

# 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”

II Tim. ii. 15

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DEAR FELLOW-MEMBERS,

The conclusion of another year's testimony, and of the great world conflict, cannot be contemplated without feelings of genuine thankfulness and a deep recognition of all-sufficient grace.

While it may not be necessary that our readers should be acquainted with the details of management, we feel sure that they will join with us in most hearty thanks for the Lord's continued mercies, as evidenced by the completion, in such trying times, of another volume.

May we be permitted to repeat with all meekness and forbearance, yet with all earnestness, that *The Berean Expositor*, is the organ of NO SOCIETY, the property of NO SECT, the exponent of NO CREED.

Yours in the expectation of "that blessed hope",

CHARLES H. WELCH  
FREDK. P. BRININGER

*December, 1918.*

## INDEX

ANSWERS TO CORRESPONDENTS	12-17
DEVOTIONAL ARTICLES--	
"But He knoweth the way that I take" (Job xxiii. 10)	18
"Elim" (Exod. xv. 27; xvi. 1)	20
"I have chosen the way of truth; I have stuck unto thy testimonies" (Psa. cxix. 30, 31)	21
"Say ye not, A Confederacy" (Isa. viii. 12)	22
"Use this world, as not abusing it" (I Cor. vii. 31)	24
"Content" (Phil. iv. 11)	25-27
"God's hidden ones" (Psa. lxxxiii. 3)	29
"The just shall live by faith" (Hab. ii. 4)	30
"What sayest thou of thyself?" (John i. 22)	33
"Christ is all" (Col. iii. 11)	34
"The name" (Psa. xx.)	37
END, THE ( <i>Telos</i> and <i>Sunteleia</i> )	10
ETERNAL LIFE	39-50
FACTION, FELLOWSHIP, FAITHFULNESS	51
FUNDAMENTALS OF DISPENSATIONAL TRUTH--	
Cain and Abel.—The two seeds.	54
Seth.—The principle of substitution.	58
Enoch.—The seventh from Adam.—His threefold witness.	59
Lamech.—The curse and the comfort.	61
The Nephilim.	63
The flood and the renewed earth.	66
HEBREWS, EPISTLE TO THE--	
Theme of the Epistle.	70
A key to the Epistle.--"Perfection"	72
The "Better Things"	74
The Son	77
LESSONS FOR THE LITTLE ONES	80-82
MYSTERY, STUDIES IN EPISTLES OF--	
The exceeding greatness of the power (Eph. i. 19-23)	83
Far above all (Eph. i. 21-23)	84
The nature of the exaltation (Eph. i. 21, 22)	87
Head over all things to the Church (Eph. i. 22)	89
The Church which is His body (Eph. i. 22, 23)	91
The Church. . . . the Fulness (Eph. i. 23)	93
NAME OF THE LORD, THE EVERLASTING GOD	95
PALESTINE FOR THE JEWS--GOVERNMENT'S DECISION	5
PAUL THE APOSTLE--	
"I am not ashamed; for I know whom I have believed."	7
PILLAR AND GROUND OF TRUTH	9

REVELATIONS, STUDIES IN BOOK OF--	
The One who sitteth on the throne (iv.)	99
The throne and its accompaniments (iv.)	100
The ascription of praise (iv. 8-11)	102
The sealed book (v.)	104
The Lion and the Lamb (v. 1-7)	106
The new song (v. 9, 10)	109
SIDELIGHTS ON THE SCRIPTURES--	
Egyptian Gallery.-- Israel in Egypt	112
The "New King"	113
The Rosetta Stone	114
Assyrian Transept.--The Kirubi	116
Nimroud Central Saloon.--The Black Obelisk	119
Assyrian Saloon.--Sennacherib and Shalmaneser	120
THE HOPE AND THE PRIZE	122-135
THINGS THAT DIFFER--	
Sufferings of Christ	136-141

**Palestine for the Jews.**  
**Government's decision.**  
**pp. 11-13**

“Foreign Office, Nov. 2, 1917.

“Dear Lord Rothschild.—I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish Zionists aspirations, which has been submitted to and approved by the Cabinet:--

‘His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.’

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,  
(Signed) Arthur James Balfour.”

To the majority of our readers it will be recognized that the “Government's Decision” quoted above has all along been the Lord's own decision. It is safe to say that not one of the nations now at war consciously included in their original aim and object the restoration of Israel to the land of promise, yet it seems to us quite feasible that such will prove to be the result which the overruling power of God will bring out of the terrible confusion, enmity and failure, which now surround us.

Since the call of Abraham the pivot of the purpose of God, so far as this earth is concerned, has always been the people of Israel, and together as inalienable accessories, the City of Jerusalem, and the land of Promise. The great nations of antiquity that are mentioned in the Bible are those that played some part in the history of Israel—Egypt, Assyria, Babylon, Persia. While many able and accredited students of prophecy make the possession of BABYLON a crucial test with regard to world supremacy and position (in the great vision of Nebuchadnezzar as recorded in Dan. ii.), we ourselves feel that JERUSALEM is the key. That power which holds sway over Jerusalem is the successor in the line of Gentile supremacy, “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke xxi. 24). A reference to Dan. i. 1, 2 will show that a mighty change had then taken place:--

“THE LORD GAVE Jehoiakim, king of Judah, into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god”.

No longer, as in the case of Dagon, does the idol fall prostrate before the holy symbols—the people have become “Lo-ammi”, and the crown and throne have been taken from them for a time, and a Gentile, with a succession of Gentiles, is to sit upon the throne.

The question of the inclusion or exclusion of Rome from the prophetic vision of Dan. ii., if tested by its possession of Babylon, may leave the matter in doubt, but there is no doubt in any mind that Rome was the power that held beneath its control the City of

Jerusalem, that included the inhabitants of Palestine in the decree that “all the world” should be taxed, and that finally crucified the Messiah and destroyed both the City and the Temple. To quote these facts, too well known to necessitate chapter and verse, seems to indicate something adrift in the principles of interpretation that would leave out Rome altogether. The present power that holds Jerusalem under its control seems on the verge of collapse; the powers are gathering for the final development, and one of the signs of the times is the growing prominence of the right of Israel to the land of Palestine.

While Israel has been a wanderer among the nations, the land too has steadily declined, until it, the “land flowing with milk and honey”, has in its turn become an astonishment and a proverb. God has, however, recently been preparing the land to receive His people. The Gentile nations, for the purposes of their own, have been making roads and building railways. Natural elements also have been employed by Him to the same end. Until “the former rains” have softened the ground, ploughing and sowing is impossible in Palestine. “The latter rains” in March also are essential to the ripening of the grain. God promised to restore the latter rain (Joel ii. 21-23), and meteorological reports provide data to show that the long withheld latter rain is being restored (see, *Jerusalem the Holy City*, by Consul Wallace).

Without falling into what appears to us to be an error, in attempting to compute “times and seasons”, it must be evident to the thoughtful student of prophecy that the times of the Gentiles are fast running out, and although “that blessed hope” which is before us is in no sense connected with Nebuchadnezzar’s dreams or Daniel’s visions, yet seeing these things are so, “what manner of persons ought we to be?”

Since writing the above, Jerusalem has fallen to the Allies, and is no longer under Turkish control. It is still, however, under Gentile dominion, and must continue so until “the times of the Gentiles be fulfilled”. Believing as we do that power over Jerusalem places the nation or nations exercising it in the line of succession from Nebuchadnezzar (the head of gold), we cannot help looking with great interest towards the future turn of affairs regarding that city. This taking of Jerusalem brings the number of its sieges, that sacred and profane history record, up to twenty-eight. We know not how many more may have to be endured before the day of its final emancipation shall come, but Zech. xiv. records that the Lord will gather all nations against Jerusalem to battle, and that this siege will be raised by the coming of Christ to the Mount of Olives. The Lord declares that He will yet rejoice in Jerusalem, and joy in His people (Isa. lxxv. 19); that Jerusalem shall yet be holy (Joel iii. 17); yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts, and in that day there shall be no more the Canaanite in the house of the Lord of hosts (Zech. xiv. 21). The name of the city from that day shall be *Jehovah Shammah*, the Lord is there (Ezek. xlvi. 35). Truly “glorious things are spoken of thee, O city of God”, and it is written, “*Pray for the peace of Jerusalem; they shall prosper that love Thee*”.

## **Paul, the Apostle.**

**“I am not ashamed, for I know Whom I have believed.”**

**pp. 14-16**

It would not be entirely in harmony with the Word to leave the consideration of the apostle's trials, and the pursuit of his life's purpose, without a reference, not only to the sources of opposition, but the source of his strength and encouragement. The second epistle to the Corinthians contains not only the deepest exhibition of the apostle's sufferings, but also most clearly reveals the secret of his endurance. The opening words of the epistle deal with comfort in tribulation. The title of God is, “the Father of mercies and the God of all comfort”; the extent of the apostle's sufferings are said to be, “out of measure, above strength, insomuch that we despaired of life itself”. This extreme brings the great sustaining power of God into prominence:--

“But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God WHICH RAISETH THE DEAD”.

This same power is seen in chapter iv.; there we not only read of his trials, but of his deliverance. The treasure is designedly in an earthen vessel that the excellency of the power may be of God and not of themselves. Is the apostle troubled on every side? Yet he is not “straitened”. Is he perplexed? Yet he is not entirely without means. Is he persecuted? Yet there is One who never leaves him. Is he cast down? Yet is he not destroyed. He indeed bears in his body the putting to death of the Lord Jesus, but only that there may be abundantly manifested in him the risen life of Christ.

This “power of God” the apostle refers to again in chapter xiii. 4 in a way that shows clearly that he served in the power of the risen Christ. The apostle's desire to know “the power of His resurrection” is coupled with a knowledge of the Lord, “that I may know Him”; this is seen to be a source of strength to him by considering his words in II Timothy. After calling upon Timothy not to be ashamed of the testimony of our Lord, nor of Paul, His prisoner, he tells us that in the midst of all his sufferings he also is not ashamed, “FOR I KNOW WHOM I HAVE BELIEVED”. He did not look to man for praise or for blame, he sought wholeheartedly to “serve the Lord Christ”; this singleness of eye led him into close fellowship with his Lord, and the knowledge of His glorious and gracious Person was a panoply in the fiercest trial. “All in Asia” were turned away from the apostle, and at his first defence no man stood with him, but all forsook him, notwithstanding the Lord stood with him and strengthened him, and he knew that he would be delivered from every evil work, and be preserved unto His heavenly kingdom.

Not only the power of the risen Christ, and the knowledge of Him, but the deep conviction of his stewardship must be included in the sources of his strength. This is apparent in both passages we have referred to in II Timothy. First in chapter i. 12 he says, in addition to the statement that he “knew” Whom he had believed, “and I am persuaded that He is able to guard my deposit (R.V. margin, ‘that which He hath

committed unto me') against that day". The rendering suggested by the R.V. margin seems to be the true one, particularly when we read the next two verses:--

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus; guard, by the Holy Spirit which dwells in us, that good deposit entrusted" (see also I Tim. vi. 20).

The apostle never shows the slightest hesitancy regarding his mission and ministry. "I am appointed a preacher, and an apostle, and a teacher of the Gentiles", he affirms in his final message to Timothy (II Tim. i. 11). The second passage (II Tim. iv. 17, 18) likewise emphasizes the apostle's firm conviction of his special appointment; he gives, as the reason why the Lord stood by him and strengthened him, "that by me the preaching might be fully known, and that all the Gentiles might hear". In I Cor. ix. 16, 17 he says, "For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me. . . . a dispensation is committed unto me". "Let a man so account of us", he says in I Cor. iv. 1, "as of the ministers of Christ, and stewards of the mysteries of God". He tells us that he had been approved of God to be entrusted with the gospel (I Thess. ii. 4; I Tim. i. 11).

There were doubtless other contributing causes of the apostle's continuous perseverance, but the three we have enumerated, (1) The power of Christ's resurrection, (2) the knowledge of his Lord, and (3) the unwavering conviction of his calling and ministry, these proved a threefold power that enabled him against all odds, in honour and dishonour, to fight a good fight, to finish his course, and to keep the faith.

The day in which we live calls loudly for witnesses thus empowered, and thus resolved. May we be enabled to see our path, and then to tread it with singleness of purpose.



**“The Pillar and Ground of Truth” (I Tim. iii. 15).**  
**Is it the Church or the Mystery of Godliness?**  
**pp. 28, 29**

With the A.V. and the R.V. as our guide we should have no hesitation in saying that the church was the pillar and ground of truth. It is not within the limits of *The Berean Expositor* to turn aside to note how, from the great apostate church to the most scriptural of assemblies, this conception has exercised a great influence over the conduct and attitude of thousands of believers. The church in I Tim. iii. 15 is not looked upon under its title, “the church which is His body”, but as “the house of God”. As a “house of God” it needed servants, and the chapter has been dealing with bishops and deacons. The bishop must rule his own “house” well, otherwise he will not be able to take care of the “church of God” (verses 4, 5); the deacons also were to rule their own houses well. It is evident that the church in I Tim. iii. is a church in its corporate capacity.

Now it requires no long argument to prove that if the church is the pillar and ground of truth, the fall and failure of the church must also mean the fall and failure of the stay and support of truth also. It is sadly true that both the corporate church, and the truth itself have suffered at the hands of friend and foe alike, but we raise the question in this short paper regarding the accuracy of the translation of the passage which teaches that the church is the pillar and ground of truth. We set before the reader the following translation as giving the true meaning of the passage.

“These things I write to thee, hoping to come to thee very soon but, if I should delay (I write) so that thou mayest know to conduct thyself in (the) house of God, which is (the) church of the living God.”

Here the apostle reaches the *conclusion* of the subject commenced in the first verse of chapter iii. He now turns from the question of right behaviour in the church, to the deep subject of “mystery of godliness”. This subject opens with verse 16 in the following words:--

“A pillar and ground of the truth, and confessedly great is the mystery of godliness.”

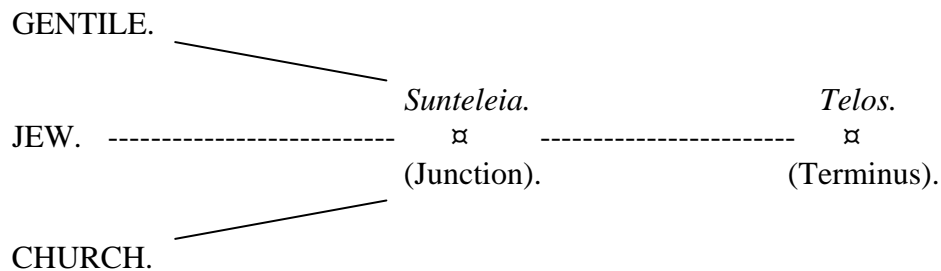
This rendering makes the mystery of godliness, and not the church corporate, the pillar and ground of the truth.

We commend this rendering to the prayerful consideration of all our readers.

**The End.** (*Telos and Sunteleia*).  
pp. 127, 128

The attention of many is directed at this time to the study of prophecy, and we have found, when speaking with brethren here and there, that the distinction made in the inspired Word between the two words translated “end” is not clearly perceived. The following illustration, though somewhat crude, has enabled some to appreciate the distinction, and we venture to use it here, trusting that it may be of similar service.

*Telos* may be represented by the terminus of a railway, while *sunteleia* may be represented by the junction just before the terminus is reached.



Quoting from *The Companion Bible* Note on Matt. xxiv. 3 we read, “*Sunteleia* = meeting together of all that makes the consummation of the age; not *telos* = the actual end”. It will be remembered that the disciples asked, “What shall be the sign of Thy coming, and of the end of the age?”. This is the word *sunteleia*, the “junction”, the point where the separate lines of purpose touching the Jew, Gentile, and Church meet together.

In Matt. xxiv. 6 we have the “terminus” mentioned, “And ye shall hear of wars and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end (*telos*) is not yet”. The true “end” lies beyond this point. Verses 13 and 14 speak of this end.

If the reader does not already know, let him say which of these two words he would expect the Lord to have used in Matt. xiii. 39, 40, “The harvest is the end of the world”. The majority have reckoned that the harvest would be the *telos*, the terminus. It is not so, however; it is the *sunteleia*, the junction. It will be readily seen that a clear conception of these terms will be an advantage to all who seek rightly to divide the Word of truth, and these words have been penned with the desire that some may be helped in this direction.

The complete list of occurrences of *sunteleia* is as follows:--Matt. xiii. 39, 40, 49; xxiv. 3; xxviii. 20; Heb. ix. 26. It would be a helpful exercise to tabulate the differences that are observable in the events and statements under the two headings, *telos* and *sunteleia*.



## Answers to Correspondents. pp. 46 - 48

No. 22.—M.H.P., LONDON.

“(1). Is it correct that the Hebrew *ha-qatan*, which is translated (the) ‘younger’ in Gen. ix. 24, should be rendered ‘the youngest’? I am informed that, according to Fuerst, the Hebrew Lexicographer, it is so, and that every occurrence of *ha-qatan* in the O.T. means ‘the youngest’.

(2). According to a pamphlet entitled *Coming Events*, by Pastor Joseph Smale. The Pastor writes, ‘That there is no tarrying in the air is clear from the usage of the word *meet*’ (page 9 note). If this is so, then the rapture of I Thess. iv. will take place at the end of the great Tribulation and not before it. But does not this contradict the teaching of I Thess. v. 1-11 and I Thess. i. 10, ‘even Jesus, which delivered us from the wrath to come’? I presume that the *us* refers to the members that will form the bride.”

In answer to (1), the word *ha-qatan*, primarily means anything small, then, young. You may test the value of the assertion that “every occurrence of *ha-qatan* in the O.T. means ‘the youngest’” by referring to its use in Genesis itself. For example, “Jacob her *younger* son” (xxvii. 15, 42), “the name of the *younger* was Rachel”. “Seven years for Rachel thy *younger* daughter” (xxix. 16, 18). The word *youngest* in these three cases would be untrue, for Jacob had but one brother, and Rachel but one sister. *Ha-qatan* is translated *youngest* in Gen. xlii. 13; the change of vowel from *qatan* to *qaton* has no inspired authority, for the original Hebrew had no vowel points. Time is too valuable to tabulate the 47 occurrences of *qatan*, and the 50 or more occurrences of *qaton*, for the words are used for either the younger or the youngest, the lesser or the least as the case may be (see Gen. i. 16, “lesser”).

In answer to (2), when you say, “Does not this contradict the teaching of I Thess. v. 1-11?” you do not say enough, for you mean some interpretation of the passage that makes it appear that those who meet the Lord in the air will of necessity escape the great tribulation. Looking at the passage we note that it says, “But of the times and seasons, brethren, ye have no need that I write unto you”. Here comes a pause in some interpretations, and the question is asked, Why had he no need to write concerning times and seasons? the answer being, Because times and seasons had nothing to do with them, as they would caught up before the day of the Lord comes. What is the answer of the Word to the self-same question? The answer is that they knew perfectly! It is as though I wrote saying, There is no need for me to send you a time-table, for you know perfectly the time the trains start. Would it be a fair inference to say, As I have no need for a time-table, that proves I am not going by a train at all? The Thessalonian saints had no need for the apostle to write to them concerning “brotherly love” (iv. 9), not because brotherly love had no connection with them, but for the good reason that they themselves were taught of God to love one another. The Thessalonian saints knew the

thief-like character of the day of the Lord. The outside world (“they”) would be saying “peace and safety”, but the saints (“ye”) would not be overtaken as by a thief, not because they would not be there, but because they would be fully aware of the character of the days in which they were living. They were not appointed to *wrath* (v. 9 and i. 10), but *tribulation* has always been associated with the endeavour to live godly, and according to II Thess. i. 5-7 will continue to be the lot of the Lord’s people until He comes and metes out judgment to the oppressor.

You say, “I presume that the *us* refers to the members who will form the Bride”. Again it is not clear from your letter, although of course you may be quite clear in your own mind just what you believe the Bride to be. Let us state that we do not believe the Church of the One Body as revealed in Ephesians is the Bride. That Church is one new *man*. The Bride we believe to be a company of overcomers, and not the Church universal, and to be distinguished in turn from the position of Israel as the restored Wife. Should there arise further questions in your mind as a result of what we have written, please write again, and let us seek to help you. We must, however, ask you, together with all readers to bear with us, as the trying circumstances under which we now labour quite prevent any attempt to reply to questions by post, and make even the ordinary demands of correspondence nearly impossible.

### pp. 60 - 63

**No. 23.**—T.S.D., U.S.A.

“We were wondering if it would be too much to ask you if you had any light from the Word concerning the soul having a separate existence apart from the spirit and the body.”

To answer your question it becomes necessary briefly to summarize the teaching of Scripture as to what is meant by the *soul*. The Hebrew word usually translated “soul” is *nephesh*, the Greek word *psuche*.

*Nephesh* is used both of man and the lower animals; we find it in Gen. i. 20 and 30 translated “life”. “The moving creature that hath *life*”; “Beast. . . fowl. . . creeping thing wherein there is *life*”.

In Gen. i. 21, 24, “Every living *creature* that moveth, which the waters brought forth”; “The living *creature* after his kind, cattle and creeping thing”.

The above references, occurring as they do in the inspired record of creation, and therefore conveying a primitive meaning, will be sufficient to show that the soul is not confined to man.

The first usage of the word in connection with man is in Gen. ii. 7, and again the passage, as it deals with creation, will be using the word in a primary sense, “man became a living *soul*”.

We note that the passage does not say that man *received* a soul, it says that man *became* a living soul. Before the breath of lives entered his nostrils man was a lifeless shape, formed of the dust of the earth. While man lives *he* is a living soul, and when he dies Scripture says that *he* is a dead soul (Numb. ix. 6, 7, 10, rendered “dead body”).

From this primitive meaning there are of course various derivations. The word soul means an individual, a person (Exod. i. 5; Gen. xiv. 21).

While man himself, at his creation, is spoken of as becoming a living soul, Scripture uses the expressions, “my soul”, “thy soul”, etc. This must not be taken to indicate some separate entity, as would be understood if one said “my book”, but is a figurative usage of the word to convey the meaning “myself”, “thyself”.

Samson said, “Let me (Hebrew *nephesh*, my soul) die with the Philistines”. He did not use the word soul in a theological sense, he simply meant himself. Psalm cv. 18, speaking of Joseph, says, “he (*nephesh*, his soul) was laid in iron”. Job says in xxxvi. 14, “they (their soul) die in youth”. Isa. v. 14 says, “Hell hath enlarged herself (her soul)”. The soul is associated with all the appetites, desires and functions of this present life; with the feelings, affections, passions and mind. (See a good Concordance for this, also Appendix 13 of *Companion Bible*, sections v. and vi.).

The soul is connected with the *blood*, “for the life (soul) of the flesh is in the blood” (Lev. xvii. 11).

The N.T. usage of the equivalent word for soul is very much the same as that of the O.T. *Psuche* is twice used of the lower creation, “The third part of the creatures which were in the sea, and had life (soul) died” (Rev. viii. 9); “and every living soul died in the sea” (xvi. 3). The word is used of the creation of Adam, and being an inspired comment upon Gen. ii. 7 demands most careful attention.

“There is a natural body (*soma psuchikon*, a soul-ical body), there is also a spiritual body, and so it hath been written, the first man Adam became a living soul, the last Adam a life-giving spirit. . . . the first man was out of the earth earthy; the second man, out of heaven” (I Cor. xv. 44-47).

Here it will be seen that the record of Gen. ii. 7 teaches not the spirituality of the “soul”, but rather the reverse.

“The natural (soul-ical) man receives not the things of the spirit of God” (I Cor. ii. 14).

Again, the word *psuche* stands for the natural life.

“Take no thought of your life (soul) what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on” (Matt. vi. 25).

Here, eating and drinking are as closely related to the soul as clothing is to the body. It is spoken of as being laid down, both by the Lord and by His people (Matt. xx. 28; John x. 11; xiii. 37; I John iii. 16). It is used also of the individual himself as distinct from the body:--

“Fear not them which kill the body, but are not able to kill the soul but rather fear Him which is able to destroy both body and soul in Gehenna.”

Death, whether by natural decay or by violence, does not involve the individuality, for there is to be a resurrection. Gehenna, however, can accomplish what man cannot, for in Gehenna God can *destroy* (not merely kill), soul as well as body. The soul sums up moreover all that this present life can hold of pleasure, honour, enjoyment. As such it must be “lost” if the believer would follow the Lord through suffering to glory. Note the prominence given to the word in Luke ix. 24:--

“For whosoever will save his *life* (soul) shall lose it, but whosoever will lose his life (soul) for My sake, the same shall save it.”

and also in the parable of the rich man who said to his soul:--

“Soul, thou hast much goods laid up for many years. . . . thou fool, this night thy soul shall be required of thee” (Luke xvii. 13, 20).

The soul is neither spirit nor spiritual. Heb. iv. 12 speaks of the “dividing asunder of soul and spirit”, and the orthodox theological concept is entirely foreign to Scripture. A living believer can be spoken of as “spirit, soul and body”, meaning the living entire person, living, I say, at the time of the Lord’s coming, and not dead, and thereby necessitating the re-union of spirit and body.

We have not reviewed every occurrence of this word in Scripture, for it is used so often, but from our study of the subject we understand the soul to be the natural man in all his outgoings. We do not find the idea in Scripture that the soul is a separate entity, independent of the natural life of man. Living, he is a living soul; dead, he is a dead soul, and what may be predicated of the dead, may be predicated of the dead soul.

We come now to your question “concerning the soul having a separate existence apart from the body”.

The passage quoted above (Gen. ii. 7) seems to find its parallel in the world of physics. By the chemical combination of Oxygen and Hydrogen in correct proportions I obtain water. By the electrolysis of water, I obtain Oxygen and Hydrogen, but I cannot have the water as something distinct and separate from the two gases. The moment I have Oxygen and Hydrogen in a free state, the water ceases to exist. The water is not a third thing, distinct from the other two; rather it is the resultant of their combination. So with the soul, the dust of the earth moulded into shape and organism, separated from the breath of life, is a dead soul. When the breath animates the lifeless form the resultant is a living soul, but, as in the illustration, we cannot have the soul as something separate, it

only exists as a result of the combination of spirit and body. We therefore can find no warrant for speaking of the soul as a separate entity. We do not say it sleeps, or dies, it simply ceases to be the moment the breath ceases to animate the body.

There is much left unsaid, and although we have not referred in this answer to many passages, we have not ignored them in coming to this conclusion.

**pp. 190 – 192 (end)**

**No. 24.**—W.P., LONDON.

“I should be greatly obliged if you would kindly give me the gist of your remarks concerning two subjects we were speaking about.

(1). ‘Without sin.’ (2). Apostate Israel as the Scarlet Woman.”

(1). “Without Sin”.—The gist of our remarks was to the effect that the words, “without sin”, in Heb. iv. 15 and ix. 28, were important key words bearing directly upon the theme of the epistle.

The usual interpretation of Heb. iv. 15 is that the Lord Jesus was tempted in all points as we are, yet never yielded to the temptation. When the matter is pressed, and general statements become particular, when one asks how the Holy One of God could be tempted by the crimes and passions of our fallen nature, the answer usually is, the temptation is no sin, but yielding to it constitutes the offence. This superficially satisfies. To us the question does not present itself. We believe the very Scripture itself tells us that the Lord Jesus Christ WAS NEVER TEMPTED BY SIN. He is “touched with the feeling of our *infirmities*”, and was “tempted in all points like as we are, APART FROM SIN”. The temptations of the believer who is passing through the experiences of “Hebrews”, are the temptations of the wilderness journey. The imagery of Hebrews iii. and iv. is borrowed from the wilderness journey of the children of Israel. Their temptations were of God.

“The Lord thy God led thee forty years in the wilderness to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. . . . as a man chasteneth his son, so the Lord thy God chasteneth thee” (Deut. viii. 2-5).

James says that the man who endures temptation is blessed, but declares that God cannot be tempted with evil, neither tempteth He any man with it. To be tempted by sin is to drawn away of our own lust, a statement we can never make of the Son of God in any shape or form. The temptations of “Hebrews” are “apart from sin”. So also is the



salvation. To them that look for Him, He shall appear the second time unto salvation “apart from sin”. This salvation is for “them that look for Him”. They are already “saved” so far as sin is concerned. The “so great salvation” involves more than that. Salvation is not only a past fact but a future hope. “Of which salvation the prophets have inquired. . . . the sufferings FOR CHRIST and the glories that should follow (see I Pet. i. 11, R.V.).

(2). Apostate Israel as the Scarlet Woman. In our limited space we do not want to spoil the teaching of so important a subject, so we ask you to be content with a few suggestions.

Two women are contrasted in the Revelation. One a Bride, the other a Harlot. The figure of an unfaithful wife is constantly used in the O.T. to describe Israel in apostacy.

Two cities are contrasted. Jerusalem and Babylon. Zech. v. speaks of a vision wherein wickedness, in the form of a woman, is seen being taken “to build it an house in the land of Shinar”.

We believe that one of the results of the taking of Jerusalem from the Turk, will be a great return of the Jews to Palestine. Being still unregenerate, many will be attracted by the revived Babylon, and this city will pass largely into the hands of the great Jewish financiers. They will bear rule over the earth. With these apostates the Man of Sin will make his covenant. The intolerable burden of debt will eventually cause the beast which supports the woman finally to turn and rend her. The name of her forehead, “Babylon the Great”, means something more than the words at first sight teach. There is a “mystery” here, and we believe apostate Israel supplies the solution.

## DEVOTIONAL ARTICLES.

**“But He knoweth the way that I take;  
when He hath tried me, I shall come forth as gold.”**

**Job xxiii. 10**

**pp. 29 – 31**

What “comfort of the Scriptures” many of us have found in pondering the words of Job quoted above. There must be few, very few, readers of *The Berean Expositor* who are not passing through periods of trial at this time, and some may feel that such words of trust and confidence are not for them. It is for our joy that the Scriptures give such faithful records as they do, and it will be found that the context of this statement shows Job to be after all a man “of like infirmity as ourselves”. This discovery will not make his trust and confidence the less—it will make the link with ourselves the stronger. Job is found uttering words in the verses that come before verse 10 that do not savour so strongly of calm and restful trust, his complaint is bitter, his stroke heavier than his groaning (verse 2). God seemed to be hidden from His servant, and Job say, “Oh that I might know where I might find Him” (verse 3). His reason for desiring to find God is that he felt that he could lay such a good case before the Lord as to establish his righteousness and obtain relief (verses 4-7). But such was not his experience. “Behold” he says:--

“I go *forward*, but He is not there; and *backward*, but I cannot perceive Him; on the *left hand*, where He doth work but I cannot behold Him; He hideth on the *right hand*, that I cannot see Him.”

Here we see Job baffled at every turn, forward, backward, right hand, or left hand, Job could not perceive, behold or see, all was darkness and perplexity. Job’s own feelings caused him to utter words that he afterwards confessed were wrong (xlii. 1-6).

Then come the words of faith. Although I cannot see Him, He knoweth the way that I take. The infirmity of the flesh causes the believer many sorrows, and causes him to give utterance to words that do not really express his real and deep convictions. David, anointed by God, believing fully that the Lord would surely fulfil His pleasure, yet under the pressure of circumstances cried out in his infirmity, “I shall one day perish at the hand of Saul”. If one had approached David and had said, Do you really think that God will fail you? Do you think that Saul would ever be allowed to thwart the purpose of the Almighty?, he would immediately have said, No, what I said was in my haste, and out of the bitterness of my spirit—I *do* trust Him, and I know He will not fail. So with Job, although he gave expression to his feelings, and seemed to charge the Lord with injustice; although he confessed that on every hand was perplexity and a hiding of the Lord’s hand, yet faith rises and overcomes, and out of the depths of his sorrow he cries, “But He knoweth the way that I take”.

In that confidence he could rest. A very close and interesting parallel is found in Rom. viii., “We *know not* what we should pray for. . . . we *know* that all things work

together for good". Job did not know many things; he did know, however, that the Lord was over all; that although he could not discern the Lord's hand, yet the Lord knew the way that he took, and in that confidence he found rest. So may we too, when before, behind, and on each hand there is nothing but darkness and perplexity.

Job not only was confident that the Lord knew the way he took, but also that a purpose was in it, "When He hath tried me". The trial that Job speaks of is likened to the refining of precious metals, for he continues, "I shall come forth as gold". In Psalm lxvi. we read of this kind of testing, "For Thou O God hast proved us: Thou hast tried us, as silver is tried" (verse 10). Verses 11 and 12 detail the ways in which the Lord had refined and tried them.

"Thou broughtest us into a NET.  
Thou hast laid AFFLICTION on our loins.  
Thou hast caused men to RIDE OVER OUR HEADS.  
We went through FIRE and WATER."

The tangle and baffling nature of circumstances, likened to a net, the heavy affliction, the tyranny of fellow-men, the variety of trials that were like fire and water, these were the elements of testing. One blessed fact appears which is encouraging, and that is, the Psalmist can say, "*Thou* broughtest", "*Thou* hast laid", "*Thou* hast caused". This is parallel to Job's utterance, "*He* knoweth the way that I take", and like Job's conclusion, "I shall come forth as gold", the Psalmist says, "but *Thou* broughtest us out into a wealthy place".

Mal. iii. 3 says of the Lord, "And He shall sit as a refiner and purifier of silver". The context speaks of the coming of the Lord, and its bearing upon Israel and the priesthood. The words are true, however, in a wider sense; He sits as a refiner with regard to all His own. The trial of faith still proceeds, and sometimes it is a fiery trial, yet if it be found unto praise and glory and honour in the Lord's presence, the fiery tests will have been justified.

One very precious thought is suggested by viewing the eastern refiner at work. He sits, skimming the surface of the molten metal, removing the dross that rises under the effect of the fire, UNTIL HE CAN SEE THE REFLECTION OF HIS FACE! There is no need to explain the bearing of this upon our subject, it is so evident. May every trial through which we may be called upon to pass be borne in the strength and the joy supplied by the thought that He will refine and purify until He too shall see His own image reflected in us, and then shall we say like Job, "I shall come forth as gold".

**ELIM. Exodus xv. 27; xvi. 1.**  
**pp. 44 - 46**

We often hear fellow-believers either in prayer, in praise, or in conversation over the trying times in which we live, ask for, offer praise for, or refer to “an Elim in this wilderness”. When the heart is downcast by distress and sorrow, the Lord often gives a period of relief and cheer, and we would not be unmindful of this mercy, or underrate the goodness that remembers that we are dust. Our object, however, is to draw the reader’s attention to another aspect of truth. Israel had tested the bitterness of Marah, and then “they came to Elim, where there were TWELVE WELLS of water, and three score and ten palm tress”. Here was a place exactly suited to their needs. Twelve wells, *one for each tribe*, and the shelter of the seventy palm trees! How runs the record, however? Did they stay and enjoy this resting place for long? Did they apportion off the wells one to a tribe? Did they settle here, or stake out a claim? The very next verse says, “And they took their journey from Elim, and all the congregation of the children of Israel came *unto the wilderness of Sin*”.

They left the wells of water for the wilderness again, and they did so under the direct guidance of the Lord, for the pillar of cloud or of fire led them day and night. As a result of removal into the wilderness again, the children of Israel murmured. We do the same to-day if we place the Lord’s blessings above Himself. What would Elim be to the spiritual minded when the pillar of cloud had left it for the wilderness? As we learn from I Cor. vii. 31, we hold all things that pertain to this life with a light hand.

“Ill, if Thou bless, is only good,  
And unblessed good is ill.”

We are all too prone either to mistake Elim for the land of promise, or to be willing to accept it as a substitute.

Blessed as these Elims are, they are only the blessings of a pilgrimage. Immediately they cause our hearts to cling to earth and ease, rather than resume the wilderness journey, they become a snare. Elim, though blessed, is not perfect. The place is named *six* times in the Scriptures, and is the *sixth* place mentioned by Moses in his summary of the journeyings of Israel (Num. xxxiii. 9). It is not the perfect rest. Let us therefore be grateful for the Elims of our journey. Let us, however, never allow these pleasant oases to become more to us than a halt by the way. Like the apostle, we “pursue”, and face the trials of the wilderness in full consciousness of the blessing that must accrue to those who follow the leading of the Lord.

We *may* discover evidences to satisfy the flesh if we so desire. Moses could, most likely, have discoursed very convincingly upon the *twelve* wells, and the *seventy* palms, but all his arguments would have been shattered by the first movement of the pillar of cloud. Philippians and Hebrews, both epistles of the prize and crown (though on different planes and in different spheres), warn against “murmuring”. May the Lord give us grace to uncomplainingly follow His guidance, accepting either Elim or wilderness with

equal gratitude, being confident that it is “that good, and acceptable, and perfect will of God”.

**“I have chosen the way of truth;  
Thy judgments have I laid before me.  
I have stuck unto Thy testimonies;  
O Lord, put me not to shame.”**

**Psalm cxix. 30, 31.**

**pp. 63, 64**

Every believer has made the first decisive choice. For them there is but one way, the way of *truth*. The word of truth, the gospel of their salvation, set their feet on this new road, and, by grace, this way is now their choice.

Truth to the believer is no speculation; it has been given by inspiration of God. Perilous times are imminent. A false liberalism is eating out the vitals of the Word; the leaven is working its corrupting way. One of the greatest perils for the believer now, and in the future, is that of faltering with regard to the Word of truth.

There is something sterling about the blunt Anglo-Saxon of verse 31, “I have *stuck* unto Thy testimonies”. It seems to look at apostasy in the face, and defy its seductions, even as the Lord did the temptations of the Devil by the word, “It is written.”

It is blessed to have made the choice of the way of truth; how much more blessed at the finish of one’s course to be able to say, “I have *stuck* to it”. Of all the perils which beset the believer in these closing days of darkness, none seems more singled out for scriptural notice than the tendency to give up, to turn back, to fail to stick to the truth.

In the advancing apostasy may we all be enabled to say with the Psalmist, “I have stuck unto Thy testimonies”, and with the apostle, “I have kept the faith”, and then with both we may look forward to that day without fear of *shame*.

**“Say ye not, A Confederacy,  
to all them to whom this people shall say, A Confederacy;  
neither fear ye their fear, nor be afraid.”**

**Isaiah viii. 12.**

**pp. 78 - 80**

The prophecy of Isaiah contains two sections that are the recorded history of his own day. The first, chapters vii. and viii., concerns the Assyrian invasion and King Ahaz; the second, chapters xxxvi. - xxxix., concerns the Assyrian invasion and King Hezekiah. Much may be learned that would otherwise escape notice by comparing these two sections together. It may be asked, Why does this history intrude itself so pointedly into a book so undoubtedly prophetic of the future? The reason, or one reason at least, is this. These historic happenings were prophetic foreshadowings. If we see how God overturned all Sennacherib's vaunted strength, and saved the holy city without the intervention of the arm of flesh, we may well believe that He will do so again in the case of the Assyrian's antitype, the final oppressor, the beast of Rev. xiii.

