

An Alphabetical Analysis

Part 2

Terms and texts used in the study of

‘Dispensational Truth’

F to L

By

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Dispensational Truth
Just and the Justifier
The Prize of the High Calling
The Testimony of the Lord’s Prisoner
Parable, Miracle and Sign
The Form of Sound Words
This Prophecy
Life Through His Name

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Please ignore the article 'the' when using the Index, i.e., 'The Fathers' appears simply as 'Fathers' and so throughout.

A Subject Index to all 10 Parts of this Alphabetical Analysis has been included at the end of each Part.

Note: The book Numbers will be right but the page numbers will only be right in the books

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A Subject Index
(to all 10 Parts of this Analysis)
will be found at the end of each Volume

TO THE READER

To The Reader

A distinction has been made in the type used to indicate subsidiary headings from those which are of first importance.

Titles of main articles are printed in Helvetica bold type capitals, and are placed in the centre of the page, thus:

KINGDOM

Titles of subsidiary articles are printed in Helvetica bold type small capitals, and are placed at the left -hand margin of the paragraph, thus:

Fables

Cross References

Cross references to articles in Parts 1, and 3 to 10 of An Alphabetical Analysis, are indicated by superscript numbers. For example:

Sons of God⁴ refers to the article with that heading in Part 4 of An Alphabetical Analysis.

Resurrection^{4,7} refers to the articles with that heading in Parts 4 and 7, respectively, of An Alphabetical Analysis.

If the reference is to another page in this book, the page number is printed in brackets after the title of the article. For example:

Hid (p. 125) refers to the article with that heading on page 125 of this book.

Structures

Where the meaning of a term can be illuminated by the structure of the section in which the term occurs, that structure is given, and as the scope of a passage is of first importance in the interpretation of any of its parts, these structures, which are not 'inventions' but 'discoveries' of what is actually present, should be used in every attempt to arrive at a true understanding of a term, phrase or word that is under review. Under the heading Interpretation (p. 191), the uninitiated believer will receive an explanation and an illustration of this unique feature of Holy Scripture. In like manner, other exegetical apparatus such as Figures of Speech, and all such helps, are indicated under the same main heading.

Received Text (Textus Receptus)

This is the Greek New Testament from which the Authorized Version of the Bible was prepared. Comments in this Analysis are made with this version in mind.

Where there are textual variances between the Received Text and the Nestle Greek Text (or other critical texts) such variances are noted. The phrase 'in the Received Text' is printed in brackets next to the word or words in question.

Fables. The word translated 'fable' in the A.V. is the Greek muthos, and the five occurrences are as follows:

- 1 Tim. 1:4 Neither give heed to fables.
- 1 Tim. 4:7 Refuse profane and old wives' fables.
- 2 Tim. 4:4 Shall be turned unto fables.
- Tit. 1:14 Not giving heed to Jewish fables.
- 2 Pet. 1:16 Not followed cunningly devised fables.

Most of us have been influenced at some time or another by the wisdom and the instruction of Aesop's fables. He so persistently inculcated morality that the people of Delphos took his life by throwing him from the top of the rock! Aesop's fables fall under the heading of parables, and have no other purpose to serve but instruction. Fables, however, are never spoken of with approbation in the New Testament, and Peter's description 'cunningly devised' (sophizo) could be applied to the four occurrences in Paul's epistles. Some of the fables mentioned by Paul appear to refer to the Cabalistical interpretation of the Scriptures favoured by the Gnostics. In no passage is the fable considered as an innocent and useful mode of conveying truth, but as the weapon of the enemy.

In 1 Timothy 1:3,4 it is opposed to sound doctrine, it ministers questions and is contrary to 'a dispensation of God'. The A.V. reads 'godly edifying', the R.V., however, reads 'a dispensation of God', the Greek reading oikonomian, 'dispensation', instead of oikodomian, 'edifying'. In 1 Timothy 4:6-8 the fable is put over against 'words of faith and sound doctrine', and to godliness which is profitable both for the life that now is, and of that which is to come. Titus 1:13,14 places the fable in antagonism to the soundness in the faith, and declares that these fables 'turn away from the truth'. It is this 'turning away' from the truth that is the deadly result of the fable, and which alas will be the character of the closing days of this dispensation. If the reader opens a modern commentary on the Bible, he is more than likely to meet the word 'myth' before he has read many pages, and the word myth is the word translated fable in 2 Timothy 4:4.

'They shall turn away their ears from the truth, and shall be turned unto fables (or myths)'.

When it is realized that the two words mystery and myth are derived from the same source, it will be seen that when the truth of the Mystery is withstood, there may be a judicial turning of the mind to myth. This 'turning away' of 2 Timothy 4:4 is but the consequence of an earlier movement. 'All they which are in Asia be turned away from me', said Paul in chapter 1, and that fatal turning away from Paul that is so characteristic of much teaching today, can but lead to the apostasy of which Paul prophesied. Let us hold fast the faithful testimony of the Mystery, even though all around us are seen to be turning to their myths. The one is of God and of the truth, the other is of the Devil and of the lie. We shall need the whole armour of God for the evil day that is drawing near. The Mystery is 'truth for the times'. (See the article Mystery, The³ for fuller expansion of this theme).

Since writing these notes, a letter from a clergyman dealing with the interpretation of Job 19:26 has come to hand. In it he makes the following statement:

'I will say no more about translations, etc., but would mention that you and those holding your views are destroying the truths of Christ for the sake of the Old Testament religion which you conveniently put in its place, because it is easier to be a Jew than a Christian. Our Lord used the Jewish scriptures, solely because He was speaking to Jews and they would not have understood any other. If He had been born a Greek He would have used their wonderful scriptures; or if born in China, He would have used Laotzu and Confucius and so on. Through all of these and others, Vedas, Pitakas, Upanishads, Avesta and so on, God was speaking in "sundry times and divers manners in times past" and through all we can (or should) see the many and varied reasons why man could not grasp all the truth, and learn from all these various lessons. But with you people who are so conceited that you know it all without, there is no hope'.

'So also, as our Lord said, He would be with them in "a little while" (not centuries after) in the person of the spirit of Truth, and of course has been. The physical sciences for instance have been a most important means of His continuous revelation (here comes a personal note). If at that time I could have got some sense into some of you people as to what God was saying so plainly through electronics 30 years ago, we should be in a very different state today ...'.

We make no comment. The letter at least shows that Paul's prophecy concerning the last days was not overdrawn; men are most evidently having their ears turned away from the truth, and turned unto myths.

Fail. The argument of the apostle in 1 Corinthians 13:8 -11 is blunted by the fact that where the Spirit has repeated the word *katargeo* four times in this passage, the A.V. gives four different renderings thus:

Whether there be prophecies, they shall fail.
knowledge, it shall vanish away.
that which is in part shall be done away.
I put away childish things.

The R.V. uses 'done away' for the first three passages, altering to 'put away' in the fourth. In Young's Literal Translation, the four occurrences of *katargeo* are rendered by 'become useless', which, though inelegant, does put the reader wise as to the repetition. *Katargeo* is rendered in the A.V. by such terms as abolish, bring to nought, cumber, destroy, do away, make of none effect, make void, put away, vanish away; and if this is remembered when the argument of the apostle in 1 Corinthians 13 is read, the transient nature of Pentecostal gifts will need no further demonstration.

If the four occurrences of *katargeo* in 1 Corinthians 13:8 -11 are compared with the four in 2 Corinthians 3, the gifts will be seen to have no more claim to permanence or to belong to the dispensation of grace than the old covenant itself. To facilitate this comparison we give the references in 2 Corinthians 3.

Katargeo

2 Cor. 3:7 Which glory was to be done away.
2 Cor. 3:11 If that which is done away.
2 Cor. 3:13 To the end of that which is abolished.
2 Cor. 3:14 Which veil is done away in Christ.

See also the article *Hid* (p. 125).

Faithful, in Ephesians 1:1, Colossians 1:2 and 2 Timothy 2:2.

The epistle to the Ephesians is addressed to believers in a twofold character, 'saints and faithful'. Saints are primarily such by reason of redemption, their after-saintliness* is a matter of growth in grace. See Doctrinal Analysis under the heading Sanctification⁷. A company like the church at Corinth could be addressed as 'saints' yet rebuked for carnality. It is otherwise with the conception of faithfulness. No one can be made 'faithful' by imputation, it is a personal attribute, embracing some degree of responsibility, and is the essential qualification for a steward (Matt. 25:21,23; Luke 12:42; 16:10; 1 Cor. 4:2). If this be recognized, then we can see that the teaching of the Ephesians is not addressed to all the redeemed as such, it is addressed to the believer as a steward, and this may account for the limited acceptance of this epistle by believers generally. The article entitled Acknowledg¹ presents this personal and responsible side of truth in much the same light, and the reader would profit by referring to that article, of which the present is but a supplement. This sense of stewardship and responsibility is found in Paul's injunction to Timothy:

'The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also' (2 Tim. 2:2).

For further light upon this aspect of the truth, see articles entitled Dispensation¹, and Good Deposit (p. 63). There are some of the Lord's people who, having realized the depth of the teaching of the Mystery, and how difficult many find it to understand, have thought to help the general reader, or 'the babe', by writing on the subject in simple language and with much more extension -- but the attempt is vain because illogical. An adult person would not be right in saying 'this steak which I am enjoying is not fit for a baby as it is -- I will cut it up smaller'-- the truth would be that a steak is no food for a baby at all, and what the babe in Christ needs is not Ephesian truth put through a mincer, but the milk of the Word. (See the article Babes¹).

Balancing the opening emphasis upon faithfulness is the exceptional addition to the closing benediction of the words 'in all sincerity' (aphtharsia, 'incorruptibility') Ephesians 6:24. These are words full of solemn import and many departures from the teaching of Ephesians may be explained by these searching qualifications required of those who profess to hold and teach the truth of the Mystery.

Family. This word occurs but once in the New Testament, where it translates the Greek word patria (Eph. 3:15). Patria itself occurs three times:

Luke 2:4 Of the house and lineage of David.
Acts 3:25 In thy seed shall all the kindreds of the earth.
Eph. 3:15 Of whom the whole family in heaven and earth is named.

Patria is obviously a derivative of pater, 'father', and is itself one of a 'family' of words derived from this 'parent' stock. So we have patroos 'the fathers', patris 'country', patriarches 'patriarch'. The family therefore is a community owning a common father. The R.V. reads at Ephesians 3:15 'every family' instead of 'the whole family' as in the A.V. The employment of the English word 'family' here has somewhat limited the teaching of the apostle. The word 'family' is derived from the Latin famulus, a servant, whereas the Greek word so translated here is derived from the word 'father'. Joseph was of

the lineage of David, but scarcely of his family. The blessing of Abraham is to flow out to all kindreds of the earth, rather than to all families.

Patria is a word in common use in the LXX, where we read many times of 'the house of the fathers', as in Exodus 12:3, and in Numbers 1:2, we read that the census of Israel was to be taken 'after their families, by the house of their fathers'. As late as the prophet Zechariah, the people of Israel were still spoken of as 'the family of the house of David' or 'the family of the house of Nathan' (Zech. 12:12 -14), but it must be noted that the Greek word used here is not patria but phule 'tribe'. The word family is more domestic in its implications than the word house, lineage or race. We speak of a respectable family, or of the royal family, but we speak of an illustrious house and of the house of Bourbon or of Hanover.

Strictly speaking, it is not too happy a thought that the One Father has many families, and so while we must acknowledge that the translators of the A.V. knew very well that the words pasa patria must mean 'every' patria, not 'the whole' patria, yet, because they chose to use the word 'family' they sacrificed the grammar to the higher claims of truth. If we do not use the word 'family' here, but use something more in line with the LXX usage like lineage, kindred, father's house, we shall be nearer to the intention of the apostle in Ephesians 3:15.

'Of Whom'. This expression can refer to the Father, or to the Lord Jesus Christ, and commentators are divided in their opinion. As no one can be a child of God apart from redemption, and no one can call God 'Father' apart from Christ, we incline to the interpretation that the words 'of Whom' refer to Christ, although of course, ultimately, even though through Him, all fatherhood must go back to the Father Himself. In Deuteronomy 18:8, we find the word 'patrimony', a word that translates the Hebrew al ha aboth 'concerning the father's (clans)' or kata patrian of the LXX. An allied term, patronymics, deals with the name of a clan or tribe; in Greek, this was indicated by the ending ides, as Tydides -- the son of Tydeus; in English by the word son, as Johnson -- the son of John. NormanFrench patronymics are often formed by the prefix Fitz as Fitzwilliam; Irish and Scotch by Mac., Mc and O'. It is utterly impossible to incorporate all this into a translation of Ephesians 3:15 but something of this meaning is implicit in the wording.

The epistle to the Colossians not only speaks of Christ as the Head of the Church, but of all principality and power (Col. 1:18; 2:10), reconciliation is applied to things in heaven as well as things on earth (Col. 1:20,21). Dr. Lightfoot cites a Rabbinical authority, saying, 'The mother's family is not to be called a family', hence the genealogies of Scripture come through the male line. Wetstein cites passages from Rabbinical writings to show that the Jews spoke of angels as the upper family and His people on the earth as His lower family. All of whatever race, rank or sphere, bear the name of their Head. We append a note given in The Companion Bible on page 1771 as a supplement:

'1. The word "family" is an unfortunate rendering of the Gr. patria. Our English word takes its derivation from the lowest in the household, famulus, the servant, or slave. The Latin familia was sometimes used of the household of servants, and sometimes of all the members of a family under the power of a paterfamilias. But the idea of patria is Hebrew, a group or class of families all claiming descent from one pater (father), e.g. the twelve tribes of Israel. "Joseph was of the house and lineage (family, Gr. patria) of David" (Luke 2:4). The word occurs only in Luke

2:4, Acts 3:25, Ephesians 3:15, and denotes a clan all descended from a common stock.

'2. To apply this: -- God has many families in heaven and earth, both in this age and in that which is to come. But with selfish disregard of this fact we see only one family, and that of course must be the "church", for that is the family to which we belong. Thus we claim everything for ourselves, especially if blessing, mercy or glory is attached, and so we completely ignore the fact that many of these families of God are named in Scripture. In Ephesians 1:21 we have "principality", "power", "might", "dominion"; the first two being again mentioned in 3:10, the principalities and powers in the heavenlies to whom God is even now manifesting His manifold wisdom by means of the church (His body) as an object lesson. Others are mentioned in Colossians 1:16, 1 Peter 3:22. What these heavenly families may be we do not know. The Greek words reveal to us no more than the English do, because they pertain to the unseen world of which we know nothing.

'To limit this verse to the "church" as many do, and to interpret it in wholly un-Scriptural terms of the "church militant" and the "church triumphant", and in hymn-book diction to sing

"One family we dwell in Him,
One church, above, beneath;
Though now divided by the stream,
The narrow stream of death",

is not only to lose the revelation of a great truth of God, but to put error in its place. Rightly divided, the families of God named in the New Testament are: in heaven, principalities, powers, might, dominion, thrones, angels and archangels. Among the families on earth are Israel, the Israel of God (Gal. 6:16) and the church of God (1 Cor. 10:32)'.

Far Above All. For a full discussion of the position of the Ascended Christ and His relationship with the Church, the reader is directed to the article entitled Three Spheres⁵. Here we deal with the words 'far above all' without reference to the wider context.

Huperano occurs but three times in the New Testament:

Eph. 1:21 Far above all principality and power.
Eph. 4:10 That ascended up far above all heavens.
Heb. 9:5 And over it the cherubim of glory.

