian history. With this brief summary we must conclude, but shall consider in detail some of the monumental evidences in our next article.

Sidelights on the Scriptures.
Nebuchadnezzar.
pp. 103-105

The Babylonian and Assyrian Room.

The strange signs at the head of this article represent the name of one of the greatest monarchs in the world's history, Nebuchadnezzar II.

The Assyrian and Babylonian Room contains objects of interest from the times of ancient Assyria down to Belshazzar, the last of the Babylonian kingdom. It will be seen, therefore, that in directing attention to Nebuchadnezzar we are not following the chronological order of the specimens. To do so would involve a much more careful investigation than it is our purpose to follow in this series of articles. We intend to touch lightly on these deep subjects, hoping thereby to provide a species of healthy recreation in these by-paths of scriptural research. Babylon comes early in the history of the

nations, as recorded in the book of Genesis, but of the old Babylonian Empire very little is known. The Scriptures tell us that Nimrod was the founder of Babylon:--

“The beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land (he) went forth (into) Asshur, and builded Nineveh, and the city boulevards, and Calab, and Resen between Nineveh and Calab, the same is a great city” (Gen. x. 10-12).

Rebellion saw the foundation of Babel, rebellion saw its overthrow under the reign of Belshazzar, and rebellion will be its work at the end (see Revelation). At some subsequent period the Semites (descendants of Shem) invaded the territory, and settled in Ur, Nippur, and other cities.

The earliest historical king is Sargon of Agade. Later on a Semitic king named Khammuribi (identified with the Amraphel, king of Shinar, of Gen. xiv.) made his power felt. About B.C. 1800 Babylonia was invaded by the Cassites. The Semitic emigration northwards to Assyria already commenced was increased under the oppression of the Cassites, and about B.C. 1700 the northern portion of the empire asserted its independence, and Assyria became an independent kingdom. Gradually the Assyrian power ascended and the Babylonian waned, until about B.C. 1275 Tukuli Adar I., king of Assyria, effected the conquest of Babylonia. A succession of kings, some figuring in Israel's history like Shalmanezar II., Tiglath Pileser III. (Pul, king of Assyria, II Kings xv. 19), and Sennacherib carry on Assyria's eventful history, until after reaching a most dazzling pitch under Ashur-bani-pal Nineveh was besieged by the combined forces of Cyaxares of Media, and of Nabopolassar (an Assyrian general holding a command in Babylonia), captured and destroyed, and the empire divided among its conquerors. Babylonia and some other territory fell to the share of Nabopolassar who founded the *New Babylonian Empire*. This new empire was destined to have a brilliant but brief existence. It lasted seventy years, the time strangely enough of Israel's captivity, and fell under the stroke of God by the instrumentality of Cyrus.

Turning now to Wall Cases, we shall see a collection of bricks bearing the name and titles of Nebuchadnezzar. On some of them may still be seen traces of bitumen (the “slime for mortar” of Gen. xi. 3). This is clearly seen on brick No. 165. No. 90,851 is a bronze step from the lower part of a flight of steps in the ancient temple of Ezida at Borsippa. The name and title of Nebuchadnezzar are inscribed on the edge. Nebuchadnezzar has left us some remarkable accounts of his great architectural activities, and the following quotations from the translation of Rev. C. T. Ball will throw a great deal of light upon the mind and works of the great king:--

“Nebuchadnezzar, King of Babylon, the prince exalted, the favourite of Merodach, the pontiff supreme, the darling of Nebo, the mild, the possessor of wisdom, who the way of their godhead seeketh after, who hath feared their lordship, the ruler unwearied who for the maintenance of Esagilla and Ezida (see the bronze door step) daily is careful, and the weal of Babylon and Borsippa seeketh after steadfastly, the wise, the prayerful. . . . the princely son of Nabopolassar, King of Babylon, am I.”

“Silver, gold, glitter of precious stones, bronze, sycamore wood, cedar wood, what thing soever’s name is precious, a large abundance, the produce of mountains, the fulness of seas, a rich present, a splendid gift to my city of Babylon, into his presence I bore. . . . The gate of Hilibu, the gate of gladness, and the gate of Egida (see above) (and) Esagilla, I had them made brilliant as the sun. . . . the choicest of my cedars which from Lebanon the noble forest I brought, for the roofing of Ekua, the sanctuary of his lordship I selected. . . . for the making of Esagilla daily I besought the King of the gods, the lord of lords.”

Table Case G. contains several barrel-shaped cylinders which record some of the wonderful building operations of this remarkable man. The completion of the great wall and of the moat of Babylon are minutely described. We give a few extracts, which, together with the records of the magnificent temple and palaces, may help us to understand Nebuchadnezzar’s pride of heart when he said:--

“Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?” (Dan. iv. 30).