We may learn a needed lesson by considering for a while the teaching of chapter viii. Verses 5-8 describe in strong figurative language the Assyrian invasion and its cause. We must go back to chapter vii. to understand the import of this inroad. Rezin, King of Syria, and Pekah, the son of Remaliah, King of Israel, went up toward Jerusalem to war against it, but could not prevail. It was told the house of David that Syria was confederate with Ephraim; their evil counsel was "to set a King in the midst, even the Son of Tabeal", i.e. Rezin, King of Syria. This then was not merely a war as of one nation against another, it was *a war against the purpose of God*, for He had covenanted with David concerning the throne and city of Jerusalem. Concerning this project therefore the Lord declared, "It shall not stand, neither shall it come to pass", for within the space of sixty-five years Ephraim should be carried away captive by Shalmaneser, "that it be not a people". Ahaz is told to ask a sign of the Lord, but refuses, for he had evidently made up his mind to seek to the arm of the flesh, instead of resting, like Hezekiah did, on the faithfulness of the Lord. The Lord Himself then gives a sign, "Behold, the virgin shall conceive, and bear a son, and shall call his name Immanuel". While this sign had a fulfillment in the days of Ahaz, it is pre-eminently Messianic, and is God's own renewal of the primal promise of Eden, through David's line, as may be seen in the accounts of the birth of Christ in the Gospels. The plot of Ephraim and Syria could not "stand". As a punishment the King of Assyria was to be brought against Israel, and great desolation would result.

Returning to chapter viii. 5-8 we shall appreciate the position better. "This people" had refused the waters of Shiloah that go softly. The pool of Siloam is mentioned in the Gospel by John, and the meaning of the name is given, viz., "which is by interpretation, Sent" (this is a symbol here of Christ, the sent One). Just as in the days of Ahaz the Jews refused the waters of Shiloah, and preferred the false King, Rezin of Syria, so in the future, having refused Him who came in His Father's name, they receive the one who comes in his own name.

The waters of Shiloah were the secret supply of Jerusalem, “the river that makes glad the city of our God”, Psa. xlvi. 4 referring to this rock-hewn tunnel which gave access from within the city to the spring. The thought of quiet confidence suggested by the hidden supply of water is prominent in Psa. xlvi.:--

“God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. . . . the heathen raged, the kingdom were moved; He uttered His voice, the earth melted. The Lord of hosts is WITH US.”

Here we find the same words that go to form the sign-name of the Messiah given to Ahaz, “Immanuel, God WITH US”. So in Isa. viii. 10, the word Immanuel is translated by the words, “God with us”. Speaking to the nations the prophet declares that all their associations and counsels shall come to naught, for “God is with us”. This was the prophet’s confidence; it was not alas shared by King and people. By a strong hand the Lord instructed the prophet saying:--

“Say ye not, A confederacy, whensoever this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself, and let Him be your fear, and let Him be your dread.”

The people, devoid of faith, were running panic-stricken to the arm of the flesh for succour; on every lip was the cry, “A confederacy”. The separate calling of this people was flung aside, the faithfulness of their God was discredited, His covenant set aside; instead of “Sanctifying the Lord of Hosts” by quiet confidence in Himself, they “rejoiced in Rezin and in Remaliah’s son”. Are we not in need of this word? Is there not a tendency in all to forget our separate calling, to fail to sanctify the Lord, to lean on the arm of flesh, to underestimate the “waters of Shiloah that *go softly*”?

To those who are strangers to grace, who have no hope in God, to those whose sphere is the flesh, the use of all the ways and means of the flesh might be reckoned consistent, but what shall we say when the church of God, purchased by the blood of Christ, made alive together with Him, yea, raised and seated with Him far above all principality and power, what shall we say to that people if they take up the popular cry, if they desert their rock and refuge? Grave spiritual dangers are ahead of us, pressure such as is foreign to us now may be brought to bear; the temptation to yield, to give up the struggle, to go just a little way with the tide will be great. Take, among other passages, these words of Isaiah in the day of apostasy, *Say ye not a confederacy. . . . Sanctify the Lord. . . . let Him be your fear.*

**“Use this world as not abusing it.”**

**I Cor. vii. 31.**

**pp. 89 - 91**

The words of our title come in an answer to some questions which the Corinthians had asked the apostle relative to marriage.

Dispensationally, the coming of the Lord was an event that bounded the horizon of the then living generation. The crisis of Acts xxviii. was yet future and unknown. The answer of the apostle concerning the question of marriage was given “because of the present distress”. When a new phase of God’s dealings was made known, the apostle commanded even young widows to re-marry and Eph. v. gives its benediction to the married state. While, therefore, those who are not under the dispensation which obtained when I Corinthians was written have no need to bind themselves by the apostle’s advice to the Corinthians, the spirit of the message is as true as ever, and may prove a word in season to many.

Three arguments are put forward by the apostle to show the reasonableness of his statement.

- (1). It was a time of distress.
- (2). The time was short.
- (3). The fashion of this world was passing away.

The time of distress will come again with intensified violence as the coming of the Lord draws near (Luke xxi. 23-26). Already signs are multiplying about us, and foreshadowings warn us. The time too is shortening, the season of grace draws near to its close, and the day of vengeance approaches. Students of prophecy realize that the time for the resumption of prophetic times draws on apace. The world has not improved since the days of the apostle, the transitory nature of all its ways and wealth are still patent to the eye of faith. What is our attitude?

“But this I say, brethren, the season having been shortened, henceforth both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not using it to the full; for the fashion of this world passeth away.”

Those who were married were not to renounce their obligations. Those who wept or rejoiced felt some pain or pleasure; those who bought obtained possession as a matter of course. The point is, all was to be held loosely, nothing was considered an end in itself. Sorrows need not unduly depress, joys will not unduly exalt, all will be tinged with the presence of sin and so be spoiled, and all may be lusted by the presence of the Lord and so be blessed. We use the world (by our creaturehood we must), it is even of necessity that we have dealings with the ungodly, for as the apostle wrote:--

“I enjoined you in the letter not to mix with fornicators; not that you should utterly forego all intercourse with the fornicators of this world, or lascivious, or extortioners, or idolators, since you would need to go out of the world entirely” (I Cor. v. 9, 10).



Although, therefore, we must come into touch with the world, we seek not to be “of it” while compelled to be “in it”; we have to use the world, but we seek not all its privileges, we desire not its friendship, we shall gain or lose with very little difference of feeling so long as we know that He remaineth. We use the world, but not to the full.

Rotherham renders the word translated “abuse”, by “using to the full”. J. N. Darby renders it, “as not disposing of it as their own”, and refers to ix. 18, 19 where he renders the verses:--

“What is the reward then that I have? That in announcing the glad tidings, I make the glad tidings costless [to others], SO AS NOT TO HAVE MADE USE, AS BELONGING TO ME, of my right in [announcing] the glad tidings; for from being free from all, I have made myself bondman to all, that I might gain the most [possible].”

The world and all it possesses *does not belong to us*, our “rights” are heavenly, our blessings “spiritual”, and we pass through the wilderness, and need journeying mercies; having “food and raiment” we are exhorted to be content; our true possessions are where our risen Lord is “in the heavenlies”.

### **Content.**

**“For I have learned in whatsoever state I am to be content.”**

**Phil. iv. 11.**

**pp. 109 - 112**

So wrote the apostle to the church that he honoured by recognizing them to be spiritual enough to contribute to his needs, without receiving spiritual harm by the concession.

He rejoiced in the Lord very much that their care for him had revived, but he hastened to assure them that he did not speak as to want, for he had learned in whatsoever state he was to be content.

The apostle said, “I have learned.” Where did he receive this learning? It was not as he sat at the feet of Gamaliel, excellent teacher as he may have been; it was as he sat at the feet of Christ.

The first occurrences of the word show that this “learning” is no mere book knowledge, but something deeper:--

“But go ye and *learn* what that meaneth, I will have mercy and not sacrifice” (Matt. ix. 13).

“Take My yoke upon you and *learn* of Me, for I am meek and lowly in heart: and ye shall find rest upon your souls” (Matt. xi. 29).

“Take My yoke”, not merely hear My words. Enter practically into fellowship, not merely assent with mind and reason. In this manner had the apostle “learned” his lesson.

The word “therewith” which the A.V. gives in italic type is not necessary, and scarcely true. The apostle does not say that he is content *with* his state; rather he is content independently of it. The word rendered “content” is *autarkes*, and means, “sufficient in one’s self, self-adequate, needing no aid, hence contented” (Dr. Bullinger’s Lexicon). It might almost be rendered “independent”. The idea is that the “state” in which Paul found himself had no effect upon the source of his contentment, it was quite “independent” of circumstances. When the Lord Jesus told His disciples to learn of Him, He referred to the circumstances that had just occurred. Chorazin, Bethsaida and Capernaum had not repented even though the works done in them were mighty enough to have brought about the repentance of such notorious cities as Tyre, Sidon, and Sodom. Outwardly the Lord’s ministry looked like failure.

“AT THAT TIME Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes. EVEN SO FATHER: for it seemed good in Thy sight” (Matt. xi. 20-27).

It was this spirit that the apostles had to learn, that they might find rest, true rest. Not to be glad because their ministry prospered (see Luke x. 17-20), not to be sad because their ministry was rejected, but just holily independent of either condition, finding all their joy in the will of the Lord.

The apostle had received his learning in the school of experience.

“I know both to be humbled, and I know to abound. In everything and in all things I have been initiated both to be full and to be hungry, both to abound and to suffer privation.”

Not only could he say “I have learned”, and “I know”, but “I have been initiated”. This blessed independence of all externals is indeed a sacred mystery, and known experimentally only to initiates. Those initiated into the mysteries were “the perfect”, and this passage glances at the third chapter with its fellowship in suffering and glory.

Another connection, and one of the greatest importance, is near to hand. Paul had written in a verse previous to his mention of being content,

“Those things which ye have both *learned* and received and heard, and seen in me, do; and the God of Peace shall be with you.”

Does not this seem to show that the apostle’s contentment was but another word for a conscious enjoyment of the presence of the God of Peace? Yet again, he counseled the Philippians to be “anxious for nothing” and “praiseful and prayerful for everything”, the result being “the peace of God which passes all understanding shall garrison your hearts and minds in Christ Jesus”.

How was this lack of anxiety obtained? Again the answer is the conscious presence of the Lord. "Let your yieldingness be known to all men. The Lord is near". When we read on, after the apostle's statement concerning his contentment, we find his confession once again of the Living Christ, "I have strength for all things in Him that empowereth me".

As we look at this servant of God we can well understand that he needed to have no anxiety, no doubts, no trust or foreboding in circumstances. The Lord was near him; the peace of God garrisoning the citadel of heart and mind; the God of peace with him; and strength given for all things. Hunger and thirst, fullness and plenty had alike contributed to his initiation. We are sometimes apt to limit discipline to the hunger and privation side of things. Paul speaks not only of being humbled, but of abounding, not only of suffering need, but of being full. He had learned the wilderness lesson of the manna, "He that gathered much had nothing over, and he that gathered little had no lack". "In everything and in all things", he had been initiated. Contentment was only to be found in God, even though he had abounding wealth; contentment was only possible in God, when all things had gone. Paul and Asaph could both say, "Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee", and Paul and Asaph learned their lesson in the same place, "the sanctuary of God."

May we ask and receive this holy independence, holding on our way "in honour and dishonour, in evil report and good report", being rendered perfectly regardless of the opinions of others, of the character of circumstances, finding all our satisfaction in the God of peace, and learning the secret of true contentment in His presence.

### **Content.** **pp. 122 - 125**

As a supplement to Phil. iv. 11, we might look at one or two other passages. In I Tim. vi. 6, the apostle writes, "godliness with contentment is great gain"; this is in contrast with the wranglings and questions of men of corrupt minds who supposed that "godliness was a means of gain". From a worldly standpoint, godliness is more likely to lead to loss than gain. It is the exception and not the rule in the New Testament Scriptures to find increase of wealth accompanying increase of godliness. Yet after all these men of corrupt minds uttered truth, even though they meant very differently from the apostle; godliness is indeed a great gain. The apostle, however, qualifies his words; godliness with *contentment*. We have already learned his meaning of contentment by studying Phil. iv. 11; it indicates a complete independence of circumstances both favourable and adverse. We brought nothing into the world, and we can take nothing out, "But having food and raiment let us therewith be content", here is true gain, true riches.

The apostle turns again to the question of riches. "Those who *will to be rich*". What a temptation and a snare, what a source of discontent, as a perusal of Ecclesiastes will show; the love of money is a root of all evil, and pierces through with many sorrows

those who through longing have wandered away from the faith. The apostle charges those who are rich in this age not to trust in their uncertain riches, but in God Who gives to us all things richly for enjoyment. There is a future treasure to be thought of, and a life that is life indeed, that is associated with the contentment of those who know the Lord. would it not do all of us good to ask ourselves the plain question: “Are we content with food and raiment?” These two items summarize the necessities of our creaturehood, all else must be considered as additional. We are bidden to take no anxious thought concerning what we shall eat, or what we shall drink, or wherewith we shall be clothed. Our Father knoweth we need these things, and all our need He will supply. The spirit that is not unceasingly stretching out after the comforts, the advantages, the privileges, and the good things of this world, but rests in the all-sufficiency of the grace of God, the fulness of Christ, and the blessedness of hope, is near the ideal. Food and raiment are pilgrim necessities, and are sure. Israel in the wilderness ate “angel’s food”, they were fed with bread from heaven, their raiment too was miraculously preserved during all the wilderness journey:--

“I have led you forty years in the wilderness; your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot, ye have not eaten bread, neither have ye drunk wine or strong drink, that ye might know that I am the Lord your God” (Deut. xxix. 5, 6).

Turning to the epistle to the Hebrews we find another exhortation to contentment:--

“Let your conversation be without love of money; and be content with present things, for He hath said, I will never leave thee, nor forsake thee” (Heb. xiii. 5).

Love of money enters into the subject again, for the word “covetousness” here is the same as the “love of money” of I Tim. vi. “Conversation” here is the rendering of a word meaning “turn”, and indicates the turn or bent of the mind, the attitude, the tendency even before it results in the act itself; let love of money have no influence upon you, let not your mind run along the channels of pounds, shillings and pence; if you have a business to attend, do your business heartily as unto the Lord; if your normal expenses are so much, seek to provide things honest in the sight of all men, but at the same time beware the love of it, for love is connected with the heart, and out of the heart are the issues of life. Satan knew the weak point in Judas—he knows ours too. The A.V. continues, “be content with such things as ye have”, literally, “the things being present”; the Hebrews were enjoined to be content independently of their “having” anything. “The things present” may have been grievous to the flesh, as the only other occurrence of the word in Hebrews teaches. “Now no chastening for the present seemeth joyous”. The child of God looks at present things with an eye that is really focussed on things to come; he sees them as it were without seeing, he knows the vanity of this world, he understands the hopelessness of all the attempts to put a Christless world right, and while he pities the blind leaders of the blind, and preaches “the Word” in season and out of season, he does not fret or worry, but sharing neither in the world’s dreams of wealth, or schemes of happiness, its despair and its failure, he just finds his rest in the Lord he loves.

There is One Who remains ever true and faithful and He hath said, “No, I will not leave thee, no, neither will I in no wise forsake thee”. Inelegant as this rendering may

appear, we leave it as an attempt to show the English reader the fivefold negative. It is more than the exigency of rhythm that gives the five negatives in the hymn, “I’ll never, no never, no never forsake”, it is sober glorious truth. In the context of Phil. iv. 11 we found the words, “the Lord is NEAR”. The reason for contentment in Heb. xiii. is the same.

Here is the secret of contentment, the enjoyment of the presence of the Lord, the knowledge that He will never forsake us, that come what may, He will be near. This will prevent the things present from chafing and irritating. Murmuring cannot live in His presence, money has no attractive glitter in the light of His countenance, but we are thankful for whatever His mercy sends us, and quietly wait for Him.

May we all numbered among the Lord’s contented ones—miracles indeed of grace in a world of sordid self-seeking, shining as lights in a dark place, till satisfied we awake in His likeness.

### **God’s Hidden Ones.** **pp. 125, 126**

Many and blessed are the titles which are used of the children of God in the Scriptures. Each one has a preciousness all its own, some titles are repeated over and over again, some are of a rarer nature; the title we have under notice occurs but once, and that occurrence is Psa. lxxxiii. 3, “Thy hidden Ones”.

The day of manifestation and recognition is coming, prominence or exalted position is not characteristic of the children of God now. Like most, if not all the titles of the saints, this title necessitates Christ to make it valid; if they be God’s hidden ones, Christ is their hiding place, “a man shall be as an hiding place from the wind” (Isa. xxxii. 2). Troubles and trials may be as a biting wind, or likened to the floods of great waters, yet of the Lord we may still say, “thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance” (Psa. xxxii. 7). The Word of God, likewise, is a hiding place for the distressed and troubled spirit, “Thou art my hiding place and my shield: I hope in Thy Word” (Psa. cxix. 114); and precious is the marginal reading of Psa. cxliii. 9, “Deliver me, O Lord from mine enemies: *I hide me with Thee*”. Not hidden and forgotten, but hidden and consoled, *me* with *Thee*.

This hiding place of the hidden ones is their refuge in time of trouble, “For in the time of trouble He shall hide me in His pavilion: IN THE SECRET of His tabernacle shall He hide me” (Psa. xxvii. 5).

Do you know the secret of His tabernacle? Do you know “where Christ sitteth on the right hand of God”? Does your hope “enter into THAT within the veil”? What an unspeakable privilege is here revealed; “Thou shalt hide them in the SECRET OF THY

PRESENCE from the pride of man; Thou shalt keep them secretly in a pavilion from the strife of tongues” (Psa. xxxi. 20).

How bitter, how cruel may be the pride of man! How distracting and distressing the strife of tongues! How blessed to find such a hiding place, and to rest at peace in the secret of His presence!

Take as an illustration of this the attitude of the Lord Jesus when His testimony was rejected, when He had come to His own, and His own had not received Him:--

“Even so, Father: for it seemed good in Thy sight. . . . Come unto Me all ye that labour and are heavy laden, and I will give you rest, take My yoke upon you and learn of Me; for I am meek and lowly in heart, and ye shall find rest to your souls” (Matt. xi. 26-29).

Only as we have something of this “spirit of Christ” that rests in the Father’s will, only as we “take His yoke upon us and learn of Him”, only as we have a meek and lowly heart can we find this true rest. Here is no self assertion, no aggressive championship, no defence, but rather the quiet withdrawing into God’s hiding place.

“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . He shall cover thee with His feathers, and under His wings shall thou trust” (Psa. xci. 1, 4).

As days grow darker, and apostasy deepens, this hiding place will become increasingly precious, and this title become one of the many “comforts of the Scriptures”. Let us be grateful for the title and its message, and be content during man’s day to remain God’s hidden ones.

**“The Just shall live by his Faith.”**  
**pp. 155 - 158**

The words of our title occur in the writing of the prophet Habakkuk, chapter ii. 4, but the three quotations made by the apostle Paul in Rom. i. 17, Gal. iii. 11, and Heb. x. 38 are more generally known than is the original passage. On the three occasions in which the apostle quotes from Habakkuk, he places the emphasis upon a different section of the verse. Rom. i. 17 introduces the quotation in relation to the fact that the power of the gospel was found in its revelation of a righteousness of God; the apostle’s first point is connected with the *Just*. Gal. iii. 11, the second quotation, emphasizes *Faith*, as opposed to law and the works of the law. Heb. x. 38, the third quotation, emphasizes the “living by faith”, and chapter xi. is devoted to a series of Scripture biographies, the point in each case being the practical exhibition of the faith professed. At some future time we may profitably consider these passages in the epistles. Our intention at the moment, however, is to consider the bearing of the original passage upon the theme of the prophecy. Shall we therefore turn to the prophecy of Habakkuk?

The opening verses of chapter i. will give us the setting and the occasion of the words under consideration. The setting is a period of distress, and as we read, many will doubtless find an echo in their own experiences.

“O LORD, HOW LONG SHALL I CRY,  
AND THOU WILT NOT HEAR!  
EVEN CRY OUT UNTO THEE OF VIOLENCE,  
AND THOU WILT NOT SAVE.”

“How long?” How much agony of mind is summarized in these small words? This was Isaiah’s only answer when sent upon his awful commission (Isa. vi. 11).

We shall find, when considering the Lord’s answer in chapter ii., that this question is dealt with. The prophet had cried, and there was no evidence that the Lord had heard; he had cried out unto the Lord, making particular reference to “violence”, and yet the Lord had not saved. Job passed this way, for he said:--

*“Behold, I cry out of wrong (see margin, ‘violence’)  
But I am not heard:  
I cry aloud,  
But there is no judgment”* (Job xix. 7).

and we shall find that Job’s remedy was Habakkuk’s too. He next tells us that the distressing condition of the times he lived in were brought prominently before his eyes by the Lord Himself. “Why dost Thou show me iniquity, and cause me to behold oppression, for spoiling and violence are before me: and there are that raise up strife and contention”. Chapter ii. gives the Lord’s answer to the prophet’s cries. Habakkuk had prayed, but to *watch and pray*; this Habakkuk did. “I will stand upon my watch, and set me upon my tower, and will watch to see what He will say unto me, and what I shall answer when I am reprov’d” (Hab. ii. 1). “And the Lord answered me” (Hab. ii. 2). The Lord then had heard, though no sign had been given; the prophet had said “How long?” The Lord’s answer is, “The vision is for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it, because it will surely come, it will not tarry”.

Unbelief questions God’s wisdom, or His faithfulness, or His love, or His power, when placed in a position similar to Habakkuk, Faith waits. Faith is instructed to know:--

1. There is “a time to every purpose under heaven.”
2. There will be no tarrying on the part of God when His appointed time comes, at the end of that limitation the silence shall be broken by the God of truth, “It shall speak.”
3. The tarrying is only apparently so from our limited standpoint, “It will not tarry” must ever be faith’s watchword.
4. Faith’s attitude under the trial of unanswered cries and unchecked violence is that of waiting, “Wait for it.”

All this the Lord puts into one sentence, “Behold his soul which is lifted up is not upright in him:

BUT THE JUST SHALL LIVE BY HIS FAITH.”

This word comes as a message to ourselves. If by the grace of God we are numbered among “the just”, if we have been justified “by faith”, then during the days of this world’s sunshine or tempest, peace or violence, we are called upon “to live by faith”. To us the vision has been made plain; we grasp the precious fact that He is working out His purpose, however silent the heavens may be. We learn that prayer is not to be looked upon as a power for making God alter His set time to suit our convenience. Prayer is not only “crying”, but prayer is “waiting” (the marginal reading of Psa. xxxvii. 7 is very beautiful, “Be silent to the Lord, and wait patiently for Him”). The just one who lives by his faith while grieved by violence and oppression, waits patiently, and is silent to his God. Unbelief calls upon God to vindicate His character, faith knows that “at the end it will speak and not lie”; unbelief says to its idols, “awake”, but faith knows that the Lord is in His holy temple, and says, “Let all the earth keep silence before Him” (Hab. ii. 20).

Did Habakkuk learn the lesson? Chapter iii. is largely taken up with his Psalm, and the concluding portion (verses 17-19), will abundantly answer our question. Listen to the words of implicit trust even though all things around are failing and perishing. Chapter i. emphasizes “the things seen”, chapter iii. closes with a faith that looks beyond to “things not seen”.

*“Although the fig-tree shall not blossom,  
Neither shall fruit be in the vines;  
The labour of the olive shall fail,  
And the fields shall yield no meat:  
The flock shall be cut off from the fold,  
And there shall be no herd in the stalls;  
YET I WILL REJOICE IN THE LORD  
I WILL JOY IN THE GOD OF MY SALVATION.”*

Here is the righteous “living by his faith”. The lesson has been learned, and God alone is the object of his trust; instead of despairing at such a terrible blight and visitation, faith knows that the Lord is in His holy temple. Circumstances may change, but we trust in the One who is above circumstances, He changes not. “The Lord God is my strength”, and while He abideth faithful we may well be “content”.

Such is the context of the oft-quoted words, “the just shall live by faith”; we pray that “like precious faith” may be the increasing portion of all who seek to “adorn the doctrine of God our Saviour in all things”.



**“What sayest thou of thyself?”**  
**pp. 158 - 160**

What a temptation to flesh and blood such a question can become! The words are taken from John i. 22, and they come in a section of that chapter headed, “and this is the witness of John” (i. 19). The occasion of the witness was the mission of the priests and Levites from Jerusalem to ask him, “Who art thou”? Such a deputation would have turned the heart and head of many a man. John had attracted the attention of the great ones at the metropolis, they had considered him important enough to send a deputation of priests and Levites to ask him who he was. Before this is recorded, the Scripture has already prepared us for the answer that he would give to their question; he was a man sent from God; he came for a witness of the Light; *he was not that Light* (i. 6-8). It is evident from these opening words that Christ was not eclipsed by the eloquence or the prominence of His forerunner; John was simply sent to bear witness of that Light. “John bare witness of Him and cried saying, This was He of whom I spake, He that cometh after me is preferred before me, *for He was before me*” (i. 15). Again the record of the forerunner is interrupted by a reference to the glory of his Lord; then after three more verses the witness of John is resumed. When the priests and Levites asked John, “Who art thou?”, we are told “he confessed and denied not, but confessed, *I am not the Messiah*”. The confession and the denial is without equivocation; most emphatically, positively, and negatively John bore witness to His Lord and Master. His questioners then ask, “What then? art thou Elias?”.

In answer to the disciples’ question, “Why then say the scribes that Elias must first come?” the Lord replied, “Elias truly shall come and restore all things; but I say unto you that Elias has come already, and they knew him not, but have done unto him whatsoever they listed. . . . then the disciples understood that He spake unto them of John the Baptist (Matt. xvii. 10-13). Or again in Matt. xi. 14, “If ye will receive *it* (i.e., the King and the Kingdom), this is Elias (i.e., John the Baptist), which was for to come”. Before his birth the angel had told his father that he (his son John), should be great in the sight of the Lord, that he should be filled with the Holy Ghost before birth, and that he should go before the Lord in the spirit and power of Elias (Luke i. 14-17). Few of the Lord’s servants had greater reason to make at least some claim to the title and office of Elias. John might have explained to his questioners the angel’s words, or have anticipated the Lord’s own statements; what, however, is his reply? Briefer than before he replies, “I am not”. Again they ask him, “Art thou that prophet?” They may have referred to the words of Moses which were prophetic of Christ, or some other idea may have been in their minds; at any rate, John answers more briefly still, “No”. Each answer becomes briefer; this was rather annoying; these men had to take back some answer, so again they put their original question, adding the words, “What sayest thou of thyself?” What will John say of himself? Listen, “I am A VOICE”, not *the* voice, but *a* voice, simply a voice. This chapter reveals Christ as THE WORD, and John as A VOICE. Blessed relationship! Christ is the Light also, and of John Christ said, “He was a burning and a shining lamp” (*luchnos*). If Christ be a King, John is His forerunner; if Christ be the Word, John will be a voice; if Christ be the true light, John will be a lamp; if Christ be the bridegroom, John will be the friend of the bridegroom. Upon the testimony of Christ, John was more than a

prophet, and the greatest of men; in his own eyes he was not worthy to stoop down and loose the latchet of his Saviour's shoe; his "text" might have been his own words recorded in John iii. 30, "He must increase, but I must decrease". John speaks of Christ as having come from heaven, and of himself as being of the earth, yet the Lord's question of the chief priests and elders, "The baptism of John, was it from heaven, or of men?", shows that John could have found reasons for placing himself a grade above the "earth" with regard to his ministry.

What true greatness is here! Christ and His glory filling the heart and the vision. To be greater than John the Baptist means to be lower and more humble, to be more completely devoid of self and self-seeking; to be more proof against the temptations of the flesh. Humility of mind too should characterize every member of the One Body; this can only be attained, as John's example teaches, as Christ is central and Christ is all.

Beloved reader, how would you answer if a learned and important body waited upon you and asked the question, "What sayest thou of *thyself*?"

**"Christ is all."  
pp. 171 - 174**

The apostle Paul, speaking of one phase of his own experience in Rom. vii. said, "When the commandment *came*". He, as a Hebrew and a Pharisee, knew the law, and many many times he had read and recited the commandment, "thou shalt not covet". One day, however, it *came*, and the effect of the coming was immediately manifest. The words of our title have been read many times. We knew those words were in the epistle to the Colossians, we could have quoted the verse and its context from memory. One day, however, the words *came*, and despondency gave place to joy, weariness to renewed vigour, and murmuring to peace. "CHRIST IS ALL."

Starting from the innermost circle of the Church of the One Body, the doctrine of Scripture expands in ever-widening circles, but all concentrate in Christ. It will be helpful if we refresh our memory of this blessed fact, and notice a few passages of Scripture which point in this direction. First let us notice the verse itself wherein our text occurs. "Ye have put on the new man. . . . where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but *Christ is all, and in all*" (Col. iii. 9-11). In keeping with this is the statement of chapter i. 26, 27:--

"The mystery which hath been hid from ages and 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 the glory."

Or again in chapter ii. 2 (following the best texts):--

"That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God—CHRIST—in whom are hid all the treasures of wisdom and knowledge."

Yet one more quotation from Colossians as bearing upon this one point:--

“Let no man therefore judge you in meat or in drink or in respect to an holy day, or of the new moon, or of sabbath days: which are a shadow of things to come; *but the body is of Christ*” (ii. 16, 17).

If we turn our attention to the teaching of the Word regarding doctrine and practice, prophecy and ministry, church truth and age-time truth, search where we will, we shall find that the centre of each is Christ.

CHRIST IS ALL IN THE SCRIPTURES.—To attempt to compare the Scriptures with any other book is indeed absurd. Like God Himself it sends out the challenge, “To whom then will ye liken Me?” The incomparable theme of this incomparable book is the Person and Work of Christ. What was the subject that caused the two disciples’ hearts to burn within them on that day of resurrection? Let them tell us:--

“Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures”

If we make further inquiry as to the subject of this memorable discourse we read:--

“And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things *concerning Himself*.”

Again, in this same chapter (Luke xxiv.) we have the same theme:--

“These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, *concerning Me*.”

It is a fact known to most of our readers, that these three words, “the Law, the Prophets and the Psalms” are the recognized title of the complete Hebrew Scriptures. In both quotations the Lord makes it clear that in all the Scriptures are to be found things concerning Himself. The words of the Lord, as recorded in John v. 39, 40, convey a vital lesson in this connection:--

“Ye search the scriptures: for in them ye think ye have eternal life: and they are they which TESTIFY OF ME. And ye will not come to Me, that ye might have life.”

The failure both of the Jews and of the disciples was due to their failure to see Christ in all the scriptures, and to realize in each case that “Christ is all.” When Philip sought to persuade Nathaniel concerning Christ, his appeal is made to the Scriptures:--

“We have found Him of Whom Moses in the Law and the Prophets did write, Jesus of Nazareth” (John i. 45).

Look at the way in which the Lord’s whole life and ministry were continually referred to the Scriptures by the occurrence of the formula, “that the scripture might be fulfilled”. The choice of Judas, the betrayer, and his doom, the very words and acts of the Roman soldiers regarding the Lord’s coat, and, marvellous thought, the final concern of the

crucified Christ Himself (John xiii. 18; xvii. 12; xix. 24, 28, 36, 37) are “that the scriptures might be fulfilled”. So vividly does Psalm xxii. portray the crucifixion of the Saviour, that it is considered by many that this Psalm was quoted in full by the dying Christ. We know the opening words were uttered by Him, “My God, My God, why hast Thou forsaken Me?” We know that He was “despised of the people.” We know they did “laugh Him to scorn”, and say in effect, “He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighteth in Him”. How vividly the awful condition of crucifixion is brought before us in the words:--

“I am poured out like water, and all My bones are out of joint. . . . My tongue cleaveth to My jaws. . . . they pierced My hands and My feet. I may tell all My bones, they look and stare upon Me.”

And then, at the very end of the Psalm, the words, “He hath done”, are equivalent to those blessed words, “It is finished”. Whatever these Psalms may have meant to those who first penned them, and whatever they may mean to us who read them still, one thing is clear, their first and grandest testimony is to Christ.

The exact place of His birth is given in Scripture, for Micah v. 2 says:--

“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting” (Hebrew, *Olam*).

The very words the Son of God uttered as He left the glory to take upon Himself flesh and blood, are recorded in Scripture:--

“Wherefore when He cometh into the world He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared for Me; in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me), to do Thy will, O God” (Heb. x. 5-7).

Thus we find that not only in life and in death is the Lord Himself in all the Scriptures, but *before* His birth at Bethlehem, and *after* His resurrection, He gave His testimony to the fulness and the truth of the Word of God. Let the reader take a concordance and trace the recurring words, “that it might be fulfilled”, and he will but add to the evidence that Christ is in all the Scriptures.

The Spirit’s record of the preaching of Philip in Acts viii. shows that Christ was the All in that man’s evangel.

“Then Philip went down and preached CHRIST unto them” (verse 5).

This is the burden of his message to the Samaritans. He next speaks to a man of Ethiopia who is reading the 53<sup>rd</sup> chapter of Isaiah:--

“Then Philip opened his mouth, and began at the same Scripture, and preached unto him JESUS” (verse 35).

May we who read these words gratefully realize that the power and the glory of the Word of God lie largely in the fact that there *Christ is all and in all*.

### **The Name (Psa. xx.). pp. 187 - 189**

The most important feature of this Psalm is the recurrence of “The Name”.

“The Lord hear thee in the day of trouble  
The NAME of the God of Jacob defend thee” (verse 2).  
“We will rejoice in Thy salvation  
And in the NAME of our God we will set up our banners” (verse 5).  
“Some trust in chariots and some in horses;  
But we will remember the NAME of the Lord our God” (verse 7).

Before endeavouring to draw out some of the comfort of these verses, it will be helpful if we remember the custom of Bible lands to which allusion is made. In his book, *Pictured Palestine*, the Rev. James Neil, quoting from an article in the Quarterly Statement of the Palestine Exploration Fund, January, 1879, says:--

“A fourth and most remarkable mode of taking sanctuary is evidently ancient. A man when pursued and overtaken by the avenger of blood may yet in most cases save himself by crying, ‘I am the *Daheel* (that is ‘one who has entered the abode of’) such an one’, mentioning the name of some person of power or rank. According to their custom, the protection of the person invoked is gained by thus merely calling upon his name. It is held to be as though the fugitive had succeeded in entering the tent of the dwelling of the person he mentions. In such a case, if ‘the avengers of blood’ refuse to listen to the appeal and take the manslayer’s life, the person on whose name he has called is bound, by their code of honour, to take swift and summary vengeance. . . . he marches to the place where his *Daheel* was slain and has a right to take vengeance upon all who were concerned in killing him during three and one-third days. . . . when the three and one-third days are over, a white flag is hoisted on a pole by the relatives of the *Daheel* who was put to death, in honour of his protector.”

At first sight we may be tempted to call such an illustration but cold comfort, for although the name was invoked, and vengeance was executed, the fact still remained, the one who sought protection was *dead*. This, however, we feel, is just the very point of the passage before us. First notice that the Psalm is a prayer for the Messiah, who figures prominently in the series of Psalms commencing with Psa. xvi. Notice Psa. xxi. is all about the King, crowned and in resurrection. Psa. xx. 4 says, “Grant thee according to thine own heart”. Psa. xxi. 2 says, “Thou hast given him his heart’s desire”. What was this desire? “He asked life of thee, and thou gavest it him, even length of days for ever and ever”. The “crown of pure gold”, the “glory and honour”, the gladness with the Lord’s countenance, speak of the glory of the Lord in resurrection (cf. Heb. ii. 10-18; v. 7). Psalms xxii., xxiii., and xxiv. follow, and the references therein to the Messiah’s death and resurrection need no expansion in these pages.

Coming back then to Psa. xx. we read again the prayer for the Messiah, “The Lord hear thee in the day of trouble”. With this compare Psa. xxii. 11, “Be not far from me, for trouble is near”. Then it is that the prayer goes up, “The name of the God of Jacob defend thee”. This “name” the risen Lord declares unto his brethren (Psa. xxii. 22). The name that defends is “the God of Jacob”, and the “seed of Jacob” is called upon to glorify the Lord in xxii. 23. The word “defend”, means literally, “to set on high”, and is so rendered in Psa. lxi. 29; xci. 14; and cvii. 41. It is something more than defence, it is triumphant deliverance.

The setting up of the banner in the name of the Lord when viewed in the light of the Palestine custom speaks plainly of resurrection. This banner was set up after the THIRD DAY! When the Lord Jesus died and was buried, it seemed to His sorrowing disciples that indeed God had forsaken Him. It was not so, however. During these three days of darkness, the prince of this world was judged, and on that resurrection morning the banner was set up in the name of our God, indicating his triumph over the powers of darkness. How full of meaning is that cry on the cross, “My God, My God, why hast Thou forsaken Me?” When He cried, “Deliver My soul from the sword, My darling from the power of the dog” (Psa. xxii. 20), He was calling on the NAME, and He could at length say, “When He cried unto Him, He heard” (verse 24).

The third reference to “the name” in Psa. xx. seems to be the result of the great saving strength put forth in the behalf of the Messiah, and its effect upon believers.

“Now I know that the Lord saveth His anointed. . . . Some trust in chariots, and some in horses; but we will make mention of the name of the Lord our God. They are brought down and fallen; but we are *risen* and *stand upright*.”

As we realize that faith goes out to God who quickeneth the dead, so we realize that all earthly and carnal strength is vain. “We will make mention of the name of our God”. He who on that resurrection morning vindicated the trust reposed in Him by His well-beloved Son, is worthy of our fullest confidence.

“THE NAME OF THE LORD IS A STRONG TOWER,  
THE RIGHTEOUS RUNNETH INTO IT, AND IS SAFE.”

## Eternal Life.

### The Acts of the Apostles. pp. 26-28

There are but two references in the Acts to eternal life, and they both occur in the words of Paul spoken in the synagogue at Antioch, viz., Acts xiii. 46, 48.

Paul had spoken in the synagogue, and had given the Jews the solemn warning of verse 41. When the next Sabbath arrived such great numbers crowded into the synagogue that the Scripture says, “almost the whole city came together to hear the word of God”. Instead of the Jews rejoicing that at last their Gentile neighbours were paying tribute to the oracles of God, envy possessed their hearts, and they spoke against the things spoken by Paul and Barnabas, contradicting and blaspheming.

“Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you, but since ye put it from you, AND JUDGE YOURSELVES UNWORTHY OF *aionian* LIFE, lo, we turn to the Gentiles.”

Rom. ii. 1-11 seems to throw a light upon this passage. There, in verse 7, we find the *aionian* life is bestowed upon those who by patient continuance in well doing seek for glory and honour and immortality, but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish. How did these Jews “judge themselves” as unworthy of *aionian* life? The probability is that every one of them would have sure of *aionian* life; how did they therefore “judge themselves”? Rom. ii. supplies the answer:--

“Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.”

Paul’s great concluding words at Antioch had been:--

- (1). A statement regarding justification by faith as something beyond the sphere of the law of Moses, followed immediately by
- (2). A warning concerning despising (Acts xiii. 39-42; cf. Rom. ii., “or despisest thou”, etc.).

The next two chapters that follow Rom. ii. deal almost exclusively with justification by faith without the deeds of the law. This was a great stumblingblock to Israel; in their self-righteousness they judged others and thereby judged themselves. The Gentiles at Antioch, on the other hand, did not despise the word of God’s grace, they were glad when they heard the quotation of the prophet that spoke of themselves; instead of “putting the word of God from them”, we read that they “glorified the word of the Lord”, and AS MANY AS WERE ORDAINED TO *aionian* LIFE BELIEVED.