The first reference relates the Ascension of the Saviour above the principalities and powers in heavenly places. He is said to be 'far above all' such. In Ephesians 4:10, His Ascension is related to the heavens themselves. He is there said to have ascended up far above all heavens. Here, the Scripture does not simply say 'He ascended into heaven', which would have been true, it particularizes, and speaks in terms that can only be fully appreciated when we have learned from the Scriptures, that for the period and purpose of the ages, a temporary heaven, called in Genesis the firmament, has been spread over the earth, which 'heaven' is to depart as a scroll in the last day. The Saviour is shown in Hebrews as being 'made higher than the heavens' (Heb. 7:26) and as having 'passed through' (dierchomai) the heavens (Heb. 4:14 R.V.), which but confirms the statement of Ephesians 4, that He ascended up far above all heavens.

The question of how 'far' huperano indicates is not answered by the word itself, but by the context. The cherubim of glory were not 'far' above the mercy seat, the nature of the case limiting this superior position to a matter of inches, but the exaltation of the Lord's house to the top of the mountains, and so far above the hills, may indicate thousands of feet (Isa. 2:2), while the present position of the Ascended Lord is so high, that no higher place can be conceived by the mind of man; He is at the right hand of God in the super - heavens, far above all principality and power. This is the unique sphere of blessing of the church of the Mystery, and any and every attempt to belittle the high exaltation of the church must of necessity belittle the high exaltation of its Head. All other callings find their sphere either in the New Earth or in the New Jerusalem which, though 'heavenly' in character, is obliged to descend to the earth at the end, because the heaven in which the City is reserved is destined to pass away. The only redeemed company that has a place in the original heavens of Genesis 1:1, which are never to pass away, is the Church which is His Body, the fullness of Him that filleth all in all. Their 'citizenship' (R.V.) is (an abiding fact) in heaven (Phil. 3:20).

The Fathers. While every man and woman living must have had a father, the term 'the fathers' is peculiarly reserved to refer to the patriarchs, Abraham, Isaac, Jacob and David, and in a wider sense to the house of Israel, and it is one of the unique blessings of Israel, that 'the fathers' belong to them. If any reader of these lines should maintain that God made promises to his 'fathers' is he in a position to prove who his 'fathers' were? The writer of these lines is named 'Welch', his forefathers for several generations were men of Devon, but beyond that he knows nothing. Israel, however, were in an entirely different position. Their genealogies were scrupulously kept and it was an essential part of their religion to maintain the integrity of each tribe. So, when Paul spoke of his brethren according to the flesh he included 'the fathers' among their privileges.

Romans 9:3 -5

Israel's Dispensational Privileges		
A	According to the flesh	Brethren
	B Who are	Israelites
	C To whom pertaineth the	Adoption
	D And the	Glory
	E And the	Covenants
	E And the giving of the	Law
	D And the	Service
	C And the	Promises
	B Whose are the	fathers
A	According to the flesh	Messiah.

When God spake in times past, He spoke 'to the fathers' (Heb. 1:1). When Peter addressed Israel he spoke to them of the covenant which God had made with 'our fathers' (Acts 3:25). When Paul stood before his judges he declared that he lived in hope of the promise made unto 'our fathers' (Acts 26:6). The place that 'the fathers' occupy in the purpose of God can be assessed by reading Romans 11:26 -29:

'And so all Israel shall be saved ... As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved

for the fathers' sakes. For the gifts and calling of God are without repentance'.

In studying dispensational truth, therefore, the presence or absence of 'the fathers' as a factor will be an index that must not be neglected. While the word 'forefathers' found in 2 Timothy 1:3 translates an entirely different Greek word, namely *progonos*, Paul's reference to it provides an illustration of this dispensational fact.

'I thank God, Whom I serve from my forefathers with pure conscience' (2 Tim. 1:3).

2 Timothy 1:1 -7 Salutation and Remembrance					
A	1:1-2.	Salutation	a	1.	Paul an apostle.
			b	1.	Will of God. Promise of life.
			a	2.	Timothy. Beloved son.
			b	2.	Grace, mercy and peace.
A	1:3 -7.	Remembrance	c	3.	My forefathers.
			d	3.	Pure conscience.
			e	3.	Remembrance.
				4.	Remembrance.
				5.	Remembrance.
			d	5.	Unfeigned faith.
			c	5.	Thy grandmother and mother.
			e	6,7.	Remembrance.

It will be observed that Paul places his reference to his 'forefathers' in correspondence with that to Timothy's 'grandmother and mother', and his own 'pure conscience' with the 'unfeigned faith that was in Timothy, Lois and Eunice'. What is the significance of this? Is it conformity or contrast? We learn that Timothy's mother and grandmother were Christians, for the same faith that dwelt in Timothy at the time of Paul's writing to him had dwelt also in his mother and his grandmother. Could Paul say the same of his progenitors? He could not. Were they not Israelites, Hebrews, Pharisees? Did not Paul's parents send him to the school of Gamaliel? Was he not trained after the 'straitest sect' of his religion? What therefore does Paul intend by this double reference to his forefathers and to Timothy's parents?

Among other things in this hour of their trial he would remind Timothy of any and every advantage and encouragement that would stand him in good stead; of the careful training in the Scriptures he had received from infancy (2 Tim. 3:15); of the example that had been before him all the intervening years since he first received the call to follow the apostle (Acts 16; 2 Tim. 3:10,11); and of the gift that was in him (2 Tim. 1:6); even as he had reminded him of the prophecies that went before the bestowal of that gift (1 Tim. 4:14).

But he would not only remind Timothy of all these things, he would also help him if possible by contrast. The word which the A.V. translated 'forefathers' is *progonos*, and is used but once only elsewhere in the New Testament, namely in 1 Timothy 5:4. To the intelligent and submissive student this fact is enough to settle the apostle's meaning in the second passage. Timothy could have no idea that Paul spoke of distant and long -dead 'ancestors' where he exhorts: 'Let them learn first to show piety at home and to requite their parents' (1 Tim. 5:4), and there is no necessity to depart

from the same meaning in 2 Timothy 1:3. How could Paul say that he served God 'from' his parents, or even 'from' his forefathers, with a pure conscience? On the contrary, his conversion made the most severe and decisive rupture with his upbringing and former manner of life. In 1 Timothy 1:13 he recounts that he had been a blasphemer, a persecutor and injurious, acting in ignorance and unbelief. In Galatians 1:13,14 he says:

'For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers'.

Did Paul continue in this 'Jews' religion'? Was he still an exceeding zealot for the 'tradition of his fathers'? We know he was not. Philippians 3:1 -9 provides a most complete refutation of such an idea. Before Agrippa, the apostle in answering for himself the charges laid against him, said:

'My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee' (Acts 26:4,5).

A little earlier, before Felix, he had said:

'But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets' (Acts 24:14).

Lastly, in Acts 23:1 Paul opened his defence with the words:

'Men and brethren, I have lived in all good conscience before God until this day'.

It is evident that Paul's point of view was not that of the Pharisee or of the traditionalists of his nation. He had most certainly left the religion of his parents, but his contention was that he had not left the God of his fathers; that he still believed all that the law and prophets taught, and that though it was now in a way that his contemporaries called 'heresy' it was 'so' that he worshipped the God of his fathers.

We must look more closely therefore at 2 Timothy 1:3 for, on the surface, this fact does not appear. We note that the apostle uses the word apo, 'from', when he says 'from my forefathers'. This preposition which is usually translated 'from' carries with it the idea of (a) source or (b) severance, that is, either 'from' or 'away from'. In 2 Timothy 1:1 we have the word in composition, 'apostle' meaning one sent from another and combining the idea of 'source' with 'severance', the apostolic commission having been derived entirely from the Lord, though exercised during the period of the Lord's absence from the earth. In the second verse apo is used in the benediction, 'Grace, mercy and peace from God the Father'. Here 'source' is most evidently the meaning of the preposition.

We find apo in combination in 2 Timothy 1:15, where severance is uppermost; 'All in Asia be turned away from me'. So also in 2:19 and 21, 'depart from' and 'purge from'. In 3:15 the expression 'from a child' uses the idea of 'distance', transferred to time, as we would say 'ever since you were a

child'. In 4:4 and 18, we have once more the idea of severance uppermost: 'They shall turn away their ears from the truth'; 'The Lord shall deliver me from every evil work'.

It is therefore clear from the usage of the word that while 'from' may sometimes refer to source, yet its primary meaning is severance, 'away from'. We, accordingly, understand the apostle to say, that although he now worshipped and served God away from his parents and all their traditions, and even though such worship was called by his own people 'heresy', he nevertheless had a pure conscience in so doing. We too could echo the apostle's sentiments, saying: 'The way they call "Ultra -dispensationalism", so we worship and so we believe'.

Fellowship. This word, with one exception, is the translation in the A.V. of *koinonia* or its cognates. The exception is 2 Corinthians 6:14, 'what fellowship hath righteousness with unrighteousness?' where the Greek word is *metoche*, a word better translated 'partnership', even as *metochos* is translated in most places 'partaker'.

We give a selection of the occurrences of *koinonia*, giving place particularly to those passages that have a dispensational bearing.

Koinonia

Acts 2:42 'They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers'.
Gal. 2:7 -9 'When they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter ... and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision'.
Eph. 3:9 'And to make all men see what is the fellowship of the mystery'.

Sunkoinonos

Rom. 11:17 'Thou being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches'.

The 'fellowship' of Acts 2:42 was expressed by having all things 'common' *koinos* (Acts 2:44; 4:32).

'And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed ... had all things common; and sold their possessions and goods, and parted them to all men, as every man had need' (Acts 2:43 -45).

In the few lines of this last quotation we have compressed that which is expanded in Acts 3, 4 and 5. In those chapters we have recorded the prophetically significant miracle of healing, and the equally significant miracle of judgment that caused 'great fear' to come upon all the church. There is also a fuller statement concerning the having of things in common in Acts 4:32-37, which compels us to ask whether the selling of possessions and community of goods was not a real part of the meaning and purpose of Pentecost. There have been companies of believers, who, taking Pentecost as their basis,

have sought consistently to follow out its practice, but the having of all things in common does not seem to have captured their mind in the same way as has the gift of tongues. Yet how can one speak of 'continuing in the apostles' doctrine and fellowship' without realizing that this koinonia (fellowship) refers to and is expressed by the having of all things in common (eichon hapanta koina)?

Turning to Acts 4:32 -37, we observe that there is a re-statement of this 'fellowship', and as in Acts 2:42 -46, so here, the account of this new state of affairs is punctuated by reference to the witness of the apostles to the resurrection of the Lord. The reader will see that verse 33 of Acts 4 is, as it were, slipped in and breaks the flow of the narrative. This, however, is as intentional as the equally strange insertion found in Acts 1:15. The resurrection of the Lord, as testified by the apostles, was intimately associated with the restoration of the Kingdom to Israel, and to the time of the restitution of all things which had been spoken by the prophets. No Jew would need to be told that just as the feast of Pentecost with its emphasis upon the word 'fifty' was a recurring, annual reminder of the day of Jubile, so the final, prophetic, fulfilment of all that Pentecost stood for would be the real, great Jubile toward which all prophecy pointed.

Believing therefore the 'apostles' doctrine', these believers put their faith into practice. If the Jubile was near, all would receive their own inheritance, all forfeitures would be cancelled, all buying and selling of land and possessions would come to nought; consequently, although no one could sell or buy his inheritance, he could sell whatever else he had purchased, and use the proceeds for the common good, while awaiting the Lord from heaven.

The case of Barnabas is specially mentioned. He was a Levite, and 'having land, sold it, and brought the money and laid it at the apostles' feet' (Acts 4:37). In Jeremiah 32:6 -14 we have the case of Jeremiah (who, like Barnabas, was of the priestly tribe). He bought land to demonstrate his faith in the Lord's promised restoration (Jer. 32:15), and Barnabas sold land to demonstrate the same conviction. The law that governed the sale of land is found in Leviticus 25. The voluntary act of Barnabas in selling his acquired land and placing the proceeds at the apostles' feet, is in direct contrast with the action of Ananias. He too sold a possession; he too laid the proceeds at the apostles' feet, but with the difference that he kept back part of the price, while pretending that he had given all. The apostle makes it quite clear that there was no compulsion about the selling of the land when he says, 'while it remained, was it not thine own? and after it was sold, was it not in thine own power?' Ananias sinned in that he lied to the Holy Spirit. The sin of Ananias was the sin of Achan.

The reader will find that the very words used of Achan in Joshua 7:1 are used of Ananias. The LXX reads enosphisanto apo tou anathematos, 'appropriated for themselves a part of that which was devoted'. Acts 5:2,3 twice applies this peculiar expression to Ananias and Sapphira: 'kai enosphisato apo tes times', 'and kept back part of the price'. This is no place to discuss the passage in Joshua, but the interested reader is urged to weigh over the arguments contained in the article on 'Achan, the troubler of Israel', on pp. 37 -41 of Volume 26 of The Berean Expositor, which show that the word 'accursed thing' should be understood as 'a devoted thing', i.e. devoted to the Lord. Peter and the apostles stood somewhat in the same position as did Joshua, and wielded the same awful discipline.

Pentecost anticipates the Millennium and has no bearing upon the doctrine and practice of the Church of the One Body. See articles entitled Acts of the Apostles¹ and Pentecost³. The passage quoted previously from Galatians 2 shows that the gospel committed to Paul differed from the gospel that had been committed to Peter, James and John. The structure of the section containing the verses quoted will be found in the article entitled Galatians (p. 37). The R.V. at Ephesians 3:9 reads 'dispensation' where the A.V. reads 'fellowship'. The two Greek words so translated differ very little from each other, koinonia being fellowship and oikonomia being dispensation. The structure of Ephesians 3 appears to demand this change, as can be seen in the article entitled Ephesians¹. The reference to the olive tree in Romans 11 belongs to the great dispensational portion of Romans, namely chapters 9 to 11.

The structure and exposition of these chapters are given in the article entitled Romans⁴, and the point of the apostle's argument is revealed in the article entitled Olive Tree³. These should be consulted. The basis of the word fellowship is something that is 'common' like a 'common faith' or a 'common salvation'. The bulk of the references is of a practical nature, manifesting in deed, and by the sharing of expenses, the blessings which all shared alike in grace. The believer should be willing 'to communicate' (1 Tim. 6:18), which is used in that passage almost synonymously with readiness 'to distribute'. The Philippians, not only knew about 'the fellowship' of the sufferings of Christ (Phil. 3:10), they had fellowship with Paul in the gospel also (Phil. 1:5; 4:15).

Fig Tree. The Companion Bible at Judges 9:8 -15 says:

'The Olive tree = Israel's religious privileges (Rom. 11).
The Fig tree = Israel's national privileges (Matt. 21).
The Vine = Israel's spiritual privileges (Isa. 5)'.

The fig tree appears in one or two passages that have a dispensational bearing. The barren fig tree, Matthew 21:18 -20, Mark 11:13,14.

'And seeing a fig tree afar off having leaves, He came, if haply He might find anything thereon: and when He came to it, He found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And His disciples heard it' (Mark 11:13,14).

The time of year was a few days before Passover, for the Lord had just ridden into Jerusalem on the ass. The people had cried 'Hosannah to the Son of David', yet only a few days pass and the same people cry 'Away with Him, let Him be crucified'. The fig tree often has fruit of two or three years' growth, and elaborate measures are laid down in the Talmud for computing the age of the fruit for tithing purposes. The time of figs had not yet come, and so if the Lord went seeking fruit He expected to find some of the last one or two years still hanging on the tree. This particular fig tree was remarkable for its display of leaves, and as leaves and fruit often appeared together, it seemed to give some sort of special promise. It was a fitting symbol of the nation of Israel. Their 'hosannahs' proved to be 'nothing but leaves', the season for figs had not yet come, and Israel will not see the Lord they rejected until in the fullness of time they shall again say, 'Blessed is He that cometh in the name of the Lord' (Matt. 23:39).

The parable of the fig tree and all the trees (Matt. 24:32; Luke 21:29). The fig tree and its growth is used by the Lord in the great prophetic chapter, Matthew 24:

'Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it (margin He) is near, even at the doors' (Matt. 24:32,33).