“Imbugel and Nimittebel, the great rampart of Babylon, which Nabopolassar, King of Babylon, the father that begat me, had made and not finished the work of them; whose moat he had dug, and two strong entrenchments with gypsum and much brick had constructed along its border. . . . the ramparts of Babylon, I finished. . . . that shaft of battle to Imbugel, the wall of Babylon, might not reach, what no King before me had done; for four thousand cubits of ground on the banks of Babylon, from afar, unapproached, a mighty rampart at the ford of the sun-rising, Babylon, I threw around. Its moat I dug, and the bank of it with bitumen and brick I bound together, and a mighty rampart on the marge of it mountain high I built. . . . that foes might not present the face, the bounds of Babylon might not approach, great water like the volume of the sea the land I carried around, and the crossing of them was like the great sea, of the briny flood. An outburst of that within them not to suffer to befall, with a bank of earth I entrenched them, and walls of kiln-brick I threw around them. The bulwark skilfully did I strengthen, and the city of Babylon I made a fortress.”

Here for the time we must leave the records of this head of Gentile power. We have several items of interest to mention that are too important to crowd into this article. We hope to deal with these in the future.

Sidelights on the Scriptures.
The Tower of Babel.
pp. 130-131

The Babylonian and Assyrian Room.

In our last set of notes we were reviewing some of the accounts which have been preserved to us of the great architectural operations of Nebuchadnezzar. Not only did Nebuchadnezzar devote himself to the erection of new buildings, and of the fortifications of Babylon, but he also repaired the temples of the gods which had fallen into ruins. One of these reconstructions is of very great interest to Bible students, and that is the shrine of the god Nebo at Borsippa. In this department is a series of barrel-shaped cylinders, one

of which gives an account of the rebuilding of this ancient shrine at Borsippa, the modern Birs Nimrod. Schrader's translation runs as follows:--

“We announce the following: The temple of the seven lights of the earth, the tower of Borsippa, which a former king (E. Lenormant translates ‘the most ancient king,’ thus taking the temple back to the beginning of Babylonian history) had erected and had completed to a height of 42 yards, whose pinnacle, however, he had set up, since remote days had fallen to ruin. There was no proper care of the gutters for its water; rain and storm had washed away its bricks; the tiles of its roofing were split; the bricks of the building were flooded away to heaps of ruins. To restore it the great god Merodach urged (?) my mind; its site, however, I did not injure, did not change its foundation walls. In a month of good fortune, on an auspicious day, I improved the bricks of its building, and the tiles of its roofing, into a compact edifice; renewed its substructure, and put the inscription of my name on the cornice of its edifice. To restore it and set up its pinnacle I raised my hand; as it was ages before, I built it anew; as it was in remote days, I erected its pinnacle.”

The fact that Nebuchadnezzar speaks of this ruin as dating back from “ages before,” “remote days,” and to the “most ancient king” shows the extreme antiquity of the building. Archeologists have identified this tower, renewed by Nebuchadnezzar, with the TOWER OF BABEL. In the wall cases can be seen coloured tiles, which Nebuchadnezzar used to reface the tower. He constructed it as a seven-staged building, giving each stage its own colour. The description of the New Jerusalem seems to have something in common with the idea suggested here. The tower was called *Ziggurat*, or *Zikkurat*, which has been connected with *Zakar*, to remember (see the meaning of the name Zechariah). The meaning of the word *ziggurat* is “a memorial.” Gen. xi. tells us that one of the objects of the builders was to make a “name.” The mound of ruins covers an area of 49,000 square feet, and is nearly 300 feet high. When Alexander the Great sought to repair the ruined structure, 10,000 workmen, labouring for two months, failed to clear the rubbish away sufficiently to commence successful building operations, and therefore the work was abandoned.

The Scriptures tell us that the brick was burned “thoroughly,” and that they had “slime (or bitumen) for mortar.” One writer, speaking of a part of the masonry, says that it is “so compact that no stone can be loosened from it, apparently indestructible, and, though split from one end to the other by some unknown catastrophe, still standing erect with its bricks elegant and perfect.” It is very probable that the Lord has arranged that this memorial of human pride and rebellion shall remain until He comes in judgment upon Babylon. The bronze door step (No. 90,851) was taken from the ruined temple at Birs Nimrod, and contains the name and titles of Nebuchadnezzar.

Sidelights on the Scriptures.
Belshazzar.
pp. 184-186

The Babylonian and Assyrian Room.

Among the names of ancient characters that have been preserved in the Bible, though lost for centuries to history, is the name of Belshazzar. So completely unique was the testimony of Scripture, that the critics of the Word concluded that Belshazzar was a myth. Yet the fact that the simplest peasant who read his Bible had information which went beyond the knowledge of the Universities, or of Archeology.