The same word is used in Rom. xiii. 1 as is used here, “the powers that be are ORDAINED of God”. In Rom. xi., instead of recording the self-judgment of the Jew,

and the ordaining by God of the Gentile, the apostle uses the symbol of the Olive Tree. Some of the branches were broken off; this is parallel with the attitude of the Jews at Antioch. The Wild Olive is grafted in; this is parallel with the ordaining of the Gentiles. There is no need to commence a discussion regarding free-will and electing grace, such doctrines do not come within the scope of this paper. God ordained that the *aionian* life forfeited by the Jews should be received by the Gentiles, and as many therefore as were ordained unto *aionian* life believed.

Further light upon this complex subject will be received from the passages where the words *aionian* life occur in the Epistles, which we must reserve for another occasion. The chief point of importance that should not be missed regarding this particular section is the connection that is observable between the occurrences of *aionian* life in the Acts, and Rom. ii., for there are few students of the Epistles who will not value the smallest help in arriving at the true meaning of that confessedly difficult passage.

### **Romans and Galatians.** **pp. 73-77**

The apostle Paul in his epistles uses the words *aionian* life ten times, and of this number four occur in the epistle to the Romans. It may be remembered that we found that the passage in the Acts (xiii. 46), where *aionian* life occurs, threw a little light upon that difficult chapter Rom. ii. In the Acts the Jews judged themselves unworthy of *aionian* life, and we observed by way of illustration the words of the apostle to the Jews in Rom. ii.

The context of the first occurrence (Rom. ii. 7) is most difficult of interpretation, and not until we have seen the true place that this passage has in the apostle's argument can we hope correctly to interpret its details. We might notice, however, that the apostle speaks in verse 6 of judgment according to works:--

“Who will render to every man according to his works: to those who indeed by patient continuance of good works, are seeking glory and honour and incorruptibility, *aionian* life.”

Here it will be seen that this *aionian* life, as it were, a summary of glory and honour and incorruptibility, and is awarded to those who patiently continue good work. The question here does not appear to be whether *righteousness* is attainable by good works, but rather that of impartial judgment as opposed to privilege, which idea of privilege was so ensnaring to the Jew. Whatever we may have to leave uninterpreted in this second chapter, we cannot avoid noting the fact that *aionian* life as it first occurs in this epistle is set before us in the light of a reward for good works rather than as an unmerited gift in grace to the undeserving.

If the context of the first occurrence of the words is one that is difficult of interpretation, that of the second cannot be said to be simple. It is not a question in this



passage of award according to works, but of the goal of the Saviour's great sacrifice and redeeming love. The two parties in view in chapter ii. were the contentious Jew and the well-doing Gentiles; the alternative to *aionian* life in that passage was "indignation and wrath, tribulation and anguish". In Rom. v. 12-21 (the context of the second occurrence) the alternative to *aionian* life is death. In Rom. ii. the individual deeds of each person are the subject of scrutiny; in Rom. v. one man's disobedience constitutes all his seed sinners. The two parties chiefly concerned in Rom. v. are Adam and Christ. If these observations do nothing more than point out the fact that *aionian* life is not treated as a simple subject in the Word, we shall have accomplished a great deal. In the minds of most of us there has been but one idea regarding *aionian* life, and that, the concept of John's Gospel. We find, however, upon impartial study of the subject, that it is associated with widely differing aspects of truth; in one case it is associated with works, as for example the references in Matthew, in another with faith, as in John's Gospel: in Romans it is connected in the first instance with "good work", and in the second with the triumph of redeeming grace. Individual works, and even individual faith, are not mentioned in the context of the second reference. Adam brings in death by sin; Christ brings in life by righteousness. "Death reigned", says verse 14, "from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression", and "sin is not imputed where there is no law" (verse 13). Here we have the monarchy of death claiming all by virtue of one man's sin; verse 21 reveals another awful occupant of the throne, "sin reigned unto death". Death's dominion was due to sin, and to remove the sin would be to deprive death of his crown. And so the mighty simile is written, "that as sin hath reigned unto death, even so might grace reign through righteousness unto *aionian* life by Jesus Christ our Lord". In place of Adam, we have Christ, in place of sin and death, righteousness, grace and *aionian* life. The glory, honour and immortality lost by Adam is echoed by the *aionian* life brought in by Christ; as the one was lost through sin, the other, by grace, is brought in by righteousness.

Chapter vi. follows this passage with searching arguments concerning the walk of the believer after having passed from death unto life. The reign of sin, terminated by the work of Christ, must be terminated in the believer's experience also, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (vi. 12). Sin cannot exercise dominion in the immortal body, for that will be beyond its sway. Chapter vi., however, has to do with the present life and the mortal body. Verse 13 speaks of "yielding" ourselves and our members unto God, a theme which is resumed in chapter xii.

Looking back to the time past of their lives, the apostle says:--

"What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death; but now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end *aionian* life" (vi. 21, 22).

The complete change in every particular that is indicated in these verses may be more clearly seen if set out as follows:--

A		a		Servants of sin.
		b		Free from righteousness.
B		c		Fruit of shame.
		d		End - death.
A		b		Free from sin.
		a		Servants to God.
B		c		Fruit unto holiness.
		d		End - <i>aionian</i> life.

Here again we find *aionian* life related to service and fruit, a very distinct conception, and not to be summarily swept aside by a generalizing of the subject in favour of the one aspect presented by John's Gospel. It must not be forgotten that the oft-quoted verse (Rom. vi. 23), commences with "for", and is a direct conclusion of the argument that has occupied the better part of the chapter.

The apostle speaks of our state by nature as being a condition of service; he speaks of the past time of our lives in the words, "ye were the servants of sin", and contrasts that service with the present, "being then made free from sin, ye became the servants of righteousness". The service of sin is "unto death" (16), "the end of those things is death" (21); so in verse 23, the figure of the servant and his wages is used, "for the wages of sin is death, but the grace gift of God is *aionian* life through Jesus Christ our Lord". The argument that is often developed from this verse (by taking it out of its context), while indeed truth, is not the truth that the apostle is here teach. The verse is often used in gospel preaching, the first statement being used as the basis of the teaching concerning the condition of the unsaved, the second as the setting forth of the grace of God in the gospel. This, however, is rather outside the scope of Romans vi. The doctrine of justification by faith and the question of salvation has been dealt with in the first five chapters of the epistle; Rom. vi. passes on to consider the question of the new life, and the new service (vi. 4; vii. 6), and here the apostle presents the believer with the alternative services, sin or righteousness. "Know ye not", says the apostle *to these believers*, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness"? It is a question of "yielding"; "neither *yield* your members as instruments of unrighteousness unto sin, but *yield* yourselves unto God". The "end" of one service was death, or, as verse 23 puts it, "wages"; the "end" of the other is life, or as the same verse puts it, "the grace gift". No service that a believer renders *earns* anything. Rom. xii. 1 speaks of the yielding of our bodies a living sacrifice as but our reasonable service. Each one of us must realize, as we contemplate our utmost effort, that after all we are "unprofitable servants", and if the Lord has been pleased to promise a recognition of such service it must be taken as an act of grace. Rom. viii. 13 speaks very solemnly to the believer in relation to this question of life and death, which is somewhat parallel to the reference in Gal. vi. 8.

This passage in Galatians is the next in order of occurrence, and the context will be found to speak of service and work:--

"Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another, for every man shall bear his own burden."

Then after telling those who receive spiritual help to remember to communicate in all good things, he adds the solemn words:--

“Be not deceived, God is not mocked: for whatsoever a man soweth, THAT shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life *aionian*.”

These words are addressed to saved persons, the unsaved man has no option. The believer therefore may sow to the flesh, and reap corruption. Just as he (the believer) is warned that the wages of sin is death, he may on the other hand sow to the spirit and reap life *aionian*. It is again a question of service or sowing, not, as in John’s Gospel, believing.

There are a few more passages to consider before we summarize our findings, but such will have to be dealt with in another paper.

### **The First Epistle to Timothy. pp. 94-96**

The last reference which we considered was in the epistle to the Galatians. The canonical order of the epistles places Ephesians next, but we search that epistle of the Mystery in vain for any reference to *aionian* life; we go on to Philippians and to Colossians with similar results; there remains but one more “prison” epistle, namely II Timothy, and again our search is fruitless; fruitless is hardly the word, however, for the omissions of Scripture are *inspired*. Believing as we do, and as we believe we can demonstrate, that these four epistles are peculiarly sacred to the revelation and doctrine of the dispensation of the Mystery, and the church of the One Body, we cannot but recognize the fact that the apostle in enunciating and teaching this wondrous revelation of God’s grace to the Gentiles has no occasion and no place for *aionian* life. By what warrant do we introduce it therefore? The apostle most plainly commanded Timothy, and us through him, to have a form (*hypotuposis*—a rough draft, or sketch plan) of sound words, which, said he, “thou hast heard of me”. To those who do not recognize the peculiar and exclusive character of the prison epistles and the dispensation of the mystery, the fact that *aionian* life is never once mentioned in those four prison epistles may not mean much; to those to whom those epistles form the standard and touch-stone of their attitude toward the remaining portion of inspired truth, such omission speaks with authority. In the first epistle to Timothy and the epistle to Titus *aionian* life is found.

Paul tells us that he received mercy, though the chief or “first” of sinners, that the Lord might exhibit in him all long-suffering as a pattern (same as in II Tim. i. 13) of those about to believe on Him unto *aionian* life (I Tim. i. 16). Much depends upon the due appreciation of the meaning of the word *mellō* (“about to”, or “should hereafter”) as to whether we grasp the import of the passage. Note the context and its arrangement.

## I Tim. i. 12-17.

- A | 12. Thanks to Christ Jesus our Lord.  
B | 13. a | Paul “before” (*proteros*) a blasphemer.  
b | “I received mercy”.  
c | “Because. . . . unbelief”.  
C | 14. Superabounding grace.  
C | 15-. Saving sinners.  
B | -15, 16. a | Paul “chief” and “first” (*prōtos*).  
b | “I received mercy”.  
c | “That”, example of those about to believe.  
A | 17. Honour and glory to the King of ages.

The value of discovering the literary structure is that it enables one to see more readily with which particular section of the context any one part is connected. The verse that contains the reference to *aionian* life corresponds with verse 13, and the items introduced there are taken up and expanded in the later verse. Paul’s former condition as a blasphemer, a persecutor, and an outrageous person would seem to have placed him beyond hope, “but I received mercy”, he added. This mercy, verse 16 explains, must be considered as an exhibition of all longsuffering, having as its object, a type or pattern of those who are on the point of believing unto *aionian* life.

*Mellō* (“should hereafter”), is variously rendered in the A.V., e.g.:-

- “To be about” to do something (Acts iii. 3; xviii. 14; xx. 3).
- “To be almost” (Acts xxi. 27).
- “To be at the point of death” (John iv. 47).
- “To be ready to do something” (Luke vii. 2; Acts xx. 7; Rev. iii. 2).
- “To tarry” (Acts xxii. 16).

Many times it is rendered “shall” and “should”.

The underlying idea in every passage seems to be that which is felt in the rendering, “at the point of”; it is as though we had almost reached the end, but we pause, we hesitate before taking the final step. For the encouragement of all, whatever their degree of sinnership who possibly were holding back, the apostle details his own condition; he emphasizes the mercy that was granted to him, and commends the true and faithful saying, that Christ Jesus came into the world to save SINNERS. He then stands forward as the “chief”, the “first”, the “pattern”, and declares that the sins he committed he did it “ignorantly in unbelief”. All, therefore, who finds themselves similarly placed and similarly constituted are encouraged to believe and receive *aionian* life. There is a solemn thought here that cannot be denied. Had Paul committed the same sins other than “ignorantly and in unbelief”, his case would have been different; willful sin after a knowledge of the truth does not seem to be included in the character before us in the case of Paul. Such a statement will be an impossible idea to those only who hold that *aionian* life is synonymous with salvation.

## **The First Epistle to Timothy.**

(Concluded from page 96).

**pp. 106, 107**

The other reference is found in the sixth chapter, “Lay hold on *aionian* life” (I Tim. vi. 12). These words are a part of the charge addressed to Timothy. A saved man with years of faithful service behind him, called in the very context a “man of God”, he it is who is exhorted to lay hold on *aionian* life. This is not in line with the usual evangelical conception of eternal life—but we are not careful for that. The context, moreover, is entirely contrary to that which the evangelical presentation of the theme demands; conflict, a good confession, keeping the commandment blameless, are the setting. Timothy’s constancy in confession is stimulated by the remembrance of Christ who before Pontius Pilate witnessed a good confession. When Paul said of himself, “I have fought a good fight”, he links it with the crown of righteousness which shall be awarded him at the manifestation of Christ (II Tim. iv. 7, 8). Instead of the crown, Paul exhorts Timothy in connection with the same “good fight”, to lay hold on *aionian* life. This brings the passage into line with the many we have found in previous studies, and presses upon us the need for a better understanding of its aspects and conditions. In verse 19 the A.V. again reads “lay hold on eternal life”, but the R.V., following the better readings, has, “lay hold on the life which is life indeed”. The parallel, however, is striking, and the altered word is a commentary upon the subject. *Aionian* life, that is life indeed; this present life is hardly comparable. Those who are rich in this world’s goods are exhorted to view their riches from the standpoint of the life that is life indeed, and to “lay up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed”. This laying hold is associated with “good works”, which are most rigorously excluded from the gospel of the grace of God as a means of obtaining life. Those who were “dead in sins hath God quickened. . . . saved by grace. . . . not of works” (Eph. ii. 1-10).

So far as salvation is concerned the only foundation that can be laid is Christ, yet here is the scriptural exhortation to “treasure up a good foundation for the time to come *with the object* that they may lay hold on life”.

## **The Epistle to Titus.**

**pp. 107-109**

The two references to *aionian* life found in Titus are both connected with hope (i. 2 and iii. 7). The first passage links it with a promise made before *aionian* times, the second with the fulfillment of the promise by becoming “heirs according to the hope of *aionian* life”. The Apostle is most emphatic when speaking of salvation to say, “NOT by works of righteousness which we have done, but according to His mercy He saved us”, yet the subject of “good works” is a prominent feature of the epistle as will be seen by the brief structure here given:--

- A1 | i. 1-4. “The hope of *aionian* life”.
- B1 | 5-16. “Every good work reprobate”.
- A2 | ii. 1. “Speak. . . . sound doctrine”.
- B2 | ii. 2-8. “a pattern of good works”.
- A3 | ii. 9-13. “Obey”, “blessed hope”.
- B3 | ii. 14. “Zealous of good works”.
- A4 | ii. 15 - iii. 1-. “Speak”, “obey”.
- B4 | iii. –1, 2. “Ready to every good work”.
- A5 | iii. 3-7. “The hope of *aionian* life”.
- B5 | iii. 8-15. “Maintain good works”.

As a structure of the whole epistle considerable alteration and elaboration of all the members marked A would be necessary; the above presentation emphasizes the fact that every section of the epistle is alternated by a reference to “good works”. The first and last pair are the ones that contain the occurrences of *aionian* life; the first is contrasted with those who though they profess they know God, in works deny Him, being abominable, and disobedient, and to every good work reprobate. The second is connected with the double exhortation to maintain good works. We found when looking at the overcomers in I Timothy that “good works”, the “good fight”, a “good confession” and a “good foundation” were all closely connected with laying hold on *aionian* life.

The first reference in Titus is connected with “the knowledge of the truth which is according to godliness”. Both passages, we observe, are associated with hope; let us see the list of blessings with which hope is associated. The tried saint rejoices “in *hope* of the glory of God” (Rom. v. 2); the justified believer waits for “the *hope* of righteousness” (Gal. v. 5); the member of the One Body seeks to know “what is the *hope* of His calling”, and himself is “called in one *hope* of. . . . calling” (Eph. i. 18; iv. 4). The fact that Christ was preached among the Gentiles, even after Israel was set aside, was to them “the *hope* of glory” (Col. i. 27). The Thessalonian believers were to wear as an helmet “the *hope* of salvation”. The opening words of the first epistle to Timothy reveal Christ Himself as “our *hope*”. The hope of *aionian* life is connected with the promise made by the God who “cannot lie”. In Heb. vi. 17, 18 the God who cannot lie is connected with the “heirs of the promise” and the “*hope* lying before them”. Titus iii. 7 makes inheritance according to the *hope* of *aionian* life.

Viewed from all points, “eternal life” as spoken of in the epistle to Titus is not quite so simple a subject as we have been led to believe; we are not pretending that we have solved the problems that arise as a result of this re-adjustment, we are simply stating the facts as clearly as we see them, believing that the entrance of His Word giveth light.

In the first epistle of John the point of view is somewhat different to that of Paul, even as we found the aspect of this truth was different in the Gospel of John as compared with that of Matthew; we therefore hope to deal with the first epistle of John in a separate paper.

## The Epistles of I John and Jude. pp. 139-144

We now approach the last of the references to *aionian* life contained in Scripture. Six are found in I John and one in Jude.

It will be remembered that the apostle John tells us the object with which he wrote the Gospel that bears his name, and it may help us to compare the author's own explanation of his object before we proceed further:--

“These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name” (John xx. 31).

“These things have I written unto you; that ye may know that ye have *aionian* life, even unto you that believe on the name of the Son of God” (I John v. 13, R.V.).

The epistle differs from the Gospel in this, that while the Gospel was written in order to bring about faith in Christ and *aionian* life as a result of believing, the epistle addresses those who are believers, bringing before them scriptural evidences that they may know that they have this life. Notice how this different viewpoint is evident at the beginning. The Gospel opens with the words, “In the beginning was the Word”, and takes us back “before the foundation of the world”. The epistle, however, commences with the manifestation of the Word as man, “That which was from the beginning” (see ii. 7, 24).

Something evidential is in mind all the way through these introductory sentences, something “heard”, and “seen”, and “contemplated”, and “handled”. In other words, as verse 2 continues, “the life was MANIFESTED”. The epistle proceeds to “shew unto” us “that *aionian* life which was with the Father, and was manifested unto us”. The declaration of that which John had “seen and heard” was with a view, among other things, to fellowship, fellowship among one another, and fellowship with the Father, and with His Son Jesus Christ. The message so impressively given, attended by such witnesses, made manifest in such a Person, is this, “GOD IS LIGHT”. Before it was written, GOD IS LOVE, stand the words, *God is light*; this should correct the departure from revelation towards philosophy which is manifested in the words of those who say that whatever God may or may not do in the punishment of the wicked, all must be in accord with this one fact, GOD IS LOVE. This we believe to be a grave error; it would be nearer the truth to say that all God's dealings with all His creatures must accord with these *two facts* that God is *light* and God is *love*. What place is there for love in the Judge who without respect of persons is to pronounce guilty or not guilty? Light is the focussing expression of all the attributes of the divine Judge.

“Every one that doeth evil hateth the light, lest his deeds should be reproved, but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God” (John iii. 20, 21).

The *aionian* life which is given by God upon faith in His Son was fully manifested in the faith, the life, and the walk of the Lord Jesus Christ. No one can have this life who abides not in Christ.

“Let that therefore abide in you which ye have heard from the beginning; if that which ye have heard from the beginning abide in you, ye also shall abide in the Son and in the Father. And this is the promise that He hath promised us, *even aionian* life. . . . the anointing. . . . abideth in you. . . . ye shall abide in Him. . . . abide in Him” (I John ii. 24-28).

Now what of the one who profess *aionian* life, one who, in other words, professes to be abiding in Him? “He that saith he abideth in Him ought himself also so to walk, even as He walked” (I John ii. 6). *Saying* is forcefully contrasted throughout this epistle with *doing*; “He that saith he is in light and hateth his brother, is in darkness even until now, he that loveth his brother abideth in the light” (I John ii. 9, 10).

The next occurrence of *aionian* life continues this thought, “We know that we have passed from death unto life because we love the brethren”, we know this fact upon the bare statement of God’s Word, but we have evidence in our attitude to our brethren. “Whosoever hateth his brother is a murderer, and ye know that no murderer hath *aionian* life abiding in him” (I John iii. 15). Do not let us seek to turn the edge of this Scripture. It is not a question of whether a criminal can be saved, but whether a believer who hates his brother has *aionian* life abiding in him. If *aionian* life is synonymous with salvation, then, either a believer never has, and never can hate his brother, or some believers who have hated their brethren will be lost. We do not believe *aionian* life is synonymous with salvation, but that Scripture most definitely declares that a believer who hates his brother HAS NOT *aionian* life abiding in him, but we do not thereby believe such an one is “lost”—he will be a “loser” rather. In I John v. 4, 5 we read:--

“Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith; who is he that overcometh the world, but he that believeth that Jesus is the Son of God.”

It may be objected that there are some who believe that Jesus is the Son of God, who do not appear to possess the faith of the overcomer. That is true, and unless we have due regard to the atmosphere of the epistle, we may be importing into one dispensation that which is true in a full sense only of another. I John iv. in its opening verses makes it clear that the believers to whom John wrote were constantly confronted with “spirits” and “false prophets”, “that spirit of Antichrist”. This spirit of Antichrist confessed not that Jesus Christ has come in the flesh, but, said the apostle, “ye are of God, little children, and have overcome them”. Again in ii. 22 the apostle says, “Who is the liar but he that denieth that Jesus is the Christ? He is Antichrist, that denieth the Father and the Son”. Of these believers it is said:--

“But ye have an unction from the Holy One, and know all things. . . . but the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him” (I John ii. 20, 27).

These things are not the normal atmosphere of the Church of the One Body: the denying spirits, Antichrist, and the anointing with its supernatural power of instruction belong to other times; “Little children, it is the last hour” (I John ii. 18). All these things



speak of that dreadful period when Antichrist and evil spirits will make a belief in Jesus as the Son of God a very real, personal, hated testimony.

Too readily have many taken to themselves the words of assurance in I John v. 11-13, "And this is the record, that God hath given to us *aionian* life. . . . that ye may know that ye have *aionian* life". Shorn of its context, it is easy to "prove" that a believer HATH everlasting life, and that he is not justified in questioning his possession of it, for is not the Word written, "that ye may *know*?" Reading the passage in its context we ask, What things were written that we may know?, and among them we must include the statement of iii. 15. A believer, therefore, who hated his brother would "know" that *aionian* life did NOT abide in him by "these things that were written". The epistle does not propose to prove that every one who believes has *aionian* life, but does set before us the walk and character of those who truly "abide in Him". Such and such only may take the assurance of v. 11. All the confusion comes about through the use made of one or two verses in John's Gospel by evangelists, whereby an unscriptural conception has been entertained as God's truth. Many fight for the retention of *aionian* life to every believer under the mistaken assumption that such life is equivalent to justification and salvation.

We have pointed out that *aionian* life has no place in the four prison epistles, the epistles of the Mystery. The parallel to *aionian* life in these epistles is to be found in Phil. iii. where the apostle desires to "know Him and the *power* of His resurrection". During the dispensation of miracle, the powers of the coming age, believers received the age-life. Let not the members of the One Body imagine that because they have not this life that they are losers thereby. The One Body has no place in the Millennial kingdom, it is not the loser thereby: so with regard to this question. Of the members of the One Body it is written, "Your life is hid with Christ in God". "Hid", not yet manifested; we walk by faith now, the hidden risen life at the right hand of God is our only hope and support. No powers of the coming age are ours, no anointing that endows us with supernatural powers of discernment, yet would we exchange? No member of that One Body who has realized his calling contemplate the thought.

Coming to the last reference in the epistle to *aionian* life, we must make another comparison with the apostle's words in the Gospel:--

"I have overcome the world. These words spake Jesus and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, in order that Thy Son also may glorify Thee; as Thou didst give Him authority over all flesh, that He should give *aionian* life to as many as Thou hast given Him, and this is *aionian* life, in order that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent" (John xvi. 33 - xvii. 3).

"We know that the Son of God is come, and hath given us discernment, in order that we might know Him that is true, and we are in Him that is true, *even* in His Son Jesus Christ. This is the true God and *aionian* life" (I John v. 20).

The Gospel teaches that *aionian* life is given in order to a knowledge of the only true God, and the One He has sent. The epistle re-affirms this, declaring that they know the Son of God has come, and has taught them concerning the true One; in this One those

who have *aionian* life abide, and by the discernment given them they are kept from the lie, the Antichristian denial, and are exhorted to keep themselves from idols.

The last reference of all, Jude 21, will be found to have a context similar to the epistle of John. Denial of the Lord (verse 4) caused the apostle to write in haste (verse 3), and he immediately draws upon the portion of O.T. history that is the basis of the epistle to the Hebrews.

“I will therefore put you in remembrance, though ye once knew this, how that the Lord, having SAVED the people out of the land of Egypt, afterwards DESTROYED them that believed not” (verse 5).

John had said, “It is the last hour”. Jude reminds his readers that “there should be mockers in the last time”, and in vivid contrast places the saints of God, building up themselves on their most holy faith, and praying in the Holy Spirit. To these he says, “Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto *aionian* life”.

These words constitute the last occurrence of *aionian* life. We most earnestly ask our readers to weigh over all the passages, and to take notice of all the conditions attaching to the subject. The object of the papers will be attained if the reader is stirred up to try the things that differ, and to give an unbiased consideration to all the phases of the subject. Many be led on in their studies to see that they have been calling the highest glories of the One Body by a term that has confused them. May we all rejoice in “Christ Who is our life”, and look forward to that day of manifestation “in glory”.

## **Faction, Fellowship, Faithfulness.** **pp. 91 – 94**

It is written that, “he that soweth discord among brethren is an abomination unto the Lord”, and we may well shrink back from any participation in that which is so grievous. To the Corinthians, the apostle speaks with equal intensity when he would show them the fleshy character of a party spirit. “Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?”

We must not think of *unity* as though it were a synonym for *uniformity*. The spirit that prompts the language, “Master, we saw one casting out demons in Thy Name, and he followeth not us; and we forbade him, because he *followeth not us*”, must be repudiated, for it savours not of Christ, but of the flesh. Among those who seek the truth of the Word, there is not one that can lay claim to all the truth, and while the diligence and usefulness of others should provoke us to emulation, we must encourage continually the spirit that can say, “Enviest thou for my sake? Would God that all the Lord’s people were prophets, and that the Lord would put His spirit upon them”.

While we must ever watch our hearts and words lest *Faction* should be encouraged, we must equally weigh over the teaching of the Word as to *Fellowship*. Many who have sought to avoid the evil of a party spirit, have however overstepped the scriptural bounds of Fellowship. We are urged to “put up no bar”, and not to sit in judgment upon fellow-believers. Much as we appreciate the spirit that often prompts those who thus speak, and while we have endeavoured to allow in others the liberty we ourselves enjoy, we see too plainly the teaching of the Word to allow ourselves to become entangled in a fellowship that is contrary to the Word, merely for sentimental or other feelings. While we are enjoined to “receive him that is weak in the faith”, and not to despise the one whose weakness causes him to act very differently to ourselves, there are occasions when continued fellowship becomes a betrayal of our trust.

“Whoso leadeth forward (*proagōn*, L., T., Tr.) and abideth not in the doctrine of Christ hath not God. . . . If there come any unto you, and bring not this doctrine, receive him not into your house, and greet him not; for he who greets him HAS FELLOWSHIP (*koinōō*) with his evil deeds” (II John 9-11).

Here is scriptural ground for a cleavage. No plea of fellowship, or love, or our own liability to err, or the sadness our attitude may cause, or the fact that most probably our motives will be misunderstood, or that we shall lose the support of many a dear child of God, or that ties of sweetest friendship may be severed, none of these things can alter the plain teaching of the Word. The forerunners of the apostacy are everywhere busy. Earnest students of the Word are sowing seeds the harvest of which would horrify them could they but foresee it.

The Person of Christ, His nature and offices, are prominent in the list of doctrines marked down for attack. Sin, too, by the fact that its absolute origin is not a subject of revelation, affords scope for much teaching that either reduces sin from a crime to a

blessing in disguise, or compromises the fair name of God and declares His policy to be *let us do evil that good may come*. We must not allow the words of those who misrepresent our motives, calling us partizans and what not, to prevent us from faithfulness.

The spirit in which the separation is made must certainly be one of love, even as the apostle enjoined the Thessalonians:

“If any man obey not our word by this epistle, note that man, and have no company with him that he may be ashamed. Yet count him *not as an enemy*, but admonish him *as a brother*.”

“It is required in stewards that a man be found *faithful*”. Stewards dare not betray their trust by encouraging on the one hand faction and the drawing away of disciples after them, or by a false interpretation of fellowship on the other.

It is sometimes forgotten that a narrower margin is allowed a leader or teacher than is allowed the simple believer. I may have fellowship with a believer without compromise which in a teacher would be impossible. II John 9-11 has the leaders and teachers of doctrine in view.

This line of teaching is manifest in I Tim. iii. A bishop must be blameless, the husband of one wife, etc. In the early church (as in foreign missions to-day), where converts were made from paganism there were many who would have more than one wife. This was no barrier to fellowship, the responsibility could not be lightly repudiated. As a believer he would have to walk softly. While the fullest fellowship would be his as a believer, such could not be the case as a teacher. Such a man could not take oversight. His many wives would not commend the truth, hence he must be blameless, the husband of one wife. The home life of a believer is no qualification for fellowship *as a believer*, but if a believer cannot rule his own house well he cannot be allowed to attempt to rule the church of God. We are not discussing whether the office of bishop still obtains, we are considering this principle concerning the higher qualification of teachers. Faithfulness may compel me to repudiate fellowship with some as teachers lest I be implicated in their deeds, and faithfulness must be the touchstone increasingly as apostacy draws near.

Our hearts are heavy sometimes as we learn the emptiness and the error of the churches. We cannot, however, join in with their errors to endeavour to stem the tide. Faithful, separated Abraham could have done more for Sodom, had it been possible, than Lot who sat in the gate. Events are moving rapidly, and believers will continually be confronted with the choice of faction, fellowship and faithfulness. While we most earnestly pray that faction may be forever avoided, and true fellowship most eagerly pursued, we do, at the same time, pray that, “by honour and dishonour, by evil report and good report: as deceivers and yet true”, that come what come may, even though faithfulness should foreshadow the forsaken and solitary parallel of II Tim. i. 15, “This thou knowest that all they which are in Asia be turned away from me”, it may be held

unashamed, knowing Whom we have believed, and find its other and blesses parallel in II Tim iv. 7, "I have kept the faith".

# Fundamentals of Dispensational Truth.

## Cain and Abel.—The two Seeds.

pp. 3-9

The names given by Eve to the two sons whose birth is recorded in the opening of Gen. iv. provide a fair insight into the frame of mind, and the modifications wrought by experience, of the first man and woman.

They had been expelled from the garden planted by God; the ground upon which they stood, and from which they wrung a living by the sweat of the face, spoke to them continually of the curse which had settled upon it. The sorrows of their new experiences, however, were lusted by hope. Had not God said that the woman's seed should bruise the serpent's head? Did He not set before them the wonderful symbol of a restored and redeemed creation when He caused the cherubim to tabernacle at the east of the garden? In view of this we can understand in measure the fulness of hope and desire that possessed the breast of those first parents, and the reason why they named their infant son *Cain*. *Cain* in the Hebrew language means "acquisition", the verbal form occurs in Gen. xxv. 10 and Exod. xv. 16 as "purchase"; in Gen. xxxiii. 19, xxxix. 1 as "buy"; in Neh. v. 8 it is "redeem", in Isa. xi. 11 it is "recover", and in Gen. iv. 1 and Prov. iv. 5 it is "get". It will be seen that the word, while indicating acquisition, does not convey any idea as to how the acquisition is made; it may be as a gift, or as a purchase, it may be by power or by redemption. *Cain* was looked upon by his parents as an acquisition; the A.V. reads, "I have gotten a man from the Lord", the Hebrew *'ish 'eth Jehovah*, is literally, "a man, even Jehovah". This rendering suggests the reason why the name *Cain* was given. Adam and Eve felt sure that this man-child born to them was none other than the "seed of the woman" promised in the earlier chapter; how mistaken they were events were to prove. Scripture indeed tells us that instead of being the promised seed of the woman, *Cain* "was of that wicked one", in other words, he was rather "the seed of the serpent". It is important to notice that the good, or the types of good, do not come first. *Cain* comes before Abel, Ishmael before Isaac, Esau before Jacob, Reuben and the others before Joseph, "that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual". *Cain* is one of the great foreshadowings in this book of beginnings. Jude, writing of the last days, says, "Woe unto them! for they have gone in the way of *Cain*". John in his first epistle likens *Cain* to the world, "we should love one another, not as *Cain*, who was of that wicked one, and slew his brother. . . . marvel not, my brethren if the world hate you". Not only so, a strong division is made between the two seeds, *Cain* was "of that wicked one", "he that committeth sin is of the devil", "in this are the children of God manifest, and the children of the devil". In our Lord's day there were those who were "the offspring of vipers", and all down the age, from *Cain* onwards, the two seeds have run their course together. Satan, as the god of this *age*, and the prince of this *world*, by those who are his children, persecutes and seeks to destroy those who are God's children. The Lord Himself has ordained the "enmity" (Gen. iii. 15), therefore whosoever is a friend of the world constitutes himself an enemy of God. The presence and purpose of *Cain* is repeated in

parable form by the Lord in the parable of the *Tares*, “the good seed are the children of the kingdom; but the tares are the children of the wicked one”.

We cannot help feeling that a due recognition of those scriptures which speak of one section of the human race as “children of the wicked one”, “children of the devil”, (I John iii. 8; Acts xiii. 10; John viii. 44), a “generation of vipers”, and of THE man of sin as the “son of perdition”, etc., is necessary to arriving at a true understanding of the scope and results of redemption. When the Lord asked the question, “Ye serpents, ye brood of vipers, how can ye escape the judgment of Gehenna?” He gave expression to a query that runs through the whole Bible. As a “fundamental of dispensational truth” the recognition of the two seeds and their destinies is all-important.

The high hopes that burned in the heart of our first parents were doomed to disappointment, Cain was not the promised deliverer. By the time Abel was born experience had taught *the lesson* of the age, at least in its elements, that the creature had been made subject to vanity. “Vanity of vanities, all is vanity”, was the summing up of the wisest man that lived, and we venture to say that no more important portion of Scripture from the dispensational point of view can be found than that of Ecclesiastes. Abel was so named because Abel means vanity. Cain is referred to in the N.T. three times, viz., Heb. xi. 4, “Abel offered a more excellent sacrifice than Cain”; I John iii. 12, “Not as Cain who slew his brother”; Jude 11, “They have gone in the way of Cain”. Abel is mentioned four times in the N.T., viz., Matt. xxiii. 35, “From the blood of *righteous* Abel”; Luke xi. 51, “From the blood of Abel”; Heb. xi. 4, “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was *righteous*”; Heb. xii. 24, “The blood of sprinkling which speaks something better than Abel.”

The first thing we learn is that Abel was RIGHTEOUS, and that Cain was “of that wicked one”. There is no question of salvation in the case of Cain and Abel, but rather of righteousness and unrighteousness. Abel was evidently a prophet (Matt. xxiii. 34), and when Cain shed his brother’s blood, he shed “righteous blood” (Matt. xxiii. 35). The two offerings that figure in Gen. iv. were not offerings for sin, but for worship, the word *minchah* is that rendered meat offering, an offering that is in the nature of a gift, not an expiation (see Gen. xxxii. 13-21, “gift”). Abel’s offering is given in Gen. iv. as, “the firstlings of his flock and the fat thereof”. Cain’s as “the fruit of the ground”. Heb. xi. gives no such details, but says instead that Abel “offered unto God a more excellent sacrifice than Cain”. The testimony that God bore to Abel was, “that he was righteous”.

To introduce the future into the past or present is to fail in interpretation; to introduce into Gen. iv. the question of justification by faith is to teach a truth that does not find a place therein. Gen. iv. does not raise the question as to *how* righteousness was obtained, but whether it existed, the purely elementary fact that is taught by Gen. iv. in the light of Heb. xi. and Matt. xxiii. is that Abel *was righteous*. We might, in the light of subsequent revelation, be led to suppose that because Abel’s offering was that of an animal, and involved the shedding of blood, that this constituted the great difference. It must be remembered that when God Himself gave the law of the *minchah*, the offering of

Gen. iv., He says nothing about the slaying of an animal, or the shedding of blood. Leviticus ii. gives the specification, and it will be seen that Cain's offering of the fruit of the ground is nearer to the bloodless *minchah* than was Abel's. The excellency of Abel's offering therefore seems to arise from another origin. The cause of the acceptance of Abel's offering and the rejection of Cain's is found in the character of the *offerers* rather than their offering. Abel's gift was accepted because he was "righteous"; Cain's was rejected because he was wicked. The same principle is found in the words of the Lord in Matt. v. 23, 24:--

"If therefore thou bring *thy gift* to the altar, and there rememberest that the brother hath ought against thee, leave there thy gift before the altar, and go thy way, first reconciled to thy brother, and then come and offer thy gift."

Here is the case of Cain and Abel, Cain's offering was rejected because God could not bear witness that the offerer was righteous.

Let us look at the reference to Cain and Abel in I John iii. What is the theme of this chapter? The structure makes it very clear that John is urging a practical manifestation of righteousness and love upon those who have believed.

### I John iii. 1-18.

- A | 1, 2. The Father's love to us.
- B | 3-9. Distinguishing mark between God's children and the devil's.--Righteousness.
- B | 10-17. Distinguishing mark between God's children and the wicked one's.--Love.
- A | 18. Our love to brethren.

The member *B* is the one that contains the reference to Cain, and we will give that in detail.

### I John iii. 10-17.

- B* | *e* | 10, 11. "In this" are manifested the children of God and of the devil.
- f* | 12. Cain slew his brother.
- g* | 13. The world's hate.
- h* | 14, 15. No murderer has eternal life abiding in him.
- e* | 16-. "In this" we perceive the love of God.
- f* | -16. Lay down lives for brethren.
- g* | 17-. The world's good.
- h* | -17. No compassion. How abideth the love of God in him?

The two seeds are characterized by their deeds; the emphasis is not put upon the righteousness which is upon faith without works, but the righteousness which is "done" and manifested. The apostle says:--



“Little children, let no man deceive you, the one who *does* righteousness *is* righteous, the one who *does* sin *is* of the devil; no one not *doing* righteousness is of God, and no one who loves not his brother.”

Then follows the example of Cain who manifested that he was “of the devil”, and was not righteous, by his hatred of his brother. “And wherefore slew he him? Because his works were wicked and his brother’s righteous”. Cain’s works were *poneros* (wicked), because he was of the *poneros* (the wicked one). We do not understand the mystery of the divine begetting, we know it to be a reality, and we see its manifestation. We do not understand the mystery of satanic begetting, but Scripture emphasizes the “sonship” of the devil’s children as clearly and in the same terms as it does those of God, and we see their manifestation. Cain slays his brother, children of God lay down their lives for their brethren.