Luke 21, consistently with the peculiarly Gentileward trend of its gospel, adds the reference concerning 'the times of the Gentiles' (verse 24) and adds to the fig tree 'all the trees' (verse 29). We are therefore instructed to observe the movements that will take place in the nation of Israel, but not only so, to observe also the movements that will take place among the Gentiles too. These movements are beginning to take shape before our eyes, and while the hope of the Mystery is unrelated either to the prophecies of Israel or the Gentiles as such, yet seeing that the dispensation of the Mystery must take place in time, and before the hope of Israel is realized, we can say with solemn emphasis that 'Now is our salvation nearer than when we believed'.

We read in Amos 7:14 that the prophet was 'a gatherer of sycamore fruit', and an examination of this claim will yield an important lesson concerning Israel, their sufferings, and ultimate blessing. The R.V. reads 'a dresser of sycamore trees'. The LXX uses the word knizo 'to scrape, to make to itch, to nettle'. It may not seem, at first sight, a subject worthy of such importance as to hold up our exposition, but there is more here than appears on the surface. Theophrastus, the successor of Aristotle, in his History of Plants, tells us that the sycamore fruit 'does not ripen till it is rubbed (knizo) with iron combs, after which rubbing it ripens in four days'. Hasselquist, a Swedish naturalist, says: 'It buds the latter end of March, and the fruit ripens in the beginning of June; it is wounded and cut by the inhabitants at the time it buds, for without this precaution, they say, it will never bear fruit'.

The Fig, the Vine and the Olive are employed to set forth the peculiar privileges of Israel (Judges 9:8 -13), the Fig probably stands for Israel's national privilege. The Sycomore has a leaf like the mulberry (Gk. moron) and fruit like the fig (Gk. sykon), hence the name in the Greek New Testament is sykomoros. The point that Amos seems to make here, and which has a typical teaching, is that Israel, like the sycomore, will not bear ripe fruit apart from great tribulation. Already, we learn from Amos 1:3 that Damascus had 'threshed Gilead with threshing instruments of iron', and when we remember that 'tribulation' is derived from the Latin tribulum 'a threshing sledge for separating grain from the husk, a wooden platform studded with sharp bits of flint and with iron teeth' (Lloyd's Encyclopaedic Dictionary), the figure begins to take a deeper significance.

Further, the Lord says 'For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth' (Amos 9:9). Because the word translated 'grain' is once translated 'one small stone' in 2 Samuel 17:13, some have thought that Amos 9:9 should be translated 'not the smallest stone', but this is unnecessary and untrue. It is the very object of sifting to get rid of 'small stones' and leave the grain behind, and Amos's simile loses all point if the language be changed. In 2 Samuel 17:13 any word meaning 'a small particle'

would have done quite as well as 'one small stone'. Further, the word translated 'grain' is the Hebrew tseror, from tsarar 'to vex', 'to be in a strait', 'narrow', and is found in Amos 5:12 where it is translated 'afflict'. The one small 'grain' is one that is oppressed and has passed through affliction, yet being one of the elect cannot fall upon the earth and be lost. It will be seen that there are many lessons to be learned from 'the fig tree', but we are concerned in this analysis particularly with those that have a dispensational bearing, and must be content with what we have seen. (See Olive Tree in article on Romans4).

Firmament. Many who oppose the teaching of the first chapter of Genesis on scientific grounds, are often guilty of a very unscientific approach to this part of the Scriptures. The chapter is dismissed as myth and legend, because it is supposed to teach that God created the universe in six days! This, however, is not the teaching of Genesis 1. At Genesis 1:2, a great gap occurs, and this has been discussed in the articles devoted to Ephesians1 and Overthrow3,7. The work of the six days was not a creation, in the sense of Genesis 1:1, but a reclamation and a reconstitution of the earth for man. For example, all that is said of the work of the third day is that upon the gathering together of the waters which are now called 'seas', 'the dry land' appeared -- but the land was there all the time even though submerged. It is this dry land that is 'called' earth, and this stated fact every truly scientific reader must note and credit -- otherwise misunderstandings and misinterpretations are bound to occur. It is the same with the 'heaven' of the second day. There, in Genesis 1:6 -8, we have a 'firmament' which is 'called' heaven, but this must not be confused with the heaven of Genesis 1:1. The present 'firmament' is temporary. It spans the ages, but is to pass away as Isaiah 34:4 and 2 Peter 3:10 make clear.

Some have been stumbled by the word 'firmament' as though the book of Genesis endorsed the mythology of the heathen and taught that over our heads was a solid vault. Our translators were influenced by the Latin Vulgate which reads firmamentum. By this word it sought to translate the Greek of the Septuagint, which used the word stereoma. Yet it may be as unfair to these men of old to import into the terms they employed such a conception of solidity, as it would to affirm that reasonable men today actually believe that over their heads is a 'sky' which is 'blue', for most know that the azure colour we see is produced by refracted rays of light; but who among us, knowing all this, would wish to alter such terms as 'above the bright blue sky' etc.?

The Hebrew word which is used in Genesis 1:6 is raqia, which is derived from the root word raqa meaning 'to spread out'. This word is used of the thin plates of gold that were beaten and used in the work of the tabernacle (Exod. 39:3), and of spreading abroad the earth (Isa. 44:24). Riq, ruq and raq likewise give us the idea 'to empty' (Gen. 42:35), 'to draw out' (Lev. 26:33), 'lean' (Gen. 41:19), and so by a recognized transition this root becomes a 'particle of extenuation' being translated 'only' (Gen. 6:5), 'save' in the sense 'except' (1 Kings 8:9), and referring to the 'thinness' of the os temporis the Hebrew raqqah is used in Judges 4:21, for the bone of the temples. Finally the Hebrew word raqiq is translated 'wafer' seven times in the book of the law (e.g. Exod. 29:2). Something extended is the basic meaning of all these derived uses, and that is what is meant by the firmament of Genesis 1:6.

The entire point of this revelation has been missed by the interposition of mere human cleverness. Had men but humbly enquired the purpose of this attenuated firmament over their heads, they might have learned something of the

redemptive character of this world in which we live, for Isaiah declares 'He ... stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in' (Isa. 40:22) where the figure of the tabernacle is too plain to be missed. In like manner, pseudoscience has been so busy pouring ridicule upon the primitive idea of the 'foundations' upon which the earth is 'fastened', according to Job 38:6, that they have missed for themselves, and scared the timid from appreciating, that the word here used is the very word employed over and over again by Moses, to speak of the 'sockets' upon which the tabernacle rested. This intention on the part of the Lord will become more evident when we examine the meaning and usage of *pleroma*, to which article, *Pleroma*³ and its chart, the reader is most earnestly directed. Our present quest is limited to the implications contained in the reference to a 'firmament', the temporary heaven which is to pass away. Solomon evidently knew that there were 'heavens' above the present 'heaven'.

'Behold, the heaven and heaven of heavens cannot contain Thee' (1 Kings 8:27).

Moses too (Deut. 10:14) and the Psalmist also (Psa. 148:4) knew of this distinction.

This fact is basic to the teaching of the epistle to the Ephesians, for Christ is there said to have 'ascended up far above all heavens that He might fill all things' (Eph. 4:10). The heavenly places where Christ now sits is far above the temporary 'firmament' of Genesis 1:6, and the church of the One Body is the only redeemed company whose sphere of blessing takes them up beyond this firmament to the heaven of heavens at the right hand of God. The recognition of these two 'heavens' makes it scripturally true to speak of 'three spheres of blessing', namely (1) the earth, (2) the heavenly Jerusalem, (3) the heavenly places where Christ now sits. In the beginning there were but two spheres, namely 'The heaven and the earth' (Gen. 1:1). When God is all in all at 'the end' there may be but two spheres once again, but during the ages and until the consummation, there are three. For a fuller examination of this theme the reader is referred to the articles entitled *Three Spheres*⁵, *Heaven* (p. 89), and allied themes.

Firstfruits. This word is used doctrinally in connection with the resurrection (1 Cor. 15:20,23) and of the believer who has the firstfruits of the spirit (Rom. 8:23), into which most wonderful aspect of truth we are not able at the moment to enter. But see *Resurrection*^{4,7}. All that we can say of these two references is that the term 'firstfruits' here is used in the sense of something anticipatory, and in the nature of a pledge. So James speaks of the believer as 'a kind of firstfruits of His creatures' (Jas. 1:18) and Paul speaks of the believing remnant of Israel as a firstfruit, pledging the character of, and the salvation of, all Israel at the end. For an expansion of this thought see the article *Remnant*⁹, also the structure of Romans 9 to 11 given both under the heading *Election*^{1,6} and *Romans*⁴. (See also *In Adam*, p. 184).

Flesh. This word, which translates the Greek *sarx*, occurs in a variety of ways and contexts, and although this analysis is concerned with the dispensational point of view, it may be wise to set out the sixfold subdivision, which is a digest of a longer treatment of the theme found in *Cremer's Biblico - Theological Lexicon*.

Sarx

- (1). Flesh. James 5:3. Flesh and bone, the substance of the body, Luke 24:39; Ephesians 5:30.
- (2). Corporeity according to its material side, which, as an organic whole is called soma, body. So 1 Corinthians 15:39. The corporal part of man, Acts 2:26.
- (3). It mediates and brings about man's connection with nature Genesis 2:23,24; 1 Corinthians 6:16. So the contrast between 'children of the flesh', and 'children of the promise', Romans 9:8. It indicates kinship, Romans 9:3; 11:14; 1:3 and all mankind are designated 'all flesh' (John 17:2).
- (4). It denotes human nature in and according to its corporeal manifestation. 1 John 4:2 'Jesus Christ is come in the flesh'. 1 Timothy 3:16 'Manifest in the flesh'.
- (5). All that is peculiar to human nature in its corporeal embodiment is said to belong to it. This is specially the aspect of Paul's epistles and his use of sarx. It is in contrast with the new creation, 2 Corinthians 5:16,17. It stands in contrast with pneuma, Spirit, the divine nature, in a metaphysical and moral sense. Romans 8:3; Galatians 3:3; 5:17. Thus sarx comes at length, in distinct and presupposed antithesis to pneuma, to signify --
- (6). The sinful condition of human nature, in and according to its bodily manifestation. So we have 'the flesh of sin' (lit.), Romans 8:3; 'satisfying of the flesh', Colossians 2:23; 'an occasion to the flesh', Galatians 5:13. Such expressions as 'the mind of the flesh', Romans 8:6,7; 'the lusts of the flesh', Galatians 5:16,24; and 'the wills of the flesh', Ephesians 2:3 (lit.), may be explained by the fact that sarx denotes sinfully conditioned human nature.

We are concerned mainly with the employment of the term by the apostle in Romans 9:3 -5 as compared with Ephesians 2:11,12, where the 'advantage' of being a Jew, and the 'disability' of being a Gentile is stressed. These two passages are set out according to their structure in the article entitled Adoption¹. It becomes abundantly clear from these passages that whatever blessing Israel may have had in the past or may yet enjoy in the future 'in the flesh' no such hope can be entertained by any member of the One Body. Its blessings as well as its legitimate foes are 'spiritual', outside of which, whether viewed as being 'in the flesh' or 'in the world', the Gentile is looked upon not only as the 'uncircumcision' but as being without hope, without Christ, and without God. The apostle moreover went so far as to say, 'Even though we have known Christ after the flesh, yet now we know Him so no more' (2 Cor. 5:16 R.V.), and this before the dispensation of the Mystery was ushered in. How much less therefore can any fleshly advantages obtain now, since the middle wall has been broken down, the enmity that was abolished in His flesh has gone, and the veil, that is to say His flesh, removed? For further light on this aspect of the subject, the reader is directed to the article entitled Middle Wall³.

Flesh and Blood. These words by an accepted figure of speech (synecdoche) represent human nature, man as such, man as opposed to God, to angel or spirit. So, Christ said to Peter on the occasion of his great confession:

'Blessed art thou, Simon Bar -jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven' (Matt. 16:17).

Similarly, Paul sets aside all human intervention in connection with his call and commission, saying:

'When it pleased God ... to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood' (Gal. 1:15,16).

When speaking of the resurrection, and answering the question 'with what body do they come?' he says in 1 Corinthians 15:

'Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption' (1 Cor. 15:50).

In the two other places where the A.V. used the phrase 'flesh and blood', namely in Ephesians 6:12 and Hebrews 2:14, the order of the words is reversed in the original 'blood and flesh'. It has been hastily assumed by some that the phrase 'flesh and blood' is the common and accepted formula in the Scriptures to represent human nature, but when we turn to the Old Testament we discover that where the expression 'flesh and blood' would come naturally to our lips, the language of the Old Testament differs; there the usual form is 'flesh and bones'. When Adam beheld his wife, and realized her most intimate oneness with himself, he did not say 'she is of my flesh and blood' but 'this is now bone of my bones and flesh of my flesh' (Gen. 2:23). What should we do with any attempt to reason from the absence of reference to the word 'blood' here, that Adam purposely intended to affirm that his wife was a bloodless creature? We should reject it as unworthy of serious consideration. When Jacob arrived at the home of his mother's brother, Laban said to him, 'surely thou art my bone and my flesh' (Gen. 29:14), and he would have been astonished had Jacob interposed by saying -- surely I am of the same blood also! Or yet once again, when David would remind certain that they were his brethren, he said 'ye are my brethren, ye are my bones and my flesh' (2 Sam. 19:12).

We hesitate to bring the most sacred Person of the Saviour into an atmosphere of ridicule, but in the light of these passages, what can we do but reject that interpretation of the words of the risen Christ, as recorded in Luke 24:39, 'a spirit hath not flesh and bones, as ye see Me have', that argues from the absence of the word 'blood' that the Lord intended us to understand that His risen body was bloodless. One might just as reasonably argue from Hebrews 2:14 and the absence of the word 'bones' that He had no bony skeleton. All that the Lord intended was to establish His identity, and invited the disciples to 'see' and to 'handle' and one would not so readily 'see' the blood of a person as his erect human form, and 'handling' would reveal the hidden bony structure. The human body is an organized whole. Where there is no blood, no oxygen is required, and where no oxygen is needed, nostrils would be superfluous.

Further, the slightest acquaintance with the process of digestion demands the blood stream as its goal, and the Lord demonstrated the reality of His risen humanity, by eating some broiled fish and a portion of honeycomb. We do not know the nature of 'heavenly' or 'spiritual' bodies, and all speculation is cut short by the apostle in 1 Corinthians 15. It is unwise to argue from the Lord's risen body to our own, for He saw no corruption. All that we hope to have accomplished by this short note is to call the reader's attention to a shallow yet dangerous form of argument, which not only vitiates the teaching of the particular passage, Luke 24:39, but is applied with equally harmful results to other subjects which are presented to us in similar figurative ways. For fuller details see Resurrection^{4,7} and Hope (p. 132).

Flock and Fold. In John 10:16, the Saviour is recorded as saying:

'And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd'.

The R.V. reads: 'And they shall become one flock', which recognizes that there are two Greek words here, one aule, translated 'fold', and one poimne, which is better translated 'flock'. Poimne is related to poimen a 'shepherd', but aule refers rather to the enclosure of the fold, and is translated in John 18:15 'palace', while the verb aulizomai is rendered 'lodged' (Matt. 21:17) and 'abode' (Luke 21:37). It was Israel who said:

'We are the people of His pasture, and the sheep of His hand' (Psa. 95:7).

It was the Saviour who said:

'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel' (Matt. 10:5,6).