There is a heap of ruins in Chaldea, on the west bank of the Euphrates, called locally Mugeyer, or Mukeyyer, which means, "The city of asphalt," because the bricks were covered with asphalt, the "slime" of Genesis xi. The remains of the city reveal that it was a city of wealth, learning, science, and luxury. Cylinders discovered in the ruins tell us that this is *Ur of the Chaldees*, the city of Abraham. Abraham became a wanderer and tent dweller *by faith*, not from inclination. He left a city and its many advantages for a pilgrim's journeyings, but Scripture tells us that he had outweighed the claims of Ur. *Abraham had his Phil. iii.* Ur was devoted to the worship of the moon-god, and Mr. Taylor, Vice-Consul of Busrah, discovered four cylinders, one in each corner of the temple. These were embedded in the brick work at a depth of six feet from the surface. Their inscriptions give an account of the rebuilding of the temple by Nabonidus, and in one of them (No. 91,125), occur these words:--

"In the heart of Belshazzar, my firstborn son, the offspring of my loins, set the fear of thine exalted godhead, so that he may commit no sin, and that he may be satisfied with the fulness of life."

Here then is the historical Belshazzar, a real personage. Again the historical accuracy of the Word is manifest, while confusion is brought to the critics by the excavators's spade. So jealous were these ancient kings of possible rivals, that they did not name their sons upon their inscriptions unless already sharing their throne. Canon Rawlinson could find only two other instances of the sons of kings of Assyria and Babylonia being mentioned on the inscriptions of their royal parents. When Belshazzar would offer Daniel a reward for interpreting the handwriting on the wall, he said, "Thou shalt be *third* ruler in the kingdom." Why "third"? We know now. Belshazzar, who shared the throne with Nabonidus his father, was second ruler, and hence he could offer nothing higher to Daniel. The tragic end of Belshazzar, and with him of the first kingdom of Gentile dominion, foreshadows the greater blasphemer and his end spoken of both by Daniel and John in the Revelation.

May these occasional sidelights, as they make Scripture characters more real and tangible, impress us with the absolute veracity, authority and sufficiency of the Word of the living God. We need no "proofs," but these sidelights are of service.

Berean Expositor Volume 4 & 5

The Wages of Sin. Greek words used. pp. 7-11

In our last paper in Vol. III., page 84 (Vols. II./III., page 128), we considered the meaning and usage of the words *apollumi* and *apōleia*, and found that the words destroy and destruction in their plain unequivocal sense gave the scriptural meaning.

There are not a few who speak with borrowed but inexperienced weight against this meaning, and dismiss it with some such expression as, “It is unphilosophical – nothing can be annihilated.” So far as *The Berean Expositor* is concerned we care not how apparently “unphilosophical” we may appear, so long as we speak according to the Word of God. Yet if we step down from the high plane of inspired truth to the lower plane of human speculation, truth still triumphs. If annihilation be unphilosophical, so also must be creation. Creation as explained by this same philosophy is the calling into being that which before had no existence. Shall we therefore be called unphilosophical if we believe that He Who did the former creative act can also do the latter destructive act, and send created things back into non-existence once again? Surely creation is greater than annihilation! Surely as much wisdom and power were necessary to create a world out of nothing, as will be necessary to send some created things back to nothing? Let those who oppose be consistent. Let them deny creation, and affirm the eternity of matter; then, although grossly unscriptural, they may use the term philosophical, but not before. We are not careful to answer in this matter. We desire to know the revealed will of God, even though such knowledge constitutes us fools in the eyes of those who are wise in this world’s wisdom. Let us now return to our examination of the Greek words.

Olethros occurs four times, and is translated in each case “destruction” (I Cor. v. 5; I Thess. v. 3; II Thess. i. 9; I Tim. vi. 9). II Thess. i. 9 is the only verse calling for any comment, not because of any obscurity in the text, but because of a certain gloss frequently met with in the writings of those who defend the doctrine of eternal conscious suffering. The verse reads, “Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power,” and the word “from” is taken to indicate that the “destruction” is banishment *away from* the presence of the Lord, just as it is said that “death” is life apart from the presence of the Lord.