We must not attempt to pursue this theme further, for the whole epistle is an exposition of this manifestation (see i. 6-10; ii. 4-6, 29; iii. 3, 7, etc.). Gen. iv. 7 places emphasis upon “doing well”, and by so doing Cain would have been accepted. If he did not well “a sin offering was lying at the entrance (of the garden of Eden, where the Presence of the Lord tabernacled between the cherubim). Cain repudiated the word of God, he would not go the way of true acceptance, and instead of slaying the sacrifice, he slew his brother. Cain’s punishment was:--

“Now thou art cursed more than the ground. . . . a fugitive and a vagabond shalt thou be in the earth.”

Cain realized that the greatness of his punishment consisted more in the being driven out from God’s presence than from the extra curse upon the ground. In answer to his fear that he would be slain, the Lord set a sign or token for Cain, and protected him (O! wondrous mercy) by a threat of sevenfold vengeance. The vagabond takes his name with him, for the land he traveled to is named *Nod* (wandering or vagabond); it does *not* say “*and he took unto himself a wife*” in the land of Nod, as so many misquote.

Cain was the first one that Scripture says built a city, the second recorded builder was Nimrod. The Israelites were compelled to build cities for Pharaoh, but the only building that is recorded of God’s children in the first two books of the Bible is that of *altars*. The rebels in the land of Shinar said, “Go to, let us build us a city”. Lot, not Abraham, was attracted by “the cities of the plain”, and when Sodom was about to be destroyed Lot pleaded that he might be allowed to go to another city, Zoar. Abraham, on the other hand, built no city, for he looked for a city that had foundations, whose Maker and builder is God. Cities are symbols of civilization, the arts and crafts and music were all introduced by the descendants of Cain. The “world” with all its attractiveness is of Cain, who was of that wicked one, and the true child of God is found outside with Abel, with Enoch, with Noah, with Abraham, and with Christ.

We must not go further, much more should have been considered, but space is limited. May the practical lessons not be lost upon us, and may we grasp this great fundamental of dispensational truth – the two seeds.

**Seth (Gen. iv. 25).**  
**The Principle of Substitution.**  
**pp. 35-38**

We have learned from the record of Cain and Abel of the presence of two seeds upon the earth.

The enmity which exists between these two seeds is irreconcilable. It is a fundamental of dispensational truth to recognize the presence and the utter contrast of the principles for which Cain and Abel stand.

The name “acquisition” is affixed to that which is evil, the name “vanity” to that which is good, for another fundamental of dispensational truth is that the present life is comparable to a wilderness journey, and that the believer’s hope lies beyond it. We now turn to the consideration of what the Scriptures teach about Seth, the son of Adam.

At the birth of this son we read that his mother “called his name Seth, for God, said she, hath appointed me another seed instead of Abel, whom Cain slew” (Gen. iv. 25). The word “appointed” and the name “Seth”, are alike in the original. There is an important difference between the record of Cain and Abel, and that of “Seth”; in the former case we have a record of deeds, we are told the daily occupation of the two seeds, we are told of the acts of worship also, we are told of the sin of Cain and of his punishment: this is in contrast with the record of Seth. Of Seth’s actions we know nothing. He had a son whom he called Enos, meaning “frail” or “incurable”, he had other sons and daughters unnamed, and died at the age of 912 years. The man’s individual actions therefore do not constitute the special lesson for us, it is *his position in the line of purpose* that does. A similar observation may be passed upon the life of Isaac. Of the three “fathers” of Israel, Isaac’s life is the most passive and quiet’ as the type of the promised Seed, his birth, and his offering on the mount are of more importance than his subsequent manner of life, and from another standpoint Isaac, like Seth, speaks of substitution, for Isaac (and in Isaac, all Israel) lived because of a ram that was offered “instead”.

The words of Gen. iv. 25 indicate that Abel was, humanly speaking, the chosen vessel through whom the deliverer should come, for Eve tells us that Seth was appointed as “another seed instead of Abel”. It is beyond the limits of Scripture, and therefore beyond the bounds of our investigation or speculation, to fathom the mystery that lies beyond these simple words. On the surface it appears that Cain spoiled the purpose of the Lord, and that He was compelled to appoint another to take Abel’s destined place. Appearances however are deceptive. We believe the fact of Scripture that the Lord will accomplish all His pleasure, and leave the demonstration of this truth to the Lord Himself in His own good time. For us, the more important truth is that God definitely accepts and adopts the principal of substitution in the accomplishing of His purpose.

Adam himself was dealt with not merely as a private individual, but as head and representative of unborn millions who had no voluntary association with his deeds (e.g., Rom. v. 14-21); the penalty threatened in the garden of Eden was suspended and endured by Christ instead. This substitution was typified to Adam and Eve in the provision of the “coats of skin” (Gen. iii. 21). By reason of death provision is made in the law for “that son that is priest in his stead” (Exod. xxix. 30).

The principle of substitution is seen in the choice of Levites, “all the firstborn are mine”, said the Lord, “for on the day that I smote all the firstborn in the land of Egypt, I hallowed unto Me all the firstborn in Israel, both man and beast: mine shall they be” (Numb. iii. 13). Although such was the case, yet the Lord immediately before had introduced the principle of substitution, saying, “And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn” (verse 12). The firstborn of animals also were the Lord’s, yet provision is made in Exod. xiii. 13 that “every firstling of an ass thou shalt redeem with a lamb”. The reader will call to mind the many passages in the New Testament where the Lord Jesus is said to suffer or die *for* us, and we would commend to the earnest student a thorough examination of this wondrous theme. We must turn back for a moment to Gen. v. to make one other observation concerning Seth. Gen. v. commences the book of the generations of Adam; there, Cain and Abel are not mentioned. After the statement of the creation of Adam in verse 2, the book of the generations of Adam goes straight on to the birth of Seth, and he it is who heads the list. The substitute is here seen in an undisputed position, Cain and Abel are never again mentioned in the O.T.

In the genealogy given in I Chronicles i. 1, the order of Gen. v. is retained, viz., “Adam, Seth, Enosh”. In the genealogy of the Saviour by Luke the same is true (Luke iii. 38). Now just as Cain and Abel never come into the book of the generations of Adam, but that honour is unreservedly given to Seth, the substitute, so in the Person of Christ, the last Adam, the second man, the whole creation will recognize in Him, and not in Adam, the One to whom dominion belongs, the glorious head of a new creation, the “former things”, like Cain and Abel, having passed away.

**Enoch, the seventh from Adam.  
His threefold Witness.  
pp. 68-70**

In the book of the generations of Adam are two significant entries. The first is that of Gen. v. 5:--

“And all the days that Adam lived were nine hundred and thirty five years, AND HE  
DIED”.

The second is that of verses 23, 24:--

“And all the days of Enoch were three hundred and sixty five years, and Enoch walked with God: AND HE WAS NOT, FOR GOD TOOK HIM.”

The entry of death, first made against the name of Adam, is repeated with constant succession throughout this book of the generations of Adam, with the one exception of Enoch. That Enoch did not die Heb. xi. 5 affirms:--

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God”.

The words of the sub-title, *Enoch, the seventh from Adam*, are supplied by the Epistle of Jude, from which we may gather the corrupting ungodliness of the days of Enoch, and learn that just as the “last days” shall be “as it was in the days of Noah”, so also shall they be as the days of Enoch. The seventh from Adam is not allowed to see death. Here we may observe a prophetic foreshadowing of the end. Just as the seventh day of Gen. ii. foreshadows “the rest that remaineth to the people of God”, so the seventh from Adam foreshadows the triumph over the death of those who shall not sleep, but be changed at the last trump; this last trump appears to be the sounding of the seventh trumpet of the book of the Revelation.

In a world of ungodliness, fifty-seven years after the death of Adam, Enoch was translated. The name Enoch means “teaching” or “initiation”, and Enoch’s two prophecies show that he had an inner knowledge that guided him in the world of wickedness in which he was placed.

His first prophecy is the naming of his son. When Enoch was sixty and five years old a son was born, and he named him *Methuselah*, which by interpretation is, “At his death it shall be”. Of what does Enoch speak? He speaks of coming wrath, he warned of the flood that was to destroy all flesh. See how exact is his prophecy; Noah was 600 years old when the flood came (Gen. vii. 6). Lamech his father was 182 years old when Noah was born, and Methuselah was 187 years old when Lamech was born. What is the total number of years then from the birth of Methuselah to the flood:--

187	Age of Methuselah at birth of Lamech.
182	Age of Lamech at birth of Noah.
600	Age of Noah at time of the flood.
-----	
969	
=====	

Gen. v. 27 tells us that “all the days of Methuselah were 969 years, and he died”. *At his death it shall be*, prophesied Enoch, and at his death, to the exact year, the awful deluge came, so faithful is the word of God. Yet note, and note well, the age of Methuselah is proverbial, even among unbelievers; yet how few recognize in this a glorious exhibition of longsuffering; the man whose death was to be the signal for judgment *lived longer than any man before or since*, it was as though God waited until

He could wait no longer. How strange a work is judgment, how the Lord delights in mercy.

Enoch's second prophesy is recorded in Jude:--

“Behold the Lord cometh with His holy myriads, to execute judgment against all, and to convict all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and concerning all the hard things that ungodly sinners spoke against Him” (verses 14, 15).

Enoch's twofold prophecy resolves itself into type and antitype. The flood, a real and dreadful judgment, was itself a type of a future day of wrath. The ungodliness of the days of Noah which brought down the floods of wrath was in turn typical of the character of the time of the end. “The coming of the Lord” therefore is no new doctrine, *it is as old as Adam*, for Enoch lived together with Adam for the last 308 years of Adam's life; Adam must therefore have understood the significance of Methuselah's name, and must have heard Enoch's prophecy of the Lord's coming.

“And God took him”. In the days which are drawing nearer it will again be true that “one shall be taken, and the other left”. Enoch was taken in blessing, and did not see death (type of those who “are alive and remain at the coming of the Lord”). Enoch's twofold prophecy is confirmed by his consistent walk with God, and thus together sets forth a threefold witness that cannot be gainsaid. Let us believe the literal accuracy of His Word, the graciousness of His purposes, the certainty of His judgments, and the blessed assurances of one day being *with the Lord*.

### **Lamech: the Curse and the Comfort. pp. 101-103**

The person who before the flood stands out more prominently than any other descendant of Adam, is Noah. Enoch's twofold prophecy, considered in previous series, pointed to the flood, and to that of which the flood was a type, the coming of the Lord in judgment.

Enoch could not have avoided explaining to Methuselah the prophetic import of his name, and this would doubtless have been the topic of many an earnest conversation both between them, and with Lamech, Enoch's grandson. Lamech was sufficiently well instructed to know that he was not the one who should survive the coming judgment, and is divinely guided in the naming of his firstborn son.

Before we pass on to consider the Scriptures that deal with Noah and the flood, it will be to our profit to pause awhile and learn what we can from his less prominent yet none the less godly parent. From what the Scriptures say concerning the “days of Noah”, we may picture to ourselves the environment of the days of Lamech; he lived to within five years of the flood, and, further, in his grandfather Enoch's days ungodliness marked the

generation (Jude 15), which evidently grew worse as the days drew on. Lamech was 182 years of age when Noah was born. Sufficient time had passed for him to arrive at the conclusion that has been discovered by others since, viz., that “vanity of vanities all is vanity.”

In naming his son Noah, Lamech emphasized his felt need of rest. Noah is derived from *nuach* which means “to be at rest”, and occurs in Gen. viii. 4, “and the ark *rested* in the seventh month”. Again in Exod. xx. 11, “for in six days the Lord made heaven and earth, the sea, and all that is in them, and *rested* the seventh day”. When we read in Gen. viii. 9, “the dove found no *rest*”, the word is *manoach*, or in viii. 21, “the Lord smelled a *sweet* savour”, the word “sweet” is *nichoach*, and literally the passage reads, “a savour of rest”. Thus it will be seen that for God as well as man there is a place of rest, and that rest is Christ, of whom Noah and the ark are prophetic.

Lamech in naming his son said, “this same shall comfort us (*nacham*, or give us rest) concerning our work and toil of our hands, because of the ground which the Lord hath cursed”. The word rendered “toil” is twice rendered “sorrow” in Gen. iii. where the curse is first pronounced, “I will greatly multiply thy sorrow”, and “in sorrow shalt thou eat of it all the days of thy life” (verses 16, 17). The words “work and toil” may be a figure, meaning very grievous work; the work and the toil are clearly specified as being the work and toil of the *hands*, and in connection with the *ground*, that under the curse yielded but thorns and thistles of itself, and bread only by sweat of face. We read that Cain experienced a special pronouncement of this curse (Gen. iv. 12), and he is the first builder of a City that is named in Scripture.

We cannot help noticing the similarity of names that occur in the two lines of Adam’s descendants. If there is an Enoch who walked with God, there is an Enoch born to Cain in the land of banishment. If there is a Jared in the line of Seth, there is an Ired in the line of Cain, which differs only in one letter. Methuselah has a son named Lamech in the line of Seth, so Methusael had a son of the same name in the line of Cain. Both Lamechs have seven, and seventy and seven written of them. If these things were not recorded in Scripture we might dismiss them as fanciful, but they are written for our learning. Do they not speak to us of the beginning of that parody of truth which Satan has so skillfully established and maintained by taking advantage of similar sounding names, and of the confusion of tongues which we associate with Babylon and Babylonianism? (See *The Two Babylons*, by Hislop).

Lamech, “the seventh from Adam, in the line of Cain, has three sons, one (Jabal) kept cattle, and so continued in the work of the ground, but Jubal was the father of all such as handle the harp and organ, and Tubal-cain an instructor of every artificer in brass and iron. It would appear that the veneer which has spread over the curse, and which is variously named culture, civilization, etc., to-day, was originated by the sons of Lamech in Cain’s line; the Lamech who begat Noah, however, is in direct contrast, he does not appear to have attempted to evade the weary toil that must be experienced by those who, by sweat of face, eat the bread that is produced by the ground that is cursed. Lamech longed for rest, but he did not accept the vain travesties of Cain’s descendants. There are

many to-day who, surrounded by the comforts and inventions of man could scarcely believe that there is truth in the record of the curse on the ground. The products of the earth and sea are brought to their door, no thought passes through their mind as to the sorrow and the toil that someone, somewhere, must endure to provide them with the necessities of life. Lamech knew no such deadening influence; the toil of his hands was hard and wearying because of the ground that the Lord had cursed. A friend writing recently gave an unconscious echo of Lamech's words, saying, "When one, from the back of the land, sees the toil of man and beast, there come to the lips no more fitting words than, 'Even so, Come, Lord Jesus'."

Harp and organ, however, melodious and charming, brass and iron, modeled and designed into the most wonderful of machines and inventions, though they may "prove" to the natural man the upward development of man's attainments, afford no rest for those in whose hearts the truth of God abides. Rest for them is found in the true Noah, whose witness and whose experiences testify of the resurrection, and a new heavens and a new earth, wherein dwelleth righteousness.

### **The Nephilim (Gen. vi. 1-7). pp. 133-137**

Our last paper led on to the days of Noah by way of the line of promise and blessing, namely, through Seth. Where details of any of these sons of Adam are given, they are seen to be men of God; Enoch walks with God, Lamech looks for comfort, not from the civilization spread by the sons of Cain, but from the type of Christ, Noah. The last verse of chapter v. gives the names of the three sons of Noah, but the generations of Noah and the building of the ark do not commence with the opening verses of chapter vi. The first eight verses are a continuance of the book of the generations of Adam, and takes us back to the period indicated in v. 4, "and the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters". Chapter vi. differs from chapter v. in one or two important respects. Chapter v. tells us of Adam "in the day that God created man. . . . and blessed them". Chapter vi. 1-8 does not speak of the line of blessing – it tells of the curse.

It is necessary to point out that the word "men" in vi. 1, 2 is in the singular, carrying the article, and indicates, not men, but *the man Adam*. We must be on our guard, however, of hurriedly forming a hasty conclusion from the presence or absence of the article; there is no article in v. 1 before the word Adam, yet inasmuch as this is the first of a series of ten generations of individuals, it must mean the man Adam; the same is true of the opening of verse of I Chronicles i. It is the individual man Adam that is meant in v. 3, for he alone could be the father of Seth, so also verses 4, 5; thus it will be seen that while the presence of the article would generally indicate the man Adam, the absence of it does not necessarily refer to mankind in general. Just as in these verses Adam without the article can mean none other than the first man Adam himself, so in vi. 3, "My spirit shall not always remain in Adam, for that he also is flesh", simply tells us that the man

Adam would die, for that he also is flesh, like the others; then the length of Adam's days is given as 120 years.

One other reference to this question of the article must be given. In verses 7, 8 the Lord said:--

“I will destroy (wipe off or blot out) man whom I have created from the face of the earth; both man and beast and creeping thing, and the fowls of the air; for it repenteth Me that I have made them. But Noah found grace in the eyes of the Lord”.

The Lord did not “destroy” Adam. Chapter v. 5 records his death in exactly the same terms as it does that of Seth. God did destroy man and beast with the flood, and these were “made” by Him, which is parallel to the word “create”. The statement also is definitely contrasted with the case of Noah, and it must be remembered that Adam had been dead over 120 years before Noah was born, or over 720 years before the flood came. Again, in viii. 21 “man” in both cases is “Ha-Adam”—yet, though the article is there, this cannot mean Adam himself. We can now come back to the opening verses of chapter vi. and render it as follows:--

“And it came to pass, when Adam began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of Adam, that they were fair: and they took them wives of all which they chose. And the Lord said, My spirit shall not always remain in Adam (the article is not used here, even as it is omitted in the words ‘in *the* earth’ in verse 4) for that he also is flesh: yet his days shall be an hundred and twenty years”.

Who are the sons of God? Adam himself is so called in Luke iii. 38, but none of his descendants *as such* are afterwards so called. “The sons of God” are in exact contrast with “the daughters of Adam”. Adam here is literal, it carries with “the daughters”, and the words “of God” are in contrast with “of Adam”. If the sons of God were men, they were sons of Adam, and to contrast the sons of Adam with the daughters of Adam by calling them sons of God must lead to error. Scripture does not mislead.

Job i. 6; ii. 1; xxxviii. 7 speak of the sons of God, and in these passages whatever else the “sons of God” may mean, certainly they do not mean any of the sons of Adam. In Psa. xxix. 1 and lxxxix. 6 reference is made to the sons of the mighty, the changed word being *Elim* instead of *Elohim*; the second reference places these sons “in heaven”. another legitimate parallel is that of Dan. iii. 25. As the language of Dan. iii. is *Syriac* and not Hebrew, we have the word *bar* instead of *ben* for “son”, but the meaning is the same. Nebuchadnezzar's words recorded in Dan. iii. were not inspired, nevertheless, seeing that he explains what he meant when he used the expression, “son of God”, his explanation must carry more weight than that of those who live in the present time. In verse 28 Nebuchadnezzar explains his meaning of a son of God by saying that God had sent “His *angel*”.

We know that angels fell, for Jude 6 speaks of the angels which kept not their first estate, but left their own habitation. The word for habitation is *oiketerion* and occurs nowhere else except in II Cor. v. 2. Their sin is likened to that of Sodom and Gomorrah in its *essential* feature, viz., “going after strange (*heteros*) flesh”. The time of their fall is



not given in Jude, but Peter links the “angels that sinned” with the time of Noah (II Pet. ii. 4, 5), and refers to the spirits in prison, which were disobedient during the time that the ark was preparing.

When we remember that angels are always spoken of as men, and indeed were entertained as such for some hours by Abraham, the difficulty which we may have in connection with this subject may not appear so great. It may seem strange at first that verse 3 should come in between the two statements concerning the sons of God, but we are sure that it is there with a definite object. Of Adam the Lord said, “My spirit shall not always remain in Adam, for that he also is flesh”. The spirit remaining in man keeps him alive; when that spirit is withdrawn man dies, he is but flesh. Adam differed nothing in this respect from his children, his days were numbered, and it is revealed to us that from this point “his days” were to be “an hundred and twenty years”. “There were giants in the earth IN THOSE DAYS”, so continues verse 4, and the only days that can be meant are those which refer to the last 120 years of Adam’s life. Not only were they in the earth then, but “after that”, after Adam had died, and after the flood had destroyed the giants that were in the earth during Adam’s closing years. The word “giants” comes from the Greek *gigantes*, which did not originally mean only greatness of size, but is derived from *gegenes*, “earth born”. The Hebrew word is *Nephilim*, or “the fallen ones”; these were the *Gibbor*, the “mighty”, for so it is translated 139 times out of 159 occurrences. Nimrod was “a mighty one in the earth”, and “the beginning of his kingdom was Babel”. These mighty ones are also called “men of renown”, or literally, “men of name”; this again is a prominent feature in the rebellion that originated Babel, for the builders said, “Let us make us a name”.

That the Nephilim numbered among them literal giants, the Scriptures clearly testify. The spies sent by Moses into the land of promise spoke of the “men of great stature” that they saw, saying, “and there we saw the giants (*Nephilim*) the sons of Anak which come of the giants”. All however were not of necessity gigantic in size, although they seem to have left that impression upon the mind of man: their unnatural origin, their superhuman prowess supplied the basis for the “heroes” of Greek legend, and the “giants” of most folk tales; the giant cities of Bashan still bear testimony to the existence of a race of literal giants, the iron bedstead of Og, king of Bashan (over 15 feet long) bears its witness also; hence although the A.V. gives “giants” as a translation of *Nephilim*, and is therefore open to the charge of giving a private interpretation rather than a translation, let us not hastily come to the conclusion that these Nephilim were not, nevertheless, literal giants, for Scripture most definitely tells us that many of them were. The intermarrying of one section of Adam’s children with another does not supply a reasonable argument for “giants” as a result. If the sons of God were fallen angels, the abnormal consequences are what may be expected, and such a drastic and universal destruction as the flood becomes a necessity. Amid the awful corruption of the flesh on every hand Noah stand uncontaminated. “Noah was a just man and perfect (without blemish) in his generations (his contemporaries)”; through him only could the line of promise run. Satan had tried to prevent the coming of the Seed of the woman, but had again failed; he tried at the birth of Cain, for Cain “was of that wicked one”. Finding that Seth was given in place of Abel, he corrupted the stream of life while Adam still lived by the irruption of the angels that

fell. Again his attempt failed, and the purpose of God held steadily on its way. Satan himself in the form of a serpent sought by the temptation in the garden to thwart the Most High. Satan by his angels again attempted by most diabolical means to render the purpose impossible of attainment, but he failed.

So has it always been, and so must it be till the end, for concerning His purpose it is written, “As I have purposed, so shall it stand”.

### **The Flood and the Renewed Earth (Gen. vi. 9 - ix. 29). pp. 165-169**

We must keep before us the main line of purpose that runs through Scripture, and not lose the conception of the whole in the consideration of the incidents.

The temptation and fall of man must be view as part of a plan, and the words of Christ in the parable of the tares explain much that occurs in Scripture history, *an enemy hath done this*. Sin opened the door for death, and death reigned from Adam. God, however, is not thwarted either by sin or by death. For the complete emancipation from their dual authority, and for the crushing of the serpent’s head, He promises the “seed of the woman”. From Gen. iii. onwards we are reading chapters in the conflict between the Seed and the serpent, and their respective “seeds”; hence the sad history of Cain and Abel—hence, too, the awful corruption that necessitated the flood. The purpose of God has sometimes hung upon a slender thread, and in the well-nigh universal corruption one man is sustained by grace to keep the Messianic channel pure. “Noah was a just man, and perfect in his generations”. Noah is called in II Pet. ii. 5, “the eighth”, and it is a point that is noted in I Pet. iii. 20 that “eight souls” were saved in the Ark. Enoch we have already seen was “the seventh from Adam”, and although Methuselah and Lamech were born before Noah, yet Noah is marked as the “eighth” by reason of the significance of the number; the eighth or octave is a new beginning, the first day of the week also an eighth day, resurrection and regeneration are thereby symbolized. The very names of Noah and his sons have a numerical value, which connects them with this number.

The gematria of the names is as follows:-

Noah	=	58	
Shem	=	340	
Ham	=	48	
Japheth	=	490	
		-----	
		936	= 8 * 117.
		=====	

Ham comes under his father’s curse, and becomes the father of Canaan; removing his name from the list, the total is 888. The witness of numbers is not, however, exhausted by this. Chapter vii. 6 tells us that “Noah was 600 years old when the flood of water was

upon the earth”. Six is the number of man. Six days complete the week of work and lead to the Sabbath. Noah enters the Ark in his 600<sup>th</sup> year and thereby signified that the end of flesh had come. When were the waters dried up from the earth? “In the 601<sup>st</sup> year, in the 1<sup>st</sup> month, the 1<sup>st</sup> day of the month” (viii. 13), this is the beginning of the seventh hundred, the Sabbath rest of which Noah himself and his experiences were prophetic.

By the symbolism of the first seven days we are led to expect that the ages will lead on to a Sabbath; we do know that the millennial kingdom will be for a thousand years, and if we look upon the thousand years as being represented by a day, the six days of earth’s toil and man’s sin will cover a period of six thousand years. The re-entry of Noah into the world after the flood in the very dawn of the seventh century suggests the same line of thought. The millennial kingdom is also called, “the Regeneration” (Matt. xix. 28), and of this the flood and the renewed earth are a type. The days of Noah were also prophetic of the coming of the Son of man (Matt. xxiv. 37). Everything points to the flood as an epoch, and a type of the day of the Lord. Let us therefore, as we look at a few of the details of this momentous judgment, continually look away from the type to the great reality that is surely coming upon the world, plunged in darkness, heading for perdition, yet deluded by the fallacy of “peace and safety”.

We noticed in our last paper that although the corruption began in the days of Adam, yet the height of iniquity was not reached until the days of Noah. After giving the names of Noah’s three sons, the record continues, “The earth also was corrupt before God, and the earth was filled with violence”. “The end of all flesh had come”. Like Ezekiel’s reiterated “end” (Ezek. vii. 2, 3, 6) there was no more remedy, and no further extension. For the preservation of Noah and his family (also of bird and beast) the building of the Ark was commanded; an act of faith that must have drawn down ridicule and scoffing upon the patriarch’s head. There are suggestive parallels between this first structure here commanded, and the tabernacle and temples of Solomon and Ezekiel that may be worth the while of some of our readers to carefully work out. In the Ark, actual men, animals and birds were preserved; in the Tabernacle and Temple, the cherubim shadowed forth the same hope.

The destruction by the flood was utter and complete, the high hills “under the whole heaven” were covered (vii. 19), “the mountains were covered” (20).

“and all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. . . . and every living substance. . . . and Noah alone remained alive, and they that were with him IN THE ARK” (21-23).

The first act of Noah upon leaving the ark was to build an altar and offer unto the Lord burnt offerings, “and the Lord smelled a savour of *rest*”. Noah the man of *rest*, in his sabbath century, with death and judgment passed away, looks out again upon the earth. “I will not again curse the ground any more for man’s sake”. Why? Because Noah and his family were now sinless? No,

“Although the imagination of man’s heart is evil from his youth; neither will I again smite any more every living thing, as I have done; while the earth remaineth, seed time

and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (viii. 21, 22).

With Noah, "the eighth person", God makes a covenant, and his covenant is referred to eight times afterwards (ix. 9, 11, 12, 13, 15, 16, 17). This covenant, said God, is "between Me and you and every living soul of all flesh"; it was for "perpetual generations (generations of the *Olam* or age; and so was called an everlasting covenant, or, a covenant for the *Olam* or age). This age lasts as long as the earth remaineth, and under the terms of this primitive covenant mankind as a whole still receives the providential mercies of God, and is under the assurance that no more will He bring a flood of waters to destroy the earth. God blessed Noah and his sons, and said unto them, "Be fruitful and multiply, and replenish the earth"; this places Noah in the position of Adam, for at Adam's creation the self-same words were uttered. In Gen. i. 28 it is recorded that God said to Adam:--

"Be fruitful and multiply, and replenish the earth and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

This is parallel with the words of ix. 2:--

"And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea, into your hand are they delivered."

Following the blessing upon Adam comes the provision of his food:--

"Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. i. 29).

In the same way similar words follow the blessing upon Noah:--

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things" (Gen. ix. 3).

Here we observe a most important change, for the first time in Scripture do we read of flesh being given as a part of man's dietary. To those who have any knowledge of the ways and means of spiritism, the change will be most suggestive, for anyone to attain to a high position in spiritism vegetarian diet is essential, as also is abstinence from marriage. To preserve the race from the universal effects of another irruption of spirit beings this change is made; here there is a further foreshadowing of the end:--

"Now the spirit speaketh expressly, that in the latter times some shall apostatize from the faith, giving heed to seducing spirits and doctrines of demons. . . . forbidding to marry, and commanding to abstain from meats" (I Tim. iv. 1-3).

Again, as in Gen. i., reference is made to the fact that man was created in the image of God, and upon this fact is based the law of capital punishment (Gen. ix. 6).

These parallels with Adam's original blessing and position indicate that Noah was in type a second Adam, and foreshadowed the Lord Himself. The bow in the cloud, given as the token of the covenant made between God and all flesh, is seen together with the Cherubim in Ezek. i. 28, and in Rev. iv. 3, and it shines around the head of the mighty angel who 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 a time no longer, but that the mystery of God should be finished (Rev. x. 1-7).

There are mysteries deep and wide that surround the record of the flood and the Ark; into these we cannot here attempt to penetrate; we rejoice, however, to trace the rainbow of God's covenant through to the day when the mystery of God shall be finished, and a *real* renewed earth shall be placed under the righteous way of a greater than Adam, and a greater than Noah.

# The Epistle to the Hebrews.

## #1. The Theme of the Epistle.

pp. 84 – 87

What is the theme of the epistle to the Hebrews? A full answer would of course be difficult to express in a sentence, but if we put our question as follows, the answer is simpler: Does the epistle to the Hebrews deal with the salvation of the sinner, or with the perfecting of the saint? From the careful study of the epistle we have for a long time reached the conclusion that the salvation of the sinner is nowhere in view, but that the apostle addresses “holy brethren, partakers of the heavenly calling”, and is concerned throughout with the “perfecting” of the believer. Some may interpose with a reference to Heb. ii. 3, the “so great salvation”. This has not been forgotten, for we hope to prove later that it was addressed to believers and not to unbelievers.

The great typical example whereby the apostle enforces his argument is borrowed not from the history of Israel’s redemption from Egypt, but Israel’s failure to reach the land of promise (iii., iv.). So it is with the references to Abraham: we are not referred to Gen. xv. (the passage which supplies the epistle to the Romans with its argument for justification by faith without works), but we are referred to Gen. xxii. (Heb. vi.) where, as James teaches, Abraham who was already justified by faith without works was “justified by works”, and “by works was faith *perfected*”. So in Heb. xi. we read of Abraham dwelling in tents, a sojourner, a pilgrim, and a stranger, looking for a city which hath foundations.

We do not lose sight of the fact that the epistle is addressed to *Hebrews*, and that the peculiar teaching of the Mystery and the One Body does not form part of its doctrine. We do not wish any reader to imagine that we teach that this epistle in its primary interpretation belongs to the church of the dispensation of the Mystery, but we do want to impress the great value of this epistle as an exposition of the principle that underlies the passage in Phil. iii. which we have been, and are still, considering under the heading, *The Hope and the Prize*. Because there is a unity of principle in these things, the apostle makes no lengthy digression in Phil. iii. to explain what is involved in being “not already perfected”, and having “not already obtained”, for the subject has been exhaustively dealt with in the epistle to the Hebrews.

Certain books of the Bible seem to have been written to be the great expositions and authority on certain doctrines. The epistle to the Romans will always be the classic on the foundation doctrine of *Justification by Faith*, and we believe it will be seen that the epistle to the Hebrews is the great classic on the question of “those things which accompany salvation”, “the better things”, “the perfecting of the faith”.

In *The Christian* for 27<sup>th</sup> April and 4<sup>th</sup> May, 1916, there appeared two articles by J. W. Thirtle, LL.D., wherein the writer sought to show that the epistle to the Hebrews “in very early times followed that to the Galatians”. Quoting from this interesting article:--

“What, in reality, do we find? Just this—two epistles or writings, in close succession, in a professedly Pauline section of the New Testament, are merely separated or divided off, the one from the other, by the words *pros Hebraiious*—‘to Hebrews’.”

The writer proceeds to give evidence to prove that the epistle to the Galatians is the “covering letter”, and the epistle to the Hebrews is an “enclosure” written especially for the Hebrews in the churches of Galatia. The reader is referred to these articles for the details and evidence brought forward. Parallels between the two epistles are suggested; the quotation of Hab. ii. 4 in Gal. iii. 11, and Heb. x. 38; the covenant teaching of Gal. iii. 15-17, iv. 24; Heb. viii. 6-11, ix. 15-20, x. 16. Both epistles deal with mediatorship (Gal. iii. 19, 20; Heb. viii. 6, ix. 15, xii. 24). Galatians iv. 26 speaks of the Jerusalem that is above, Heb. xii. 22 of the heavenly Jerusalem.

Leaving much that is of interest and help unquoted, we ask the reader’s attention to another parallel which immediately comes to our mind. In Gal. iii. 3 the apostle asks:--

“Are ye so foolish? Having begun in the spirit, are ye now PERFECTED in the flesh? Have ye suffered so many things in vain? If it be indeed in vain.”

This is practically the question dealt with in Hebrews. The Galatians were in danger of being led back into bondage; to avoid persecution the Judaizers constrained them to be circumcised, and to such the apostle’s words are very severe; however, there were some whose attitude toward the flesh enabled them to be designated as the “Israel of God”, the name given to Jacob when the hollow of his thigh was withered, and who after that mighty change limped, in evidence that his spiritual gain meant “no confidence in the flesh”.

The great theme of the epistle is summarized in one passage:--

“Therefore, leaving the word of the beginning of Christ, let us go on unto PERFECTION” (Heb. vi. 1).

With this passage may be considered the apostle’s words in Phil. iii. 13, 14:--

“Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”

While it will be of great value to study the epistle to the Hebrews for its own sake, we very much desire the interested reader to keep in mind the fact that Phil. iii. will be the richer and the fuller to him if in this study he will remember that Hebrews deals fully and in detail with that principle which is unexplained in Phil. iii., and to which allusion is somewhat brief. There are many who stumble in their endeavours to interpret the book of the Revelation partly because they have not grasped the teaching of such books as Daniel, Zechariah, Isaiah and Jeremiah. So with Phil. iii., we shall understand it the better when we read it in the light of the Scripture Commentary of the epistle to the Hebrews.

## #2. A Key to the Epistle. "Perfection." pp. 120 - 122

Before dealing with the epistle to the Hebrews in the order of its writing, we draw attention to a key word, *Perfection*.

1. THE LAW MADE NOTHING PERFECT (vii. 19). With the law is contrasted "a *better* hope". This did make perfect. The law includes the Levitical priesthood, and vii. 11 says:--

"If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec?"

If neither the law itself nor the priests ordained under it could bring perfection, it is not surprising to read in connection with the tabernacle, that it "could not make him that did the service perfect as pertaining to the conscience" (ix. 9). In the tabernacle "were offered both gifts and sacrifices", and chapter ix. 1 says:--

"For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year, make the comers thereunto perfect for ever."

2. UNDER THE NEW COVENANT PERFECTION IS POSSIBLE. While it is demonstrably impossible to be "perfected" under the law, the apostle shows that the New Covenant includes provision for this wonderful blessing, and it is so established on a *better* sacrifice and has in view such a *better* hope, that under it the believer may be urged to "go on unto perfection". One of the characteristics of the "perfect" is given in v. 14:--

"Strong meat belongeth to them that are of full age (margin, *perfect*) even those who by reason of use have their senses exercised to discern both good and evil."

The strong meat is contrasted with milk, which are figures, the one for the advanced teaching connected with the *aionian* salvation of v. 9 (called the word of righteousness), the other for the *elements* or "the beginning of the oracles (*logion*) of God" (v. 12). It is to this distinction that the apostle refers when he says, "Therefore leaving the word (*logos*) of the beginning of Christ, let us go on unto perfection" (vi. 1).

There is one passage which will demand very serious attention when we reach so far, and that is chapter xii. 23, the particular clause being, "and to spirits of perfected righteous ones". We give it its place here in order that the various phases of the theme may be represented, but must defer any explanation until the context is under review. One other passage which demands more attention than we can give in this article is xi. 40, "God having foreseen concerning us a better thing, in order that not apart from us they might be perfected". The link between this "better thing", the "spirits of perfected righteous ones", and Paul's "far better", and "not as though I were already perfected" is possibly already visible to some of our readers.



3. THE PERFECTER.—Christ, as the great High Priest, has entered into the true tabernacle, heaven itself, not with the blood of others, but with His own blood; this sacrifice, the “very image” of which the Levitical sacrifices were but shadows, does bring perfection to those who are sanctified. “For by one offering He hath perfected for ever them that are sanctified” (x. 14). It will be remembered that James speaks of faith being perfected. Hebrews speaks of it too. In chapter xii. 1, 2 we read:--

“Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus, the author and perfecter of faith; Who for the joy that was set before Him endured a cross, despising the shame, and is set down at the right hand of the throne of God.”

4. THE PERFECTING OF CHRIST.—Under this heading we approach the profoundest aspect of this subject. To dare to contemplate perfection as possible for such as we are by nature would be presumption indeed were it not for the Word of God that directs us to that one offering as its basis. But this seems less difficult to comprehend than the words of our heading, “the perfecting of Christ”. Was He not the perfect One from Bethlehem’s manger to Calvary’s cross? Can we speak of the possibility of His perfecting without casting some doubt upon His original holiness? Our apprehensions, though they be the outcome of loyalty to His name, are unfounded, because the perfecting of Christ is Scriptural teaching. Possibly the meaning we attach to the idea of perfecting may need some re-adjustment in the light of Scripture.

The first passage that speaks of the perfecting of Christ is ii. 10. There we read, “It became Him. . . . to make the Captain of their salvation perfect through sufferings”, the portion of the verse omitted is necessary to the interpretation of the passage, as also is the meaning and associations of the word rendered Captain; these will be considered in their place in the exposition, at present we are but noticing the fact of the doctrine. An even more impressive and forceful statement occurs in v. 8, 9:--

“Thought being a Son, He learned by the things He suffered, *obedience*; and having been perfected, He became, to all them that *obey* Him, author of a salvation *aionian*.”

This statement is immediately followed by reference to the Lord’s Melchisedec priesthood. In vii. 28 this priesthood is again linked with the Lord as the perfect One:--

“For the law appoints men high-priests which have infirmity; but the word of the oath, which was since the law, appoints the Son Who unto the age hath been perfected.”

This subject is the theme of the epistle, and we have brought the several references together in this paper in order that its important bearing may be realized. The exposition of each passage, however, must be deferred until we are able to consider the contexts.

### #3. The Better Things. pp. 151 - 155

Before proceeding to the detailed study of the epistle to the Hebrews, there is one other word which will repay our careful attention; it is closely allied to the key word *perfect* which we studied together in our last paper.