It was Peter who was commissioned to feed the sheep, and his epistles are addressed to the dispersed of Israel. In John 10 the Lord envisaged another company of the redeemed, a company who never were of the fold of Israel, yet who shall eventually be united with that people and make one flock. Among the lessons of dispensational importance are the following. The fact that the greater gathering is called a flock and not a fold suggests that there is no confusion, no carrying over of Israel's distinct position and sphere by giving it to the Gentiles. There is no justification here or anywhere in the Scriptures to use the term 'spiritual Israel' of any company of believing Gentiles; that is but confusing the 'fold' with the 'flock'. However distinct these two companies may be, they are yet to be united under one Shepherd. The ministry of John is at work today in a wider circle than that covered by the Mystery and the epistle to the Romans. Many believers today are manifestly 'John 3:16' believers, and their destiny is indicated in this reference to the future flock and Shepherd.

Members of the church of the Mystery are neither called sheep, nor will they ever be brought into union with the 'fold' of Israel to form one 'flock'. The one common characteristic that unites the two companies envisaged in John 10 is that they both hear the voice of their Shepherd (John 10:2,3,4,16,27). This too is the characteristic of all who believe unto everlasting life (John 5:24,25) and look forward to the day of resurrection for its fulfilment (John 5:28,29). The distinguishing mark of all these 'sheep' of whatever 'fold' they be is given in John 18:37 'every one that is of the truth heareth My voice'. Such are 'of God' according to John 8:47. There is therefore great blessing in store for many today to whom the dispensation of the Mystery is a closed book, and if they do not own Him as the 'one Head', what a privilege it will be to know Him as the 'one Shepherd'. Differences in sphere, calling and destiny there most certainly are, even one star is said to differ from another star in glory, yet only sovereign grace causes us to differ, and we have nothing but what we have received. Grace reigns and it is nothing less than our duty, to say nothing of our love, to readily accept all that the Scriptures reveal concerning these things that differ. (See article on John, p. 232).

Forbidding (Acts 28:31). Anything that illuminates that great dispensational section of the Acts, namely the 28th chapter, is of importance. The last verse ends with the words 'no man forbidding him', akolutos 'unhindered'. Paul had known hindrances in his ministry, being on one occasion 'forbidden' (koluo) of the Holy Ghost (Acts 16:6), or 'let' or 'hindered' by circumstances (Rom. 1:13), but these were temporary and local. There was a much more formidable hindrance that persisted throughout the whole of his ministry as recorded in the Acts, and that was the intense and fanatical opposition of his own people, the Jews. This is vividly set forth in the attitude of Elymas, who 'withstood' the preaching of the gospel to the Gentiles, seeking to turn away the deputy from the faith (Acts 13:8), and upon this typical Jew the judgment of blindness fell, a foreshadowing of what actually fell in Acts 28.

Following this instance of Elymas, the Acts records a long series of opposition by the Jews, and such words as 'contradicting and blaspheming' (Acts 13:45); 'stirring up' (Acts 13:50 and 14:2); 'persuading' and 'stoning' (Acts 14:19) and so on throughout the record. Gentiles as such either gave heed to the apostle, or left him unmolested. Roman rulers treated him with toleration and even respect; it was the Jew who was the active opponent of the apostle's message. Paul summed up the position early in the record, and wrote thus to the Thessalonians:

'The Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men' (1 Thess. 2:14,15).

Here is a damning list indeed -- 'killed' their Messiah and their prophets; 'persecuted' the apostles; 'please not' God, and 'contrary' to all men. Could anything be added to make their condition worse? Yes, here it is: 'forbidding us to speak to the Gentiles that they might be saved, to fill up their sins away: for the wrath is come upon them to the uttermost' (1 Thess. 2:16). 'Forbidding' here is the Greek verb koluo, and it is because of the cessation of this attitude consequent upon Israel's dismissal in Acts 28 that the record ends with the word akoluo 'unforbidden'.

In addition, we learn that the apostle Peter would, apart from the vision given him, have 'forbidden' the Gentile Cornelius to be baptized, and even suggests that he would have 'forbidden' (Gk. kolusai) God (Acts 10:47; 11:17). Thus at the close of Peter's section of the Acts, we have the word 'forbidden', while at the end of Paul's section we have 'unforbidden'. What a light these references throw upon the changing dispensations!

Fore-Hope. No such term is found in the English Bible, but as it is used sometimes as an alternative to the translation of Ephesians 1:12, 'who first trusted', and the passage is of dispensational importance, we must give it a place in our studies. The passage which contains the word thus tentatively translated is Ephesians 1:12, 'who first trusted in Christ' proelpikotas. The Greek word is composed of pro 'before' and the perfect participle of the verb elpizo 'to hope'. Very great differences of opinion have been expressed by commentators. For example, The Companion Bible says that the pronoun 'we' here refers to the saved members of the Pentecostal church, closed by the judgment pronounced in Acts 28:25,28. Bloomfield, who does not see any dispensational significance in Acts 28, agrees so far as to say that if the 'we' refers to Gentiles, the pro must thus be sunk, or have assigned to it a frigid sense, hence it is better to suppose that it refers to the Jewish Christians. Conybeare and Howson's comment is that proelpizein might mean, as some take it, to look forward with hope; but the other meaning 'who have hoped' appears most

obvious, and best suits the context. Compare proelthontes (Acts 20:13) 'we went before'. Macknight's paraphrase reads, 'The inheritance is bestowed even on us Jews ... who before He came, hoped in Christ for salvation', and he quotes Chandler here, who refers to such passages as Luke 2:25,38 in contrast with Gentiles who had no hope in Christ before He came (Eph. 2:12). Bishop Wordsworth's comment is: 'us who before had hoped. The participle with the article indicates the cause ... the preposition pro is explained by kai humeis (ye also) which follow. We of the natural Israel were led by our Prophets to preconceive hopes in Christ. You Gentiles received the word of truth, and embraced the Gospel'. Dr. Weymouth gives a free rendering, 'we who were the first to fix our hopes on Christ'. The Concordant Version translates 'we, who are in a state of prior expectancy in the Christ', with the comment, 'the perfect or complete form of the verb marks a state rather than an action. The Circumcision looked for signs and did not expect the Messiah until after great affliction. Those who were under Paul's ministry were expecting Him at any time'.

The reader will perceive that we have before us a passage upon which a great deal of thought has been expended and concerning which a variety of conclusions have been drawn. The book of Proverbs tells us that in the multitude of counsellors there is safety (Prov. 11:14); but in 10:19 we read the warning, 'in the multitude of words there wanteth not sin', and so while we must ponder every honest rendering and comment, we must also remember that truth is not arrived at by the vote of a majority -- rather it appears from the testimony of history that the majority has usually been wrong. One of the items that must be settled is the question, To whom does the apostle refer when he says 'we' and 'ye'?

It is the opinion of the majority that the 'we' were either (1) the Jews, who were taught by their prophets to expect the Messiah, or (2) the Pentecostal Church, who by reason of the fact that this church came into being at the time when the Ephesians were darkened heathen, must therefore have hoped before in Christ, or (3) that the 'we' refers to those who were joined together with the apostle in the hope of their calling. Let us put this notion to the test. We will read Ephesians 1:3 -14, using the reference 'we' and 'us' as of a company distinct from the Ephesian church and see what happens. We will not push the matter to such an extreme as to question the scope of the word 'our' in the words 'our Lord Jesus Christ', but continue 'who hath blessed us, not you ... chosen us, not you ... that we should be, not you ... having predestinated us, not you ... made us, not you, accepted ... we have redemption, not you ... He abounded toward us, not you ... He made known to us, not you ... we, not you, have obtained an inheritance, that we, not you, should be to the praise of His glory who first hoped in Christ, In Whom ye also, not us, were sealed with that holy spirit of promise, which is the earnest of our inheritance, not yours, until the day of redemption'.

We sincerely hope every reader will realize that this is taking a leaf out of Euclid's book, wherein he says, 'which is absurd'. We have but to read verses 13 and 14 together to realize the impossibility of thus interpreting the apostle's language. We must therefore turn our attention to other features if we are to arrive at a satisfactory conclusion. Up till now our thoughts have revolved around the conception that pro must refer to time, but it might be well to remember that it can apply to position too. Taking as a key the word 'predestination' that occurs twice in this section, we find that 'high favour' is put in correspondence with 'fore -hoping' thus:

Eph. 1:5,6.	A	Predestined as children.
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Eph. 1:11,12.	B	According to good pleasure of His will.
	C	To praise of glory of His grace.
	D	Highly favoured in the Beloved.
	A	Predestined as inheritance.
	B	According to His purpose ... will.
	C	To praise of His glory.
	D	Who were in a state of prior hope in Christ.

Pro in composition may indicate place, time or preference. Romans 3:9 provides an example of preference, 'Are we better (proechomai) than they?' Romans 12:10 will provide another, 'In honour preferring (proegeomai) one another'. Yet again we read in 1 Timothy 5:21, 'Without preferring (prokrima) one before another'.

Guided by the structure which in its turn indicates the direction of the argument, we see that the emphasis is placed upon the dignity and the greatness of the position given to the church here. We therefore reject the translation 'fore -hope' in favour of 'prior -hope', but realize that this is still ambiguous, as the word 'prior' also can refer either to time, 'a prior engagement', as well as a position, 'the Prior', or head of a religious house. We repudiate completely the attempt to distinguish 'we' from 'you' that would make them two companies or callings, and can find no justification for interposing the hopes of either the Jews or of the Pentecostal Church into this great Prison Epistle. As we discover upon reading further, 'hope' is intimately associated with 'calling' (Eph. 1:18). The state of prior hope in which these believers were found refers to the dignity of their calling 'far above all' where Christ sits at the right hand of God. This is a 'Prior Hope' indeed.

Fulfil (Pleroo). This word is used very frequently in passages which speak of the fulfilling of prophecy and other Scripture, such as 'that it might be fulfilled' (Matt. 1:22), 'that the Scripture might be fulfilled' (John 17:12), but this meaning is entirely foreign to the usage of pleroo in the Prison Epistles, the only apparent exception being Colossians 1:25, which reads in the A.V. 'to fulfil the Word of God', making the apostle teach that the dispensation of the Mystery, instead of being a secret hid in God and never committed to writing in the earlier days, 'fulfilled' the Word of God, in the same way that the birth of Christ 'fulfilled' the prophecy of Isaiah. There are fourteen occurrences of pleroo in the Prison Epistles, thirteen of them being translated 'fill', 'complete', 'supply' and 'fulfil' in the sense of completing, and once 'supply'. Let us see these references together.

- Eph. 1:23 Him that filleth all in all.
- Eph. 3:19 Might be filled with all the fulness of God.
- Eph. 4:10 That He might fill all things.
- Eph. 5:18 Be filled with the Spirit.

It is impossible to substitute 'fulfil' in these passages without loss.

- Phil. 1:11 Being filled with the fruits.
- Phil. 2:2 Fulfil ye my joy.
- Phil. 4:18 I am full, having received.
- Phil. 4:19 My God shall supply all your need.

Here the one occurrence 'fulfil' is translated by Cunnington 'fill up'.

Col. 1:9 That ye might be filled.
Col. 1:25 To fulfil the Word of God.
Col. 2:10 And ye are complete in Him.
Col. 4:12 Perfect and complete in all the will.
Col. 4:17 That thou fulfil it.
2 Tim. 1:4 That I may be filled with joy.

It will be seen that the word pleroo is not used by the apostle in the sense of 'fulfilling' a prophecy or a Scripture, so much as 'filling full', 'completing' and 'perfecting'. Colossians 1:25,26 should read

'Whereof I am made a minister according to the dispensation of God which is given to me for you to complete the Word of God, even the Mystery'.

The Scriptures may be likened to a pyramid, built up in a succession of layers, but not being complete until the top stone, itself a perfect pyramid, is added to the structure. All dispensations that have preceded the present dispensation of the Mystery have come to a temporary end, have gone into a kind of lo -ammi period, to be resumed at some future time, but there is no indication in Scripture that the dispensation of the Mystery will be cut off, be succeeded by yet another fresh intervention, and be picked up again after a long interval in the future. See the article entitled Pleroma³ for an extended examination, with chart, of the term 'fulness'.

Fulness (Eph. 1:22,23).

Two writers, one Cunnington who made a translation of the New Testament, and Dr. J. Armitage Robinson, have made such suggestive comments on Ephesians 1:22 and 23, that we feel obliged to let the reader have the benefit of their helpful words. The intervening comments are by A.T. in an article published in The Differentiator.

'Cunnington furnishes an unusual thought, "the fulness of Him who all in all is receiving His fulness". The last four words express the Middle Voice force of "getting or doing something for oneself". Cunnington has here a footnote, "cf. Phil. 2:7; process of cancelling the Emptying". Here we have a most beautiful thought. When Christ Jesus (note the term) emptied Himself, He must have emptied Himself of His fulness. But after resurrection He got back His fulness -- "in Him delights the entire fulness to dwell" (Col. 1:19); "in Him is dwelling the entire fulness of the Deity bodily" (Col. 2:9).
'But the glorious thing for us is not alone that He got back the fulness He formerly possessed. Even that pristine fulness would be incomplete without His Body, the Church. We are, as it were, the fulness of His fulness.

'In his Exposition of Ephesians (1907) J. Armitage Robinson, D.D., states that verse 23 is perhaps the most remarkable expression in the whole epistle. He says the Church is described as "the fulness of Him who all in all is being fulfilled". Paul would appear to mean "that in some mysterious sense the Church is that without which the Christ is not complete, but with which He is or will be complete. That is to say, he looks upon the Christ as in a sense waiting for completeness, and destined in the purpose of God to find completeness in the Church. This is a somewhat startling thought".

'Dr. Robinson gives a new thought from Col. 2:9, "for in Him dwelleth all the fulness of the Deity in a bodily way, and ye are filled (or, fulfilled) in Him". This is usually taken to refer to the Godhead residing in the Lord's body in all its completeness. But Dr. Robinson says this would be to neglect Paul's special use of the terms "fulness" and "body" in his epistles. The empty deceit of the philosophical despoiler can only give tradition and world -elements in place of the heavenly Christ. For in Christ dwells all the fulness of the Deity, expressing itself through a body: a body, in which you are incorporated, so that in Him the fulness is yours. The next words in Col. 2:10 might be taken as confirming this thought, literally, "And you are, in Him, ones -having -been -filled -full".

'Dr. Robinson continues, "Thus St. Paul looks forward to the ultimate issue of the Divine purpose for the universe. The present stage is a stage of imperfection: the final stage will be perfection. All is now incomplete: in the issue all will be complete. And this completeness, this fulfilment, this attainment of purpose and realisation of ideal, is found and is to be found (for to St. Paul the present contains implicitly the future) in Christ -- in Christ 'by way of a body'; that is to say, in Christ as a whole, in which the head and the body are inseparably one. Even beyond this the apostle dares to look. This fulfilled and completed universe is in truth the return of all things to their creative source, through Christ to God, 'of Whom and through Whom and unto Whom are all things', -- 'that God may be all'".

See article on Body1.

GALATIANS

The questions 'Where is Galatia?', 'What cities did the apostle visit?', 'When was the epistle to the Galatians written?' have been considered in the article entitled *Chronology, Acts and Epistles*, in Part 1, and evidence has been provided to show that this epistle was the first written by the apostle Paul.

The opening words sound like the challenge of one entering the arena.

'Paul, an apostle not of men,
neither by man,
But by Jesus Christ'.

The relationship of Galatians with the remaining epistles of Paul, written during the Acts, will be seen set out in the article mentioned above.

Assuming that the reader is acquainted with these introductory studies, we now turn our attention to the epistle itself.