I Cor.	5	5	To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
I Thess.	5	3	For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.
II Thess.	1	9	Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;
I Tim.	6	9	But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

At first glance it seems that there may be some force in the notion, although we may fail to see the appropriateness of such a strong word as *olethros* (destruction). II Thess. i. 9, however, is one verse only, it is not independent of all Scripture, and therefore if the interpretation offered be true, it will stand the most vigorous investigation. Turning to Acts iii. 19 we read the identical words, “from the presence of the Lord,” and if the translation of *apo* in II Thess. i. 9 means “away from,” implying the removal of those “destroyed” into some remote region, it should mean the same here. Let us test it: “When there shall come seasons of refreshing *away from* the presence of the Lord,” that is at some long distance far removed from the presence of the Lord, seasons of refreshing shall operate, while in the presence of the Lord, despair and desolation shall hold undisputed sway. No reader of the Scriptures needs to be told that such an idea is obviously too stupid to need refuting.

The meaning of the word *apo* (from) governing the genitive case indicates the efficient cause:--

- “Wisdom is justified OF (*apo*) her children” (Matt. xi. 19).
- “We would see a sign FROM (*apo*) Thee” (Matt. xii. 38).
- “And suffer many things OF (*apo*) the elders” (Matt. xvi. 21).

Nothing could be more foreign to the idea of this usage than to say, “We would see a sign *away from* (or separated from) Thee.” Does “peace *from* God” (Rom. i. 7) mean that peace is found somewhere far removed from God? Does “seasons of refreshing *from* the presence of the Lord” mean anything else but that the active and efficient cause of such refreshing is the very presence of the Lord on earth? How can we then arbitrarily speak of an identical usage of the same word concerning another phase of the same coming, as meaning the exact opposite? The destruction comes from the presence of the Lord as the efficient cause, explained in other language regarding Antichrist himself in II Thess. ii. 8. It is by means of this specious scholarship that many humble souls are fortified in their errors; the tremendous responsibility resting upon their teachers is something to be considered with fear and trembling.

Olethreuō.—This verb is derived from *olethros*, and means “to destroy.” It occurs only in Heb. xi. 28, “Lest the *destroyer* of the firstborn should touch them.” This word occurs in the LXX. of Exod. xii. 23; Jer. ii. 30, &c., and as one well-known lexicographer says, “It seems in the LXX. a strong word, and to denote *entire destruction*” (our italics).

Olothreutes is connected with this word, and occurs only in I Cor. x. 10, “destroyed by the *destroyer*.”

II Thess.	2	8	And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
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Exod.	12	23	For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.
Jer.	2	30	In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

Thus the list grows, the evidence advances, and the conviction deepens that the final doom of the impenitent is destruction or perishing. This is emphasized in those passages which speak of “the end”:

“The *end* of these things is death” (Rom. vi. 21).

“Whose *end* is destruction” (Phil. iii. 19).

“Whose *end* is to be burned” (Heb. vi. 8).

Whatever sorrows may fill the pathway of transgressors, there is an end, and that end is death and destruction:

“Sin, when it is finished, bringeth forth *death*” (James. i. 15).

“But, these as natural brute beasts, made to be taken and destroyed shall *utterly perish* in their own corruption” (II Pet. ii. 12).

The words and usage of the word rendered “torment” must now be given a careful consideration. Chiefest among them is the word *basanizo*, but we will just look at the occurrences of but one or two others first, and then devote our undivided attention to this most important word.

Kolasis.—“Fear hath torment” (I John iv. 18). The word is the same as that used in Matt. xxv. 46 which is rendered “punishment.” As we have seen in a previous issue the meaning is that of cutting off, as we would cut off a useless branch of a tree.

Kakouchoumenos.—“Being destitute, afflicted, tormented” (Heb. xi. 37). The word means to suffer or bear ill usage, and is translated in Heb. xiii. 3, “them which suffer adversity.” It would have been well if the translators had used the second rendering in both passages.

Odunomai.—“I am tormented,” “thou art tormented” (Luke xvi. 24, 25). The word has occurred already in Luke ii. 48 in the words of the mother of the Lord Jesus, “Thy father and I have sought thee sorrowing.” Luke again uses the words in Acts xx. 38 to express the sorrow of the Ephesian elders at the prospect of never seeing the face of Paul again. The cognate *odune* in Rom. ix. 2 and I Tim. vi. 10 is rendered by the word “sorrow.” It will be seen that the translation “torment” is confined to the passage concerning the rich man and Lazarus. As we hope to deal with this passage under the separate heading of “*The Parables*” we will not spend further time over it here, the reference to the usage of the words translated “torment” being our primary object.

The only words to be now considered are those which are the translations of *basanizo* and its derivatives.

Basanizo occurs twelve times in the N.T. Eight times it is rendered “torment,” and once “pain,” “toss,” “vex,” “toil,” *Basanistes* occurs once, and is rendered “tormentor.” *Basanos* occurs thrice, and is rendered “torment.” *Basanismos* occurs five times, and is rendered “torment.” Considering the exceptional renderings first, we notice the following:

“Travailing in birth, and *pained* to be delivered” (Rev. xii. 2).
 “The ship. . . *tossed* with the waves” (Matt. xiv. 24).
 “*Vexed* his righteous soul” (II Pet. ii. 8).
 “He saw them *toiling* in rowing” (Mark vi. 48).