The first reference (i. 4) has to do with Christ Himself. After having spoken of the glorious titles which make verse 3 so full, verse 4 continues, "having become by so much better than angels, inasmuch as He hath inherited a more excellent name than they". Concerning angels He says:--

"Who maketh His angels spirits and His ministers a flame of fire; but as to the Son, Thy throne, O God, is for the age of the age, a sceptre of righteousness is the sceptre of Thy kingdom; Thou hast loved righteousness and hast hated lawlessness, therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

The being better than the angels is connected with inheriting a more excellent name; the anointing above His fellows is because of His love for righteousness and hatred of lawlessness. Whatever His glory may have been with the Father before the foundation of the world, this "better" thing appear to be related to His life of overcoming righteousness during the days of His flesh. For a little He was made lower than the angels, but He ascended "far above" them all.

The next reference (vi. 9) speaks not of the Lord, but of His people, "but beloved, we are persuaded the better things of you, even things that accompany (literally 'that have') salvation, though we thus speak". The apostle had evidently been speaking of things that were not "the better things", and if we notice what they are, the contrast will serve to illuminate the meaning of the better things which he was persuaded they had. He had spoken of the case of those who were once *enlightened*, who had tasted of the *heavenly gift*, who were made *partakers of the Holy Ghost*, who had tasted the *good word of God*, and the powers of *the age to come*, that if such should fall away, it was impossible to renew again unto repentance. Unless some previously formed conception demanded it, these words would be taken to represent the privileges of the saved; we have read some interpretations that favoured the meaning, for instance, of the word *enlightened*, as representing merely an external illumination which did not indicate life. A reference to the parallel argument of x. 32 disposes of such an idea. We hope to deal with this clause later, and so proceed. The apostle passes to a figure:--

"The earth which drinketh in the rain, and bringeth forth herbs meet for them by whom it is dressed, receiveth the blessing of God, but that which beareth thorns and briars is disapproved, and nigh unto a curse, the end of which is for burning"

Notice that the earth that brings forth the thorns is not cursed, but *near* to it; it is rejected, disapproved, "castaway", as Paul says of himself in view of the crown (I Cor. ix. 24-27). The better things are not salvation, but those things which accompany (have or hold) salvation, and are further explained in verses 10-12.

The next few references occur in the section wherein the apostle seeks to wean the Hebrews from the law and all pertaining to it, in order that they may press on to that perfection concerning which the law knows nothing, and the flesh can do nothing. They are the superiority of Melchisedec over Abraham, and in him Levi, and the terrestrial priesthood. "And without all contradiction the less is blessed of the better" (verse 7). Verse 19 contrasts the law, which made nothing perfect, with the better hope, which is connected with the better priesthood of the order of Melchisedec, and the better covenant (22).

In the summing up that comes in chapter viii. Christ is seen as the high priest who is set on the right hand of the throne of the majesty in the heavens. He ministers in the true tabernacle, and

"Now He hath obtained a more excellent ministry, even by so much as He is the mediator of a better Covenant which hath been legally instituted upon better promises" (6).

This heavenly priesthood must have a sacrifice equal to its high station, and therefore ix. 23 says:--

"It was therefore necessary that the patterns of things in the heavens should be purified with these (sacrifices of the law); but the heavenly things themselves with better sacrifices than these."

This section which deals with priesthood, covenant, and offering, finishes in chapter x., after which the apostle returns to the theme of chapter vi., and says:--

"Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; and partly, whilst ye became companions of them that were so used, for ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing that ye have in heaven a better and an enduring substance" (x. 32-34).

The parallels with chapter vi. will be noted more fully when we are giving the exposition of the passage, but sufficient has been seen to indicate that the same line of thought is linked with the "better things" of this chapter.

Chapter xi. introduces us to a series of examples of O.T. worthies who did go on to perfection, who. After they were illuminated, did suffer reproaches, did take joyfully the spoiling of their goods, and did not "fall away", "draw back", or become "disapproved and nigh unto a curse". These also as a matter of course had "the better things" in view. Abraham, Isaac, and Jacob are instanced as examples of such. Of Abraham it is said:--

"He looked for a city which hath foundations, whose maker and builder is God. . . . they confessed that they were strangers and pilgrims on the earth. . . . they desire a better country, that is a heavenly. . . . He hath prepared for them a city" (xi. 8-16).

The tent endured now for the city hereafter, the better thing desired at the cost of all the earth might offer, such is their testimony. In verse 35 is recorded a different case, and one that brings these passages into close parallel, at least in spirit, with Phil. iii.:--

“Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection.”

This better resurrection echoes the two expressions of Paul’s desire in Philippians, where in chapter i. he says that “to depart and be with Christ” is better than living or dying, and in chapter iii. he speaks of such departure as “the out-resurrection out from among the dead”, which was the prize of the perfected. With this thought chapter xi. of Hebrews closes:--

“These all having obtained a good report through faith, received not the promise: God having provided a better thing for us, that they without us might not be perfected” (39, 40).

There is but one more reference, and that is in chapter xii. It occurs in the section of the epistle which deals with the first-born and the birthright. Esau is mentioned as a type of those already spoken of in chapter vi. and x., and the apostle tells them that they have not come to Mount Sinai (the law and its imperfect priesthood and offerings), but to Mount Zion, to the city that Abraham looked for, the better country, inhabited by the Church of the first-born, which are written in heaven; to God the judge of all, and to the spirits of perfected righteous ones (again note Phil. iii. where Paul, although standing in the righteousness of God by faith, could also say, “not as though I am already perfected”; here in Heb. xii. we have both together, the spirits of perfected righteous ones); and to Jesus the mediator of the new covenant, which has already been pronounced a better covenant, resting upon better sacrifices, and to the blood of sprinkling, that speaketh better things than Abel’s.

The following grouping of the thirteen occurrences of the word “better” may be of service.

### **Better.**

- A | 1. 4. Christ at the right hand (verse 3).  
Better than angels; more excellent name.
- B | vi. 9. The things that accompany salvation.
- C | vii. 7, 19, 22. The better priesthood, hope and covenant.
- A | viii. 6. Christ at the right hand (verse 1).  
Better covenant; better promises; more excellent ministry.
- C | ix. 23. The better sacrifice for heavenly things.
- B | x. 34; xi. 16, 35, 40. Things that accompany salvation.
- C | xii. 24. The blood of sprinkling speaking better things than Abel’s.

There are many questions that awaits an answer, many of which we hope to deal with in this series. Meanwhile, whereunto we have already attained, let us walk by the same rule, and press on.

#### #4. The Son (Heb. i. 1, 2). pp. 183 - 187

The theme of the opening section of Hebrews lies upon the surface; we do not pause long over the wondrous fact that God has indeed spoken to men, neither are we given a lengthy disquisition upon the sundry times and the divers manners in which He spake in times past unto the fathers by the prophets; the fact of importance, around which the epistle is written, is that God hath in these last days spoken unto us by His SON. This is seen to be the case by the way in which the inspired apostle elaborated this theme; the remaining verses of the first chapter are devoted to describing the excellent glory of this Son, in whom God spake.

Chapter ii. resumes the original theme, contrasting, this time, the word spoken by angels with the word spoken by the Lord. This will be made quite clear by throwing the two chapters into structural form.

#### Hebrews i., ii.

- A | i. 1, 2. God once spoke by prophets. Now by His Son.
- B | i. 2-14. The Son. His glories. God and Lord, better than angels.
- A | ii. 1-4. God once spoke by angels. Now by the Lord.
- B | ii. 5-18. The Son. His sufferings. Man and Abraham's seed, lower than angels.

Before proceeding to open up the teaching of the passage with regard to the infinite superiority of the Son, and the contrast drawn between Him and prophets and angels, the reader may desire an explanation regarding the opening words of the chapter. We therefore give a few notes on these before passing to the theme of the passage.

*Polumerōs*, "In many parts".—The opening word of the epistle refutes the long standing obstinate refusal of the gospel by the Jew on the grounds of the unchanging character of the law of Moses. The apostle is about to sweep aside the covenant of Sinai and speak of it as faulty (viii. 7), a better covenant being instituted in its place; the law, so prized by the Hebrews, he shows made nothing perfect (vii. 19), the sacred ordination of Israel's priests is after all "the law of a carnal commandment" (vii. 1), the tabernacle was but a "figure", and the sacrifices but "shadows", the true holiest of all was not contained in it, neither did the blood of bulls and goats take away sin (ix., x.). God had made known His mind and will, and had revealed His purposes in Christ in a series of "parts", no one prophet had received all the truth, little by little the prophets unfolded the great revelation, until the day came for the final and complete revelation to be made by the Son.

*Polutropōs*, "In many ways".—Not only did God speak in many parts, but His method of revelation was equally varied. Prophets received the word by vision, or by dream, by angel, by voice, by inspiration; truth was revealed also in variety of ways, types, ceremonies, prophecies, laws, commandments, parables; all contributed their

share, and all formed part of the “many ways”. However varied these “parts” and “ways” may have been God throughout was the speaker.

*Palai*, “In time past”.—This is contrasted with the last days of verse 2, which indicated the conclusion of the process of revelation. It will be noticed that these words begin with “P”. The word for father is *pater*, for prophet, *prophetes*; the alliteration in this verse seems intentional, and can be appreciated by the English reader if the words are rendered, parts, process, past, patriarchs and prophets. To the father, by the prophets, the Word of God came; what greater thing has occurred since? “The last days” have come, days wherein Messianic prophecy must be fulfilled. The R.V. reads, “at the end of these days” and this reading seems well supported; whichever reading we adopt, the important truth of the closing of the law and prophets and the opening of the day of the gospel is very evident.

In contrast with the “fathers” the apostle places “us”, and in contrast with the “prophets” he puts “the Son”. The superiority of the Son is so evident in this chapter, and the added responsibility resting upon those who heard Him is so clearly set forth in the opening words of the next, that one is a little surprised to find in the phrase, “by His Son”, that the article is not used. This is all the more noticeable by reason of the fact that the corresponding phrase, “by the prophets”, contain the article, “In or by THE PROPHETS” is answered by “in or by Son”; to translate “in a Son” seems out of harmony with the remainder of the verse, where the excelling glory of the Son is set forth, and yet to ignore the omission and to say that the presence or absence of the article is a matter of indifference is to deny verbal inspiration. Had the words, “in the prophets”, been balanced by the words, “in the Son”, nothing extraordinary would have been felt, and the mind would have received no impression of the *essential* difference that Scripture makes between that One who IS the Word, and those to whom the Word came. Readers may be acquainted with the argument derived from the omitted article in John i. 1 and 14, “the Word was God”. Some have been tempted to translate this, “the Word was a God”, but verse 14 exposes the foolishness of such an idea while it supplies the reason for the omission, “the Word was made flesh”. No one would render this, “the Word was made a flesh”, for the absurdity would be apparent, so in Heb. i. 2, God did not merely speak through the Son as He spoke through the prophets, God *became* man, the Son declared the Father, the Spirit was not given in measure unto Him, in Him dwelt all the fulness of the Godhead bodily. He that had seen the Son had seen the Father. The prophets, of whom Moses was the recognized leader, were servants, but Christ was a Son (Heb. iii. 5, 6).

God is invisible, Christ is the image of the invisible God, no one hath seen God at any time; in O.T. days the Word revealed Him to man, and in the last of the days, the Word—made-flesh revealed Him. Theology often mystifies, and by such unscriptural expressions as, “the eternal generation of the Son”, has made the Word of God of none effect. We sometimes read or hear, “The O.T. reveals the Father, the Gospels the Son, and the Epistles the Spirit”; this is untrue. Shut up to the Old Testament what should we know of God as Father? The allusions to God as a Father may be counted upon the fingers; this is true also of the Son. Sonship and Fatherhood commence together; a man

is not a father until his child is born. This in no-wise touches either the Deity or the pre-existence of Christ, for as The Word He was in the beginning, and was God. When the Word *became flesh*, then His glory, as the *only begotten* of the Father, could be seen. Christ was not man when “in the form of God”, but when He took upon Him “the form of a servant” He was “made in the likeness of men” (Phil. ii. 6, 7). There is need for more care than has been used among us with regard to the titles of God; how many have used the argument to belittle Christ that the Father is greater than the Son; this has power only upon the mind if the word Father and God are considered synonymous. What we need to realize more is that the invisible God has manifested Himself to us in the Person of the Father as well as in the Person of the Son, and that while, for the purposes of His grace, one manifestation may be spoken of as greater than another, this in no-wise touches the question of essential Deity. When Scripture itself urges us to consider the fact that the Word when made flesh came down, laid aside His glory, humbled Himself, was made subject even to earthly parents, we are led to expect that the Father would be greater than He. The Son continually speaks of Himself as “the sent One” (see John’s Gospel), and that the words He spake, the works He wrought, and the doctrine He taught were not His but the Fathers’ who had sent Him: this, and so much more, is brought to notice by the omission of the article in Heb. i. 2. If we could but appreciate the un-English expression, “God spake in flesh”, or “was manifest in flesh”, or “in English” or “in Greek”. The Hebrew *beth*, translated mostly “in”, must be studied before the full meaning of “in Son” can be realized. Take for example Exod. vi. 3, “I appeared unto Abraham, unto Isaac, and unto Jacob B’EL SHADDAI”, literally “in God Almighty”; again, in Exod. xviii. 4, the words, “the God of my father was mine help”, are literally, “was in my help”. Psa. xxxix. 6 gives an example where the translators have sought to retain the “in” by changing the words that follow, “in a vain shew”, is literally, “in image”. Another confessed instance of this *beth essential* is found in A.V. of Prov. iii. 26, “for the Lord shall be thy confidence”, literally, “in thy confidence”.

In the Person of the Son God has not merely added another name to the long list of prophets, He has provided a Theophany, He has spoken “in Son”, and “in flesh”.

When we consider the glorious titles that are given the Son in the very next verses we shall have the Scripture’s own comment upon the meaning of the passage before us.

May the grace of God herein manifested to us be thankfully acknowledged, and may the fact that He has sent His Son be to us the “greatest thing in the world”.

## Lesson for Little Ones.

### #1. An attempt to meet a growing need.

pp. 174 – 176

The days in which we live are dark. Scripture leads us to see that so far as spiritual things are concerned the darkness will deepen. The leaven is working its way with deadly effect, and soon the meetings and meeting-places where once we may have gathered around the Word may be closed to us. The Scriptures which lead us out will at that time lead us unto Him whose place is always “without the camp”. In our isolation we shall glory in the Lord Himself, knowing that HE is our meeting-place with the Father, and that fellowship with HIM must ever be the very soul and centre of all meetings. We have His Word, and as He grants us the spirit of wisdom and revelation in the knowledge of Him, our needs in these things will still be met, though alone and at times opposed.

To not a few, however, comes a distressing thought: “What of our children?” If the Sunday school no longer teaches truth, and if the Sunday school be a nursery for a yet more unscriptural church, we cannot allow our children to grow amid such teaching and surroundings. Many a dear child of God prays for his children that they may not only be saved, but that they may love and believe the truth, yet feels quite incapable of teaching them properly.

*The Berean Expositor* is too limited in size, and has too definite a ministry to attempt to take the parents’ place, but from the letters of our readers we know that the smallest help would be greatly appreciated. We have thought it well, therefore, to make public that which at first was intended solely as a guide in the home training of the writer’s own little one. The notes will not be developed into lessons, but left as they were drafted, and therefore the parents will have to exercise prayerful thought in the unfolding of the Word to their children. Some will have to go very slowly, some will find that the suggestions are not full enough, but we trust that the initial problem (which though in the first place is a spiritual one, is also psychological and a question of methods in teaching), will be at least partly solved, and that these notes may prove to many a parent a word in season, and that many a child may be made wise unto salvation through faith that is in Christ Jesus.

In our attempt to teach the truth to our little ones, due regard must be paid to the limitations of their knowledge, and care must be exercised to see that false notions are not allowed to remain. Everything must be brought to the touchstone of the Word. We may open our bibles and take as our first lesson the truth that the Scriptures are the Word of God. But Who, or what is God to your child? The little one has, we trust, a knowledge that that unseen One to Whom you pray, to Whom you give thanks, is God, but its ideas are very vague, and it needs careful and sympathetic handling, lest it be given faulty foundations.



The first of all lessons must be the forming of a scriptural conception of God. As we are led to the discovery of this initial need, the sublimity and fulness of the Scriptures press themselves upon us. The first verse of the Bible comes down to the need and to the understanding of the child mind, "In the beginning God created the heaven and the earth". That this subject is the right one to commence with is further confirmed by Heb. xi. 6, "for he that cometh to God must believe that He IS".

Scripture does not burden the mind with any references to before the beginning, and the child will not question the existence of God from any philosophical difficulties. The evidences of creation are convincing. God created. Rom. i. 19, 20 shows that "the invisible things" of God are clearly shown by the works of creation. He who made all things is God. The heavens declare His glory, the firmament sheweth His handiwork (Psa. xix.). By following the line of teaching suggested by this Psalm it will be seen that the "works" of God are spoken of before His "words".

In our next issue we hope to set out the barest outline, intended to give but a start, which will need modification, amplification, simplification, grace, and sympathetic understanding to be of much service.

### **#1. An attempt to meet a growing need. (Conclusions)** **qq. 189, 190**

So far as our own child is concerned, we shall direct her to notice the heavens and the earth, the grass of the field, the birds and beast of the field, always avoiding calling them "works of nature", or speaking of the "laws of nature", and continually acknowledging them to be works of God.

### **G O D.**

**God made** heaven and earth.--Gen. i. 1; Isa. xxxvii. 16; xl. 12; lxvi. 1; Jer. xxxii. 17; li. 15; Acts xvii. 24; Rev. x. 6; xiv. 7.

**God made** Sun, Moon, and Stars.--Gen. i. 14-16; Psa. cxxxvi. 8; Deut. iv. 19; Jer. xxxi. 35.

**God made** Bird, Beast, Fruit, and Flower.--Gen. i. 11, 12, 21-25; Matt. vi. 26-30.

**God made** man.--Gen. i. 26, 27; Psa. c. 3; Acts xvii. 26.

**God made** All things.--Exod. xx. 11.

Portion for reading together, and for detailed questioning:--Gen. i. 1 - ii. 3. Let the creation of each of the six days be the subject of question and answer. If the child can appreciate, let the parent read to it Job xxxvii. - xli. in sections. If possible, use not only the A.V., but the beautiful metrical version given in *The Companion Bible*. Psa. xix. is the passage to be memorized.

Many precious little lessons will present themselves as the study progresses, like the example given--Matt. vi. 26-30. Let the child realize that the teacher depends upon God for teaching, and let each lesson be prayed over together.

## Studies in the Epistles of the Mystery.

### The Exceeding Greatness of the Power (Eph. i. 19-23). pp. 17-19

We have passed under review two of the three petitions of this prayer, and we now are to consider the third, that which concerns power. Creation testifies to the power of God. Jer. x. 12 says, "He hath made the earth by His power", and Rom. i. 20 tells us that the creation teaches "that which may be known of God, . . . even His eternal power and Godhead". Redemption also speaks of His power (Exod. xxxii. 11; Deut. iv. 37; ix. 29; I Cor. i. 24). Power enters largely into the ascriptions of praise in the Revelations (iv. 11; v. 12; vii. 12; xix. 1). Ephesians, however, brings before us a power which is "exceeding great". We are not only to learn of its greatness, but of its *exceeding* greatness. The word "exceeding" always indicates something well-nigh beyond our understanding. The "exceeding" glory of the new covenant was so great that the glory of the old was nullified by comparison (II Cor. iii. 10). Eph. iii. 19 speaks of the knowledge-exceeding love of Christ. The power contemplated in Eph. i. 19, 20 is that of resurrection. "The strength of death" is for the time held by the devil (Heb. ii. 14), but a stronger than he has triumphed: the gates of *Hades* did not prevail against Him.

The special point of the petition, however, is that we may know "the exceeding greatness of His power *towards us*". Not only have we the hope of His calling to encourage us, and the riches of the glory of His inheritance to ravish our hearts, but we also have the exceeding greatness of His power as our ever constant possession, it is "to usward who believe", and it is "according to the energy of the strength of His might which He energized in Christ in raising Him out from the dead ones, and having seated Him at His own right hand in the super-heavenlies". The practical section of Ephesians shows the use of this power, this strength, this might, for speaking of the believer's spiritual conflict chapter vi. says, "Finally, be empowering yourselves in the Lord, and in the strength of His might". The apostle who wrote these words knew from personal experience the reality of this resurrection power that was "to us-ward who believe"; his own weak body he likens to an earthen vessel, that the excellency of the power may be manifestly of God (II Cor. iv. 7). The power wielded by the apostle in the discharge of his onerous duties was this same mighty power. Christ was crucified in weakness, yet He lives by the power of God, and Paul says, "We indeed are weak in Him, but we shall live with Him by God's power" (II Cor. xiii. 4). When the apostle knew this weakness (the weakness of Christ crucified), then he knew also the power of Christ risen. It is in this connection that he could say, "When I am weak, then am I strong", and knew that "power is perfect in weakness", and desired even at the cost of weakness that "the power of Christ might tabernacle upon him" (II Cor. xii. 9). He could even say that he had been crucified with Christ, and the life that he lived in the flesh he lived by faith of the Son of God (Gal. ii. 20). For members of the body of the risen Christ, resurrection power alone was possible and needful, for those who were blessed with all spiritual blessings in the super-heavenlies in Christ, the exceeding greatness of resurrection power was essential. With this and by this their life had begun, for were *they* not DEAD in trespasses and in sins? And had *they* not been RAISED and SEATED together with Him in the

heavenlies? The same mighty power that raised up Christ their Head, and placed Him far above all, had called them into life and had raised them together with Him.

We have purposely omitted one term from our reference to Eph. ii. 5, 6 in order the better to give it prominence. We have so often heard the citation of the blessed facts that we who were dead, have been raised and seated, with the equally important fact that we have been QUICKENED omitted, that we cannot but feel that the truth that believers have been “made alive together with Christ” is not grasped with the fulness of conviction and faith that it should be. True, our life is hid with Christ in God, nevertheless we have been made alive; to such, and to such only, can resurrection power be of service. Before the dead are *raised*, they must be *quicken*ed. For those who had been made alive the apostle prayed; he desired that they might know the exceeding greatness of the power that was toward them. That selfsame mighty power that was wrought in Christ, when He was raised from the dead, is the power for the believer’s whole course of life and witness. The scope of that power is seen in its extremes, it descends into death, it ascends into the highest heavens “far above all”. Can we who have believed the word of truth, the gospel of our salvation, can we say that this mighty power is our constant experience? Do we, like the apostle, “seek to know Him and the power of His resurrection”? It is a knowledge that cannot be attained upon any other ground than that which speaks of death to the flesh. If the cross of Christ has not been brought to bear upon our energies, our life, our hopes, our desires, then this mighty power must remain to a large extent unknown. To those who know the “weakness” of II Cor. xii. 9, the knowledge of this mighty “power” is given; the believer in Christ has “no confidence in the flesh”; he has no patron, power, provision or privilege in the world; death has settled down upon it all, and he has but one source of strength, one arm of power, one provision for all his needs, and that is found at the right hand of God. The apostle enlarges the view of the “exceeding greatness” of this power by giving a detailed statement of the height to which the Lord, by it, was raised; this is necessary to complete our conception of its magnitude, and we hope to deal with this aspect in our next article.

### **“Far Above All” (Eph. i. 21-23). pp. 49-52**

To duly appreciate the “exceeding greatness of His power to usward who believe”, we must realize in some measure the height to which the Lord was raised. The same Lord, raised by the same power, is set before the reader of the Word—in different positions according as the writer’s is ministering the gospel of the kingdom, the gospel of God for faith—obedience to all nations, or the gospel of the mystery. Acts ii. 30 speaks of the resurrection of Christ with the purpose in view of *sitting on David’s throne*, which is vastly different to being raised to sit at the right hand of God in the super-heavenlies far above all. Acts v. 30, 31 says:--

“The God of our father raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to ISRAEL and forgiveness of sins.”

The resurrection of Christ, Paul declared in his sermon at Antioch, fulfilled the promise made unto the fathers, fulfilled the prophecy of kingship on Mount Zion of the second Psalm, and also fulfilled the “sure mercies of David”. By Him, the risen One, justification was alone possible (Acts xiii. 32-39).

As the revelation of God’s purpose in grace was given, ever-increasing fulness was found in the resurrection of the Lord. Romans iv. 24 makes it vital to the foundation truth of justification by faith, as x. 9 does regarding salvation; the quickening power for those who “walk not after the flesh but after the spirit”, even though they have “mortal bodies”, is found only in the risen Christ (Rom. viii. 11). To the Corinthians Paul declared that if Christ be not raised from the dead, his preaching, and their faith was vain, that they were yet in their sins, those who had fallen asleep in Christ had perished, and the believer was of all men the most miserable (I Cor. xv.).

It is a great step from Acts ii. to Eph. i. To know that Christ was raised to sit upon the throne of David to be a Prince and a Saviour for Israel was blessed knowledge; to realize the vital power of the gospel—Christ risen—was to pass from death unto life. What must it be then to go still further and to know that when He was raised from the dead, not only David’s throne should have an undying occupant, but that the throne of universal dominion was shared by the risen Son of God. No writer of either Old or New Testament tells of Christ in such exaltation; the apostle can most certainly claim that he had a knowledge of the mystery of Christ which in other ages was not made known (Eph. iii. 4, 5). Once, and once only, does the word “sit” occur in the prison epistles, as though the inspired writer would direct our attention to this singular revelation. Other parts of Scripture testify to the fact that the Lord is at the right hand of God, but none reveal with such fulness the glorious extent of His exaltation.

The risen Lord is seated at the right hand of God:--

- (1). In the super-heavenlies.
- (2). Far above all principality. . . . and name.
- (3). In this age.
- (4). In the coming one.
- (5). All things are put in subjection beneath His feet.
- (6). He has been given as Head over all things to the church.
- (7). Which church is His body and His fulness.

The nearest approach to point No. 1 is found in Heb. vii. 26, where Christ is said to be “made higher than the heavens”, and in iv. 14, where we are told He “passed through the heavens”.

Inasmuch as Paul had the revelation of “the mystery” made to him, which included the glorious fact that the blessings of the one body are “in the super-heavenlies”, so it was fitting that he should be the one to reveal the fact of the mystery of Christ that He the Head of that body had been raised to that exalted position.

Other writers approach this revelation with regard to the position of *Christ*, but who beside Paul holds out the prospect of the believer sharing that exalted position? We would suggest that the reader tabulates all that is said concerning the believer “going to heaven” in the epistles outside those of Paul; the result may make him realize how little is said of such a position apart from the revelation of the mystery.

The super-heavenlies are not only the place of the throne of God, but the abode of principalities and powers, both good and bad. Some principalities and powers in the super-heavenlies are learning through the Church the manifold wisdom of God (Eph. iii. 10); other principalities and powers in the super-heavenlies (A.V. “high places”) antagonize the believer; but above all principality and power the Lord has been raised. Other ranks of spiritual beings are enumerated, e.g., “might and dominion”. Some are beyond enumeration, yet every name that is named, it matters not how high, none can ever be higher than the glorified Christ of God; He has been raised far above all.

The references to principalities and powers in the prison epistles are suggestive. Where Christ is named the Head, where there is a reference to His fulness, where the Church is called the “body”, where the “mystery” is referred to, and where “reconciliation” occurs, there we read of principalities and powers. The grouping is somewhat similar in the two epistles where they come, for neither Philippians nor II Timothy speak of any of these things, Ephesians and Colossians containing all the passages.

### **Principalities and Power in Ephesians and Colossians.**

- A | Eph. i. 21. Principalities, Power, Might, Dominion.—*Christ over all.*
- B | Eph. iii. 10. Principalities, Powers.
- C | Eph. vi. 12. Principalities, Powers, Rulers, Wickedness.—*The Contest.*
- A | Col. i. 16. Thrones, Dominions, Principalities, Powers.—*Christ created all.*
- B | Col. ii. 10. Principalities, Powers.
- C | Col. ii. 15. Principalities, Powers.—*The Triumph.*

By comparing the first occurrences in Ephesians with those of Colossians we see that Christ’s ascension to the exalted position far above all is but His original right and due. As the first-born of all creation He is seen as the Creator of all things visible and invisible; as the first-born from the dead, therefore, He cannot be given a lower place than that He so gloriously occupied before His humiliation. As the new Head of a new creation it becomes necessary that even unfallen principalities in the heavens should be brought into the new sphere. The church of the one body being blessed “in the super-heavenlies”, it becomes necessary, in the epistles which deal with that phase of truth, to record the inclusion of the invisible spiritual world in the sphere of the reconciliation. The relation of this glorious exaltation of the Lord with the church which is His body, and the remaining details of that exaltation, we must leave for the next article.

## **The Nature of the Exaltation (Eph. i. 21, 22). pp. 81-84**

Not only does Scripture record the exaltation of the Lord as being far above all principality, power, might, and dominion, but it goes on to say, “and every name that is named”. Heb. i. 4, speaking of the glory and dignity of the Son, says of Him, “having become by so much greater than the angels, as He has inherited a more excellent NAME than they”. Here it is evident that the name inherited by the Lord indicates the honour and glory that is His at the right hand of the Majesty on high, a name that is “far above. . . every name that is named”. Phil. ii. 9 says, “Wherefore God also hath highly exalted Him, and given Him THAT NAME which is above every name”. So great is His exaltation that when the passage continues, “that in the name of Jesus every knee should bow”, it can speak of beings in the heavens as well as on the earth.

The completeness of the exaltation is not only emphasized by the inclusion of the heavenlies, but Eph. i. 21 tells us that His superiority over every name is not only in this, but also in the coming age. From that time henceforth, in all spheres and in all ages, He alone must be pre-eminent. To day is the day of His rejection; not yet do we see all bowing in His name, yet the words of Eph. i. 21 speak of the present as well as the future; the argument assumes that the Lord has the pre-eminent name *now*, “not only in *this*, but also in the coming age”. Eph. i. 22 goes on to speak of all things being put under His feet. The Epistle to the Hebrews, whilst agreeing with Ephesians regarding the more excellent name (Heb. i. 4), has something different to say regarding the subjection of all things under His feet, for Heb. ii. 8 says, “But now we see not yet all things put under Him”. Ephesians seems to say that NOW all things are subjected, while Hebrews says we see not yet all things subjected. First we must notice it is a question of *seeing* that makes the difference. Hebrews does not say that all things are not yet subjected, but that now “we see not” yet all things put under Him. In the second place we must observe that Ephesians speaks of “principality, power, might, and dominion”, whereas Hebrews speaks only of angels. The more excellent name is in relation to angels; angels worship Him, He was made a little lower than the angels, and He laid not hold upon angels. Angels form part of the great fellowship of the first-born ones (Heb. xii. 22), and have been entertained unawares; angels are linked with Israel and the Kingdom. Angels have practically nothing to do with the Church of the One Body; when Peter speaks of the Lord’s exaltation, he places angels first, “angels and authorities and powers being made subject unto Him”. Thirdly, while Ephesians speaks of “the coming age”, Hebrews speaks of “the coming habitable world” (Heb. ii. 5). These points of difference only emphasize the fact that Ephesians speaks of something that differs from the testimony of Hebrews or Peter. Ephesians is “super-heavenly”, Hebrews “heavenly”, and in association with the earth; the believer who is united to the Lord as a member of His body passes with his Head into the highest heavens; there perfect reconciliation has been brought about, and the pre-eminence of the Lord is gladly acknowledged by all (Col. i. 15-20).

This close association of the Church with these principalities is more completely demonstrated in Col. ii. Chapter i. 18 says, “and He is the Head of the body, the

Church”; chapter ii. 10 says that He is the “Head of all principality and power”; this two-fold headship implies reconciliation, and is the sphere of the One Body, namely, the super-heavenlies; all is finished. From the standpoint of Hebrews, however, all is not finished, the habitable earth has not yet acknowledged Him, and so from that standpoint it is written, “we see not yet all things put under Him”. Let the reader open a Concordance and look at the usage of the word *angel*. The Gospels and the Acts contain over seventy references, Hebrew to Revelation, over ninety, while Paul uses the word only fourteen times, and of these one reference only is found in the prison epistles, namely, Col. ii. 18, which sets them aside. Angels have much to do with Israel; at the birth of Christ they act as heralds, after His death they roll away the stone from the tomb and announce the resurrection. At His second coming angels will accompany Him, and will be sent as reapers of the harvest at the end of the age; angels ministered to Peter and Paul during the “Acts”, and the apostle in I Cor. declares that he was made a spectacle to angels; they were associated with Abraham and Jacob, with Moses, and throughout the whole period of Israel’s history; angelic activity is most prominent again in Revelation.

The way in which the references to principalities and powers are arranged in Ephesians and Colossians is instructive.

<b>Eph. i. 21.</b> Principality. Power. Might. Dominion.	<b>Eph. iii. 10.</b> Principalities. Powers.	<b>Eph. vi. 12.</b> Principalities. Powers. Rulers. Spiritual Wickedness.
<b>Col. i. 16.</b> Thrones. Dominions. Principalities. Powers.	<b>Col. ii. 10.</b>  Principality. Power.	<b>Col. ii. 15.</b>  Principalities. Powers.

Connected with these heavenly powers are the great themes of these epistles; the reader can test the statement for himself, and he will find how closely connected with the Church’s present and future position these principalities and powers are.

We may not feel able to venture far into the difference that seems to exist between the principalities and powers, and the angels who seem to be the messengers of heaven, but this we can see, and in this we can rejoice, that He who stooped “for a little lower than the angels” (heaven’s messengers) is not only exalted above them, but *far above* the highest dignities in the super-heavenlies. The church of the one body is, with Him, raised far above all such too, and the mediation and ministry of angels gives place to the immediate communion and succour of our glorified Head.



**“Head over all things to the Church” (Eph. i. 22).  
pp. 113-115**

The Lord Who was raised “far above all”, to Whom was given the name which is above every name, occupies that position of exceeding greatness now, for it is written, “not only in this age, but also in the coming one”. Indeed, this quotation takes it for granted that *now* the Lord is the exalted One, and goes on to state that this will be His position in the future as well; verse 22 continues with the words, “and hath put all things under His feet”. When we turn to the epistle to the Hebrews we find these words in an entirely different setting; while it is in the purview of the epistle of the Mystery to see “all things under His feet” as a present fact, this is denied to those whose dispensational position is according to the teaching of the epistle to the Hebrews. The testimony is very distinct. In the one case the believer sees now, in this age, as well as in the coming one, “all things put under His feet”, whereas in the other the believer has to confess, “But now we see NOT ALL THINGS in subjection under His feet”. True, they see Jesus crowned with glory and honour as a direct result of “the suffering of death”, but it is emphatically declared that NOW WE SEE NOT all things beneath His feet. Heb. ii. and Eph. i. therefore must have very different points of view if such opposite statements be true.

There is a progression also to be observed in the extent and character of the “all things” that are placed beneath the feet of the Lord. Heb. ii. quotes from Psalm viii. where the “all things” are given as “dominion over the works of Thy hands. . . . all sheep and oxen, yea, and the beast of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea”. Such is the dominion contemplated in the Psalm. The line of teaching of the epistle to the Hebrews leads to something above this. In Heb. ii. it is the “habitable world” which is in view.

The first epistle to the Corinthians likewise quotes from this eighth Psalm. The teaching of chapter xv. where the quotation occurs has the resurrection of Christ Himself, of His people, and of all Adam’s seed in view; it carries the reader on to the “end” when the last enemy is to be destroyed, and definitely teaches that “*when* all things shall be subdued unto Him, *then* shall the Son also Himself be subject unto Him, that God may be all in all” (I Cor. xv. 22-28); all enemies, rule, authority and power (same words as Eph. i. 21, principality, power, might) are now included, which is an advance upon the “habitable world” of Hebrews ii.

The future subjection of the principalities and powers revealed in I Cor. xv. is brought into the present by Peter in his first epistle, “Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him” (iii. 22).

It is left to the epistles of the Mystery, however, to reveal that the present headship of Christ unites an elect company called “the Church which is His Body” with the principalities and powers that yield ready subjection to the ascended Lord. This revelation is definitely the theme of the Mystery, and cannot be found outside of it. This is the “mystery of His will” made known in Eph. i. 9, 10. It is no mystery that God

purposed that Christ should be the Head over all things *in the coming age*. The mystery here revealed is twofold: first as to the time, and secondly as to the subjects. As to the period of the headship here made known, it is “a dispensation of the fulness of the seasons”, another name, we take it, for the dispensation of the mystery (iii. 9, R.V.), and refers to the present, not to the future age. We cannot see the fitness of the word “dispensation” to the future period referred to in Psalm. viii. and I Cor. xv. Dispensations, or God’s different ways of dealing with men, sub-divide this present age. As to the subjects, the passage reveals the wondrous truth that in that dispensation of the fulness of the seasons God will gather together under one Head (*anakephalaionai*) things in the heavens, and things in the earth.

The passage Eph. i. 17-23 is alike a subject of “revelation”, and is indeed equally a mystery. the full explanation if the difference between the statement of Eph. i. 22 and Heb. ii. 8 is found in the latter half of Eph. i. 22, where it goes on to say, “and gave Him to be Head over all things TO THE CHURCH, which is His Body”. The words we have emphasized are the key to the problem. While the rejected Lord is NOT YET Head over all things as one blessed day (how soon we may not know!) He will be, He has been given to be Head over all things TO THE CHURCH. What heights and depths are there to be found in meditating upon this glorious revelation! The works of His hands, kings, nations, the men of this world, may not yet be manifestly beneath His feet. Enmity and hatred, sin and sorrow are on every hand. The former things have not yet passed away. A new heaven and a new earth have not yet been made, but, nevertheless, He is Head over all things TO THE CHURCH.

The companion epistle, Colossians, reveals the fact that Christ is the Head of all principality and power (ii.10), and brings the two companies (the church and the principalities) together in the great reconciliation of chapter i. 16-18.

Let us rejoice together in this blessed truth. We who by His grace are called into the fellowship of the church of the One Body look beyond the lawless state of our time to the right hand of God in the super-heavenlies, for there we have One Who *to us* is Head over all things *now*, and destined to be Head over all in the future.

May our faith and our hope be steadfast in this truth, and may our love abound more and more.

**“The Church, which is His Body” (Eph. i. 22, 23).  
pp. 145-148**

In our last paper we were considering the evident difference that there is between the viewpoint of the epistle to the Hebrews, and that to the Ephesians. In Hebrews “we see not yet”, while in Ephesians we see that now, as well as in the age to come, the Lord has all things under His feet, and is Head. This headship, however, we further observed was peculiar to the dispensation of the Mystery. From every other point of view except that of the Mystery we have to say, “we see not yet all things put under Him”. The qualifying clause that explains the apparent contradiction is that which concludes Eph. i. 22. Christ has been given head over all things *to the Church*, even while it is still true that with that one exceptional qualification He is the rejected One, awaiting the day of His glory.

It is now necessary to call attention to the fact that although the verse ends with the words, “to the Church”, the scriptural argument does not end there. The sub-division of chapters into verses, at times, misleads; the Church to which Christ has been given head over all things is the Church *which is His body*. It is necessary to keep this definitely before us; more “Churches” than one find their place in Scripture, and it is the initial step towards confusion to ignore the things that differ. A parallel to this verse division is found in iii. 6, 7; we must not stop short at the words, “partakers of His promise in Christ by the gospel”, for the scripture is careful to define which gospel the apostle intends us to have in mind; verse 7 continues with a qualifying statement, and confines the gospel under view to that whereof Paul was made a minister. The Church which is His body forms a very precious for meditation. Chapter v. 23 argues that Christ being head of the Church, He is also saviour of the body; the nearness that the figure of the body conveys, and the love with which it is regarded by the Lord is given in v. 28-30:--

“So ought men to love their own wives, as their own bodies, he that loveth his wife,  
loveth himself, for no man ever yet hated his own flesh, but nourisheth and cherisheth it,  
even as the Lord the church, for we are members of His body.”