Galatians as a whole	
A	1 to 2:14. The apostle's authority. 'Though an angel from heaven'. Faith a Jerusalem Bondage. v. b Circumcision not compelled. Works c Persecution for the gospel. B 2:15 to 4:12. d I am crucified with Christ. Cross e Not I but Christ. v. f Redeemed from curse. Law g Covenant and Adoption.
A	4:13 to 6:13. The apostle's infirmity. 'As an angel of God'. Spirit a Jerusalem Free. v. b Circumcision availeth nothing. Flesh c Persecution for the cross. B 6:14 -16. d I am crucified to the world. Cross e Not circumcision: but new creature. v. f Peace. World g Israel of God.
A	6:17,18. The apostle's marks in his body. Grace and Benediction and sign manual (see 2 Thess. 3:17,18). Spirit

The great controversy that shook the Galatian Church and which called forth this vehement epistle revolved around the question of justification, whether it was by faith, or works, or a blend of both.

We might have thought that this mighty theme would meet us at the very forefront of the epistle, but it is not so. One whole chapter and a part of the second is occupied in establishing the absolute independence and authority of the apostleship of Paul, so important to all subsequent teaching, and so important to a correct appreciation of dispensational truth this apostleship of Paul really is. The first chapter therefore can be set out as follows:

A	1:1 -5. Paul's apostleship Not from men. Neither through man.
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	B	1:6 -10.	'Ye received'	But through Jesus Christ.
A		1:11,12.	Paul's gospel	Not according to man. Neither from man nor teaching. But by revelation.
	B	1:13,14.	'Ye heard'	
A		1:15 -17.	Paul's authority	Not flesh and blood. Neither apostles. But unto Arabia.
	B	1:18 -24.	'They had heard'.	

The importance of the due recognition of Paul's apostleship is considered in the article entitled Apostle1, which should be read as an extension of this chapter of Galatians. This recognition is given by those 'who seemed to be pillars' at Jerusalem (Gal. 2:9), and the theme of Galatians 2:1 -14 revolves around the word 'compel' as it refers to the circumcision of the Gentile believer (Gal. 2:13,14), and 'the truth of the gospel' (Gal. 2:5,14) for the sake of which Paul gave place by subjection 'not for an hour' (Gal. 2:5), glorious hour indeed in the history of the fight of faith. For the structure of Galatians 2:1 -14 see the article entitled Gospel (p. 66). The remainder of the epistle is devoted to the subject of 'adoption' illustrated as it is by the nature of the Galatian will (Gal. 2:15 to 4:12). This great section is in correspondence with Galatians 6:14 -16, the former showing the relationship of the Cross to the Law, the latter the relationship of the Cross to the World.

Galatians 2:15 to 4:12

Cross v. Law				
A	2:15 -20.	a Phusis	'By nature' Jews.	
		b	Build again palin.	
		c	Personal 'I am dead to the law'.	
B	2:21 to 3:7.	d Atheteo	Frustrate.	
		e	Ei gar For if righteousness came by law.	
	C	3:8 -12.	f The Scripture preached beforehand.	
		g	Justification by faith ek pisteos.	
		h	Hupo Under a curse.	
	D	3:13 -20.	I Exagorazo Redeemed	Heirs.
			j	Covenant prior to law.
B	3:15 -21.	d Atheteo	Disannul.	
		e	El gar For if law could give life.	
	C	3:22,23.	f The Scripture concluded.	
		g	Promise by faith ek pisteos.	
		h	Hupo Under sin and law.	
	D	3:24 to 4:7.	j Schoolmaster before Christ.	
		i	Exagorazo Redeemed	Adoption.
A	4:8 -12.	a Phusis	'By nature' gods.	
		b	Turn again palin.	
		c	Personal 'Be as I am'.	

The Galatian will is explained in the article on Adoption1 and the word Covenant1,8 is also considered in the article that bears that name. Two features more must suffice for this brief analysis of a mighty epistle. Galatians 5:10-12 and 6:1,2 place over against one another 'the troubler' who shall 'bear his judgment, whoever he be', and 'the restorer' who is enjoined to

'bear one another's burden'. The law of love is put in correspondence with the law of Christ (Gal. 5:13,14; 6:2,3). The question of the authorship of the epistles is one that is very near the basis of the truth for the present time, and as one feature, namely the matter of Paul's signature or sign -manual and handwriting, comes before us at the close of Galatians, we will devote a larger space to it than may at first seem proportionate, as it will provide an answer to the question that arises with the study of every succeeding epistle attributed to Paul, and particularly the authorship of the epistle to the Hebrews. A full discussion of Hebrews and its authorship necessarily involves many more items and proofs than the one dealt with here, and these will be found in the article Hebrews (p. 101).

We come therefore to the closing section of Galatians, namely 6:11 -16, which opens with the words:

'Ye see how large a letter I have written unto you with mine own hand' (Gal. 6:11) which the R.V. retranslates:

'See with how large letters I have written (margin "or, write") unto you with mine own hand'.

It is remarkable what differences of opinion have been expressed by commentators concerning the meaning of these words, but they may be summarized under the following headings:

1. That Paul wrote the whole of the epistle to the Galatians with his own hand, and calls this epistle 'a large letter'.
2. That the words 'how large a letter' refer to the length of the epistle, being equivalent to 'how long an epistle'.
3. That Paul wrote the whole of the epistle to the Galatians with his own hand, and calls the Galatians' attention to 'the large letters' he used, referring to the size of the characters, and not to the length of the epistle.
4. That Paul dictated, as was his usual custom, the bulk of the epistle, but at verse 11 he took the pen from the hand of the amanuensis and wrote the postscript himself.
5. That the postscript alone was written 'with large letters'.
6. That the large letters were a sign of the apostle's earnestness, the largeness of the letter used, being equivalent to the use of CAPITALS or Italics on the printed page.
7. That the large letters were not adopted by the apostle for the sake of emphasis, but that owing to his defective eyesight (already alluded to, to arouse the latent affection of the Galatians) he could not write other than with 'large letters'.
8. Finally, Deissmann's opinion that to soften the angry tone of some previous portion of the epistle, Paul concludes with a little joke, so that 'his dear silly children' should understand that with the large letters 'The Galatians knew that the last traces of the seriousness of the punishing schoolmaster had vanished from his features' (Bibelstudein, p. 263).

We need spend no time on Deissmann's fancy, but must give attention to the alternatives set out under the first seven headings. This we will not do by taking them seriatum, but by examining the actual wording of the passage.

First, the structure of the sentence, and the literal meaning of the words used.

Idete pelikois humin grammasin egrapsa te eme cheiri.

Idete 'Ye see'. The word is emphatic, and not to be translated 'ye see' but rather 'see ye', 'look ye', drawing attention to a feature of unusual interest. In Galatians 5:2 the apostle uses ide 'behold', as though he said 'mark this well'.

Pelikois. Ellicott says that the word 'strictly denotes geometrical magnitude 'how large', in contradistinction to arithmetical magnitude expressed by posos 'how many'. Pelikos is so used in the LXX of Zechariah 2:2. In Hebrews 7:4 the idea of magnitude in an ethical sense is expressed by this same word. We must therefore avoid confusing the idea of 'how large' with 'how many' or 'how lengthy'.

Grammasin. Once only does gramma signify 'epistles', namely in Acts 28:21, where the Jews at Rome declared 'we neither received letters out of Judaea concerning thee'. This, however, is an isolated usage of the term and not one used by Paul here, but by the Jews. Where Paul desires to speak of an epistle he uses the regular word epistole, and that seventeen times, which, together with five references in the Acts and two in 2 Peter, is very strong evidence in favour of translating this word in Galatians 6:11 'letters' and not 'an epistle'. Grammasin is in the plural dative, and we are compelled to translate these words as it is translated in Luke 23:38, 'and a superscription also was written over Him in letters of Greek and Latin and Hebrew'. Paul himself has so used the word grammasin in 2 Corinthians 3:7. 'In letters having been engraved in stones'. The fact that the word is plural prevents us from translating 'epistle' and no sense can be extracted from the translation 'ye see how large epistles I have written to you'.

Egrapsa. This word is in the aorist tense, but it is extremely difficult to decide whether this is the 'epistolary aorist' where Paul refers to the time at which the letter is received, or whether it should be translated 'I wrote' or in idiomatic English 'I have written', referring to the entire epistle. It was the custom of Paul, and of writers in his own day, to employ the services of a trained scribe, and one, evidently a believer, has his name inserted in the epistle to the Romans: 'I Tertius, who wrote this epistle, salute you' (Rom. 16:22). It is common knowledge that Romans 16:25 -27 was added as a 'postscript' to the epistle, and Alford has suggested that 'we may almost conceive him (Paul) to have taken his pen off from one of them (the pastoral epistles) and to have written it (Rom. 16:25 -27) under the same impulse'. He gives a list of words and expressions found in the postscript and in the pastoral epistles that point to this conclusion. For example, 'my gospel' is found in 2 Timothy 2:8, kerugma 'preaching' in 2 Timothy 4:17 and Titus 1:3, chronon aionion 'age times' in 2 Timothy 1:9 and Titus 1:2 etc.

The apostle makes a pointed reference to his 'sign manual' when writing to the Thessalonians -- for they had been deceived by a letter purporting to come from himself (2 Thess. 2:2), consequently he draws their attention to a feature in his salutation.

'The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all' (2 Thess. 3:17,18).

Here the apostle draws attention to two features:

- (1). The handwriting, 'so I write'.
- (2). The form of salutation, 'Grace ... with you'.

The apostle did not always call attention to the fact that he concluded his epistles with a note in his own hand. He does in 1 Corinthians 16:21, 'The salutation of me Paul with mine own hand', and again in Colossians 4:18. The form of the salutation varies in small particulars in the several epistles, but always includes the words 'Grace ... be with ...', no other apostle being permitted by the Holy Ghost to end an epistle thus. As this is a matter of first importance let us not begrudge the time spent in noting this evidential feature, especially as Paul himself has been at pains to call our attention to it.

'The salutation of me Paul with mine own hand'.	
Romans. (Rom. 16:20).	'The grace of our Lord Jesus Christ be with you. Amen' Repeated in his postscript (Rom. 16:24).
1 Corinthians.	'The salutation of me Paul with mine own hand. ... The grace of our Lord Jesus Christ be with you ... Amen' (1 Cor. 16:21 -24)
2 Corinthians.	'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen' (2 Cor. 13:14).
Galatians.	'Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen' (Gal. 6:18).
Ephesians.	'Grace be with all them that love our Lord Jesus Christ in sincerity. Amen' (Eph. 6:24).
Philippians.	'The grace of our Lord Jesus Christ be with you all. Amen' (Phil. 4:23).
Colossians.	'The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen' (Col. 4:18).
1 Thessalonians.	'The grace of our Lord Jesus Christ be with you. Amen' (1 Thess. 5:28).
2 Thessalonians.	'I Paul add the greeting with my own hand, which is the credential in every letter of mine ... May the grace of our Lord Jesus Christ be with you all. Amen' (2 Thess. 3:17,18 Weymouth 1909).
1 Timothy.	'Grace be with thee. Amen' (1 Tim. 6:21).
2 Timothy.	'The Lord Jesus Christ be with thy spirit. Grace be with you. Amen' (2 Tim. 4:22).
Titus.	'Grace be with you all. Amen' (Titus 3:15).
Philemon.	'The grace of our Lord Jesus Christ be with your spirit. Amen' (Phile. 25).
Hebrews.	'Grace be with you all. Amen' (Heb. 13:25).

Here is a consistent witness, made even more definite by observing the concluding words of the epistles of Peter, James, John and Jude. In this list the epistle to the Hebrews finds a place, and while we do not limit the evidence of its Pauline authorship to this one feature, an unbiased reader cannot but feel that unless some evidence to the contrary is forthcoming, the epistle to the Hebrews is as clearly signed by the apostle Paul, as any one of his accepted epistles. If the word egrapsa be taken as the epistolary aorist, then the actual words written with large letters will be the postscript Galatians 6:11 -18. If, however, egrapsa refers to what has already been written, then the apostle must be supposed to have departed from the usual

custom, and have written the whole epistle with his own hand. The aorist usually refers either (1) to a former letter (1 Cor. 5:9), or (2) to an epistle now concluded (Rom. 15:15), or (3) to a foregoing portion of the epistle (1 Cor. 9:15).

'With this partially conflicting evidence it seems impossible to decide positively whether St. Paul wrote the whole epistle or only the concluding portion' (Ellicott).

Our own conclusion which coincides with that of Lightfoot, Conybeare and Howson and The Companion Bible, is that the 'large letters' written with Paul's own hand refer to the postscript only. Conybeare and Howson print as a note the following illustrative incident:

'The writer of this note received a letter from the venerable Neander a few months before his death ... his letter is written in the fair and flowing hand of an amanuensis, but it ends with a few irregular lines in large rugged characters, written by himself, and explaining the cause of his needing the services of an amanuensis, namely, the weakness of his eyes (probably the very malady of St. Paul). It is impossible to read this autograph without thinking of the present passage, and observing that he might have expressed himself in the very words of St. Paul -- *Idete pelikois humin grammasin egrapsa te eme cheiri.*

'Humin, "to you". Standing after *pelikois*, "large", this word can scarcely be taken with "I write" or "I wrote" to you, it is connected with *pelikois*, as though the apostle said "how large, mark you!"'

Whether the large letters were for emphasis, a thought already incipient in the figure of the 'placard' ('evidently set forth') of Galatians 3:1, or whether Paul's handwriting was unlike that of a trained slave, rather irregular, to which may be added the affliction of his eyes, which he mentions in Galatians 4:15, may not be easy to decide, but emphasis there is from whatever single or combined causes. Whether Paul wrote the whole epistle with his own hand, whether all the epistle was written in large letters, whether the postscript only was written by his hand, and the postscript only in large letters, the fact remains that we have an emphatic personal summary given by the apostle at the close of this most personal epistle.

In Hebrews, we have a 'summary' given in chapter 8:1 where we learn that 'a seated priest in a heavenly sanctuary' sums up what he had been teaching in the first seven chapters. Here, in Galatians 6:12-16, we have the apostle's own underlining, and we should be foolish in the extreme if we neglected so evident a guide to the understanding of the main theme of this most important epistle.

Gather. This word is used both in the Old Testament and in the New Testament to indicate part of the goal of more than one dispensation and calling.

'Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock' (Jer. 31:10).

This gathering will be under the New Covenant, where 'scattering' is exchanged for plucking up and breaking down, and 'gathering' by building and planting (Jer. 31:28-40), and this will be final and age-lasting.

'If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever' (Jer. 31:36).

At the first advent of their Messiah, Israel knew not the day of their visitation:

'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!' (Matt. 23:37),

but at the second coming this gathering will take place:

'Immediately after the tribulation of those days ... shall appear the sign of the Son of Man in heaven ... and He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other' (Matt. 24:29 -31).

See also Deuteronomy 30:3 and Isaiah 43:5,6; 54:7.

In God's good time Israel shall be restored, but, although the Mystery itself was never a subject of Old Testament prophecy, it was fully revealed that upon the defection of Israel, the Gentiles would be enlightened. 'It is a light thing' when compared with the entire plan of the ages, that Christ should raise up the tribes of Israel; 'though Israel be not gathered', Christ was to be given 'a light to lighten the Gentiles' (Isa. 49:5,6), and this was quoted by the apostle Paul upon the defection of Israel, in Acts 13:47.

The word that is translated 'end' in the phrase 'the end of the world', in Matthew 24:3, contains the idea of gathering, particularly that of the gathering of harvest. The Greek word sunteleia is a word that meant in classical Greek 'a joint or common contribution for the public burdens', but which was used in the LXX upon its first employment to refer to 'the feast of the ingathering' at the end of the year (Exod. 23:16). This allusion to the harvest is most certainly intended in the question of the disciples, even as it is included in the Saviour's prophecy of the second coming (Matt. 24:3,31).