Dr. Young in his Concordance gives as the first meaning of the word *basanizo*:--

“To try and then test, inquisition, torment.”

Dr. Parkhurst in his Lexicon gives the following order of the meaning of the word:--

“i. To examine, try. ii. To examine by torture, Hence, iii. To torture, torment. The word comes from *basanos*, which was a stone by which gold was tried.”

Liddell and Scott’s Greek Lexicon gives:--

“*Basanizo*—To rub upon the touch stone (*basanos*), to try the genuineness of a thing, test, make proof, e.g., to convict, to put to the torture.”

These are independent witnesses whose statements are confirmed by many other authoritative Lexicons and Dictionaries. It will thus be seen that the primary root idea of the word throughout is that of “testing,” with the added idea of tormenting in the process. The original idea, that of testing for gold, is observable in the passages to which we will return shortly. If the gold is to be found, this testing will evidence its presence; if not, the testing, though prolonged and severe, is not continued for eternity, it ends in the lake of fire, and the final destruction of the second death. Proof of this, however, we will reserve until we have considered the passages. Turning to the book of the Revelation, which gives us the prophetic history of the day of the Lord, we read:--

“They shall be *tormented* five months” (ix. 5).
 “The two prophets *toemented* them” (xi. 10).
 “He shall be *tormented* with fire and brimstone” (xiv. 10).
 “Shall be *tormented* day and night for ever and ever” (xx. 10).

Here for the present we must leave the subject; we hope to devote a complete article to the teaching of punishment as found in the book of Revelation in a future issue.

I John	4	8	There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.
Matt.	25	46	And these shall go away into everlasting punishment: but the righteous into life eternal.
Acts	20	38	Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.
Rom.	9	2	That I have great heaviness and continual sorrow in my heart.
I Tim.	6	10	For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows .

The Wages of Sin.
Terms used in book of Revelation.
pp. 31-36

Under this heading we have considered from time to time the various Hebrew and Greek words which are used in Scripture to teach the nature of the Wages of Sin, and without exception, whether considered etymologically, or whether considered in the light of its context and usage, every word demonstrated the fact that utter destruction and perishing was the wages of sin.

Before, however, we conclude this series and take up related subjects, we will consider the testimony of the book of Revelation on this question, as some readers have a few difficulties, which it may be well for us to clear up. First let us notice the expression, "The book of life." There are seven passages wherein this phrase occurs in the A.V., but the best Greek texts omit Rev. xxii. 19. This leaves six passages for consideration, and they occur in the following order:--

The Book of Life.

- A | iii. 5. Overcomers.
- B | a | xiii. 8 Earth dwellers—worship.
 - b | xvii. 8. Earth dwellers—wonder.
- B | a | xx. 12. Judgment.
 - b | xx. 15. Judgment.
- A | xxi. 27. Those who enter the city.

We would point out that in xvii. 8, xx. 12, and xxi. 27 the word translated book is *biblion* (a little book), whereas in iii. 5, xiii. 8, and xx. 15 it is *biblos* (a book), although, at present, the exact bearing of this distinction is not evident to us. The first and last passages need not detain us in the present consideration, although they demand, and we hope will receive, careful exposition in the series of articles just commenced entitled, "*Studies in the Book of the Revelation.*" Let us notice the four passages which touch upon the question of the wages of sin. The first pair are used in connection with the "earth dweller":--

"And all who dwell upon the earth will worship him, (each one) whose name hath not been written from the foundation of the world in the book of life of the Lamb slain" (xiii. 8).

"The beast which thou sawest was, and is not; and is about to ascend out of the abyss, and to go into perdition: and those who dwell on the earth shall wonder, whose name is not written in the book of life from the foundation of the world, when they behold the beast; because he was, and is not, and shall be present" (xvii. 8).

Without entering into the extremely interesting exposition of the verses here, it will suffice for us to notice the fact that not one of those who worship the beast, or who wonder at his travesty of the resurrection, has his name written in the book of life. It must be also noticed that *it does not say* that upon worshipping the beast their names were blotted out, but rather that the worshippers of the beast are they who have not their

names written in the book of life from the foundation of the world. Passing on for the moment to the second pair we are brought into the context of judgment:--

“And I saw the dead, the great and the small, standing before the throne; and books were opened; and another book was opened, which is the book of life” (xx. 12).

“And whosoever was not found written in the book of life was cast into the lake of fire” (xx. 15).