The references in Ephesians to the Body, the Church, are seven in number. This number is not accidental, and stamps the subject of God’s own hall-mark of perfection; the line of teaching connected with the Body is clearly indicated by a comparison of these seven references.

- A | i. 23. The Body. Christ the Head.
- B | iv. 4. The Unity. Christ the One Lord.
- C | iv. 12. Gifts for the building.
- D | iv. 16. Unity. “Fitly joined together.”
- C | iv. 16. Each member for the increase.
- A | v. 23. The Body. Christ the Head and Saviour.
- B | v. 30. The Unity. The Church the members.

First, comes the headship of Christ, as set forth by i. 23, and v. 23. Then comes the subject of unity; first, the sevenfold unity of the Spirit (iv. 4), secondly, the perfect relation of each member to the other expressed in the word, “fitly joined together”, and finally the illustration of this wonderful unity in the words, “we are members of His

Body”. These three passages referring to unity all occur in the practical section of the epistle.

Members C , C (iv. 12 and 16), are placed over against each other to show the method used by the Lord, first in the building of the Church, and then in its increase. When dispensation of the mystery was first made known, and the exalted position of the rejected Lord was for the first time revealed, the Mystery of Christ, the message of grace that is manifested in the words, “gave Him to be Head over all things to the Church which is His Body”, was entrusted to special men, “gifts” of the ascended Lord. Some were apostles, some prophets, some evangelists, some pastors and some teachers. These gifts, however, were temporary, they did not constitute an essential part of the One Body. Eph. ii. 20 tells us that this Church is built upon the foundation of the Apostles and Prophets. When once the new message had been received, and the transition had been effected, the members themselves, by direct communion with their living Head, made for the increase of the body, building itself in love.

As a testimony to the glory of our rejected Lord, the close connection between the members of the Body and the Head is most essential. This the evil one seeks to destroy, and Col. ii. shows his threefold weapon, a vain deceitful philosophy, the traditions of men, and the rudiments of the world (verses 8-19).

As members of this Body, let us “hold the Head”, allowing nothing to come in between ourselves, and the risen glorified Son of God.

The sevenfold unity of the Spirit, with which we have been entrusted in the bond of peace, commences with the words, “One Body”. There can be no progress in the understanding of the blessed teaching that is related to the remaining members if the true position of the One Body is missed. Many there are who closely question us with reference to the one hope, not realizing that it is one hope *of our calling*. These have not yet clearly grasped the distinct, elective, heavenly, and mystery character of the Church to which they belong. Let us remember also that while one reference is all that suffices in the *doctrinal* part of the epistle, six are found in the *practical* section. We are exhorted to walk worthy of the vocation wherewith we are called; lowliness, meekness, longsuffering, forbearance and love must surely characterize the members of HIS BODY! Hence it is that the apostle soon introduces the reference (Eph. iv. 1-4).

In our ministry one to the other, “the whole body” and “every part” are both under view (16), the whole body receives its power, its direction, its strength, its every supply from the Head “which is Christ”; the perfect unity of this Church is indicated by the words, “fitly joined together”, while every member is looked upon as a “joint of supply”; the effectual working in the measure of “every part” indicates that each member is essential, and each member contributes towards the making “increase of the body unto the building up of itself in love”.

Having spoken so much about the Body (4-16), the apostle returns with all the added force in his argument to the question of the believer’s walk. Let us, while rejoicing in the

wondrous truth revealed in Eph. i. 23, ever remember the practical issues that are found in chapters iv. and v.

**“The Church. . . the Fulness” (Eph. i. 23).  
pp. 177-179**

The Church of this parenthetical dispensation of the Mystery, called out not only from the world, but from among those who do already believe, is not only “the Church which is His Body”, but also, wondrous title, “the fulness of Him that filleth all in all”.

First let us consider who it is that “fills all in all”. In chapter iv. 10 we read:--

“He that descended is the same also that ascended up far above all the heavens, in order that He might fill all things.”

The parallel with chapter i. 20, 21, where the risen Christ is seated in the super-heavenlies “far above all principality”, etc., is clear; the ascension beyond all heavens, even as the exaltation above all powers, was necessary in order that the Lord might manifestly “fill all things”. John, when writing his *Gospels*, speaks of grace that outshone all that had previously been revealed; he tells us that

“The Word was made flesh, and tabernacled among us, and we beheld His glory as of the only begotten of the Father, full of grace and truth. . . . and of His fulness have all we received” (i. 14-16).

Those who received “of His fulness” were the ones who “beheld the peculiar glory” of Christ as “the Word made flesh”, “the only begotten of the Father”. The emphasis upon the “flesh” and “the only begotten” are essential; none can receive blessing apart from the one Mediator between God and men, *the* man Christ Jesus; of this we shall see more presently. Let us notice that rich as the blessing revealed by John undoubtedly is, those who are blessed therein are not said to *be* His fulness; they receive of it. The Church of the One Body not only receives of His fulness but *is* the fulness of Him who filleth all in all. These two aspects are brought together in Col. ii. 9, 10:--

“For in Him dwelleth all the *fulness* of the Godhead bodily and ye are filled to the full of Him, which is the Head of all principality and power.”

First we have the statement that in Christ dwells all the fulness of the Godhead; the words are simple, the meaning clear, but the tremendous conception of them surpasses human thought. One word more must however be added, and this seems to make the majesty and mystery of the revelation all the greater. How does all the fulness dwell in Christ? The answer is that it dwells in Him *bodily*; just as John tells us “the Word was made *flesh*”, and the glory was that of “the *only begotten*”, so on resurrection ground the fulness dwells in Him *bodily*, and He is twice spoken of in Col. i. as the *first-born*,

firstborn of every living creature, and firstborn from the dead; it was well pleasing that in Him should all the fulness dwell (Col. i. 15-19).

Had we continued our quotation of John's Gospel to the eighteenth verse, we should have read, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him"; this finds its complement in Col. i. 15 where Christ is spoken of as "the image of the invisible God". The body, whether of flesh and blood as it was during the life of Christ on earth, or manifestation of God to man. The passage from Col. ii. cited above links the believer with this glorious fulness; we are said to be "complete", or "filled full" in Him, and He who fills us is head of all principality and power. Both titles therefore lift the Church into the highest glory; as the Church appears quickened, raised and seated together with Christ at the right hand of God, filled to the full in Him, of all the assemblies purchased by precious blood and saved by sovereign grace, this Church alone is honoured by being called in its turn, "the fulness of Him that filleth all in all". He fills "all things" as Eph. iv. has already declared; in Him dwells all the fulness of the Godhead bodily; the invisible God finds in Him the express image of all His marvellous being, ways, and purposes. The church which in its turn is "His body", that Church is the "fulness" of the unseen Christ; even principalities and powers in the super-heavenlies look at this to be a member of His Body is glorious, what shall we say to the revelation that that Church is His fulness? Called during a dispensation of the Mystery in connection with the mystery of His will, it finds its place in a dispensation of the FULNESS of the seasons (i. 10). The goal before it is twice connected with the fulness; first, in Eph. iii. 19, it goes on in the comprehension of the love of Christ, in order that it may be filled unto all the fulness of God, and secondly, in iv. 13, the goal of the initial and foundation ministry of the "gifts" of the risen Christ, given in the capacity of the One that filleth "all things", is given as "the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ". The Church which is His Body is the perfect man, for He created it in Himself "one new man" (ii. 15), and its measure is "the measure of the full age or maturity of the fulness of Christ". Christ as the One in whom all the fulness of the Godhead dwells, is the only manifestation of the invisible God, and the only declaration of the Father; the Church which is His Body is the present (and may we dare hope) the future manifestation of the glory of Christ, its unseen Head.

The hope that the special privilege of the One Body may go on into the future ages seems confirmed by the words of Eph. iii. 21, where, after reference to being filled unto all the fulness of God, the apostle concludes, "Unto Him be glory in the church by Christ Jesus, to all the generations of the ages, Amen". May it be so, now and ever, must surely be the desire of every member of His Body.

**“The Name of the Lord, the Everlasting God.”**  
**“I AM THAT I AM. . . . this is My Name for ever.**  
**And this is My Memorial unto all generations.”**  
**Gen. xxi. 33, and**  
**Exod. iii. 14, 15.**  
**pp. 40 – 44**

There is something profound and awe-inspiring in the contemplation of, or shall we say the attempt to contemplate, the idea conveyed in the words “everlasting”, and “for ever”.

Perhaps we feel it would have been more comfortable for our orthodoxy if the concordance did not put the possession of the land of Canaan, the covenant of circumcision, and the everlasting hills all together under the one heading. The same applies to the words “for ever” in Exodus. The feast of the passover, the service of the willing Hebrew servant, the sign of the sabbath between the Lord and Israel are all spoken of as “for ever”.

To many of the readers of *The Berean Expositor* the suggestion that the passages in our title should not contain the words “everlasting” and “for ever” will not be new, and we believe that by a close following of the meaning of the original, a fuller conception of the Lord and His purposes will be discovered than is possible from the words as they stand in the A.V.

We have in previous articles discussed the meaning of the Hebrew word *olam*, translated “everlasting”; the conclusion of our study was that the word must always be given the meaning “age”, and by that we understand a period of time of undefined or hidden duration, having both a beginning and an end, but that this end is hidden from the view of man. Some may say that we are tampering with the nature of God by substituting “age” for “everlasting”. We seek to understand the message of these titles, feeling sure that to do so will be far more to the glory of God than any undue stress upon His eternal Being, concerning which finite minds cannot expect to contain very clear or adequate conceptions. Turning to the passages of our title, let us consider the context, then seek a literal translation. The word that stands out prominently is *Beer-Sheba*, the well of the oath; covenants, too, are the feature of the passage. Abraham is a sojourner (xx. 1; xxi. 34), Isaac, the child of promise, is born, the bondwoman and her son are cast out, and God was with Abraham in all that he did. As a result of the oath between Abimelech and Abraham, the name of the place was called Beer-Sheba, the well of the oath. Abraham was nearing his perfecting; the next recorded incident is that of his great trial, his endurance, and his obtaining of the promise. The covenant between Abraham and Abimelech brought to mind the great covenant God of Abraham, and Beer-Sheba assumed a grander meaning. Abraham called there on the name of JEHOVAH EL OLAM (the God of the age). Already we have read in connection with Abraham El Shaddai, the Almighty God. This occurs at the commencement of Abraham’s walk and

perfection, and introduces circumcision, and the change of name for Abraham and Sarah. In the words of *The Companion Bible*:--

“EL is the God who *knows* all (first occ. Gen. xiv. 18-22), and *sees* all (Gen. xvi. 13) and that *performeth* all things for His people” (Psa. lvii. 2).

Jehovah is the name of God in covenant relation with His people. As Jehovah, He spans the ages and accomplishes His purpose. Newberry sets out the Hebrew title as follows:--

“First, *Yehi*, ‘He will be’, long tense. Second, *Hove*, ‘being’, participle. Third, *Hehyah*, ‘He was’, short tense used in the past. Taking the first three letters of *Yehi*, *Yeh*, the middle two letters of *Hove*, *ov*, and the last two letters of *hahyah*, *ah*, we have *Yehovah*, or *Jehovah*, in full.”

Rev. i. 4 gives an interpretation of the name, “From Him which is (*ho on*), and which was (*hō en*), and which is to come (*hō erchomenos*)”.

Dr. Bullinger, in *The Apocalypse or Day of the Lord* says:--

“Three times we have this periphrasis of Jehovah, and yet it is varied according to the emphasis we are to place upon it; in i. 4 and 8 it is ‘*is*, and *was*, and *is to come*’; in iv. 8 it is ‘*was*, and *is*, and *is to come*’, in xi. 17 it is, “art and wast’ (the third or future verb being omitted according to the critical Greek Texts, L.T., Tr., W.H., A.V., and R.V.)”

It will be observed that in the last occurrence of the title the name dealing with the future is omitted. Quoting again, as above, we learn the reason:--

“It clearly is out of place here, because the twenty-four elders say, ‘We give Thee thanks, O Lord God Almighty, which art and wast, *because Thou hast taken to Thee Thy great power, and reignest*’ (not *hast reigned*)”.

The coming had already taken place in Rev. xi. 17, and therefore the title of “the coming One” is omitted.

This being so, the suggestion that “Jehovah signifies—He that *always* was, that *always* is, and that *ever* is to come”, falls to the ground. What do we understand by the words (Newberry’s and others), “ever is to come”? Does it lend dignity and greatness to our God to use such mysterious titles? Will He never fulfil His promise and come? Yes, says the Scripture, and when He does come, and fulfils the meaning of that part of His title, that name passes. It is to the glory of God that we learn that the name Jehovah is not eternal. If it were, it would be a standing memorial of failure to accomplish His purpose.

The God of heaven and earth took the name of Jehovah in connection with His covenants, and when those covenants are fulfilled that name, like many other age-time titles and functions, will be given up “that GOD may be all in all”.

Abraham looked to God to fulfil all His word, he therefore called on Jehovah, the God of the age. The moment this title of God is seen, the Satanic opposition to His purposes



is emphasized, for Satan is “the god of this age” (II Cor. iv. 4), opposing at all points the development of the purpose of Jehovah, the God of the age. When the ages shall have run their appointed course, and the purpose of God as Jehovah shall be finished, that name, assumed only for the age, will be among the “former things” that shall be laid aside.

The omission of the title, “the Coming One”, from Rev. xi. 17 towards the close of the age, is echoed in Exod. iii. 14, 15 near its beginning. There, the great emphasis is upon the present I AM, and the other phases of the title, the One who was, and the coming One, are omitted. I AM, as the covenant God of the fathers, is His name “to the age”, and this is His memorial “to generations and generations”. The parallelism between *age* and *generation* is fitting and unstrained, but the parallel between *for ever* and *unto all generations* is not so clear. The close connection between the ‘age’ (translated “everlasting” and “for ever”) and “generations”, is worthy of notice, and we give a few more references:--

“And I will establish My covenant between Me and thee, and thy seed after thee in their *generations* for an *age abiding* covenant” (Gen. xvii. 7).

“Ye shall keep it a feast to the Lord throughout your *generations*; ye shall keep it a feast by an ordinance *to the age*” (Exod. xii. 14. See also Exod. xxvii. 21; Lev. vi. 18; xxiii. 14; Num. x. 8).

Deut. vii. 9 seems to have the same view-point:--

“Know therefore, that the Lord thy God, thy Elohim, He is God, the faithful God (El), which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations.”

A strong evidence that the word *olam* does not mean eternity is found in Deut. xxxii. 7.

“Remember the days of old (*olam*). Consider the years of generation and generation.”

The book that records the beginning of God’s great purpose is pre-eminently the book of generations. The literary structure of Genesis is completely punctuated by the generations of the heaven and the earth, of Adam, etc. The same spirit that translated age-time titles by eternal names and attributes is evident in such a passage as Eph. iii. 21, where the A.V. reads, “unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”

The true rendering is found in the R.V. margin, “all the generations of the age of the ages”, which carries us forward, as Deut. xxxii. 7 carried us backward, and leads to the grand consummation of the ages.

All this, and all that arises from it, we must forfeit if we retain the idea of the title of Jehovah being eternal in its essence. The very glory of the title is seen in its age-time character; the fact that it is temporary is revealed in Rev. xi. 17, and its greater glory is that He who is to come, will come, and not as some have said, “He that ever is to come”. This great covenant name Jehovah is the memorial before God of His age purpose, and

when that purpose is achieved, the God of the age will reveal Himself in other and fuller ways.

Let us be jealous for the truth of the Word and not for some laudable but misguided zeal for defending the eternity of the invisible God.

## Studies in the Book of the Revelation.

### The One Who sitteth on the Throne (Chapter iv.). pp. 1-3

The eyes of John were first of all directed to see “a throne”, but a throne, to indicate authority and power, must be occupied, consequently the writer adds, “and One sat on the throne”. The appearance of this One is described, and the special accompaniment of the rainbow is given. Then John saw not only one throne, but surrounding that throne twenty four thrones; he notes their occupants and accompaniments, this time thunder and lightning instead of a rainbow. Again he returns to the throne, and in the midst and round about he sees four living ones. This threefold description is clearly seen in the structure given, viz., iv. 2-8, the throne, elders, and living ones:--

- A1 | 2. On the throne. One sitting.
- B1 | 3. Appearance. Like jasper and sardine stone.
- C1 | 3, 4. Accompaniment. Rainbow and twenty-four thrones.
- A2 | 4. On the thrones. Twenty-four elders sitting.
- B2 | 4. Appearance. Clothed in white, with gold crowns.
- C2 | 5, 6. Accompaniments. Lightning, thunderings, voices,  
seven lamps, sea of glass.
- A3 | 6. In midst of throne. Four living ones.
- B3 | 7. Appearance. Like lion, calf, man, and flying eagle.
- C3 | 8. Accompaniments. Threefold ascription of holiness.

The words, “He that sat upon the throne”, must not be passed over without consideration. So often do they occur, and in such a manner, that the words indicate a definite title, and give a special character to the Revelation. The solemnity of the words and acts recorded in this book, and their judicial character, are emphasized by the continual reference to Him that sat upon the throne. In strong contrast will be seen the one who “sits upon many waters”, “upon a scarlet coloured beast”, “upon seven mountains”, and who said “I sit a queen” (xvii. 1, 3, 9, 15; xviii. 7).

The first reference to sitting on a throne is in chapter iii. 21, where the Lord speaks of His sitting with His Father in His throne. The reader should carefully note the following passages, observing the various things that are related to the One Who occupies this glorious throne (v. 1, 7, 13; vi. 16; vii. 10, 15; xix. 4; and xx. 11). It will be specially profitable to compare and ponder the opening reference (iv. 2), with the closing reference (xx. 11); in both there is importance attached to *books* being opened.

The appearance of the One that sat upon the throne is said to have been like “a jasper and a sardine stone”. Jasper is the first foundation stone of the New Jerusalem, and the sardius the sixth; jasper was the last stone in the High Priest’s breastplate. Exod. xxiv. 10 says:--

“And they saw the God of Israel: and there was under His feet as it were a *paved work of a sapphire stone*, and as it were the body of heaven in his clearness.”

Ezekiel i. 22 seems to refer to this (see verse 26), and speaks of it as “*the trouble crystal*”. (Ezek. xviii. 13), describing the “anointed cherub”, speaks of his covering being composed of nine precious stones together with gold. The reference to precious stones, and the statement that the One Who sat upon the throne was like them, indicates that like all else in this creation they have their place as types of unseen spiritual realities.

Encircling the throne, and possibly partially veiling the glory of the One that sat upon it, was a rainbow, “in sight like unto an emerald”. The green of the rainbow may well stand for mercy. This throne of righteousness, from which will go forth the commands of judgment, has also a sign of mercy; it is the fulfillment of Habakkuk’s plea, “in wrath remember mercy”. For the encouragement of the faithful few, the rainbow encircles the throne. The day foreshadowed by the days of Noah are imminent, a deluge of wrath is about to fall, but the Lord remembers His covenant, and the rainbow is seen. The day of grace has come to its end when this throne is seen, the day of the Lord with its judgments and its terrors is about to begin; yet it is well to remember that all judgments and plagues proceed from the throne, all is ordered by heaven’s Ruler, nothing is by chance or hap. It is certainly a fact for rejoicing in such an hour to know that when the Apocalypse with its most awful scenes becomes history, there, in unsullied light and unruffled calm reigns the One “Who sitteth on the throne.”

### **Further description of the Throne and its accompaniments (Chapter iv.) pp. 33-35**

In our last article we were considering something of the majesty of Him who sat upon the throne. We now observe that around the throne are ranged twenty-four other thrones. The twelve apostles will sit upon twelve thrones judging the twelve tribes of Israel (Matt. xix. 28). Thrones are a part of creation, both those in heaven, and those of earth (Col. i. 16). Satan has a throne (Rev. ii. 13; xiii. 2), so also has the Beast (xvi. 10), although the A.V. renders the word “seat”. The thrones that are spoken of as those of the twelve apostles have direct reference to “judging” the twelve tribes; “judging” of course does not necessarily mean “condemning”, for a judge acquits as well as pronounces sentence. The twenty-four thrones therefore seem to have some such purpose. This is further suggested by noticing who they are that sit upon the thrones, “I saw four and twenty elders”. The word translated “elder” is *presbuteros*, and both among Gentiles and Jews the word conveys the idea of dignity, rule, and wisdom. It will be remembered that Moses chose seventy men who bore “with him the burden of the people”. There were elders in the early church, and these held positions of responsibility (Titus i. 5). The number twenty-four takes us back to the days of David and the temple. I Chron. xxiv. 3-18 gives the twenty-four courses of the priests; there were also the same number of prophets appointed (xxv. 1-31); there were also twenty-four porters appointed from the Levites (I Chron. xxvi. 17-19). Twenty-four, therefore, seems to be closely associated with the administration of the temple in the days of the kingdom. As Moses

made the tabernacle after the heavenly pattern shown to him, so David also was divinely instructed regarding the details of the temple and its appointments. “All this (including the courses of the priests, verse 13), said David, the Lord made me to understand in writing by His hand upon me” (I Chron. xxviii. 19). David addressing Solomon said, “Behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God” (verse 21).

In Revelation i. we have seen the risen Lord in His High-priestly robes; here, in chapter iv., we see the heavenly elders who take part in the administration of heavenly worship. These heavenly elders are seen clothed in white raiment, which raiment indicates righteousness. There are considerably more references to “white” in the Revelation than in the rest of the New Testament; the white robes, the white throne speak of a day of righteousness. The elders moreover are crowned with crowns of gold; this indicates that they not merely sit upon thrones, but are recognized rulers having dominion. To add to the majesty and solemnity of the scene, and also to indicate that here is not a throne of *grace*, the apostle says, “And out of the throne proceed lightnings and thunderings and voices”; the throne is set in the accompaniment of judgment and *wrath*, it recalls Mount Sinai at the giving of the Law.

“And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled.” (Exod. xix. 16).

In the Revelation itself the mention of thunder, lightning and voice is associated with judgment (viii. 5; xi. 19; xvi. 18). Before the throne seven lamps were seen burning, which are the seven spirits of God; these seven spirits have already been mentioned before in the Revelation; they are seen in the hand of Christ (iii. 1), and are there associated with the seven stars, and the seven angels of chapters ii. and iii. The seven spirits before the throne are linked with God, and the Lord Jesus Christ in i. 4, 5. Heb. i. 7 says, “He maketh His angels spirits, and His ministers a flame of fire”. In Rev. v. 6 the seven spirits are sent forth into all the earth, and are there likened to “seven eyes”. Here then is the throne set for judgment, with all in perfect readiness. One other item is mentioned, “and before the throne, like a glassy sea, like crystal”; this is very similar to the description given by Ezekiel in i. 22, “And the likeness of the firmament upon the heads of the living creature, was as the colour of the terrible crystal”; or in Exodus xxiv. 10, “And there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness”.

There is something encouraging to us in this description; in spite of all the turmoil, blasphemy, plagues and sin, an unruffled sea like crystal stretches out before the throne, all is clam THERE. If this can be so in the day of judgment, much more so may it be in this day of grace. May we ever remember that our peace and safety are to be found there, at the right hand of God, not here, where sin and death still carry on their dreadful rule.

## **The Ascription of Praise (Chapter iv. 8-11). pp. 65-68**

In the structure of this first vision (see Volume VII. page 161) the Throne alternates with the saying or the song of those around and before it. Verses 8-11 of chapter iv. record first the “saying” of the living ones, and the response of the four and twenty elders.

Let us approach this subject with some degree at least of appreciation that we stand upon holy ground. “The four living ones had each of them six wings about him”. In no description of the cherubim in the O.T. do we find any reference to their having six wings, neither do they speak, as do the living ones in this chapter. In Isaiah vi. we read of the seraphim; these are connected with the throne.

“Each one had six wings, with twain he covered his face, and with twain he covered his feet, and with twain he did fly; and one cried to another and said, Holy, holy, holy, is the Lord of hosts, the whole earth is full of His glory”.

The seraphim are associated with mercy:--

“Then flew one of the seraphim unto me, having a live coal in his hand which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged”.

In contrast with this we read in Ezekiel x. of the cherubim being associated with the scattering of coals of fire in judgment. The departing and returning glory in Ezekiel, together with the placing of the cherubim at the garden of Eden, link them with righteousness as well as mercy. It has been suggested that the apparent merging of the characteristics of both cherubim and seraphim in the Revelation, is an indication that “righteousness and peace have kissed each other”. These living ones we read, “rest not day and night, saying, Holy, holy, holy, Lord God Almighty, Who was, and Who is, and Who is coming”. This is the first of a series of utterances that punctuate the book, and therefore it is of importance to notice what the theme of this first utterance is. It is an ascription of holiness to the Lord. Foremost of all the attributes of Him who occupies that awful throne in the day of the Lord is holiness. Holiness is akin to righteousness, but whereas righteousness may seem cold, holiness burns with white heat. The self-righteous man may be found who will speak of his own uprightness and integrity, his honesty and his truthfulness, but few will be found to speak of their own holiness. This is the sacred and peculiar attribute of God, and of this the living ones unceasingly tell.

In verse 9 we read, “and when these living ones give glory and honour and thanks to Him that sat on the throne”. How are we to understand this? Verse 8 has already told us that they “rest not day and night, saying Holy, holy, holy”. It would therefore seem to imply that this threefold ascription of holiness was also the threefold glory, honour and thanks which they give to Him. To speak unceasingly of the holiness of Him who sits on that throne is to “give glory”. To tell of His holiness is to honour Him, and ascribe holiness to Him is to offer thanksgiving. Nothing can be to His glory that forgets or

omits the recognition of His holiness. We cannot honour Him if we do not with reverence and regard remember that we stand on holy ground.

The effect of these words of the living ones upon the four and twenty elders is to cause them to fall down and worship, casting their crowns before the throne saying:--

“Worthy art Thou, O Lord, and our God, to receive glory and honour and power; because Thou didst create all things, and on account of Thy will, they were, and are created”.

Creation and its purpose form the basis of the elders’ utterance. The living ones spoke of what the Lord is - *holy*, the elders of what He has done – *creation*.

We have in a previous article called attention to the logical connection established in the book of Job between God’s creative *power* and *righteousness*. Here, the living ones and elders link *holiness*, *glory*, *honour* and *power* with creation. Creation *as it is*, as well as what it will be; creation that groans and that has been subjected to vanity; creation in its present bondage as well as its future liberty is a manifestation of His holiness, and is *for* His will. Puny man, with defective logic and a specious humanitarianism, would draw conclusions from his conception of the love of God that would not allow the Scriptural logic of Job or Revelation a place. “The things that are made” are divinely intended to teach “that which may be known of God, *even His eternal power and Deity*” (Rom. i. 19, 20). “The heavens declare *the glory* of God”, and we are not allowed by the Scriptures to brush aside the many strange and apparently opposite elements in creation to conjure up some Utopia of our own, whose God would have to repudiate the works of His hands, or change the meaning of His attributes. The present creation is the work of a holy and a righteous God; it is a necessary link in the chain of His purpose, and supplements and illustrates the teaching of the Word. The A.V. reads, “for Thy pleasure they are and were created”. The word rendered “pleasure” is almost always rendered “will”. This is a striking introduction. Creation will seem to have become in the day of the Lord almost universally given over to evil. The words before the Throne give us the aspect of those who see that which at present only eyes of faith can discern. They see creation still beneath His control. Creation was for His will; it shall accomplish His will, His holy will, in spite of all appearances and opposition. As to how it will do so may await further light and higher knowledge, but that it will do so is comfort to your hearts in the days of stress and evil.

Let us test every theory regarding creation and its purpose by the utterances of those nearest the Throne, first, ever remember that He who created all things, all, whatever their kind or function, is essentially holy, and secondly, let us remember that all was created “for His will”. Creation is a part of the great purpose of the Lord God Almighty, and must be so viewed.

With this preparation we are introduced to a scene that takes us one step nearer to the great theme of the Revelation. “Thou are worthy” (cried the elders in reference to creation), “to receive glory and honour and power”. We shall hear that cry again when in

chapter v. the theme shall change from creation to redemption. Such an ascription we render unto Him now, during the time of His rejection.

### **The Sealed Book (Rev. v.). pp. 97-100**

Having described the throne, the living ones, and the elders, and having recorded the utterances of these heavenly beings, the apostle recalls our attention to the throne, and what is taking place there.

The right hand of the glorious occupant of the throne held a scroll that had been written inside, and on the back, and which had been sealed with seven seals. What is the meaning of this sealed book? The answer is found by observing what happens when the seals are broken and the scroll unrolled. Chapter vi. describes the opening of six of the seals, and it will be seen that the sixth seal takes us to the day of judgment (vi. 12-17), “the great day of His wrath is come”.

The opening of the seventh seal introduces the seven trumpets, and at the beginning of the seventh trumpet “the mystery of God shall be finished” (x. 7). When the seventh angel sounds his trumpet, the following words are heard, “the kingdoms of this world are become the kingdom of our Lord and of His Christ, and He shall reign unto the ages of the ages” (xi. 15). This is linked with the theme of the seventh seal by the words of verse 18, “Thy wrath is come”. It is also the time for the judgment of the dead, the apportioning of rewards, and the destruction of those who destroy the earth. This is none other than “the REVELATION of Jesus Christ”, for the wrath is the wrath of *the Lamb*, the King who reigns is *Christ*, and all judgment is committed into the hands of *the Son*.

Let us turn to the book of Daniel. We have already referred to Dan. x. when comparing the vision and its effects on Daniel as recorded in that chapter with the description of the Lord and the effects upon John in Revelation i.

“In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel whose name was Belteshazzar: and the thing was true, but the time appointed was long, and he understood the thing and had understanding of the vision” (x. 1).

Then follow three weeks’ mourning and fasting. Evidently “the thing” and “the vision” were something to cause sadness. The vision of a man clothed in linen next appeared to Daniel, and after reviving the trembling saint he tells him that he has come “to make him understand what shall befall thy people in the latter days: for yet the vision is for many days”. The whole of chapter xi., therefore, must refer primarily to the “latter days”, and must be concerning a period that was “many days” from the days of Daniel.

To us, this settles the vexed question as to where in chapter xi. the yet *future* begins and past history ceases. Chapter xii. tells us that:--



“At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many that sleep in the dust of the earth shall awake, these to *aionian* life, and these to shame and *aionian* contempt.”

The note of time places the fulfillment of this prophecy in the yet future and links it with Rev. xii. (Michael), vii. (the great tribulation), xiii. (the book and deliverance), and xx. (the resurrection). Daniel is then told “to shut up the words, and seal the book unto the time of the end”; so also in verse 9. We are definitely told that the “thing”, which together with the “vision” occupies chapter xi., was *revealed* to Daniel, and that he *understood* both the thing and the vision. Moreover, we read that to make Daniel *understand* was the object of the words of the man clothed in linen: this being so, we have no choice but to believe that Daniel *did* understand. The shutting up of the “words” and the sealing of the “book” therefore can have no reference to the question of his understanding.

Daniel has been spoken of as the book sealed, and the Revelation as the book opened. This, while being true, is misleading when used to teach that what is baffling, mysterious, and difficult in Daniel is clear and plain in the Revelation. The Apocalypse is not generally reckoned to be so clear and plain, and those who have studied both books would be the ones to confess that the Revelation is the more difficult to understand of the two. The sealing is “to the time of the end”. This “time of the end” did present a problem to Daniel, a problem that was not solved, and for which the Revelation does supply the solution.

When we consider Revelation v. and note the call for one who should be worthy enough to open the seven seals, we shall there find that the idea of interpreting Daniel’s prophecies can hardly fit the occasion. Angels were worthy enough to give the prophecies and to interpret them before; something more than interpretation is involved in the scene before us.

Let us get one more preparation before we consider Rev. v. in detail. This time we turn to Luke iv. The Lord had been tempted, among other things, with the immediate possession of “the Kingdoms of the habitable world”, but had refused the offer. Then we read that:--

“Coming to Nazareth He entered the Synagogue, and stood up for to read, and there was given to Him the scroll of the Prophet Isaiah, and when He had unrolled the scroll, He found the place where it is written,

The Spirit of the Lord God is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

AND HE CLOSED THE BOOK. . . . and He began to say unto them, This day is this Scripture fulfilled in your ears.”

What is there remarkable here? If we turn to the prophecy in Isaiah lxi., we shall find that the Lord “closed the book” before He had finished the passage; Isaiah’s words are:

“the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.”

In Nazareth, the place that symbolized His utter rejection He closed the book without speaking of the day of vengeance. The day of vengeance is not for the lowly man of sorrows; that is reserved for the Lion of the tribe of Judah. When the prophet sees that day, the imagery is of greatness and power:--

“Glorious in His apparel, travelling in the greatness of His strength. . . . mighty to save. . . . the day of vengeance is in My heart, and the year of My redeemed is come.”

Both chapters lxi. and lxiii., link the day of vengeance with the blessing of Israel. The Lord is here set before us as the *goel*, the kinsman-redeemer, and the revenger of blood. It is important to remember that the word *goel* is not only translated redeemer, but also avenger (see Number xxxv. 19). We may read in the book of Ruth concerning the kinsman-redeemer, and the custom and law relating to the *goel* should be studied carefully in order fully to appreciate the fulfillment in Christ.

The opening of the seals does not interpret any veiled statements of Dan. xi. and xii. so much, as to put into operation the awful judgments that fall (Rev. vi.) before the Lord takes the kingdom and delivers His people. No one but Christ Himself in heaven or earth or under the earth could assume such an awful responsibility as the letting loose upon this earth the long pent up wrath of God. John wept much when no one was found worthy, not that he was disappointed that the judgments would not fall, but because he knew that these days of vengeance meant redemption for his people.

This twofold theme is developed throughout the remainder of the book, and the *right division* of the word of Truth, as indicated by the Lord in the synagogue of Nazareth, tells us that when the Revelation is in process of fulfillment, the “acceptable year” will have passed, and the “day of vengeance” will have come. The *Church* occupies a day of grace, and to bring the Church into this setting of judgment is to confuse things that differ.

### **The Lion and the Lamb (Rev. v. 1-7). pp. 129-132**

Three times in the Revelation we read of a “strong angel”. In x. 1, “another angel, a strong one” is seen coming down from heaven; he had in his hand a little scroll opened and swore that “time” should be no longer. Then follows immediately the reference to the seventh angel and the finishing of the mystery of God. In xviii. 21, “a strong angel” takes up a great millstone, and casts it into the sea, symbolizing thereby the sudden destruction of Babylon. In the chapter before us “a strong angel” proclaims with a loud

voice, “Who is worthy to open the book and to loose the seals thereof?” No one was found in the whole universe “in heaven, in earth, or under the earth” who was worthy. The apostle must have realized the great importance of the scroll which was held in the hand of Him who sat on the throne, for one of the elders said to him, “Weep not! Behold, the Lion of the tribe of Judah, the root of David, prevailed to open the book, and shall loose the seven seals of it”. When John looked to the throne once again, in order to see the prevailing Lion, he beheld, “and lo, in the midst of the throne, and of the four living ones, and in the midst of the elders, stood a Lamb as it had been slain”. The elder says the LION, but John see a LAMB.

When Jacob gathered his sons together to tell them what should befall them in the last days, those sons concerning whom most is said, and who include in their forecast references to either Christ or Antichrist, are Judah, Dan and Joseph; this will be most readily seen if we just present the outline of Jacob’s prophecy as follows:--

**Gen. xlix. 3-27.**

- A1 3-7. | a | Reuben. Water.  
           b | Simeon. Scattered.  
           c | Levi. Divided.
- B1 8-12. | d | Judah. The LION.  
           e | THE SCEPTRE. SHILOH.
- A2 13-15. | a | Zebulun. Ships.  
           b | Isaachar. Rest.
- B2 16-18. | d | Dan. the Serpent and Adder.  
           e | SALVATION.
- A3 19-21. | a | Gad. Troop.  
           b | Asher. Bread.  
           c | Napthali. Hind.
- B3 22-26. | d | Joseph. Fruitful bough.  
           e | THE SHEPHERD. THE STONE.
- A4 27 | Benjamin. Wolf.

Judah is the tribe whose latter day prophecy links it with the prevailing Lion, and with the sceptre, lawgiver and Shiloh. The One who had prevailed to open the scroll was moreover, “The root of David”. This title, taken together with that of Revelation xxii. 16, “I am the root and the offspring of David”, is often explained by saying that Christ was not only the son of David (the offspring), but also as the root whence David sprang. We rejoice to know that He who was David’s son was also David’s Lord, but in what special way David sprang from Christ we fail to see in Scripture; neither is there any need for such an idea. The “root” of David seems to be an allusion, if not a direct reference back, to Isaiah xi. 1, “And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots”; the stem really means the stump of a tree after it has been cut down, and the figure exactly fits the apparent destruction of the royal line of David in our Lord’s day. Christ is the branch that grows out of his roots, for, in verse 10, the prophet continues, “And in that day there shall be a root of Jesse. . . . to it shall the Gentiles seek”. If the title, “the root of David”, denotes the source from whence David sprang, and not the same as the offspring of David, then “the root of Jesse” indicates the same.

All are agreed, however, that “the root of Jesse” is but another way of speaking of Him who should “grow out of his roots”. Mal. iv. 1 shows that “root” as well as “branch” is used to indicate posterity. The prophecy of the Apocalypse is far more concerned to show the fulfillment of the promise concerning the Seed of David, than it is to prove the deity of Christ.

The Lord is seen as the great King, prevailing as the Lion of Judah, concerning whom alone a sceptre is mentioned, and as the root of David who, being raised from the dead, sits on David’s throne.

One further and all-important truth is revealed in the vision concerning this kingly overcomer. The Lion of Judah and the root of David, is the Lamb of God. When He first came amongst men as the sent One of God, He came not as a Lion, but was pointed out as the “Lamb of God who taketh away the sin of the world”. When John beholds Him in His risen glory, he still sees Him not as a Lion, but as the Lamb; when the day of His wrath comes, and strikes terror in the breast of all, we read of the wrath of the Lamb, not the Lion; when the marriage of heaven’s King is announced, it is the marriage of the Lamb, not the Lion. More pointedly, perhaps, is vi. 1, where it is the Lamb who opens the seals, although the elder said it was the Lion. We are not to understand that He who once was the Lamb has now become the Lion. No, the Lamb it is that is seen right through the prophecy, the Lion never. Christ as the Lamb fulfils all the prophecies that speak of Him as Lion and King. The Lamb bears the marks of sacrifice, “standing as having been slain”. Without the redemption concerning which the slain Lamb speaks, the throne of David would remain vacant, and the Lion of Judah would never be known. Heaven is about to burst forth in a new song, and it is to the Lamb they sing, and of His redemption, not to the Lion and of his strength.