No such 'gathering' as any of those already indicated finds a place in the Prison Epistles, the words in Ephesians 1:10, 'He might gather together in one', having a very different meaning and association. The Greek word used in Ephesians 1:10 is found nowhere else in either the LXX or the Greek New Testament except in Romans 13:9 where it is translated 'is briefly comprehended' -- the ordinary meaning of the word. The R.V. reads 'to sum up', which is its classical meaning, but there are contextual and spiritual reasons for believing that the word chosen, anakephalomai, should be translated 'to head up', by reason of the great and blessed fact that the supreme title of Christ in this epistle is kephale or 'Head'. Whatever word however may be employed, of either Israel, Gentile or Mystery, the Scriptures make it clear that at the end the climax blessing and seal of all that has gone before can be expressed in this one word 'gather'. It is a lovely word, a homely word, a word associated by the Saviour Himself with a hen and her brood, and the farmer and his corn. While isolation and loneliness may often be the price that must be paid for faithful stewardship today, a gathering together of those of like precious faith can be, and often is, a foretaste of joys to be experienced in the days to come. This has been the comment many times by those who have

attended the Anniversary or Foundation Day 'Gatherings' at the Chapel of the Opened Book, for which we are grateful.

Generations. In Matthew 1:1, 'The book of the generation of Jesus Christ', the Greek word used is genesis, so that just as the creation of heaven and earth in the beginning is the 'Genesis' of the Old Testament, the birth of the Saviour at Bethlehem is the 'Genesis' of the New Testament. In Matthew 3:7; 12:34 and 23:33, where we meet the dreadful title 'generation of vipers', the word gennema means progeny, produce or offspring. In 1 Peter 2:9 the 'chosen generation', we have the word genos in the original, a word meaning a race or descent. The one other word, and the one mostly used, is genea, and 'denotes an age or generation from the point of view of race (as aion does from that of duration)' (Dr. E.W. Bullinger). Metaphorically, genea indicates 'a race of men very like each other in endowments, pursuits, character; and especially in a bad sense, a perverse race (Matt. 17:17; Acts 2:40)' (Grimm -Thayer). The note of time is sounded in such passages as Acts 15:21, 'For Moses of old time', and in Ephesians 3:5,21, 'other ages', 'all ages'. Our special interest in this analysis is with a passage in Matthew, and one or two in Ephesians and Colossians. First, the passage in Matthew.

'This generation shall not pass, till all these things be fulfilled'
(Matt. 24:34).

The difficulty that such a statement creates in view of the contextual reference to the second coming is removed by drawing attention to the untranslated particle an, and to the employment of the subjunctive mood, which indicates uncertainty, an uncertainty that arose by reason of the fact that all was conditional upon the repentance of the nation (see The Companion Bible).

'This generation shall not pass till (that is, provided that the conditions are fulfilled) all these things be fulfilled'.

Thayer's note on an says: 'It is a particle indicating that something can or could occur on certain conditions ... sometimes the condition is not expressly stated, but is easily gathered from what is said: Luke 19:23 and Matthew 25:27 (I should have received it back with interest, if thou hadst given it to the bankers)'. This is but one of many examples that illustrate the 'gap' theory, a principle acknowledged by the Lord in Luke 4:16 -20, and more fully considered under the headings Lo -Ammi (p. 297), and Right Division4.

Three occurrences of genea found in Ephesians and Colossians are important, especially as the connection between Ephesians 3:5 and Colossians 1:26 is veiled in the A.V.

'Which in other ages was not made known unto the sons of men' (Eph. 3:5).
'Even the mystery which hath been hid from ages and from generations'
(Col. 1:26).

Where it is 'the mystery of Christ', the apostle is content to show that this particular aspect of Divine truth is more fully revealed today, than it had been in other generations, using the lesser of the two words employed in Colossians 1:26. Where, however, as in Colossians 1:25,26, Paul is speaking of 'The Mystery' and not 'the mystery of Christ', he uses two words, 'ages and generations', and while we today may not limit the term 'generations' to Israel, a survey of the occurrences of genea in the New Testament will show that, with one exception, that is the case. The 'ages' are vaster in their sweep, going back to the beginning of the world, and as Paul, in Colossians

1:25,26, is dealing with the great secret of the present dispensation, both terms are used. The exception mentioned a few lines above is Ephesians 3:21, where the A.V. reads:

'Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen'.

This is corrected in the R.V. margin, which reads 'Gr. all the generations of the age of the ages', which instead of looking back, as does Ephesians 3:5 and Colossians 1:26, looks down the vista of time to the consummation when God shall be all in all. See This Generation⁹ in the volume devoted to Prophecy for another approach to this problem.

Gentile. The English word Gentile comes from the Latin, and means one belonging to the same class or clan (gens). Gens in Latin indicates the race and surname, and in Roman law a Gentile indicated a member of the same gens. The Scriptural standpoint, however, is that of the Hebrew, and the word Gentile in the Bible refers to the non -Jewish nations of the earth. The Greek word translated Gentile is ethnos, and this has given rise to a number of words in English such as ethnology, the science which treats of the various races of mankind. Ethnos is probably derived from ethos, 'custom, manners, etc., and means a people bound together by similar habits, manners and customs'. Those of our readers who may use Dr. Bullinger's Greek Lexicon, should be apprised of a slip in the explanatory note under the word Gentile. It reads: 'In the Old Testament those who were not of Israel (this of course is true) and in the New Testament those who are neither of Israel nor of the Church, see 1 Corinthians 10:32'.

It is the reference to 1 Corinthians 10:32 that needs care, for a superficial reading uses this verse to indicate the threefold division, 'Jew, Gentile and Church of God'. The fact is, however, that the word translated 'Gentile' in this verse is hellen, which is the more limited term 'Greeks' as opposed to the 'Barbarians'. Both, however, were 'Gentiles' in the eye of the Jew, but while all Hellens were Gentiles, all Gentiles were not and could not be Hellens. The word 'Gentile' meets us in the Old Testament first in Genesis 10, where the progeny of Japheth, the son of Noah, is given:

'By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations' (Gen. 10:5).

The R.V. corrects this by reading, 'Of these were the isles of the nations divided', for until we have a Jew, we cannot have a Gentile, the one being used to distinguish the rest of the population of the earth from the Hebrew nation, and the Hebrew nation did not exist until after the call of Abraham in Genesis 12. The Hebrew word thus translated is goi, a word derived from a root, meaning to form into a mass or a body. It is used in Job 30:5, where it is rendered 'among (men)'. Goi indicates a congregation of men associated together. The word goi, in the plural, occurs six times in Genesis 10, being translated 'nations' with the exception of the rendering of verse 5 already noted. It is evident that the word Gentile could not be used in Genesis 12:2, in the promise to Abraham, 'I will make of thee a great nation', neither could the word Gentile be used in such a passage as Exodus 19:6, 'an holy nation'.

We find the word translated 'heathen' on occasion (Deut. 4:27), and 'people' as in Joshua 3:17, but after considering all the factors in the case,

there can be no doubt but that 'nation' or 'nations' is the most satisfactory translation of the singular goi and the plural goyim. The same can be said of ethnos in the New Testament. There it is translated Gentiles, heathen, nation and people. Luke 2:32 renders the word 'Gentiles', while Luke 7:5 when, referring to Israel, renders it 'nation', as does also John 11:48. Acts 4:25 translates it 'heathen' and Romans 10:19 translates it 'people'. The epistle to the Galatians uses 'heathen', 'Gentiles' and 'nations' for the one word (Gal. 1:16; 2:2; 3:8). What we found to be true in the Old Testament we find to be true in the New Testament. In the plural the word indicates the non - Jewish nations, which we may call Gentiles, but when used of Israel in the singular it must keep its primitive signification of nation. Owing to the fact that goyim means the Gentiles, the Jew has developed an aversion to the word, and does not readily use the singular goi of his own nation. The reader will have noticed that the returned people of Israel now occupying Palestine are referred to as Israeli. This means literally 'of Israel', the full title being 'the goi of Israel', the goi, however, being suppressed and left unsaid.

There are one or two outstanding passages where the use of the word 'Gentile' is of dispensational significance. In Matthew 10, the twelve apostles were given their first commission, a commission that was concerned with preaching the kingdom of heaven, a preaching which was confirmed by extraordinary miracles. This commission was severely limited:

'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel' (Matt. 10:5,6).

It is patent, therefore, that the term 'Gentile' was opposed to 'Israel' in this command to the twelve.

It is moreover made evident from Matthew 16, both from our Lord's own statement and 'from that time forth began' (16:21), and from Peter's reaction (16:22), that those who had thus preached the gospel of the kingdom with signs following, had done so without knowing that Christ must suffer and die! For a fuller examination of this and kindred subjects see article entitled Gospel (p. 66). Also under the heading Gospel will be found an examination of the four gospels and an exhibition of their distinctive teaching. A special note of comparison to which the reader is referred is that which sets out the distinctive differences of Matthew and Luke, and we will not repeat ourselves here, except to give the references that Luke makes to the Gentiles, and which indicate the peculiar trend of his gospel:

'A light to lighten the Gentiles, and the glory of Thy people Israel' (Luke 2:32).

The significance of this passage will be appreciated when it is remembered that Simeon was 'waiting for the consolation of Israel' (Luke 2:25), yet under the power of the Holy Ghost, he put the Gentile first:

'Until the times of the Gentiles be fulfilled' (Luke 21:24).

If the corresponding section of Matthew 24 be read, it will be observed that Luke adds the reference to the times of the Gentiles, a feature which Matthew does not include. Upon reaching the Acts of the Apostles, it is not until we reach the seventh occurrence of ethnos, namely in Acts 9:15, that we find the term used with any sense of favour. See the article entitled People for further exposition.

In Matthew 12:18,21, which immediately follows the rejection indicated in Matthew 11:20 -24 and immediately precedes the introduction of 'mystery' into Matthew 13 (see Parable3), we have a reference to the Gentiles which is similar to that of Acts 13:46,47, and for similar reasons, culminating as it does at Acts 28, with the complete setting aside of Israel, the full and independent evangelizing of the Gentiles, and the introduction of the Mystery in the prison epistles that followed (Acts 28:17 -31). See the article on Acts 28, The Dispensational Boundary1.

It is the thrice asserted claim of Paul, that he was the apostle to the Gentiles (Rom. 11:13; 1 Tim. 2:7; 2 Tim. 1:11). In addition to these passages Paul declared that he was the 'minister of Jesus Christ to the Gentiles' (Rom. 15:16), that he was separated to preach Christ among the Gentiles (Gal. 1:16) and that this peculiar office was recognized by Peter, James and John at Jerusalem (Gal. 2:8,9).

Further, Paul claimed that the dispensation of the grace of God had been entrusted to him 'for you' Gentiles, and that he had been commissioned to preach among the Gentiles, the unsearchable riches of Christ, and to make known the riches of the glory of this Mystery among the Gentiles (Eph. 3:1,2,8; Col. 1:27). The door of faith was opened unto the Gentiles at Paul's first missionary journey (Acts 14:27). The times of the Gentiles, which refers rather to the political, than the ecclesiastical element, will come to an end when the kingdoms of this world become the kingdom of our Lord and of His Christ. (See the article Revelation4).

It has been suggested that the word ethnos, translated Gentile, refers in many instances to the dispersed of Israel, who had so long lived among the heathen as to have become in the eyes of their more orthodox fellows 'uncircumcision' and 'aliens from the commonwealth of Israel', terms that we have generally accepted as a description of the Gentiles before their conversion. As this new interpretation impinges upon the teaching of Ephesians and does not allow the normal meaning of the word Gentile to appear until Ephesians 3, no one can object if this interpretation be suspect; or that it should be subjected to criticism, so long as the enquiry be conducted in the interests of Truth. The article to which we refer provides a concordance of all the references to ethnos in the New Testament from which we extract the following from the Acts of the Apostles. Acts 2:5; 4:25; 7:7,45; 11:1,18; 13:19,46,47. Let us use these references as a test. Acts 2:5 speaks of the 'nations' ethnos among which the 'Jews' who came to Pentecost lived. Some of them, namely Parthians, Medes and Elamites (Acts 2:9 -11) are undoubtedly Gentiles in the accepted sense. Acts 4:25 quotes from Psalm 2 'Why do the heathen rage?' and in verse 27 these 'heathen' or 'Gentiles' are differentiated from Israel, and linked with Herod and Pontius Pilate. The writer of the Acts gives no indication that he believed that the word ethnos could, and did, refer to some of the dispersion of Israel. Acts 7:7 uses the word ethnos to indicate the 'Egyptians' and 7:45, like 13:19, refers to the 'Canaanites' as indicated in Genesis 15:19 -21. Here Gentiles as differentiated from Israel must be intended. Acts 11:1 and 18 refer to Cornelius who was a centurion of the Italian band, and called by Peter 'one of another nation' (Acts 10:28). The word Peter employed is allophulos, and is found in the Septuagint of Exodus 34:15, Isaiah 2:6 and 61:5, as well as six times in Judges as the equivalent of 'Philistines'. It is impossible therefore to believe that the acknowledgment of Acts 11:18, 'Then hath God also to the Gentiles granted repentance unto life', can refer to Gentiles as such, but that a similar testimony in Acts

14:27 may not. Acts 13:42,46 and 47 are associated with Isaiah 49:6, which can only mean Gentiles in the generally accepted sense.

While we must encourage every believer to exercise the Berean spirit (Acts 17:11) we must not close our eyes to the Satanic travesty, equally mentioned in the same chapter of the Acts, namely the Athenian spirit of ever telling or hearing 'something newer' (kainoteron) (Acts 17:21).

The Authorized Version, while containing faults that have been exposed by both friend and foe, still maintains an eminent position in spite of several versions that have followed it. Where the A.V. reads 'Gentiles' in Genesis 10:5, the R.V. reads 'nations'. There is no question that 'nations' is a good rendering, as verses 20,31 and 32 reveal. Why, it may be asked, did the A.V. choose to translate the first occurrence of the Hebrew Goyim by the word 'Gentiles'? May it not be that instead of accusing them of ignorance, we should credit them with intelligent insight? True there can be no 'Gentiles' where there are no 'Jews', yet knowing what was written in Deuteronomy 32:8 they may have intended to indicate that all these 'nations' would be 'Gentiles' as soon as Israel came into view.

'When the Most High divided to the nations their inheritance (a ref. to Gen. 10:5,32), when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel'.

The Greeks made a similar distinction, calling the other nations of the world 'Barbarians', which is accepted without comment by the writers of the New Testament. The accepted meaning of the word 'Gentile' in the English tongue is 'any nation other than the people of Israel'. It is impossible that any objection we may lodge at this time of day could or should dislodge this word from the dictionary and literature of the centuries. The wiser course is to use the term with discrimination, in other words, to practise Right Division even in the terms we are compelled to employ.

Giants. The question of who and what were the 'giants' mentioned in the Old Testament is wider than the limited scope of this analysis, but one set of references found in Deuteronomy 1 to 3 has a bearing, by analogy, upon the warfare of the church and its spiritual foes in high places. The first three chapters of Deuteronomy deal with events just before and just after the forty years in the wilderness. The material is abundant, and our purpose is best served by selecting that which illuminates principles rather than by giving an exposition of the book in detail. The structure of Deuteronomy 1 to 3 brings into prominence certain salient features, and we will first of all place that structure before the reader.

Deuteronomy 1 to 3

A 1:1 -3. a Moses spake unto all Israel.
 b In wilderness over against Red Sea.
 c Eleven days by way of Mount Seir.

B 1:4 -7. d Sihon and Og slain.
 e Ye have dwelt long enough.
 f Turn you, and take your journey.
 g Mount of Amorites, all places
 nigh, land of Canaanites.

C 1:8. I have set the land before you ... possess it.

D 1:9 -45. h We will send men before us. Ye rebelled.
 i Lord wroth with Israel.

j Not one of that generation shall go over.

k Save Caleb, son of Jephunneh.

i Lord angry with me.
 j Thou shalt not go in thither.

k But Joshua the son of Nun.

h We will go up and fight. Ye rebelled.

E 1:46. Abode in Kadesh.

A 2:1 -3. b Into the wilderness by way of the Red Sea.
 a As the Lord spake unto me.
 c Compassed Mount Seir many days.