This passage has suffered somewhat at the hands of those who really believe the Word of God, and therefore we would call attention to one or two facts which are of importance:--

1. There are two sets of books.
2. There are two distinct sentences passed.
3. There are two classes who stand before the great white throne.

First as to the two sets of books. The Scripture calls particular attention to the “*books*” which were opened, and “*another book,*” which is the book of life. The sentences passed differ, the one being connected with the books, and the other with the book of life. The first sentence to be passed is judgment according to works. “The dead were judged out of those things which were written in the *books*, according to their *works*.” This judgment according to works gives the needed room for the “few stripes” and the “many stripes,” for the “more tolerable” judgment upon Sodom and Gomorrha than that to be inflicted upon Capernaum.

It is a most unwarranted assumption to teach that all who are thus judged are cast into the lake of fire and suffer the judgment of the second death, for this dread doom is not only kept quite distinct, but is reserved for one class only, as we shall see in the next reference. Note the change from the plural to the singular. Verses 12 and 13 bring before us with strong emphasis the great multitude who stand before the great white throne. Verse 15 by its sudden change to the singular calls for more careful attention, especially if we keep in mind the dreadful character of the subject: *kai ei tis ouch eurethe en te biblō, &c.*:--

“And if anyone was not found written in the book of life, he was cast (singular) into the lake of fire.”

The title “The book of *life*” must be noticed. It is not the book of the kingdom and its glories, for there might still be hope for those who had forfeited these blessings. It is not the book of rewards, it is *life*; and for those not found in that book, the lake of fire becomes, not a place of loss of privilege, loss of pleasure, loss of reward; not a place of custody until these periods of glory have passed away, but it becomes the reverse of *life*, namely, *death*. Revelation xx. passes immediately into xxi., with its new heaven and new earth. If resurrection from the second death were true, here is the place where such a tremendous subject would be mentioned.

Resuming our consideration of this passage we further ask, “Where is the warrant for the teaching that “all who stand before the great white throne will be cast into the lake of

fire?" The idea is a perversion. That which is so intensely particular has again been made exceedingly general. It is evident that none will cast into that lake of fire, but those whose names are not found written in the book of life. Multitudes will have lost all share in the glories of the kingdom. They will have had none of the blessings of the first resurrection, but they will still be distinguished from those whose names are not found written in the book of life. As our subject here is the wages of sin, we reserve further comment upon this large, but neglected, class until dealing with the "reconciliation" aspect of the subject.

The lake of fire, as verse 14 declares, is the second death. This second death is not Adamic death. From this second death there has been offered no ransom. The death of Christ upon Calvary's cross was endured with reference to the sin and punishment connected with Adam and his race. This second death is something peculiar and different. This may be noticed under the heading of the two classes here brought before us. During the antichristian ascendancy those who have not their names written in the book of life worship the beast. We have no record that one solitary soul whose name is in the book of life will ever do so. When we have examined the other references to punishment in the Revelation, we shall find that this special class are under notice practically the whole time, and that the judgments are special and peculiar, as also are those who endure them, namely, the beast, the false prophet, and the dragon. What careless exposition is that which applies the punishment reserved for such superhuman creatures as this infernal trinity to all sinners alike, regardless of age, clime, period or light.

Before turning to other passages let us ask, What is this lake of fire? Scripture supplies the answer. It is "the second death." Its *purpose* can be ascertained by noticing verse 14, "And death and hades were cast into the lake of fire; this is the second death," even the lake of fire. Why were death and hades cast in? To perpetuate them? to revive them again at some later period? No, for Revelation xx. 1-4 says, "There shall be no more death. . . . for the former things have passed away." Death and the grave are among the "former things" of this present creation which are to pass at the advent of the new creation. Death is never converted. Death is an enemy to the last. For those whose names are found in the book of life the first death will have been swallowed up of life. Those whose names are not thus found will, together with death, be consigned to the second death, which brings them all to an end.

If the lake of fire was intended to be purgatorial in character, if ever "the victims of its rule" should emerge the redeemed of the Lord, then the casting in of death and hades would not denote their entire extinction, but rather their preservation and possible resuscitation. This emphatic destructive agency this second death, is *the* fulfilment of the Scriptures which speak of the destruction, and total annihilation of the ungodly. Just as we find two classes indicated in Rev. xx., so in other parts of the book we find the same distinction observed. The locusts who arise out of the abyss are commanded not to hurt anything "but those men which have not the seal of God on their foreheads" (Rev. ix. 4, note also ix. 20, 21). In xiv. 9-11 we read:--

“If anyone worship the beast and his image, and receiveth his mark on his forehead, or on his hand, even he shall drink of the wine of God’s fury, which is mingled undiluted in the cup of His wrath; and he shall be tormented with fire and brimstone in the presence of the angels and in the presence of the Lamb; and the smoke of their torment ascendeth up unto ages of ages: and they have no rest day nor night who worship the beast and his image, and whoever receiveth the mark of his name.”