Throughout the Scriptures there runs teaching that is summed up in this vision of the enthroned Lamb. Man by nature would give the battle to the strong. God has throughout glorified humility and meekness, everything in fact that goes with a lamb-like character. Those who suffer, overcome, while those who appear before their fellows as the greatest conquerors have suffered the greatest of defeats.

*“Through weakness and defeat,  
He won the mead and crown,  
Trod all His foes beneath His feet  
By being trodden down.”*

The Lamb, however, is living when John looks toward the throne. Blessed be God, He was dead, but behold He is alive for evermore. Without the resurrection the Lamb had died in vain. Resurrection is as vital to the fulfillment of the promises made to David concerning his earthly throne and city as it is to the Church of the One Body. Peter, in Acts ii., speaking of David says:--

“Therefore being a prophet, and knowing that God had sworn with an oath to him. . . . that He would raise Christ to SIT ON HIS THRONE; seeing this before spake of the RESURRECTION of Christ” (Acts ii. 30, 31. See also Acts xiii. 34).

Christ as the Lamb in resurrection is seen possessed of “all power in heaven and earth”, for John saw the Lamb “having seven horns and seven eyes”. Omnipotence and omniscience are here symbolized, and a reference back to Zech. iii. 9 and iv. 10 will show that Israel’s restoration and forgiveness is near. The seven eyes are further described as the seven spirits of God, and these have already been spoken of in Rev. i. 4 and iv. 5, and linked (see iii. 1) with the seven angels of the seven churches. John saw this One take the scroll out of the right hand of Him who sitteth on the throne. This One, alone in all the wide universe, was worthy to do so.

A close parallel in many ways is found in Dan. vii. 9-14. There is seen the throne, and the glory of Him who sat thereon. There books were opened, and

“One like the Son of man came with the clouds of heaven and came to the Ancient of days, and they brought Him near before Him. And there was given unto Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him”.

“Every tribe, and tongue, and people and nation” figure in the new song that follows in Rev. v., which must, however, form the subject of another paper.

### **The New Song (Rev. v. 9, 10). pp. 161-164**

Before we can proceed with our studies, it will be necessary to give a rendering that shall contain the essential and important alterations to the A.V. in accordance with the readings of the critical Greek Texts.

“And they sing a new song, saying, Worthy art Thou to take the book, and to open the seals thereof, because Thou wast slain, and didst purchase for God, by Thy blood, out of every tribe and tongue and people and nation and didst make them to our God a kingdom and priests, and they reign over the earth”.

*A new song!* What song is it that Scripture calls new? Psa. xcvi. commences with the words, “O sing unto the Lord a new song, sing unto the Lord all the earth”, and concludes with, “for He cometh, for He cometh to judge the earth”. The next Psalm opens with the words, “the Lord reigneth”, while Psa. xcvi. commences with the words, “O sing unto the Lord a new song”. The next Psalm also commences with “The Lord reigneth”.

*The Companion Bible* places these four Psalms together, making Psalms xcvi. and xcix. the new song, which the preceding Psalms had summoned the people to sing. We give it for the benefit of those who do not possess a copy.

- F | xcvi. A summons to sing the “new song”. “For He cometh” (*Judgment*).
- G | xcvi. The new song. “Jehovah reigneth”.
- F | xcvi. A summons to sing the “new song”. “For He cometh” (*Judgment*).
- G | xcix. The new song. “Jehovah reigneth”.

A new song is called for in the fourth Hallelujah Psalm (cxlix.); this speaks of “the King” (verse 2), and also speaks of Israel, and His saints who have the honour to execute “the judgment written”, thereby linking the redeemed nation with the Lord who cometh to judge the earth. In Isaiah xlii. 19 we again meet with a new song, this time closely connected with the “new things” predicted in verse 9. These “new things” begin to be unfolded in the next chapter; in xliii. 19 the Lord says, “Behold, I will do a new thing”, and the rest of the chapter, together with that following, emphasizes the future deliverance of Israel:--

“Sing, O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel” (Isa. xliv. 23).

We read later of “a new name” (lxii. 2), and “a new heavens and a new earth” (lxv. 17). The new songs of Psalms and Isaiah are prophetic, they have never yet been sung. The new song of Rev. v. seems to link all these prophetic songs together. The fact that the Lamb had prevailed and was worthy to open the seals was a proof that the long promised kingdom was about to be set up; this necessarily included the redemption of Israel, and the rule of the saints over the earth according to the promise given in Rev. ii. 26, 27, and leads on to the new Jerusalem, the new heaven and the new earth.

“*They sing a new Song*”. This is the first song recorded in the New Testament! Eph. v. 19 and Col. iii. 16 being exhortations, not records. This new song opens with the words, “Thou art worthy”. It seems as though song had ceased on earth and in heaven whilst the Lord of glory stooped to die, and not until the moment comes for the rejected One to take unto Himself His great power, does the songless silence break, and heaven once more ring with harmony. Seven times does this word worthy (*axios*) occur in the Revelation, and in the following order:--

- A | iii. 4. They shall walk in white, for they are *worthy*.
- B | iv. 11. Thou art *worthy* to receive glory.
- C | v. 2. Who is *worthy* to open the book?
- D | v. 4. No man was found *worthy*.
- C | v. 9. Thou art *worthy* to take the book.
- B | v. 12. *Worthy* is the Lamb to receive power.
- A | xvi. 6. Given them blood to drink, for they are *worthy*.

The worthiness of the Lamb is ascribed to His work of redemption, “Because Thou wast slain and didst purchase for God, by Thy blood, out of every tribe and tongue and people and nation”. The A.V. reads, “and hast redeemed us”, but the word “us” must be omitted. In verse 10 the A.V. reads, “and hast made us” and “we shall reign”; the critical Greek text and the R.V. read “them” and “they”, for “us” and “we”. The redemption spoken of, therefore, is not the redemption of the singers; they sing of the redemption of others. Who are the others that are redeemed? Are they the saved ones of all nations of the earth? No, this cannot be, for these redeemed ones are made “a kingdom and priests”, a destiny reserved for one nation only, namely, Israel. If this be so, the redemption spoken of is that of the dispersed Israel scattered *among the nations*.

The first Lamb slain for Israel redeemed them from the power of one nation and the oppressor – Pharaoh; this redemption was accompanied by miracles and wonders, many of them taking the form of plagues. The title, “the Root of David”, is suggestive of Isa. xi. 10, “the Root of Jesse”, which is closely connected with Israel’s second redemption, and here we find close parallel with “every tribe and tongue, and people and nation”, for

“It shall come to pass in that day that the Lord shall set His hand again the SECOND TIME to recover the remnant of His people which shall be left, from Cush and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth” (Isa. xi. 11, 12).

This second redemption is going to have much that will echo the first redemption from Egypt (Isa. xi. 16). The song of Moses followed the first, the new song celebrates the second.

In Exodus xxxiv. 10 we have a covenant given by the Lord, that before all the people of Israel He would do marvels, and marvels of such a character that it could be said they were such as had not been done in all the earth, nor in any nation. The word translated “marvels” is used by the Lord with reference to the plagues wherewith He smote Egypt, “I will. . . . smite Egypt with all my *wonders*”, and also with the plagues threatened to Israel, “the Lord will make the plagues *wonderful*” (Deut. xxviii. 59). The covenant of marvels finds its fulfillment in the Apocalypse; there Pharaoh finds his antitype in the Beast, and Egypt in the wide world; the first covenant written upon tables of stone finds its echo in the new covenant written upon the fleshy tables of the heart, and the passover lamb finds its very image in the Lamb as it had been slain. The result of the purchase price paid by the Lamb is given in the new song, “and didst make them to our God a kingdom and priests, and they reign over the earth”.

The subject of the “kingdom of priests” was dealt with in Volume VI. pp. 65-69 under Rev. i. 6. There we saw that this priestly kingdom looked forward to the Millennium of Rev. xx. 6, (Isa. lxi. 6), and backward to the Exodus (Ex. xix. 4-6). The scattered of Israel were addressed by Peter (I Pet. i. 1, 2), and to them at the REVELATION (I Pet. i. 3-13) the “royal priesthood” is promised. These priestly kings “reign over the earth”. The glorious privilege of reigning with Christ, whether over the earth, or in the super-heavenlies far above all principalities and powers, is for the overcomers, but sufficient has already been said upon this theme in *The Hope and the Prize*. Such are promised that they shall sit with the Lord in His throne, they are to rule the nations with a rod of iron, and share the thousand years reign (see Rev. ii. 26, 27; iii. 21; xx. 4, 6).

The earth, subject to vanity since the days of Adam, and given over to Satan since the days of Nebuchadnezzar, is to be ruled in righteousness and finally delivered from the bondage of corruption; the initial act in this grand deliverance is the opening of the sealed book; this therefore calls forth the new song, and well may we hear its echo even now, realizing now “the future on the instant”.

## **Sidelights on the Scriptures.**

### **The Egyptian Gallery. Israel in Egypt. pp. 9, 10**

The expulsion of the Hyksos conquerors of Egypt, the shepherd kings, introduces us to the kings of the XVIIIth dynasty, of which Thothmes III is a king of great importance: he is called by some historians, "the Alexander the Great of Egyptian history". Thothmes engaged in many wars, and carried his arms to the extremes of the then known world. An inscription reads:--

"These are the unknown peoples of the furthest end of Asia whom His Holiness carried away as living prisoners (unknown was their land): it had never been trodden by the other kings of Egypt with the exception of His Holiness."

Cleopatra's Needle, so-called, which to-day stands upon the Thames Embankment, was erected by Thothmes III, and in every probability, was seen many times by Moses and Israel while in Egypt.

Standing in the centre of the North Gallery (No. 360) is a red granite head from a colossal statue of Thothmes III. He wears the double crown of the South and the North, the left arm and leg are in Bay 5; the total height of the head is 9 feet 5 inches, and its weight 4 tons 1 cwt. On the walls of the Temple of Karnak at Thebes, Thothmes III gives a list of 119 names of places in Palestine that were tributary. Among the list are such names as Gibeah, Migdol, Ophrah, Chinneroth, Joppa, Megiddo, Hamath and Damascus: the two names, however, that are most suggestive are those which occur in the 102<sup>nd</sup> and 78<sup>th</sup> positions in the list, they are JACOB-EL and JOSEPH-EL.

The coalition of the Canaanite tribes against Thothmes III, which included the tribes of Jacobel and Josephel, may illustrate the reason of the suspicion that the Israelites in Goshen would prove to be a menace if allowed to increase, although the oppression does not appear to have been instituted under this king.

The last king of the XVIIIth dynasty was named Amenophis IV. The mother of this king was a princess of Mesopotamia, and this may account for the fact that Amenophis IV (Amenhotep IV as sometimes written) discarded all titles that connected him with the ancient Egyptian Ra, and assumed another title, Khuenaten, meaning, "The splendour of the Solar Disc". He thereupon renounced all the polytheism of Egypt, with its animal worship, and became a worshipper of the Sun. A rebellion of the Egyptian priesthood against this Semitic faith followed, which ended in the overthrow of the dynasty. A seated statue of the fire-goddess Sekhet (Bay 6, No. 410) gives an idea of the Egyptian gods; this one is dedicated to the goddess in her awful character of "crusher of hearts!"

We now commence the examination of the history of a completely new line of kings, whose whole being was entirely opposed to the foreign element that had crept into the



dynasty and the faith; they were “pan-Egyptian” in politics and religion, and their accession to the throne meant hard times for the foreign settlers in their midst. The data to hand are not sufficient to enable us to identify the pharaoh who was the “new king”, or the Pharaoh who was overthrown in the Red Sea; some think that Ahmes, the founder of the XVIIIth dynasty, was the “new king”, others say that Seti I, the founder of the XIXth dynasty, was the one. All that we can hope to do in these papers is to show something of the times during which these great events occurred, awaiting, if the Lord will, further evidences from the excavator and decypherer.

We must reserve any remarks regarding the XIXth dynasty, however, for another paper.

### **The Egyptian Gallery. “The New King.” pp. 38-40**

Scripture indicates that the Pharaoh who began the oppression of Israel was one of a line quite distinct from the Pharaoh under whose kindly patronage they had increased and multiplied. The word “arose” in Exod. i. 8 is in Hebrew *kum*, and means “stood up”, denoting the standing up in the place of another who has been removed (see Dan. ii. 31, 39, 44; iii. 24, and Companion Bible). The words of Stephen in Acts vii. 18 point in the same way, “there stood up *another* king”, the word “another” being *heteros*, meaning “another of another kind”.

Exodus i. also very pointedly says, “and he said unto *his* people”, indicating his own special followers as distinct from the friendly Egyptians who had grown up together with the Israelites. Whether it was Ahmes, or Seti, or Rameses, who was the oppressor of Israel, we do not know, but the character of the times and the revolutions that contributed to the enslaving of Israel are well depicted in the history of the XIXth dynasty. Rameses I and his son Seti I reigned together as the first kings of the new dynasty, and it was not long before that Seti succeeded to the sole kingship, then there began the new regime in earnest. The first three kings vainly endeavoured to expel the Hittite invader, and although Rameses II compelled the Canaanitish cities to acknowledge the suzerainty of Egypt, he was glad, twenty years after, to conclude a treaty of peace on equal terms with “the great king of the Hittites”. These enemies on the frontier made the Israelites in Goshen a source of possible danger to the Egyptians. In the Central Saloon is a wooden statue of Seti I (No. 854), and Nos. 855, 884, and Bay 18, No. 1375, and Bay 13, No. 1189, contain portions of monuments erected by this king.

One inscription tells us that “a moment of the struggle of men is dearer to him than a day of pleasure; he slays them with one stroke, and spares none among them”. Josephus tells that it was foretold to Seti I that a child would be born to the Israelites, who, if he were reared, would bring the Egyptian dominion low. If there is truth in this story, we can understand the reason perhaps which prompted the order for the massacre of the Hebrew boys. Seti, in accordance with the custom of the time, married a granddaughter

of Khuenaten, which linked him with the old dynasty, and gave his eldest Son, Rameses II, greater chances of being respected and honoured than he himself could expect to be. This marriage also, in the person of Rameses II, succeeded in uniting the claims of the two great rival houses. Rameses was only ten or twelve years of age when he joined his father on the throne, and the sculpture and inscriptions constantly represent him as sharing the administration of the affairs of state. The great historical monument at Abydos records the induction of the young prince; "I was solemnly inducted as the eldest son unto the dignity of heir to the throne on the chair of the earth god Set".

Rameses II was the father of 3 sons and 51 daughters, he married many wives, some of them being near relatives. Rameses II is famous as a great builder, and the demand that his buildings made for labour, together with the need for constructing defensive works, caused great pressure to be put upon captives and aliens who laboured in the making of brick, and the building of cities. When we understand the details of Egyptian architecture, the great demand for bricks becomes understandable. Had the buildings and cities been built upon the ground, the next overflow of the Nile would have destroyed them; the yearly inundation made it necessary that the buildings should be erected upon raised foundations of brickwork. The bricks were of two sorts; those made of alluvial mud of the Nile, and those of the firmer clay. The Israelites labouring in Goshen were limited to the Nile mud, and "straw" was absolutely essential to make this into bricks.

Several monuments of Rameses the Great may be seen in this gallery, the gigantic proportions of them indicating a very high pitch of engineering skill on the part of those who conceived, executed, and erected them.

Israel's exodus from Egypt makes Egyptian archaeology from that point less interesting, but before we consider the memorials of the Assyrians, we must give one more monument our careful attention.

### **The Egyptian Gallery. The Rosetta Stone. pp. 70-73**

A key is not to be valued by the amount of metal that enters into its composition, but rather by the access that it gives to the possessor of it.

The Rosetta Stone contains an inscription concerning the birthday celebrations of Ptolemy, and of itself possesses an interest that is neither startling nor of immeasurable value, but when we realize that this stone provided the key to unlock the Egyptian hieroglyphic inscriptions, and makes them speak again after millenniums of silence, then its value will become apparent.

The Rosetta Stone is an irregularly shaped slab of black basalt. Some of the lines of the inscription are lost. The inscription is in two languages, Egyptian and Greek: the writing of the Egyptian, however, is in two different sets of characters; the first is in the

hieroglyphic character, the old picture writing which was used in state and ceremonial documents and inscriptions; the second is in the abbreviated and modified form that was in use in the time of the Ptolemies. The inscription is therefore threefold so far as its characters are concerned. The Greek was translated soon after gratitude of some priests of Alexandria, or the neighbourhood, towards Ptolemy Ephiaphanes. While it was comparatively easy to translate the Greek inscription, the Egyptian remained a mystery for some years. We cannot attempt to give a history of the labours that resulted in a decipherment of the Egyptian, but will content ourselves with summarizing.

In the illustration given on page 72 it will be seen that a series of characters are enclosed within a long oval form called a cartouche, it was suspected that the signs thus enclosed were the Royal names. The Royal name in the Greek inscription of the Rosetta Stone is Ptolemaios. Another monument had been discovered at Philæ which was written in Egyptian and Greek; in this, two Royal names occur, Ptolemy and Kleopatra. This gave an opportunity of testing the question of the cartouche, and it was found that the characters were almost identical in both Stones. The next step was to compare the cartouches of both names, testing for similar characters.

<i>OVAL SHAPE with DRAWINGS</i>								
<b>K</b>	<b>L</b>	<b>E</b>	<b>O</b>	<b>P</b>	<b>A</b>	<b>T</b>	<b>R</b>	<b>A</b>
1	2	3	4	5	6	7	8	9
<b>P T O L E M A I O S</b>								
1	2	3	4	5	6	7		
<i>OVAL SHAPE with DRAWINGS</i>								

**LION** in Coptic - **LABO** - **L**  
**EAGLE** - - - **AHOM** - **A**  
**HAND** - - - **TOT** - **T**

**Coptic Fem: art: distinguished by T**

In the above illustration the reader can follow every letter in the Egyptian by the aid of the figures; thus in Kleopatra, K is a right-angle triangle, figured No. 1 in each case, L is represented by a lion, figured No. 2, and so on.

Let us now compare the two. In both cartouches there appears a square, No. 5 in Kleopatra and No. 1 in Ptolemy, in both Greek names this is the letter P, so one sign in Egyptian has now been verified; No. 2 in Kleopatra should therefore stand for L. what is the sign for L in Ptolemy? No. 4 is its position, and again, the sign is

verified—a lion representing L in both cartouches. We will not attempt to trace the whole series, the reader who attempts a complete comparison will find that some signs do not agree; as in English, so it was discovered in Egyptian that one sound could be represented by more than one sign, but by careful collation and comparison the sound value of every sign was established.

The question which arose in the mind of those who attempted the decipherment of these Egyptian characters was, Are they letters of an alphabet, or do they represent ideas? Champollion, a Frenchman, was convinced that that Coptic language would throw a light upon the ancient Egyptian. It is common knowledge that the Hebrew alphabet is connected with some kind of pictorial representation, thus the equivalent to A, B, G, D are Aleph, Beth, Gimel, Daleth. Now while the English names A, B, G, D have no meaning other than the names of these letters, the Hebrew names have a meaning apart from the letters, Aleph meaning an ox, Beth a house, Gimel a camel, and Daleth a door; the pictorial representation of the ox or the house was used to indicate the opening sound of the word. Champollion's practically inspired idea of the relation between Coptic and ancient Egyptian led the way through this difficult subject to the elaboration of both alphabet and grammar. The Coptic name for lion is *labo*, and the value if the sign of a lion is found to be that of its first letter L (see No. 2 in *Kleopatra*, and No. 4 in *Ptolemaios*). The Coptic word for eagle was *Ahom*, and in the Hieroglyphics an eagle stand for A, which is No. 9 in the cartouche of Kleopatra. Hand is *Tot* and stand for T in Kleopatra; the letter T in Ptolemy is, however, another shape—that of a semi-circle. This sign will be found in the cartouche of Kleopatra (No. 10), and it was finally discovered that there were two signs for the sound T, and that the semicircle which came at the end of the titles of queens, princesses, and goddesses was the feminine article.

We cannot go further in this interesting subject without embarking on a more detailed explanation of the Egyptian language and characters. Sufficient, however, has been shown we believe to justify the value that is set upon the Rosetta Stone, and to call forth the thanksgiving of believers for the Providence that is thereby manifested by its preservation and discovery.

### **The Assyrian Transept - The Kirubi. pp. 103-106**

Following the plan which was given in the series "Introductory" (Volume IV. & V., pages 16-18), we pass from the antiquities of the Egyptians to those of a no less interesting and important people, the Assyrians, and enter the Assyrian Transept. The Assyrians were a Semitic people, speaking a language closely allied to Hebrew. *Maspero* says of them:--

"The Assyrians were without contradiction one of the most highly endowed races of further Asia. They had less originality than the Chaldeans, their masters in civilization, but they had more tenacity and energy. They possessed in the highest degree the military qualities of physical strength, activity, decision, coolness and bravery that could not be

shaken. . . . Great vices veiled these virtues. They were a bloody people, full of violence and of falsehoods, sensual, haughty to excess, crafty and perfidious through contempt of their foes. Few nations have abused more insolently the rights of the strongest. . . . In spite of the *éclat*, and the refinement of their external civilization, they always remained barbarians.”

As to the religion of the Assyrians, it was borrowed from that of Babylonia. While the Babylonian supreme god, *Bel Merodach*, is “the merciful one”, and is accompanied by *Beltis*, “the lady”, the Assyrian supreme god, *Assur*, is “a man of war”. Assur was the state deified. It was the war-like state epitomized and worshipped. The Babylonians were a nation of agriculturists, scribes, and merchants. The Assyrians were a military power. In each case their gods reflected their inmost selves. Professor *Sayce*, speaking of the temple at Balawât, near Nineveh, says:--

“The mercy-seat had the form of a coffer, or ark, in which two written tables of stone were placed. In front of it stood the altar approached by steps. In the court was a ‘sea’, or large basin of water, which like that of Solomon was, in one case at all events, supported on bulls of bronze.”

Here we can clearly see the Semitic influence that came in and to a large extent overlaid the older Sumerian religion. The Assyrians had daily sacrifices, provided partly by voluntary gifts (called *karbanni*, the Hebrew *korban*), and partly by “tithes”.

As well as the numerous festivals of the gods there was a *sabathe*, or “sabbath”. On these days various kinds of work were forbidden, food was not cooked, and medicine was not to be taken. It was called “A day of rest for the heart”. As we proceed with our examination of the Assyrian antiquities we shall find numerous *Sidelights on the Scriptures* that will, we believe, be both profitable and interesting.

On the eastern side of this transept are monuments from the palace of Sargon, the founder of the last dynasty, B.C. 722-705. In Isaiah xx. 1 we read of Sargon the King of Assyria, but no other record of the name of Sargon had been discovered up to a few years ago. Not only unfriendly critics, but earnest Biblical expositors have been found using all manner of subterfuges to find a place and a period for this Sargon. Even the Jews themselves had overlaid the fact of history with their fancies, and all that Jerome could learn from them was that Sargon had seven names, and that he was one of the Assyrian monarchs mentioned elsewhere in the Scriptures.

For over twenty centuries the only known reference to Sargon was found in the prophecy of Isaiah. Had a hostile critic chosen to affirm that the name of Sargon was entirely imaginary, it would until recently have been difficult to refute him. We may now look upon the portrait of this king and recognize, as we do so, the supreme accuracy of the Word of God towering above the assaults of its enemies and the weakness of its friends. Sargon conferring with his officials is seen on the slabs numbered 824 and 825. The monuments which, however, dominate this section of the museum are the colossal human headed bulls, placed as they originally stood at the entrance of a chamber. These figures were discovered at Khorsabad.

King Assur-at-idin in one of his inscriptions says:--

“I have finished the gateways with genii, with stone colossi, which, *like the beings they represent*, overwhelms (with fear) the heart of the wicked.”

Not only were these bulls called genii, but also they were given the name *kirubi*, this name is identical with the Hebrew word for cherub. There is, further, a connection between these Assyrian and Hebrew words and the Greek word for *griffin*, the body of which was that of a lion, while the head and wings were those of an eagle. On the western side of the transept will be seen a pair of colossal human-headed winged lions; here we have therefore in the Assyrian *kirubi* the man, the lion, and the ox with the wings, while the Greek *gryphus* supplies the head of the eagle. Can anyone think that the cherubim that played so important a part at the east of Eden have not lived in the memory of Adam's sons, still retaining something of their form and import though partially buried beneath a deal of incantations and superstitions. We have already drawn attention to the Egyptian preservation of the memory of the cherubim when dealing with the Canopic Jars on page 93, Volume VII. The human-headed lions were taken from the palace of Ashur-nasir-pal, King of Assyria B.C. 885-860.

On the Eastern side is another inscription which contains a name too important to miss, but whose monuments will be considered more fully later on in our series, that name is Sennacherib. There are slabs from similar colossal bulls which contain the accounts of Sennacherib's campaign against Judea; these are numbered 817, 819, 821, and 823. They were obtained from Nineveh.

On the western side (No. 865), among other monuments, is a slab with sculptured representation of an eagle-headed winged figure performing the ceremony of fertilizing the date palm. There is little doubt in the minds of those who have studied the subject but that this ceremony perpetuates something more than merely fertilizing of date-palms. The way in which the trees are conventionally shown suggests a grove of trees, and these “groves” (literally, “the *Asherah*”) were the occasion of Israel's defection, idolatry and banishment. Appendix 42 of *The Companion Bible* explains the *Asherah*, giving all the references in the Scriptures, and showing how the human mind “given up” (Rom. i. ) sank to the most abject slavery to the flesh. Originally a memorial of “the tree of life”, and thereby connected with the *kirubi*, it became perverted into an instrument for binding and binding the sons of men with the most awful practices sanctioned by “religion”. The book of Revelation warns of the re-appearance of something similar in the last days.

## **The Nimroud Central Saloon.—The Black Obelisk.** **pp. 137-139**

The next section of the Museum that is upon our programme is named *The Nimroud Gallery*, and contains slabs depicting hunting, battle scenes, and mythological subjects, together with the figure of the Assyrian King *Ashur-nasir-pal*, and table cases of domestic, agricultural and military articles. While much of interest may cause the visitor to linger, there is not much of peculiar Biblical interest to record.

Passing into the Nimroud Central Saloon we notice a black basalt seated figure of Shalmaneser II, found on the site of the City of Ashur, the most ancient capital of Assyria. The annals of this king become of great interest by reason of the introduction in his inscriptions of the names of Bible kings.

A black alabaster monolith stands near the center of the Saloon, and is commonly known as the *Black Obelisk*. It is four-sided, and each side is divided into four sections, which represent the offerings of tribute that were brought to him by his vanquished enemies. The inscription that runs round the second series of figures reads:--

“The tribute of JEHU, THE SON OF OMRI, silver, gold, a golden cup, golden vases, golden buckets, lead, a staff for the hand of the king, and sceptres, I received.”

In the text that runs round the four sides of the obelisk, mention is made of another king. In the eighteenth year of the reign of Shalmaneser II he tells us that he captured 1121 chariots and 470 battle horses and the whole camp of “*Hazzel, King of Damascus*”. The Scriptures bring together as contemporary monarchs Hazael of Damascus and Jehu of Israel, and Elijah was instructed to anoint both these kings.

Now, on this obelisk, in the fourteenth year of Shalmaneser, Benhadad is spoken of as reigning at Damascus. In Shalmaneser’s eighteenth year, we find Hazael has succeeded him, and in this same year Jehu is mentioned for the first time. It may be asked, Why did Jehu give tribute to the Assyrian King? No record is made of the Assyrian invading Jehu’s territory, and therefore we seek an explanation elsewhere. In II Kings x. 31, 32 we read:--

“But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. In those days the Lord began to cut Israel short: and *Hazael smote them* in all the coasts of Israel.”

Jehu evidently saw an opportunity of obtaining relief from this enemy, he offered tribute to the Assyrian king, trusting in the power of his gold and the chariots of the Assyrian rather than in the God of Israel.

There is also in this saloon a stele of Shalmaneser II which records that in his sixth year the Assyrian king attacked the King of Hamath, together with his allies; among these allies is found “*Ahab of the land of Israel*”.

There are also a small group of wall sculptures (Nos. 64-67). One of them speaks of MENAHEM, King of Israel, as paying tribute to *Tiglath-Pileser III*. This Tiglath-Pileser is the "Pul" of II Kings xv. 19. In I Chron. v. 26 both names occur; the word "and" which joins the two names should be rendered "even". Before the monumental evidence was so complete as it is to-day the two names of this king caused a great deal of controversy; the facts that have now been ascertained show that originally this king was Pul of Babylon, who afterwards became Tiglath-Pileser III, King of Assyria. Once again the highest scholarship and most painstaking research but present the Bible reader with that which he already learned without effort from the pages of Scripture.

Nos. 69 and 70 are two statues of the god Nebo, mention of which is found in the Scriptures dealing with the period.

### **The Assyrian Saloon.—Sennacherib and Shalmaneser. pp. 169-171**

The most important sculpture in this Saloon from the biblical standpoint is that numbered 28, which bears this inscription:--

"Sennacherib, King of hosts, King of Assyria, sat upon his throne of state, and the spoil of the city of Lachish passed before him."

Hezekiah, King of Judah, "rebelled against the King of Assyria and served him not" (II Kings xviii. 7). Upon the approach of the Assyrian, Hezekiah, hearing of the awful devastation that Sennacherib left behind him to mark his victorious career, sent to the King while he was yet at Lachish, saying, "I have offended: return from me: that which thou puttest on me I will bear" (II Kings xviii. 14). The demands of Sennacherib were heavy and necessitated even the stripping of the Temple of its gold and silver to make up the indemnity.

Sennacherib in his annals says:--

"As for Hazagian (Hezekiah), fear of my lordship struck him, and the Urbu and his chosen soldiers which he had brought in for the defence of Ursalimme (Jerusalem), the city of his Kingdom, and had as guards (?), with thirty talents of gold, 800 talents of silver, precious (stones), *guhli, dag-gassi*, great carbuncles (?), couches of ivory, elephant skin, elephant-tooth, ebony (?), urkavimm wood, all sorts of things, and his daughters, the women of his palace, male singers, (and) female singers, he (or I) cause to be brought after me to the midst of Ninna (Nineveh), the city of my dominions, and he sent his messenger to present the gift and pay homage" (Dr. Pinches' *The Old Testament* pp. 373-376).

Naturally nothing is recorded by Sennacherib of the destruction of his host by the angel of the Lord, but it is significant to find that although he recounts with horrible details the taking of other cities, we find him receiving the tribute from Hezekiah not at Jerusalem but at Lachish, and it is evident that he covers his severe defeat by skilfully avoiding the usual details.



There are one or two items of interest on the slab (No. 28) that we would point out (the elevated throne of the King, with its carving and embroidery, and its footstool) as worthy of notice. Before Sennacherib are brought the captives, who kneel humbly before him. What they may expect is only too graphically presented, for two men are being put to death before the very eyes of the King, a mother is seen kissing a baby as she drives in a cart; does this mean “good-bye”? The way in which the *history* of Sennacherib comes into the *prophecy* of Isaiah shows that Sennacherib is a foreshadowing of the yet future and final enemy of the Jews—Antichrist; who, however, like his cruel type, will be “broken without hand”.

We now pass round the gallery. The bulk of the sculptures consists of a long series of slabs representing the Lion hunts, and the hunting of other animals by Ashur-bani-pal, King of Assyria.

Descending the stairway into the basement, we find another series of sculptural slabs where the various methods employed in the warfare of the period are depicted. In a case at the end of the room are bronze bands of the gates of the temple built at Tell-Balawat, and record the conquest of Shalmaneser II. Carchemish, Ararat, Tyre and Sidon are mentioned, and Shalmaneser depicts his penetration to the source of the Tigris and the ceremonies that were performed there. The records pictured upon these gates supplement those of the “Black Obelisk” which we have already considered. Dr. Pinches, when reading a paper before the Biblical Archaeological Society, said that each bronze band measuring eight feet in length contained at least half as many representations as are found in the whole Nimroud Gallery of the British Museum. There is a great deal of detail in the representations, and by carefully observing all that is depicted a most accurate description is obtained of the methods adopted in besieging a city, the engines, battering rams and weapons used, the camp, the commissariat, the pontoons that cross the rivers are all clearly shown. There is, as usual, no compunction in leaving a lasting record of the great cruelty with which their unhappy captives were treated. In order that he may have the name of a “great conqueror” Shalmaneser boasts that he burned one hundred towns in one expedition. Among the titles assumed by this King is “the hope of the world”!

How blessed to turn away from such exhibitions of human enmity to Him who is indeed and in the fullest sense THE HOPE of the world, and the Prince of the kings of the earth.

## **The Hope and the Prize.**

### **“Not already perfected” (Phil. iii. 12). pp. 23-26**

To attain unto the out-resurrection, that which is out from among the dead, was the apostle's earnest desire; that he had not, at the time of writing Phil. iii., reached the position that would mean he was certain of attaining to it is clearly indicated by the words already considered, “if by any means I might attain”, of verse 11, and the added statement of verses 12 and 13 now to be considered.

The fact that the apostle reiterates his uncertainty of attainment, and that he elsewhere is so positive with regard to the believer's hope, makes it clear that the out-resurrection is a prize to be won, and not simply a matter of free and sovereign grace.

“If by any means I might attain unto the out-resurrection that which is out from among the dead. Not that I have already obtained (i.e. obtained the prize. Compare I Cor. ix. 24, ‘receiveth’), or already been perfected; but I pursue if indeed I may lay hold on that for which also I was laid hold of by Christ. Brethren, I count not myself to have laid hold of (it); but one thing – forgetting the things behind and stretching forth to the things before, according to a mark I pursue towards the prize of the high vocation of God in Christ Jesus” (Phil. iii. 11-14).

The apostle seems to desire to make it plain that the race was still in progress, the prize still unwon, and so he says, “not that I have already obtained, or already have been perfected”. It would seem that to have been perfected, would have placed the apostle in a position to have obtained, but seeing that he had not been perfected, he still had to run the race with patience. The out-resurrection and the prize of the high vocation were not to be attained or obtained without labour.

The believer, like his Lord, is perfected through sufferings. Christ Himself is the great example, He is the author and PERFECTER of faith, and in that capacity is represented as enduring the cross and despising the shame, for the joy set before Him. Though a Son, yet He learned obedience by the things which He suffered, and was thereby perfected. The apostle desired this perfecting; hence, in the verse preceding his reference to the out-resurrection, he gives as qualifications for attaining unto it, fellowship in Christ's sufferings and conformity to His death\*. The perfecting work of “temptation” is shown by James, for in i. 2-4 he writes:--

“My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience, but let patience have its perfect work, that ye may be perfect and entire, wanting nothing.”

The same writer goes on to show the perfecting of faith in the case of Abraham when he was tried (ii. 22).

[ \* - For further notes on the subject of “perfecting” the reader is referred to Volume VII pages 117-121.]

The Thessalonians gave such evidence of “the work of faith” (i. 3), that the apostle Paul, who would not be easily satisfied in such matters, said that he had “no need to speak anything”, yet in chapter iii., even after he had received good tidings of their faith, and had been comforted by their faith, he still desired to see them that he might perfect that which was lacking in their faith. There seems on every hand this aspect of truth, and it is this special phase that permeates the teaching of the Epistle to the Philippians. We have before pointed out that fundamental doctrine is not the feature of that epistle; the apostle is dealing with the things that *accompany* salvation; he reminds them that it had been graciously given them not only to believe, but to suffer. The offering of Christ is not set forth as the great redemption, but as the great example, sin and the forgiveness of sin are not doctrines that the theme of Philippians demands; the subject of sin and redemption must be settled before the teaching of Philippians can be appreciated. In every dispensation there seem to have been those who “have gone on unto perfection”, but they have been a minority. Joshua and Caleb are examples; these two men were the only adults who crossed both the Red Sea and the Jordan, the others, including Moses and Aaron, though redeemed, never entered the land of promise. The Sermon on the mount has this special teaching in view, for after introducing a series of beatitudes that call for a high order of faith (Matt. v. 1-12), and a character that can be likened to salt and light (13-16), the Lord, by a six-fold emphasis, “Ye have heard”, “but I, I say unto you”, teaches a deeper spirituality than was possible under the law, summing up the whole by the words, “Be ye therefore perfect, even as your Father which is in heaven is perfect”. These words are not “the laws of the kingdom”, although they anticipate its spirit.

In the kingdom that is coming there will be no room for such words as, “Blessed are ye when men shall revile you and persecute you”, or “Whosoever shall smite thee on the right cheek, turn to him the other also”. These counsels are very pertinent, however, to the time when the wilderness has still to be traveled and the promised land is still unentered. *Rightly* understood, the Sermon on the Mount is to the believers of the kingdom dispensation what Philippians is to the dispensation of the mystery. Suffering, meekness, yieldingness (“moderation”, Phil. iv. 5), the mind of Christ, conformity to His death, these the elements that go towards “perfecting”. To the “babes”, to those who “walked as men”, to those who at Corinth were “as carnal” and not “as spiritual” the apostle could not speak of deep and advanced truth; among them that were perfect, however, he did speak of “the wisdom of God in a mystery, which God had ordained before the ages unto their glory”.

That the teaching should find opponents among those who should be its exponents is no proof that it is not scriptural. Those who may feel the call of the Word to venture on this pathway do so, indeed, with fear and trembling, they least of all say anything concerning their own attainments, and however much those who miss their meaning may seek to destroy their witness or misrepresent their teaching, they must persevere in their, oft-times, lonely path. One thing is certain, and that is, that those who take their place with the lowly apostle will never be found saying other than “not as though I were already perfected”. When we have in deed as well as in word “counted all things loss”, when it is true of us that “Christ shall be magnified in our bodies whether by life or by

death”, then, though we shall still have to say, “Not as though I had already attained, neither were already perfected”, we may add, BUT I PURSUE.

**“But I Pursue” (Phil. iii. 12).**  
**pp. 57-59**

The word “perfect” is a cognate of *telos*, which means the “end”. The perfect one has reached the goal. Therefore, the apostle, when he said that he was not already perfect, indicated that his course had not yet been finished. To the runner there are two lines of action, either to lay aside everything that would hinder and run for the prize, or to allow other things to take a share of his energies and thoughts, and so hinder his progress.

There are many things that a believer may “feel free” to do. It is not our intention to give a list of the many indulgences that we all make, alas, to our fleshly natures, *but to earnestly point out that they spoil our prospect for the prize*. Shall we each one take that provision for the flesh that we make week by week, and place such conduct over against Paul’s buffeting of his body, his desire for conformity to the Lord’s death, his crucifixion to the world and the flesh. Such comparisons will humble us, and make us feel that indeed we are far, very far from perfection. What shall be our attitude? Shall we, like Lot’s wife, “look back”? Shall we, like Israel, “turn back to Egypt”? or shall we, like the apostle, “pursue”? To say that we will follow the apostle’s example will be undertaking a difficult task, he ploughed a lone furrow, he indeed “laid aside every weight”, his most treasured possessions and privileges he estimated as *refuse*, to him the world and its ways had passed away; the things that were behind he had forgotten; he voluntary took up a cross and denied himself; he sought the mind that was in Christ, Who gave up all.