B 2:3 to 3:11. e Ye have compassed the Mount long
 enough.
 f Turn you northward.
 g Edom, Moab, Ammon etc.

 d Sihon and Og slain.

C 3:12 -20. God hath given you this land to possess it.

D 3:21 -28. h Joshua commanded.
 i Lord wroth with me.
 j Thou shalt not go over.
 k Joshua -- he shall go over.

E 3:29. Abode in valley over against Beth-peor.

Two things stand out in this structure:

- (1) That God had given Israel the land to possess, which He had sworn to Abraham, Isaac and Jacob (1:8 and 3:18).
- (2) That the people failed to enter in because of unbelief, Joshua and Caleb being the exceptions.

Allied with these facts we have the intimidating presence of the giants, the sons of Anak, the unbelief that suggested the sending of the spies, and the failure even of Moses in the matter of sanctifying the Lord in his high and responsible office.

Our subject at the moment is the presence of the Canaanites and other enemies that barred the way, when Israel were ready to go up and possess the land. A pronounced difference is made between the attitude that Israel were to adopt towards Esau, Moab and Ammon, and their attitude toward Sihon and Og:

'Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession' (Deut. 2:5).

'Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession' (2:9).

'And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession' (2:19).

In contrast with these prohibitions, we read concerning Sihon and Og and their lands:

'Behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle' (2:24).

'Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us ... thou shalt do unto him as thou didst unto Sihon king of the Amorites' (3:1,2).

The destruction of Sihon and Og was an utter destruction: 'Men, women and children of every city were destroyed; none were left' (2:33,34; 3:3 -6).

The lesson underlying this differentiation is as fundamental to the Church as it was to Israel. Let us seek to understand it.

First, let us observe one difference between these two classes. Esau was the brother of Jacob; Ammon and Moab were both the sons of Lot, the nephew of Abraham. Sihon, on the other hand, was an Amorite (2:24), and Og one of the remnant of the 'Rephaim'; the former was a Canaanite (Gen. 10:16), the latter one of the evil seed whose origin is indicated in the opening verses of Genesis 6. The first thing, then, to remember is that here are the two seeds -- Israel, Esau, Moab and Lot belonging to one line; Sihon, Og, the Canaanite and the Rephaim belonging to the other. In one case God gives possessions and preserves; in the other, He deprives of possessions and destroys.

Before Israel cross over the river Arnon, Moses reminds them of a principle already in operation. When God had promised the land to Abraham, he was told, in effect, that his children would not be allowed to enter into possession until the iniquity of the Amorites was full (Gen. 15:16). Let us observe what Moses said, and its application both to Israel and to ourselves:

'The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; which also were accounted giants (Rephaim)' (Deut. 2:10,11).

'The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the Lord gave unto them' (Deut. 2:12).

'That (i.e. Ammon's inheritance) also was accounted a land of giants (Rephaim): giants dwelt therein in old time; and the Ammonites call them Zamzummims; a people great, and many, and tall, as the Anakims; but the Lord destroyed them before them; and they succeeded them, and dwelt in their stead' (Deut. 2:20,21).

It will be seen that in each case the original holders of the land were the 'giants', the progeny of evil. In each case these were destroyed and their land was inherited 'in their stead' by descendants of Abraham, Esau, Moab and Ammon. There are also the added words: 'As Israel did unto the land of his possession' (2:12).

While, however, all these peoples have this in common, Israel itself is always considered separately and alone. Moab and Edom are but household servants in the day of the true David's triumph: 'Moab is my washpot; over Edom will I cast out my shoe' (Psa. 108:9). These relative positions indicate that among the one great circle of the true seed, there will be many differences in 'glory' and 'sphere': all receiving a 'justification unto life', but not all 'reigning in life' (see Rom. 5:12 -21). Israel were forbidden to 'meddle' with these other nations, linked as they were by ties of blood. The same word is repeated in Deuteronomy 2:24, where it is translated 'contend'. The two passages emphasize the absolute distinction made between these two seeds. Israel were forbidden to 'contend' with Edom, Moab and Ammon; but commanded to 'contend' with Sihon.

We notice also that Israel were to pay for all the meat and drink that they consumed while passing through these territories; and they were reminded of the fact that through all their wanderings in the wilderness they had lacked nothing (Deut. 2:7). A request for a passage 'through thy land' was also sent to Sihon, King of Heshbon:

'Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet ... until I shall pass over Jordan into the land which the Lord our God giveth us' (Deut. 2:27 -29).

From this it appears that, had Sihon permitted Israel to pass through his territory, and had he supplied them with food and water as requested, Israel would not have destroyed his nation and inherited his land, Israel's true inheritance being strictly beyond Jordan.

Let us now endeavour to express, in terms of church doctrine and dispensational truth, what this means to those whose blessing is defined according to the epistle to the Ephesians. Israel's inheritance was not enjoyed as soon as it was promised; a period of waiting, of bondage, and of redemption intervened -- waiting until the iniquity of the Amorite was full. The inheritance of the church of the Mystery was allotted 'before the overthrow of the world' (Eph. 1:3,4) but the members of that church are found in the bondage of sin and death, needing redemption (Eph. 1:7). Their inheritance is future (Eph. 1:14). The sphere of their inheritance is in 'heavenly places' and far above 'principalities and powers'. This church is related in the flesh with other companies of God's children, just as Israel was related to Edom, Moab and Ammon; but as many of these are associated with this world, fellowship is restricted. Their endeavour is to live peaceably, not to strive, and to live as those whose primary object is to 'pass through' this world, asking for no favours and wanting little more than 'meat and drink'. Ephesians 6:12 speaks of this church as not 'wrestling' with 'flesh and blood'; just as Deuteronomy 2 speaks of Israel not 'meddling' or 'contending' with Esau, Moab or Ammon. Ephesians 6:12 says that the foes of the church are 'spiritual wickednesses', which are the 'world holders of this darkness'. These fallen principalities and powers, whose inheritance in the heavenlies is lost, and in

whose realm of glory the church is soon to appear, act as Sihon acted when he would not let Israel 'pass by him' (Deut. 2:30). The result of this is that the church whose real foes are 'over the Jordan', and whose real conflict is depicted at the overthrow of Jericho, has to stand against the opposition of these spiritual Amorites, 'the world holders of this darkness'. See Angels, Fallen1; In Adam (p. 184); Seed4; and Sons of God4.

Glory. This word, as applied to man in its higher meaning, speaks of honour, reputation and magnificence, but such is human nature, it is also used as a synonym for boasting. So in Romans 5:2 we read 'and rejoice in hope of the glory of God' where the Greek word so translated is doxa, while in Romans 5:3 we read 'we glory in tribulations also' where the Greek word is kauchaomai 'to boast'. In this reference the 'boasting' is legitimate and right, but it is only too easy to glory (boast) in 'appearance' or 'after the flesh' or in 'self' (2 Cor. 5:12; 11:18; Gal. 6:13; Eph. 2:9). In this article we restrict ourselves to the examination of glory in its highest meaning, and in the first place consider the derivation of the Greek word doxa.

Doxa, glory, is one of a group of words derived from dokeo which means 'to seem'. At first sight such a parenthood seems impossible for such an offspring. In what way can the glory of God be associated with the word 'to seem'? First let us rid ourselves of a false inference; mere appearance, is not in view, but something far deeper and real. This will be made evident as we survey the other members of the verbal family. Let us take the word dokimos for a start. This word occurs seven times as follows:

Rom. 14:18 Acceptable to God, and approved of men.
Rom. 16:10 Salute Apelles approved in Christ.
1 Cor. 11:19 They which are approved.
2 Cor. 10:18 Not he that commendeth himself is approved.
2 Cor. 13:7 Not that we should appear approved.
2 Tim. 2:15 Study to shew thyself approved unto God.
Jas. 1:12 When he is tried.

Here it will be seen that the 'seeming' has been tested, and proved to be no mere appearance, but a manifestation of reality within. So we have dokimion, the 'trying' of faith, the 'trial' of faith (Jas. 1:3; 1 Pet. 1:7). In the latter passage, the figure is that of trying or testing gold with fire 'though it be tried (dokimazo) with fire'. Hence we have 'the fire shall try every man's work' (1 Cor. 3:13), and 'let every man prove his own work' (Gal. 6:4). 'Prove all things, hold fast that which is good' (1 Thess. 5:21) and 'Try the spirits whether they are of God' (1 John 4:1). If glory is the result of testing such as this, it can be no mere seeming, it is the acknowledgment that the subject has been put to the test and approved. It may at first seem improper for anyone to think of putting God to the test, but such a passage as that in Romans 3 must be given a place.

'For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged' (Rom. 3:3,4).

When Paul says of man, that all have sinned and come short of the glory of God (Rom. 3:23), he in reality says that man has failed under the test, he has come short of the Divine standard. The hope of the church of the Mystery is that when Christ our life shall appear or be manifested, then we shall be manifested with him in (en) glory (Col. 3:4). The hope of the believer before

Acts 28 was to meet the Lord in (eis) the air (1 Thess. 4:17), while the hope of the people of Israel is that in that day His feet shall stand upon (epi) the Mount of Olives. These indicate the three spheres of blessing with their corresponding hope. Some have felt that the words 'in glory' of Colossians 3:4, indicate simply the glorious character of the Lord's manifestation, and that it could be used of 1 Thessalonians 4 or any other phase of His coming. While such a sentiment is in itself true, we must not allow a specious interpretation to invalidate the high glory of our hope. The Colossians were directed to seek those things which are above, and lest we shall fall into the error of saying those things which are above are simply spiritual, without reference to place or sphere, the apostle immediately follows with the explanatory clause 'Where Christ sitteth at the right hand of God'. Again in verse 2, 'above' is placed over against 'earth'.

Under the heading Hope, p. 132, we have endeavoured to show that hope is a realization of calling, and the calling of this church places its hopes and its blessings 'in heavenly places' and potentially they are spoken of as already 'seated together' there. Colossians 3:4 is but the realization of what they have held by faith, and nothing less than 'the right hand of God, where Christ sitteth' will fill that realization so that hope shall be unashamed. On the Mount of Transfiguration, the Saviour 'appeared in glory' (Luke 9:31) and three of His disciples, together with Moses and the prophet, beheld His glory. The time had not then come for the believer himself to be manifested in that glory, but as Peter said, the vision in the holy mount made the word of prophecy 'more sure'*. The many aspects of this subject that are related with the Lord Himself, and the great doctrines of Redemption, constitute a study in itself and would take us too far afield.

We must be content here with these few pointers, but we believe if they are followed out in all their connections, the word 'glory' will appear still more glorious by reason of the fact that it reveals the full unimpeachable justification of God Himself, of Christ the Redeemer, and of all the saved of all callings and spheres. The glory that awaits us will be a splendour beyond the present knowledge and experience of man, but its splendour will be something richer and fuller than brilliance even though that brilliance outshine the sun in its strength, it will be the glory, that will manifest how right God has been in all His ways, He will be justified as will every one of His redeemed people.

We may have speculated as to the essential difference that there may be between 'the crown of glory' (1 Pet. 5:4) and 'the crown of righteousness' (2 Tim. 4:8). It would appear from what we have seen to be the basic idea in the word doxa, that these two crowns represent but two aspects of the same thing.

The Good Deposit. The word 'deposit' does not occur in the New Testament but it is used by expositors in an endeavour to translate with greater accuracy the meaning of the apostle in the claim made by him in 2 Timothy 1:12.

First, let us see the passages concerned, as they appear in the A.V.

'For the which cause I also suffer these things: nevertheless I am not ashamed: for I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day' (2 Tim. 1:12).

'That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us' (2 Tim. 1:14).

'And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also' (2 Tim. 2:2).

The structure of 2 Timothy 1:8 -18 is divided into three sections by the words 'not ashamed':

A 1:8 -12 Timothy - Be not ashamed of the testimony ... prisoner
A 1:12 -14 Paul - Not ashamed of suffering as prisoner
A 1:15 -18 Onesiphorus - Not ashamed of chains of prisoner.

There can be no doubt but that the prison ministry of the apostle is uppermost in this passage, and faithfulness in spite of great opposition is encouraged. We are concerned at the moment with the second of these subdivisions and so will set out more fully the structure of that passage.

A 1:12 -14. Paul -- Not ashamed of suffering as prisoner.
Subject -- The Good Deposit.
Time Period -- That Day.
a 12. He is able to guard.
b 12. The Deposit.
c 13. Have a form of sound words which thou hast heard of me.
a 14. Do thou guard.
b 14. The Good Deposit.

As we have introduced a new translation into the structure, we will deal with that first. The words of the A.V., 'that which I have committed unto Him' (2 Tim. 1:12), are, in the original, ten paratheken mou, and those of verse 14, 'that good thing which was committed unto thee', are ten kalen paratheken. It will be seen that, with the exception of the two words mou, 'of me', and kalen, 'good', the same words are used in both passages. The R.V. margin informs us that the Greek means 'my deposit'. If we turn to 1 Timothy 6:20 we shall find the same words used there, 'O Timothy, keep that which has been committed to thy trust', ten paratheken.

In 2 Timothy 2:2, where we read 'the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also', the verb paratithemi is used. Moreover, in 1 Timothy 1:18, the apostle uses the same verb where he says: 'This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare, holding faith and a good conscience' (1 Tim. 1:18,19).

It is evident that the apostle has some specific body of truth in view when he uses this word paratheke. This is not only obvious by the way in which he uses it, but in the way in which he hedges it round. He closely associates it with what he calls 'things heard of me', and even the gospel itself is that gospel of which Paul was made the herald, and which, in 2 Timothy 2:8, he denominates 'my gospel'. We shall therefore be well advised to go on with our search, so that we may have the full advantage of all the apostle has to say of this 'good deposit'.

As the A.V. stands (2 Tim. 1:12), the apostle appears to be committing something to the safe keeping of the Lord, and a popular hymn has fixed this interpretation in the minds of thousands. The margin of the R.V. reads 'or that which He hath committed unto me. Gr. my deposit', and over against verse 14 the R.V. margin reads 'Gr. The good deposit'. This entrusted truth is associated with Paul as the Prisoner of Jesus Christ with a purpose that goes back before age times, and with himself as the accredited Preacher, Apostle and Teacher of the Gentiles. These features link the good deposit with the truth revealed in Ephesians, where Paul is again spoken of as the Prisoner of Christ Jesus, where the purpose goes back to before the foundation of the world, and where the truth entrusted is described as 'The Mystery' (Eph. 3:1 -14) for which he also suffered.

This good deposit was 'kept' or 'safeguarded', phulasso, (1) by the Lord, until that day; (2) by the Holy Ghost or pneuma hagion, spiritual power especially given at the beginning; (3) by holding fast the form of sound words which Timothy had heard of Paul; and finally, by committing the same to faithful men who should be able to teach others also (2 Tim. 2:2). That is the only 'apostolic succession' that is valid, but it is a succession that has had little or no continuity. For this good deposit the apostle had been saved and commissioned. To make all men see its beauty and its grace he spent his life, for it he gladly suffered prison and ultimately death, and those of us who have caught a glimpse of its glory must in our measure hold it faithfully, even though our faithfulness be limited by our frailty. We have already seen that a dispensation is a stewardship, here in this good deposit we have that body of truth that constituted the dispensation or stewardship of the apostle while Israel remained in their blindness, while the hope of Israel was suspended, and while the New Covenant ceased to be operative. It is in the interest of that good deposit that this analysis has been prepared, and to safeguard its teaching is the chief object of its publication. May 2 Timothy 2:2 in some measure, however small, be among the blessed consequences of this effort.