Care must be observed in the rendering of some of these solemn words. For example, in the clause “they have no rest day nor night who worship,” &c., we must note that *hoi proskunountes* is the present participle denoting that they have no rest day nor night while they are worshipping. “Receiveth” also is the present tense. “Day and night” is associated with time, not with eternity. The torment here threatened must indeed be horrible; how long it will last before it ends in destruction we cannot tell. The smoke ascends unto (*eis*, unto, no hint of throughout) ages of ages, but the torment itself, and the tormented, cannot enter the new creation (xxii. 3). In Rev. xvi. the seven plagues are poured out upon the worshippers of the beast:--

“The men which had the mark of the beast, and upon them which worshipped his image” (verse 2).

“They have shed the blood of saints and prophets” (verse 6).

“The throne of the beast”; “blasphemed and repented not” (verses 10 and 11).

The fate of the “eighth” who is “of the seven” is that he “goeth into perdition” (xvii. 11). In xix. 19 we read:--

“And the beast was taken, and with him the false prophet. . . . these both were cast alive into a lake of fire burning with fire and brimstone.”

That these super-human beings continue to live in this lake of fire seems evident by reading xx. 10:--

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

Whilst it is true that the word “are” is not in the original, and could just as well read “were,” yet the next word “tormented” is plural, and must be translated, “*they* shall be tormented,” which seems to imply that the beast and the false prophet are referred to. Torment is spoken of in relation to this lake of fire with reference to these three, but when, as we have seen, the passage relates to those who have not their names in the book of life, then the statement is added, “which is the second death.”

We have brought these several passages from the book of Revelation together in order that the reader may observe that in the majority of cases, and in connection with the passage which uses the strongest terms, the special class of antichristians are intended, and that these particular terms must not be interpreted in a general way of sinners of all times. No countenance is given even in these passages to the idea of eternal conscious suffering. This is the one idea which we set before us at the commencement of these series. Does the Scripture teach the eternal conscious suffering of sinners as the wages of sin, and if not, what does it teach? We believe that we have demonstrated that the

traditional Hell is a lie, a libel against God, and a slur upon a simple faith in God's written Word. Death, perishing, destruction is everywhere taught as the judgment of sin, and the analysis of Hebrew and Greek terms yielded much information of a positive character.

The enquiry, however, is not exhausted. Having completely settled the question of eternal conscious suffering must not too hastily conclude that we have settled the far wider subject of human destiny. We need to revise our findings and view them in the light of other Scriptures. May grace be given in the study, and may the Lord be glorified in the result.

The Wages of Sin. Concordance Study. pp. 56-59

Before concluding this series and passing on to further studies dealing with the destinies of the saved and unsaved, heaven and earth, and the Scriptures pertaining to these great themes, we feel that a summary of our findings will be of service.

It will be remembered that certain words have been considered with regard to their primary etymological meaning, their secondary or figurative meaning, and their usage. We now provide a concordance to the subject, giving as full particulars as is possible in the limited space. For the arguments, &c., the reader is referred to the various pages of the magazine given in the last column.

Word	#*	How translated in A.V.	References For its usage.	Meaning as discovered by these considerations.	B E
HEBREW Nephesh	754	472 times – soul; 119 – life; the remainder by 43 different words	Gen. i. 20, 21, 24, 30; ii. 7, 19; vii. 21, 22; I Cor. xv. 44-47.	Soul.—Possessed by every living creature, every thing that breatheth. Adam the living soul was of the earth, earthy. Not an equivalent to spirit or spiritual.	i. 77- 82
Olam	434	267 – ever; 56 – everlasting; and world, old time, etc.	Used of God.— Ps. xli. 13; ciii. 17. Used of man.— Gen. vi. 4; Ex. xxi. 5, 6; Josh. xxiv. 2; Ps. xc. 8; Ecc. xii. 14; Isa. xxxii. 14; lxiv. 4.	Something hidden or secret. A period of undefined limits, having a beginning and an end, but not necessarily within the knowledge of man.	i. 90- 93
Abad	185	79 – perish; 63 – destroy, destruction.	Numb. xvi. 33; Deut. xii. 2, 3; Esther iv. 16; Ps. xxxvii. 20; Rev. ix. 11.	To perish.	ii. 8- 12

NOTE: * - These numbers (#) are as nearly accurate as possible—
One or two occurrences, however, may have been overlooked.