There are some who appear to shield themselves behind the fact that we are “free”, that we are not “under law”, that “all is of grace”, such are likely soon to drop out from the running, and there is a solemn word that faithfulness will not allow us to pass over, and that is, that however longsuffering the Lord may be to the sinner in his sin, He does not allow the believer continually to fall out and restart with regard to the prize. We shall have to consider the teaching of other Scriptures to see this important and solemn lesson. Take the case of Israel on the verge of the land of promise. The faithful witnesses, Caleb and Joshua, were threatened by the Israelites with stoning, and the Lord said, “I will smite them with the pestilence, and disinherit them”. Moses prayed for them, “and the Lord said, *I have pardoned according to thy word*”. Yet the Lord said of them, “surely *they shall not see* the land which I swear unto their fathers”. Let it be noticed that the pardoning of their sin did not give Israel another opportunity *so far as the land was concerned*. On the morrow Israel rose up early and said:--

“Lo, we be here, and will go up unto the place which the Lord hath promised; for we have sinned. . . . they presumed to go up. . . . then the Amalekites came down. . . . and smote them” (Numb. xiv.).

Take now the case of Moses himself, because he spoke unadvisedly with his lips and sanctified not the Lord in connection with the giving of water, even Moses was prevented from entering the land. Listen how he pleads:--

“I pray Thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me, and the Lord said unto me, let it suffice thee, SPEAK NO MORE UNTO ME OF THIS MATTER” (Deut. iii. 25, 26).

Esau is put before us in the epistle to the Hebrews as a typical example, having despised his birthright and having sold it for a mess of pottage, he had no opportunity of undoing his wrong or of regaining his lost birthright. His case is used as a warning to the Hebrews, as is the case of Israel’s failure, to show them that they who “draw back”, must suffer loss, and that there is, as in the cases of both Moses and Esau, no further opportunity. When once we grasp this solemn lesson we shall perceive the true import of that much abused passage, Heb. vi. So long as we believe the epistle to be dealing with redemption from sin, and the salvation of the sinner, so long shall we stumble over the words of Hebrews vi. In the light of the examples already considered Heb. vi. is clear and plain; the goal in mind is exhibited in the first verse, “let us go on unto *perfection*”. This implies and indeed necessitates that those to whom the apostle spoke were saved ones; their fault was that they had become “dull of hearing”. Like the apostle in Phil. iii. who forgot the things behind, these believers were urged to leave the word of the beginning of Christ, and to go on unto perfection. He then utters the solemn words that have caused so much anxious thought:--

“For it is impossible for those ONCE having been enlightened, and having tested of the heavenly gift, and having become partakers of the Holy Spirit, and having tested of the good word of God and the powers of the coming age, and having fallen away, to renew AGAIN unto repentance”.

The two words *once* and *again* take us back to the sad experiences of the three examples already quoted. The apostle in Heb. vi. applies the teaching and show us of what he speaks when, at verse 9, he turns to the believers, and tells them that he is looking for “the better things, even those connected with salvation” (not salvation itself). He then speaks of their service, and says that God will not forget it; he earnestly desires them to endure to the end. Why?

“In order that you may not become dull (same word v. 11, “**Gk. nothros**”), but imitators (Phil. iii. 17) of these who through faith and long endurance are inheriting the promises.”

The example of Abraham follows (but not the example of the one who believed God and it was counted to him for righteousness without works), but the example of him who having been told by the Lord to walk before Him and “be perfect”, did eventually arrive at the point where, willing to offer up even Isaac his beloved son, he fulfilled (as James tells us) the early scripture of Gen. xv., and “obtained the promise”.

These things must be duly weighed and considered when contemplating the apostle’s statement and attitude expressed in the words, “But I pursue”. Twice in verses 12 and

14 Paul says he “pursues”; what he pursued and what it involved we must consider in a separate paper.

**“One Thing” (Phil. iii. 12, 13).  
pp. 87-89**

In our last article we were considering the apostle’s words, “but I pursue”, and if we take note of the passage and context where he again uses these words, we shall obtain light upon the section we have to study together in this article. The words occur again in verse 14, rendered in the A.V. and R.V., “I press”. In verse 14 the prize is that which is in mind, in verse 12 it is to lay hold upon that for which he was laid hold upon by Christ Jesus to which he presses.

By viewing these two statements together we shall be led to conclude, seeing that but one thing is said to be pursued, that the object for which the apostle had been laid hold upon by Christ Jesus was the prize of the high calling.

We must notice at the outset that the passage under consideration is possible of a rather different meaning. While the A.V. has no marginal note, the R.V. margin gives as an alternative, “apprehend, *seeing that* I also was apprehended”. Rotherham renders the passage, “if you may even lay hold of that for which I have also been laid hold of by Christ Jesus”, and gives as a footnote “lay hold inasmuch as”. The words that cause the uncertainty occur in Rom. v. 12 (A.V. margin) “in whom”, while the R.V. gives “for that” with no marginal alternative. They are in Greek *eph hō*.

The meaning of the apostle therefore is either that he desired to lay hold of something FOR WHICH Christ had laid hold upon him, or he desired to lay hold on something, SEEING THAT Christ had laid hold on him. In the first case he desired to attain to the full, the standard and the blessing *for* which Christ had chosen him; in the second, he desired to attain to the highest *because* Christ had so graciously and so wonderfully laid hold upon him.

After all, the practical results of either interpretation would be the same. If the Lord has chosen and saved me, set my feet in the way, and bidden me run for the prize that He has chosen me to obtain, or if out of gratitude and a desire to magnify His grace I do my utmost to attain to the prize, seeing that He has so graciously, in the first place, laid hold upon me, I shall use all diligence *so* to run that I *may* obtain.

In the next verse the apostle continues, “Brethren, I myself do not reckon yet to have laid hold”. The fact that Christ had laid hold upon him for this prize, or that he desired to go on because Christ had laid hold upon him, did not cause Paul to slacken or to assume an unspiritual certainty. “One thing” summarized the apostle’s attitude and aim:--

“The things that are behind forgetting, on the one hand, and on the other hand stretching out the things that are before, according to a mark I pursue for the prize of the high calling of God in Christ Jesus.”

We have referred the reader many times to the epistle to the Hebrews as illustrating the principle, though not dealing with the same prize that obtains in Phil. iii., and once again we draw attention to that epistle in order that we may see a parallel and an illustration.

In Heb. v. 8-12, and vi. 1 the apostle writes:--

“Though He was a Son, yet learned He obedience by the things which He suffered; and having perfected, He became unto all that obey Him the author of *aionian* salvation; named of God a high priest after the order of Melchisedec, of whom we have many things to say and hard of interpretation, seeing ye are becomes dull of hearing; for when by reason of the time ye ought to be teachers, ye have need again that some one teach you what are the elements of the beginning of the oracles of God. . . . Wherefore *leaving* the word of the beginning of Christ, *let us go on* unto perfection.”

There we have a parallel with the “forgetting” and the “stretching out to” of Phil. iii.

The historical illustration supplied by Hebrews is found in chapters iii. and iv. The failure of Israel in the wilderness is largely connected with their fickleness of memory. While it could have been written of them after the mighty redemption from Egypt, “they soon *forgat* His works”, we find that they “*remembered* the fish which they did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic” (Num. xi. 5), and accordingly after the spies had made their report, and after they had seen the bunch of grapes from Eschol (note the contrast to fruits of Egypt) “they said one to another, Let us make a Captain, and let us return into Egypt”. It is significant that the word “Captain” in the LXX is the same as that name of Christ in Hebrews, and the contrast is vitally connected with the two attitudes of mind expressed in “leaving” and “going on unto”, “forgetting” and “stretching out to”. The Israelites’ failure to “leave” and “go on” was used by the apostle to impress his teaching in the epistle to the Hebrews, and it will have the same effect in the epistle to the Philippians.

In Luke ix. 61, 62 we read:--

“And another also said, I will follow Thee Lord, but first suffer me to bid farewell to them that are at my house, but Jesus said unto him, No man, having put his hand to the plough, and looking back, is well disposed for the kingdom of God.”

The case of Lot’s wife, saved indeed from the destruction that came upon Sodom, yet turned into a pillar of salt outside simply for looking back is also another solemn illustration.

We shall all, doubtless, have to supply in particular what constitute “the things behind”, and what would be to one a hindering “weight” may have no power on another. The parable of the Sower, in that section which speaks of the thorny ground, seems to give an indication of some of the “things that are behind” that hinder “perfection”.

“And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with the cares and riches and pleasures of this life, and bring no fruit to perfection” (Luke viii. 14).

It therefore appears that without singleness of purpose failure is practically certain. It demands a high spiritual standard to be able to say the “one thing” of this chapter, yet without it all else seems of little worth.

### **“The Mark” (Phil. iii. 14). pp. 116-119**

Taking the A.V. rendering as it stands, verse 14 makes the apostle state that he pressed “toward the mark”. A reference to the original, however, will show that this rendering is not a clear statement of the apostle’s intention. He does not say, “I press toward the mark”; what he does say is, “according to a mark, I press toward the prize”. It is the *prize toward* which he presses, and it is the *mark according* to which he runs. The mark therefore is not the goal, it is not the object in view, but rather it is the rule and the guide. While the prize is the important thing to keep in view, it is very evident that inattention to the rules of the contest will jeopardize the claim. We will not therefore consider the question of the *mark* too small for a little careful study.

*Skopos*, mark, is something at which one looks. The word occurs nowhere else in the N.T., but in its verbal form it occurs six times. In Luke xi. 35 it is, “*take heed*”; in Rom. xvi. 17, it is, “*mark* them which cause divisions. . . and avoid them”. In II Cor. iv. 18 it is, “while we *look* not at the things which are seen”, and in Gal. vi. 1 it is, “*considering* thyself, lest thou also be tempted”. In Phil. ii. 4 we find it in the exhortation, “*Look* not every man on his own things”, and in iii. 17, “Brethren, be followers together of me, and *mark* them which walk so as ye have us for as ensample”.

While the references outside the epistle to the Philippians are of service in showing the word is to be understood, the two references from the epistle itself are all we need to explain to us the “*mark*” according to which the apostle presses on to the prize.

These two references supply us with the positive and the negative meanings of the word, and we shall be equipped for the race only when these two passages are understood and incorporated into our daily life.

Let us consider first *The Positive* (ii. 4). Immediately the apostle tells the Philippians to “*Look* not every man on his own things, but every man also on the things of others”, he follows with the wondrous example of Christ Himself, “Let this *mind* be in you which was also in Christ Jesus”. In chapter iii. 15 the apostle follows his references to the mark with the words, “Let us therefore, as many as be perfect, be thus *minded*”, and gives a solemn warning concerning those who “*mind* earthly things”. To understand the mark therefore we must understand the teaching which is intended for us in the passages where the mind is mentioned. *Phroneō*, to mind, comprehends the operation of the



understanding, the will, and the affections. The way the apostle beseeches Eurodias and Syntyche to be of the “same mind” shows that something more than a mental process is intended. *Dr. Macknight* renders ii. 2, 5 by, “that ye be alike disposed” and “wherefore let this disposition be in you”. *J. N. D.* in his translation suggests, “Let this mind be found amongst you”, while *Rotherham* puts it, “The same thing esteem in yourselves, which also in Christ Jesus (ye esteem)”. Perhaps these varied renderings, together with the usages of the word throughout the epistle (which we give), may be sufficient to guide the reader in his approach to this important theme.

### **Phroneo (to mind) in Philippians.**

- A | i. 7. Think. (*Huper*).
- B | ii. 2. Joy, same love, one mind.
- C | ii. 5. Thus mind. (*Touto*). \ The mark to follow.
- iii. 15. Thus minded. (*Touto*) /
- C | iii. 15. Otherwise minded. \ The mark to avoid.
- iii. 19. Mind earthly things. /
- B | iv. 1, 2. Joy, same mind.
- A | iv. 10. Your “care”. Ye were “careful”. (*Huper*).

It will be seen that the central members are directly concerned with the mark. The mind or disposition which the apostle enjoined was to be in line with the disposition of Christ, who, though He was the image of the invisible God, though He was in the form of God, “emptied Himself”. Let us not lose the preciousness of this word “emptied Himself” (made Himself of no reputation), for a glory attaches to it paralleled only by that which is connected with His “fulness”. While Ephesians and Colossians speak of the glory of “His fulness”, Philippians, with the prize in view, dwells upon His voluntary “emptying”. As a result of “this mind. . . . that was in Christ Jesus”, God hath highly exalted Him. “Wherefore”, continues the argument, “work out your own salvation with fear and trembling”.

That salvation which is “not of works lest any man should boast” is nevertheless a salvation that may be “worked out”, but not worked for. What this working out may mean, II Cor. iv. 17, 18 will explain:--

“For our light affliction which is but for moment **WORKETH OUT** for us a far more exceeding *aionian* weight of glory, while we look (or mark) not the things which we see.”

Eph. vi. 13, supplies an atmosphere of conflict:--

“Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having **WORKED OUT** all, to stand.”

The mark according to which the apostle pursued toward the prize, was “the mind that was in Christ Jesus”, given in chapter ii. in all the wonder of that humiliation and exaltation, and in chapter iii. in the apostle’s endeavour to follow His Lord. He, too, in his degree had *emptied* himself, all that once he held as gain he counted loss for Christ, and forgetting the things that were behind, he presses, according to a mark, for the prize. “This mind” is very beautifully exhibited in chapter i. 12-15, and is brought into direct

contextual relation to the passage which parallels the “out-resurrection”, namely, his desire to depart and be with Christ, which is far better.

Let us now consider *The Negative* (iii. 17-21). “Brethren, become joint imitators of me, and mark those thus walking, according as ye have us for an example. . . . for our citizenship is in heaven”.

The negative section is a parenthesis, and occupies verses 18, 19. The apostle is still speaking of the *walk*. It is not a question of warning against imitating the unsaved; no believer who had attained the degree of sanctity indicated in Phil. iii. would need a warning not to imitate the unsaved. No, these enemies of the Cross of Christ are such by their walk; instead of gaining the prize, their end is loss; instead of suffering loss in this life, their belly is their God, and their mind instead of being like that which was in Christ Jesus is set on earthly things; these are not the true circumcision, they, though saved, have not yet learned to suffer; though redeemed by the precious blood of Christ, they have not yet learned the meaning of the cross\*; for such the prize is out of the question; they shall be saved “so as by fire”, their works being burned up, and their building destroyed; they fail to “work out” their own salvation.

The meaning we are to attach to the “fear and trembling” with which the salvation is worked out is very apparent from this third chapter. When writing to Timothy in his second epistle the apostle says, “If any one contend in the games, he is not crowned unless he contend lawfully”; the mere eagerness to win the prize is not sufficient, rules must be kept, otherwise the crown will be forfeited. Phil. iii. indicates the flesh and earthly things, all that is opposed to the Cross of Christ, as being disqualifying elements. II Tim. ii. speaks of not being entangled with the affairs of this life if one would be a good soldier of Jesus Christ, while I Cor. ix. 24-27 shows us the apostle buffeting his body, lest after having preached to others, he himself should be disqualified” (a castaway, A.V.).

While the most spiritual believer will confess with “fear and trembling” that he has not “already attained” or that he is not yet “perfected”, those who cannot say with the apostle that they count all things loss, that they buffet their bodies, that they do not entangle themselves in the affairs of this life, such can well say that they have not yet started upon this wondrous race at all. Oh that we may seek the mind that was in Christ Jesus, becoming a joint imitator of the apostle, being occupied with one thing, and counting the fellowship of His sufferings and conformity to His death not too high a price to be paid for the prize of the high calling of God in Christ Jesus. May we ever keep in view “the mark”.

[ \* - For further notes see *Things that Differ*, Volume VII pages 89, 117, and 148.]

**“The Prize of the High Calling” (Phil. iii. 14).  
pp. 148-151**

We have seen the mark according to which the apostle pursued; we now consider the prize itself that he had in view.

First of all it may help us to remind ourselves of the fact that the doctrine of reward is not confined to one section of the Scriptures, but is as constant and inter-dispensational as is sin and salvation. For example, in Matt. v. 12 the Lord says, “Great is your reward in heaven”, to those who were persecuted for His sake. In x. 41, 42 He clearly indicates the reward that shall correspond with the act:--

“He that receiveth a prophet in the name of a prophet shall receive a prophet’s reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man’s reward, and whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.”

Turning to the epistles we read in I Cor. iii. 8, “Now he that planteth and he that watereth are one: and every man shall receive his own reward *according to his own labour*”; and again in verse 14, “If any man’s work abide which he hath built thereupon, *he shall receive a reward*”. The next chapter has this in view, where the apostle says in verse 5, “. . . then shall every man have praise of God”. In II Cor. v. 10 we read, “We must all be manifested before the judgment seat (the *bema* or tribunal) of Christ, that each may receive the things done in the body, whether good or evil”. The epistle to the Hebrews urges its readers to endure to the end, saying, “Cast not away therefore your confidence which hath great recompense of reward” (x. 35), and draws attention to Moses who chose “to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward” (xi. 25, 26). Some may say, While it is true that there is a reward held out to believers in the Gospels and early Epistles, yet we do not associate rewards with the freeness of the grace of the Epistles of the Mystery.

The epistle to the Colossians in its practical word to those who were members of the One Body addresses among others those who were slaves. To them it is written:--

“Whatsoever ye do, do it heartily, as to the Lord and not unto men, knowing that of the Lord ye shall receive *the reward of the inheritance: for ye serve the Lord Christ*” (iii. 23, 24).

Here therefore in the Epistles of the Mystery we have undoubted reference to the fact of a future reward. The second epistle to Timothy, the last epistle written by the apostle Paul, and the companion epistle to Philippians, speaks clearly of the possibility of missing a “crown”, and of not only living, but also of “reigning” with Christ; the crown is only won by striving, the reigning by enduring (II Tim. ii. 3-5, 12; iv. 6-8). Here, then, we have “reward” and “crown”. Phil. iii. supplies the third, which is the “prize”;

this, too, as we have seen, is not attained without giving up much, or without suffering and endurance.

The word rendered prize in Phil. iii. 14 is *brabeion*, and is derived from *brabeus*, the judge who presided over the Grecian games and assigned the prizes. From this word is also derived *brabeuō*, which means, to preside, rule or act as umpire, and occurs in Col. iii. 15, "Let the peace of God act as umpire (preside) in your hearts". In Col. ii. 18 we read, "Let no man beguile you of your reward"; the word being *katabrabeuō*, to defraud or deprive of the prize by so arranging affairs that judgment shall be pronounced against one by the umpire. How this may be accomplished the context of Col. ii. 18 only too plainly shows, but that, for the time, is another question. So far we have just considered the fact of the prize or reward, let us now consider the nature of it.

The apostle tells us that he presses toward the prize of the high calling of God in Christ Jesus. We have already given our reasons in Volume VII pages 9, 10 for retaining the A.V. rendering, "the high calling". This prize is connected with the high calling which, as members of the One Body, we have received of the Lord. Both our hope and prize are related to the calling (see Eph. i. 18; iv. 4; Phil. iii. 14). As we realize our calling we define our hope, and as we *practically* enter into the fact that the calling is "high" (*anō*), and set our minds on things "above" (*anō*), not minding things "on the earth", indeed, "mortifying our members which are on the earth", we shall be prepared to run the race for the prize that God has linked with the high calling He has given us in Christ Jesus.

As we have shown in the article dealing with the "out-resurrection", we believe this prize to be an extraordinary privilege. We believe this to be the desire of the apostle when he expressed his choice in the words, "to depart and be with Christ which is far better", far better than living on here, or of falling asleep in Christ as all who believe must do unless living when He comes again. The apostle reached out to the "gain", the "prize" of departing and "being with Christ". There are many true doctrines that are misapplied, and so have been put aside as untrue. This subject is a case in point; tradition in its writings, its hymns, and its preaching has taken the peculiar privilege of the very few, and handed it over to the Church as a whole. Those who studied the Word realized that to teach that all believers who died went straight to glory, was error. The Scripture fact that the dead are really dead, that they have fallen asleep, that they are unconscious until resurrection, is untouched by the subsequent revelation of Philippians; in fact, Philippians confirms the general truth by putting forward the exceptional case of departing and being with Christ as a prize to be won, and in no wise to be considered as the universal hope of the Church. The high calling is the high calling of God, just as the hope of His calling in Eph. i. 18 is the hope of God's calling, for the same One is He who raised Christ from the dead. What an incentive it is to think that we have the possibility of thus adorning the doctrine of God our Saviour. It should help us in our endeavours by His grace to "walk worthy of the calling wherewith we have been called", and without this worthy walk all talk about the prize is empty and valueless.

How the readers of *The Berean Expositor* view this matter we do not know, but in face of the awful uncircumcision of the flesh, and the poverty of our practical manifestation of His grace, the writer, while penning these articles and expressing in them what he sees to be the truth, feels how very far from the mark his walk must be, and how slender the prospects of ever attaining to such a height as is this prize of the high calling of God in Christ Jesus.

### **God's revelation and the believer's walk (Phil. iii. 15). pp. 180-183**

The apostle has been speaking in Phil. iii. 4-14 in the first person. I, me, mine, are the recurring pronouns, "that I may know Him", "if by any means I might attain", "I press according to a mark toward the prize". Shall we conclude therefore that this peculiar prize so fervently desired by the apostle, and beset with so many difficulties, was for him alone, and that we, the ordinary members of the One Body, are not called upon to run this race? This question we feel is answered in the verses that follow.

The apostle now turns to his readers, and would join them with himself in this great contest, "Let us therefore, as many as be perfect, be thus minded". *Dr. Macknight* renders this passage as follows, "as many therefore as wish to be perfect, let us think this"; in either case the verb has to be supplied, and "wish to be" has as much right to be inserted as "be". He calls attention to the way in which the Hebrew active verbs express intention even though the thing attempted did not take place. Exod. viii. 18, "and the magician did so (i.e. attempted to do so) with their enchantments, but they could not", Deut. xxviii. 68, "ye shall be sold (i.e. set to sale), and no man shall buy you".

The apostle we believe intends us to understand that he speaks to those who would be perfect, who would together with himself go on unto perfection, and we adopt as the true reading, "as many therefore *as would be perfect*". What has the apostle to say to such? He says, "let us mind this", he brings us back at once to "the mark", which we saw had connection with "the mind that was in Christ Jesus", and was in direct contrast to those who "mind earthly things", "and if ye are any otherwise minded, even this God will reveal to you". It will be noticed that both the hope and the prize are subjects of revelation, not merely because they are contained in the Scriptures, but that they are taught of God Himself through the Scriptures in a very special manner.

In Eph. i. 17, 18 the apostle prayed that God "may give unto you the spirit of wisdom and REVELATION. . . . that ye may know what is the hope of His calling". The God who gives the calling makes it known; so with the prize. The mind and the mark that are essential for the contest are revealed by God Himself; this does not mean of course that any fresh "revelation" will be given, but it does indicate that each individual is thrown in a special manner upon the teaching of the Lord Himself.

By way of illustrating what we feel this reference to revelation means we draw attention to the case of Abraham as given in Heb. xi. In verse 8 there is a summary of Gen. xii., but in verse 10 there is given something which does not find a place in Genesis, "for he looked for a city which hath foundations, whose builder and maker is God". This city is further spoken of in verse 16, and the fact that it is linked with a heavenly country shows that the New Jerusalem is intended. There is no hint of this in all the passages that speak of Abraham in the O.T. Such doctrines as are to do with sin and salvation, and such prophecies as are of a fundamental character, these are written so plainly that the simplest may understand. There are other lines of truth that are not found upon the surface, and are not discovered by lexicons and concordances; God Himself must reveal them, not that He will give a revelation outside of His written Word, but that the Word itself contains teaching, like the Hope (Eph. i. 18) and the Prize (Phil. iii. 15) that are perceived by those who are initiated into the mysteries of the Word.

The apostle, however, does not leave the subject here, for to many, if not to all of us, such teaching unconnected by other and more practical things might lead us into many harmful vagaries, he therefore brings us back to the practical walk by using the little word *plen*, rendered "nevertheless". This word is often used when the writer would somewhat abruptly terminate one line of thought, and bring us back to the main issue; for instance, in Phil. i. 18 he comes to the point by saying, "What then, notwithstanding (*plen*) every way. . . . Christ is preached", and in iv. 14, after having spoken of his independence of all human aid, he immediately adds, "notwithstanding ye have well done, that ye had fellowship with me in my afflictions". So after having spoken of the revelation which God alone could give, the apostle immediately continues, "nevertheless, whereto we have already attained, to the same let us walk" (the rest of the verse is omitted from the best Greek MSS.).

The sense of this passage will be more clear when we have realized the meaning of the word rendered "attained". It is the word translated "prevent" in I Thess. iv. 15, and it means "to come, or do, before another, to be beforehand with, to overtake, outstrip, to come first" (Dr. Bullinger). Construed with *epi* (Matt. xii. 28; Luke xi. 20) the passage is rendered by Erasmus Schmidt, "the kingdom of God is come to you *sooner than you expected*". The apostle's argument seems to be something like this, "The line of teaching I have been giving you is indeed high and wonderful; you will have to depend more and more upon the direct revelation of God Himself teaching you through His Word as to the mind, the mark and the prize. Nevertheless, do not be misled into the error of thinking that such independence means carelessness as to your daily walk, the fact is, your walk must be more carefully watched than ever. By entering your name as one who is going to run for this prize, you have professed before your fellow-believers to have indeed advanced beyond the many in your understanding, see to it, I beseech you, that your walk keeps pace with your attainments. Remember, the further you have advanced, the more you have outstripped your brother, the nearer your walk should approach to the perfect example of Christ as given in chapter ii., and to the pattern set by such of His followers as Timothy (ii. 19-22), Epaphroditus (ii. 25-30), or Paul (iii. 4-14): the more you claim to have outstripped others, the more must you manifest that mind of Christ who, though He was rich, yet for our sakes became poor: the more must you imitate Timothy's lack of

selfishness; the more must you be willing, like Epaphroditus, to spend and be spent; the more, like Paul, must you count all things loss, that you may have Christ for your gain.”

We shall see, in the next paper, one way whereby we may learn how to walk worthy of our calling and run for the prize.

## Things that Differ.

### The Sufferings of Christ.

pp. 20-23

We have considered together the broad basis of the death of Christ, as broad as the death brought in by Adam; we have seen the narrower scope of the blood of Christ, which is connected with the new covenant and with faith; we have, moreover, seen that the cross of Christ has much to do with the flesh and the world as they pertain to the believer, and to the glory and the crown that awaits the faithful follower. We now consider the references and the message of the *sufferings of Christ*.

The first reference comes at a most important division in the Gospel of Matthew:--

“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” (Matt. xvi. 21).

This verse and statement opens the second section of the Gospel of Matthew. In chapter iv. 17 we read, “From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand”. That presentation of the King, and the kingdom had been rejected, and the glory could only be reached through a path of suffering.

It will be seen that the suffering is said to be at the hands of the elders, chief priests, and scribes, and is distinguished from the death in which those sufferings culminated. Both in chapters iv. and xvi. there are references to the temptation by Satan, in each case seeking to turn the Lord aside from His appointed path. In Matt. xvii. 12, the Lord, referring to the treatment that John the Baptist had received at the hand of the scribes said, “Likewise shall also the Son of man suffer of them”. In Mark viii. 31 there is an illuminating addition to the words of Matt. xvi. 21, “The Son of man must suffer many things, and be REJECTED of the elders, and of the chief priests, and scribes”; the suffering at the hand of these leaders was to include among other things rejection, and in that lay much of the bitterness.

The same addition is found in Mark ix. 12, “The Son of man must suffer many things, and be SET AT NAUGHT”. Luke xvii. 25 also includes a rejection wider than that of the religious leaders, for the Lord there says that “first must He suffer many things, and be rejected of THIS GENERATION”. Luke xxii. 15 speaks of the Lord’s desire to eat the Passover before He suffered, and immediately looks forward to its fulfillment in the kingdom of God. In Luke xxiv. 25 suffering is linked with glory, and verse 46 speaks of it as necessary to the fulfilling of Scripture. These passages complete the references to the sufferings of Christ as recorded in the Gospels.

The Acts contains two references to the sufferings of the Lord, the one by Peter at the gate of the Temple, the other by Paul at Thessalonica; both go to prove that the suffering of the Lord was prophesied in the O.T., and, taken together with the witness of Matt. xvi.



and Luke xxiv., it would appear that the idea of a *suffering* Messiah was repudiated and resisted by the people of Israel. Acts iii. 18 contains Peter's words, "But those things, which God before shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled". In the immediately preceding verses Peter enumerates some of "those things", saying:--

- "The God. . . . of our fathers hath glorified His Son Jesus Whom
- (1). Ye delivered, and
  - (2). denied Him in the presence of Pilate, when
  - (3). he was determined to let Him go, But
  - (4). ye denied the Holy one and the just, and
  - (5). desired a murderer to be granted unto you, and
  - (6). killed the Prince of Life."

The words of Acts xvii. 2, 3 indicate strong opposition to the idea of a suffering Messiah:--

"And Paul, as his manner was, went in unto them, and three sabbath days *reasoned* with them out of the Scriptures, *opening* and *alleging*, that Christ must needs have suffered, and risen again from the dead, and that this Jesus whom, said he, I preach unto you, is the Messiah."

The Epistle to the Hebrews contains several references to the sufferings of Christ.

"The One who was made for a little while lower than the angels we behold, Jesus, *because of the suffering of death, crowned with glory and honour*" (ii. 9).

"For it was fitting for Him, for whom are all things, and through whom are all things, in leading many sons to glory, *to perfect the Captain of their salvation through sufferings*" (ii. 10).

"For that *He Himself hath suffered being tempted*, He is able to succour them that are tempted" (ii. 18).

"Though being a Son, *yet learned He obedience by the things which He suffered; and having been perfected*, He became the cause of *aionian* salvation to all them that obey Him" (v. 8, 9).

"Nor yet that He should offer Himself often. . . . for then must He *often have suffered* since the overthrow of the world" (ix. 25, 26).

"Wherefore Jesus also, that He might sanctify the people with His own blood, *suffered without the gate*" (xiii. 12).

Only one of these occurrences in Hebrews has direct reference to the great offering on Calvary without having an immediate or contextual reference to its connection with glory to follow; that reference being ix. 25, 26, where the "suffering" is answerable to the word "to offer Himself" (verse 25), and "sacrifice of Himself" (verse 26). The other references do not present the great sacrifice for sin so much as they speak of suffering in relation to glory and perfecting. The first reference tells us that while we see not yet the Universal Throne occupied by the Son of God, we see Jesus crowned with glory and honour on account of, or because of, the suffering of death. The next reference (ii. 10), speaks of leading "many sons to glory", not merely leading them (to use the type of iii., iv.) out of Egypt, but into Canaan. Here is the true Joshua (iv. 8 margin).

The experiences of Israel's wilderness journey may be largely summed up in the word "tempted". It is the lot of all who, having been saved, are passing on unto perfection. So

Christ Himself passed through the testing fires of temptation, and can succour those who seek to follow Him. In chapter v. 8 we are told the wonderful fact that He “learned obedience” by His sufferings, and as in ii. 10 these sufferings “perfected” Him, constituting Him the “cause” of not merely salvation from sin and death, but that salvation which, participating in the glories of the coming kingdom, is spoken of as “*aionian* salvation”. Again, this is not a salvation granted to faith, but to “all them that obey Him”, and by the parallel from verse 8 their obedience was at the price of suffering, and eventuated in their perfecting. The last reference links His sufferings with His reproach, and on to the future day of His glory; outside the city now, but inside the city in that day! These passages will (D.V.) receive fuller exposition in our proposed series on Hebrews, but sufficient is on the surface to show the line of teaching that is associated most with the sufferings of Christ.

There remains for consideration the first epistle of Peter to complete our investigations. Peter’s epistle is so interwoven with the theme of suffering, that we must give it an article by itself. We will therefore reserve any further comment upon the general line of teaching on this subject until the first epistle of Peter has been examined.

### **The Sufferings of Christ (I Peter). pp. 52-56**

In our last paper we reviewed the N.T. references to the sufferings of Christ with the exception of those passages which occur in the first epistle of Peter. So intimately connected with the theme of that epistle is the subject of suffering, that to understand the import of the several passages containing the word, necessitates a review of the whole epistle; and *vice versa*, a careful study of the contexts of each reference to suffering will throw a deal of light upon the book as a whole.

We must first of all consider the literary structure of the epistle as a whole, which we set out as follows:--

#### **The Structure of I Peter as a whole.**

- A | i. 1, 2. Introduction. The elect dispersion at Pontus, etc.
- B | 1. 3-13-. Glory after suffering for a season (*oligon*).
- C | D | i. -13 - ii. 10. *The End*. Grace at the revelation of Jesus Christ.
- E | ii. 11 - iv. 6. Sufferings followed by glory.
- C | D | iv. 7-19. *The End*. Joy at the revelation of Jesus Christ.
- E | v. 1-9. Sufferings followed by glory.
- B | v. 10, 11. Glory after suffering awhile (*oligon*).
- A | v. 12-14. Conclusion. The elect at Babylon.

The first reference to be considered is I Pet. i. 11, which according to the A.V. reads, “the sufferings of Christ, and the glory that should follow”. The R.V. calls attention in the margin to the fact that the word rendered “of” is in the Greek “unto”. J. N. Darby

translates the passage, “the sufferings which [belonged] to Christ”, and Rotherham renders it, “the sufferings for Christ”. The same Greek word *eis* is used by Peter in i. 4, “reserved in heaven *for* you”, and in ii. 14 “sent *for* punishment”. We can therefore truthfully render the passage with Rotherham, “the sufferings for Christ”. Let us now look at the context. “If need be”, those who had been begotten unto a living hope were in heaviness for a season through manifold temptations, they were passing through the fiery trial of faith, looking forward to the day of Christ’s revelation when they would be found unto praise, honour and glory, this being “the end of their faith”, viz., “the salvation of their souls”.

This salvation must not be confused with salvation from sin. The believer whose salvation in that respect is secure may lose or may save his *soul* according as he suffers for Christ, or makes friends with the world. Of this particular aspect of salvation the prophets who prophesied have inquired and searched diligently; of what did they prophesy? They prophesied of the sufferings of Christ certainly, but in this instance Peter has another phase of truth in hand, and so he says that they prophesied of *the grace that should come unto you*. Now this grace might be the sufferings of Christ on our behalf, but the apostle continuing says:--

“Searching unto what, or what manner of season, the Spirit of Christ which was in them pointed out, testifying before the sufferings FOR Christ and the glories after these; to whom it was revealed that not unto themselves, but unto us they did minister those things, which have now been announced to you by those who have preached the gospel unto you with holy spirit sent down from heaven, which things angels desire to look into. Wherefore having girded up the loins of your mind, being sober, do you hope perfectly for the grace to be brought to you at the revelation of Jesus Christ.”

This unity of theme is clearly seen in the structure of the passage which we set out as follows:--

**I Peter i. 3-13.  
Glory after suffering for a season.**

- B | a | 3, 4. The Living hope. Inheritance reserved in heaven for you.
- b | 5. Kept through faith unto salvation in the last time.
- c | 6, 7-. Trial of faith followed by glory.
- d | -7. At the revelation of Jesus Christ.
- b | 8, 9. Obtaining the end of faith – salvation of souls.
- c | 10-12. Sufferings for Christ followed by glory.
- a | 13-. The perfect hope. Grace brought to you.
- d | -13. At the revelation of Jesus Christ.

We trust the earnest student will compare each section of this structure and observe how the one theme, the believer’s suffering and corresponding glory, is developed, and founded upon the revelation of Jesus Christ.

The next reference to suffering is found in ii. 19, where the apostle speaks of suffering unjustly for conscience sake towards God. To enforce the needed lesson in patience he reminds his readers of the sufferings of Christ:--

“If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow His steps; Who did no sin, neither was guile found in His mouth: Who when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously.”

Again it will be noticed that the “sufferings of Christ” Himself are set before the “sufferer for Christ” as an example to be imitated. None called to follow the example of Christ in His capacity as Sin-bearer, and this reference to suffering must be included among those passages which have in view suffering followed by glory.

In chapter iii. we have a most difficult context to the next references to suffering. In verse 14 the apostle is still found speaking of “suffering for righteousness’ sake”, and in verse 17, 18 he declares that it is better, if the will of God be so, to suffer for well doing, than for evil doing. Again, as in ii. 21, the apostle refers to the suffering of Christ. This time he speaks of Christ suffering “concerning sins”.

It is not possible (neither is it necessary) in this series to turn aside to consider the problem of “the spirits in prison” which verse 19 introduces; sufficient at the moment let it be for us to see the suffering Christ ascend into heaven to the right hand of God, “angels and authorities and powers being made subject unto Him”; this is the point of the apostle’s message. Suffering was followed by glory in Christ’s case. “Forasmuch then”, he continues in chapter iv. 1, “as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath done with sins”. Note the reading “sins” instead of “sin”, which reading is approved by the *Numeric New Testament*. The question of “sin” was dealt with alone by Christ; “sins”, however, have to do with the life we live; and the apostle has this in view, as verses 2 and 3 indicate, and he shows that those who have “armed themselves” with the mind of Christ must expect suffering as a result. The unbelievers think it “strange” that the believer should have done with sins, but the believer is told not to think the fiery trial “strange”, but rather to rejoice “inasmuch as ye are partakers of Christ’s sufferings (concerning sins); that, when His glory shall be revealed, ye may be glad also with exceeding joy”.

Peter speaks of himself as “a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed”, and concludes his epistle by the comforting words of verse 10, “After ye have suffered awhile, make you perfect, stablish, strengthen, settle you”.

We have in this review included the passages that speak of the believer’s sufferings with those that speak of Christ’s sufferings because they are so interwoven. The relation between present suffering and future glory is so plain as to require no argument. If we keep in mind the passages from the rest of the N.T. already considered, the primary teaching of the sufferings of Christ will be established. His death cancelled the death passes through to all the race of Adam. His blood was shed for the redemption, justification and salvation of all who believe in Him. His cross exposed the utter depravity and ruin of the creature and also indicated to the faithful follower the attitude he must take up respecting the flesh and the world. His sufferings, while forming part of

His great redemption, also constitute the great example to those who are to be reckoned joint-heirs with Christ by having suffered with Him. His death is the pledge of life, His blood the pledge of salvation, His cross the pledge of triumph, and His sufferings the pledge of glory. This present period is the season of the dark and sad series. Soon (how soon we may not know) the bright glad issues will be realized.

- (1). Life to a dead world.
- (2). Salvation to those who believe.
- (3). Triumph for those who have known the ignominy of the cross, and
- (4). Glory for those who have suffered for His sake.

We have attempted in these articles to call attention to some of the *Things that Differ* in this mighty theme. We trust that though this series may not be continued, or amplified, that each reader will now feel constrained to most carefully and thoroughly search out this most important subject, for if we compare the different phases of the work of Christ we shall be compelled to renounce many things that are not scriptural.

We most earnestly ask the reader to weigh over the suggestion given in an earlier article as to the essential difference that is observed in Scripture between all being *made alive* by virtue of Christ's DEATH, and BELIEVERS being *saved* by faith in His BLOOD. May we not only rightly divide the Word of truth as to dispensational teaching, but try the things that differ as to doctrine.