Word	#	How translated in A.V.	References For its usage.	Meaning as discovered by these considerations.	B E
HEBREW Shamad	92	56 – destroy; 19 – be destroyed.	Deut. ix. 3, 14; Ps. cxlv. 20; Amos ix. 8	To destroy.	ii. 12, 13
Tsamath	16	8 – cut off; 5 – destroy.	Lev. xxv. 23, 30; II Sam. xxii. 41, 43; Ps. xciv. 23.	To be deprived of being, existence, identity, or relationship.	ii. 41- 43
Karath	286	88 – cut off; 59 – to be cut off; 84 – to make a covenant.	Gen. ix. 11; Ex. xii. 15; Ps. xxxvii. 38; Dan. ix. 26.	To cut off, as in demise. or as in felling a tree.	ii. 43- 45
Kalah	188	60 – to consume, be consumed, consume away.	Gen. ii. 2; xvii. 22; Ps. lix. 13; Isa. x. 22; Zeph. i. 18.	To consume, to bring to a complete end.	ii. 90, 91
Nathats	42	22 – break down; 5 – destroy.	Ex. xxxiv. 13; Lev. x. 22; Ps. lii. 5.	Destroy, demolish, break down.	ii. 91, 92
Muth	742	420 – to die; 60-to put to death; 57 – put to death.	Gen. ii. 17; v. 5; Ex. xxi. 12; Ezek. xviii. 4.	Death, used of man and of animals.	ii. 92- 94
Sheol	65	31 – grave; 31 – hell; 3 – pit.	Gen. xxxvii. 35; Job. xiv. 13; Ps. ix. 17; xvi. 9, 10; Hos. xiii. 14.	To destroy utterly.	iii. 31- 35

GREEK Apollumi	92	23 – destroy; 33 – perish; 10 – be lost.	Matt. x. 28; Luke vi. 9; John iii. 16; Rev. ix. 11; Heb. i. 11; xi. 31.	To destroy utterly.	iii. 84-88
Apōleia	20	5 – destruction; 8 – perdition.	Matt. vii. 13, 14; John xvii. 12; Phil. i. 28; iii. 19; I Tim. vi. 9; II Pet. ii. 1-3.	Destruction.	iii. 88-90
Olethros	4	4 – destruction.	I Cor. v. 5; I Thess v. 3; II Thess. i. 9; I Tim. vi. 9.	Destruction.	iv. 8-10
Olpthreuō	1	destroyer	Heb. xi. 28.	Destroyer.	iv. 10
Olothreutes	1	destroyer	I Cor. x. 10.	To destroy.	iv. 10
Kolasis	2	1 - punishment; 1 – torment.	Matt. xxv. 46; I John iv. 18.	To cut off.	iv. 10
Kakouchoumenos 2		1 – tormented; 1- suffer adversity.	Heb. xi. 37; xiii. 3.	To suffer ill-usage.	iv. 10
Odonomai	4	2 – be tormented; 2 – sorrow.	Luke ii. 48; xvi. 24, 25; Acts xx. 38.	Deep sorrow.	iv. 11

Basanizo	12	8 - torment	Mark v. 7	\	To try,	
Basanistes	1	tormentor	Matt. xviii. 34	\	and then test,	iv. 11,
Basanos	3	3 – torment	Luke xvi. 23	/	by torture	12
Basanismos	5	5 - torment	Rev. xiv. 11	/		

The primary question before us throughout this series was, What does Scripture teach regarding the wages of sin? and as a secondary consideration, How does the doctrine of eternal conscious suffering appear in the light of Holy Scripture? The investigations, summarized in this article, provide a complete answer to *that* question. Surely we need never fear, nor apologize for holding a doctrine as truth, if we have examined every word used by God Himself upon the subject. We call our readers to witness that we have not frittered away valuable time nor space with mere negations, nor with profitless controversy over other men's opinions; we have gone to the fountain head, and by the evidence adduced we abide.

Eternal conscious suffering is not the wages of sin. Scripture declares that death, destruction, and perishing, preceded by more or less suffering, is the wages of sin. it must be kept in mind, however, that while we have negated the idea of eternal conscious suffering, there lies before us much that requires patient and prayerful investigation. We have to consider who are involved, how far it applies to all whom we call "unsaved," and whether it obtains for the ages, or for eternity. The passages which deal with the reconciliation of all*, the ransom for all, the mercy that endureth, and the wrath for a little while, demand our most earnest attention. Our only safe course is to continue searching into what God has said, searching out the very words of inspiration, and trusting that He will abundantly fulfil the promise of the words, "the entrance of Thy Word giveth light," or as one has suggested as an alternative rendering, *Thy words enter, light is given.*

"For later findings see booklet "*The reconciliation of all things.*"