GOSPEL

For a full examination of this most blessed word, the doctrinal associations of Redemption⁷, Forgiveness⁶ and Justification⁶ would have to be included. See these themes in the volumes of this Analysis which are devoted to doctrine. This is beyond our present limits, our concern in this section is the Dispensational aspect of truth, and the preaching of the Gospel will be clear and convincing or beclouded and unconvincing largely as the preacher realizes the dispensational changes that have influenced the gospel that should be preached. From one point of view, of course, we can most truthfully say 'there is only one gospel', and by that we mean that all men everywhere, whether Jew or Gentile, are sinners, that it is one God Who saves, and One Offering that provides the basis of such salvation. But if we intend by the expression 'there is only one gospel' to sweep aside all the dispensational differences that are observable, we shall be hinderers and not helpers, and we shall give forth an uncertain sound. Let us first of all tabulate the different 'Gospels' that are spoken of in the New Testament:

- (1) The gospel of the Kingdom (Matt. 4:23).
- (2) The gospel of Jesus Christ ... the Kingdom of God (Mark 1:1,14).
- (3) The gospel preached to every creature with signs following (Mark 16:15,17,18).
- (4) The gospel of God (Rom. 1:1).
- (5) The gospel of His Son (Rom. 1:9).
- (6) The gospel of Christ (Rom. 1:16).

- (7) My gospel (Rom. 2:16; 16:25; 2 Tim. 2:8).
- (8) The glorious gospel or the gospel of the Glory of Christ (2 Cor. 4:4).
- (9) The gospel of the Uncircumcision (Gal. 2:7).
- (10) The gospel of the Circumcision (Gal. 2:7).
- (11) The gospel of the Grace of God (Acts 20:24).
- (12) The gospel of Your Salvation (Eph. 1:13).
- (13) The gospel of Peace (Eph. 6:15).
- (14) The gospel of the Glory of the Blessed God (1 Tim. 1:11).
- (15) The Everlasting gospel (Rev. 14:6).

In addition we can add Ephesians 3:6, and 2 Timothy 1:10,11, where the gospel is defined as that of which Paul had been a minister, a preacher, an apostle and a teacher of the Gentiles. It would be as untrue as it would be absurd to say that because we have compiled a list of fifteen different titles of the Gospel, that there are fifteen 'gospels', but it would be equally harmful and untrue to sweep aside all the manifest differences that are here, and reckon them of little or no importance. Let us take an extreme case to illustrate.

The everlasting gospel (Rev. 14:6). Without turning aside to discuss the word 'everlasting' let us note the following features about this 'gospel'. The exhortation is to 'fear', the reason is because the hour of 'judgment' has come, and worship is directed to Him Who made heaven and earth, and the fountains of waters. Not only is this 'gospel' notable for the terms employed, it is even more notable for the obvious omissions. Not one word as to faith, no mention of Christ, no reference to redemption, no promise of life, no allusion to the forgiveness of sins. It is an extreme case certainly, but it nevertheless challenges us, and calls us to realize that what may be a 'gospel' in one era may be no such thing in another. By the time this gospel is preached, materialistic science will have done its worst. God as a Creator and Moral Ruler will have ceased to exist in the mind of man except as an historic specimen, and the man who fears God as Judge and Creator in those future godless times will be a saved man. Let us now go to the head of the list:

The gospel of the kingdom (Matt. 4:23). It will be noted that this gospel of the kingdom is evidently expressed in verse 17 in the words 'Repent: for the kingdom of heaven is at hand'. It will further be noted that healing all manner of sickness and disease was its accompaniment. In Matthew 10, the 'twelve' are commissioned to preach this gospel of the kingdom, and here we not only have the accompaniment of healing,

'Heal the sick, cleanse the lepers, raise the dead, cast out demons'
(verse 8),

but the restriction:

'Go not into the way of the Gentiles'.

Among those thus commissioned in Matthew 10 was 'Simon, who is called Peter'. There is no reason to doubt that he preached this gospel with signs following. Yet in Matthew 16, we find him making it manifest that he did not know that Christ should suffer and be killed (Matt. 16:21 -23). So therefore we have in the gospel of the kingdom another example of a preaching with most evident Divine approval that had no place in it for 'Jesus Christ and Him crucified'. It would be as evil for anyone to preach this gospel of the kingdom today as it would be to preach the everlasting gospel -- neither is a

message for the present dispensation, and these two extreme cases make it abundantly clear that, apart from a knowledge of dispensational truth, there is every likelihood that the very gospel that is preached will be a garbled message.

Even if we transfer our allegiance to Mark 16:15 -20 and say that here this gospel must include the sacrifice of Christ, for the one offering had been made, here 'every creature' cancels the limits imposed in Matthew 10, here 'Go ye' countermands 'Go not', yet we still have to face the fact that

- (1) 'He that believeth and is baptized shall be saved' which is entirely opposite to the present -day teaching 'He that believeth is saved', whether he sets forth his faith by subsequent baptism or not.
- (2) 'These signs shall follow them that believe' and an honest reading of what those signs comprise, will compel most of us to admit that we have therefore no evidence of our salvation if Mark 16 is dispensationally true for us today.

That such conditions obtained during the Acts of the Apostles it is easy to show.

- (1) Baptism preceding salvation:

'Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins' (Acts 2:38).

- (2) They shall take up serpents:

- (3)

'A viper ... fastened on his hand ... he felt no harm ... others ... which had diseases ... came, and were healed' (Acts 28:1 -9).

Mark 16 therefore was fulfilled during the Acts, and its terms obtained right up to the last chapter. In fact these conditions belong to 'the hope of Israel', a hope expressed in Acts 1:6 and confessed in Acts 28:20, and which therefore is in the background of all the intervening ministry of the apostles. (This feature is discussed more fully under the headings Hope, p. 132; Second Coming4; and Miracles3). That there were two phases of this gospel during the same period a reference to Galatians 2:7 makes clear. Before dealing with any one verse, let us see the section as a whole.

Galatians 2:1 -14			
A	2:1,2.	a	Paul goes to Jerusalem for the faith.
		b	Barnabas stands fast.
B	3 -5.	c	Titus not compelled.
		d	Paul's stand for the truth of the gospel.
	C	6 -10.	e Seemed to be somewhat. f Added nothing to me.
			g Gospel of Uncircumcision Paul.
			g Gospel of Circumcision Peter.
		e	Seemed to be pillars.
		f	Remember the poor.
A	2:11 -13.	a	Peter comes to Antioch. Faith overthrown.
		b	Even Barnabas carried away.

B 14.	d	Peter's walk against the truth of the
	gospel	

c	Gentiles compelled.
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(For the structure of the whole epistle,
see article Galatians, p. 37).

Paul went up to Jerusalem 'by revelation', and his purpose is expressed in the words 'I communicated unto them that gospel which I preach among the Gentiles', which, to say the least, makes it appear that those at Jerusalem did not preach exactly the same message. Whether we are prepared to recognize a difference or not, we are not left without evidence that Peter, James and John were convinced.

'But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter ... they gave to me and Barnabas the right hands of fellowship' (Gal. 2:7-9).

Into the differences that are to be observed between such expressions as 'The gospel of the grace of God' and 'The gospel of the glory of the blessed God' and what constitutes 'My gospel' in the three references made by Paul, we do not here enter. Romans 2:16 will fall to be considered in its place when the epistle to the Romans is before us, as also will the closing verses of Romans 16. Romans 16:25-27 will be given a fuller scrutiny in the article entitled Mystery³. All that we hoped to accomplish in this article was to demonstrate the essential part that dispensational truth has to play, even in the preaching of the simple gospel, in spite of the prejudice that many evangelical believers have against the whole subject.

If the reader is still unconvinced, let him limit himself to the gospel of Matthew, find the three references to eternal life in that gospel, and then ask himself if he could, with a good conscience, make those three references, without modification, his gospel message today? If he cannot do so he has no alternative but (1) to deny the inspiration of Matthew's gospel or (2) to admit the place of dispensational truth. (See Right Division⁴).

GRACE

The dispensation of the Mystery, entrusted to Paul, is called 'the dispensation of the grace of God' (Eph. 3:2). The gospel which accompanies this dispensation is called 'the gospel of the grace of God' (Acts 20:24). Grace therefore is a word of fundamental importance both in dispensational and doctrinal truth. The Greek word so translated is charis, the only exception being in James 1:11 where a word meaning beauty of outward appearance is used. The Greek word is derived from chairō 'to rejoice', and in the classics charis does not rise much above the idea of a favour, but like many another Greek word it has taken on deeper and richer values by its employment in the Scriptures. The word charis is employed in the LXX version to translate the Hebrew chen, and it will be profitable to consider this word before analysing the Greek New Testament. Chanan, the root, means 'to deal graciously' (Gen. 33:11) and the fact that in a number of passages the A.V. translates the word 'have mercy' (Psa. 4:1) and 'have pity' (Prov. 19:17) and 'to beseech' or 'make supplication' (Deut. 3:23; 1 Kings 8:33) shows something of its depth of meaning. The substantive chen is often combined with the verb 'to find', as 'Noah found grace' (Gen. 6:8) or 'found favour' (Gen. 30:27), especially to

find grace and favour 'in thy sight' (Gen. 39:4) and 'in thine eyes' (Gen. 30:27). While this Old Testament usage has an effect upon the meaning of charis, it remains for the New Testament in view of the finished work of Christ, to give this term its richest meaning.

Charis

'The import of this word has been in a peculiar manner determined and defined by the peculiar use of it in the New Testament and especially in the Pauline epistles ... so that we may say it depended upon Christianity to realize the full import, and to elevate it to its rightful sphere' (Cremer).

While charis is used in the New Testament to indicate a kindly disposition, it is especially used to indicate that attitude of God to man 'which, as a free act, excludes merit, and is not hindered by guilt, but forgives sin; it thus stands out in contrast with works, law and sin' (Cremer).

We may learn something of the distinctive meaning of 'grace' by observing the terms with which it is contrasted.

Grace is contrasted with *opheilema* 'debt' (Rom. 4:4).

Grace is contrasted with *erga* 'works' (Rom. 11:6; Eph. 2:8,9).

Grace is contrasted with *nomos* 'law' (Gal. 5:4).

Grace has not only a place in doctrine and gospel, but permeates the truth of the Mystery. This can be shown by examining the way in which 'grace' is used in Ephesians.

Grace in Ephesians

A	1:2.	Grace to you.	--	Salutation.
B	1:6.	Grace	a 1:7	Riches in Redemption.
		exhibited	b 2:5	Saved.
		in	a 2:7	Riches in ages to come.
		Salvation.	b 2:8	Saved.
	C	3:2.	The Dispensation of the grace of God.	
B	3:7 to 4:29.	Grace	a 3:7	Acc. to gift of Grace.
		manifested	b 3:8	Grace to preach.
		in	a 4:7	Acc. to gift of Christ.
		Service.	b 4:29	Grace to minister.
A	6:24.	Grace be with you.	--	Benediction.

'How truly does the divine arrangement of this word emphasize its place and importance. No salutation is complete without it, and the parting benediction is enriched by it. It runs through the whole fabric of redemption, covering the ages past and to come with its unction. It gives its name to the special dispensation committed to the apostle Paul, marking it off as pre-eminently one of grace. It vitalizes the outcome of redemption, namely service, being as necessary for the inspired and gifted apostle while preaching the Word, as for the individual believer in his everyday conversation. To realize grace is to realize God's purpose' (The Berean Expositor, Vol. 6, pp. 18,19).

Charisma is used only by Paul, except for the one reference in 1 Peter 4:10, and is unknown in profane Greek. Philo used it to indicate something freely given, and it is with this peculiar emphasis that it is used by Paul.

- (1). A free gift (Rom. 5:15,16; 6:23; 11:29).
- (2). Gifts, in the sense of miraculous gifts (Rom. 12:6; 1 Cor. 12:4; 2 Tim. 1:6).

Charitoo. This word occurs but twice, once in the salutation of the angel to Mary, 'Hail (thou that art), highly favoured among women' (Luke 1:28), and once in Ephesians, 'wherein He hath made us accepted in the Beloved' (Eph. 1:6). The church of the Mystery is indeed 'highly favoured', and occupies as unique a place among the companies of the redeemed as does Mary among women.

Charizomai has two related meanings:

- (1). To freely give (Rom. 8:32; 1 Cor. 2:12; Phil. 2:9).
- (2). To freely forgive (Luke 7:42; Eph. 4:32; Col. 2:13).

Charin. The accusative case, is used as a preposition and is translated 'because', 'for this cause', and while we must now recognize that the word can be employed with no specific reference to 'grace', the conception 'on behalf of' which underlies 'because' etc. shows its gracious origin.

Chairo 'to rejoice' (Phil. 1:18).
Chara 'joy' (Phil. 1:4).

In addition to these seven aspects of Grace, we must mention Eucharistoo 'I give thanks', a word preserved in the English Eucharist (Matt. 15:36; 26:27; Eph. 1:16).

The doctrinal foundation of grace is laid by the apostle in the Epistle to the Romans, and upon the doctrines there revealed, the superstructure of Ephesians is erected. The dispensation of the Mystery is therefore one of pure 'joy', it is characterized by the 'freeness' of its gifts, and allows neither the sinfulness of its subjects nor their alienation as Gentiles in any measure to limit the exceeding abundance of the riches that is poured out upon them. Let us who rejoice in this truth see to it that all approach to legalism, merit, self-assertion or self-denunciation, be eliminated from our presentation of the 'terms and texts, used in making known dispensational truth'.

Habitation, katoiketerion, occurs twice.

Eph. 2:22 For an habitation of God through the Spirit.
Rev. 18:2 Is become the habitation of devils (demons).

The goal of the mystery of godliness, and the goal of the mystery of iniquity is in some measure suggested by these two most opposite passages. The passage in Ephesians 2 is of dispensational importance in more ways than one. The church of the Mystery is likened to a 'temple', and it should be observed that the word employed here by the apostle is naos 'the innermost shrine' and not hieron, the whole sacred structure in which money changers could erect their tables, or where doves could be bought and sold. Naos is used in Matthew 27:51, 'the veil of the temple', and is translated 'shrine' in Acts 19:24. It is where the ark could be seen (Rev. 11:19) and is contrasted with the court (Rev. 11:1,2). This temple, like the tabernacle in the wilderness (Exod. 25:8) and the tabernacle at the time of the end (Rev. 21:3) is for an habitation or dwelling of God.

Katoikeo means to dwell permanently, as opposed to paroikia which means to sojourn. Paroikos, foreigner or sojourner, occurs in Ephesians 2:19, from which the passage before us flows. Terms that have the root oik as their basis are plentiful in this section. In 2:19-22: paroikos 'sojourner' (2:19), oikeios 'household' (2:19), epoikodomeo 'to build upon' (2:20), oikodome 'building' (2:21), sunoikodomeomai 'to build together' (2:22), katoiketerion 'habitation' (2:22). It is very evident from this preponderance of the word oikos that we have, in the conception of a dwelling place, a most vital feature in the Divine plan. The reference to the 'family' in Ephesians 3:15 carries the idea forward, but the apostle's immediate concern appears to be the spiritual experimental acquaintance with this glorious fact of Divine dwelling.

The Vatican MS. reads 'a habitation of Christ' instead of 'God', but this may be a reflection back from a statement we must consider presently. The words 'through the spirit' need to be examined. First we must remember that there is no article 'the' used here. The words are literally 'in spirit'.

Secondly, the translation 'through' is rather too wide. En pneumati is rather the sphere in which anything operates or takes place. So in Revelation 1:10, John was en pneumati in the day of the Lord, or as in Revelation 21:10 was carried away en pneumati to the yet future day of the descent of the New Jerusalem. To come nearer home, en pneumati which stands at the close of Ephesians 3:5, as though it spoke of the inspiration of the apostles and prophets, more truly stands at the head of verse 6, and reveals the only sphere in which Gentiles can hope to be 'fellow-heirs' -- this term being placed over against en sarki 'in flesh' of Ephesians 2:11.

It is evident upon reading Ephesians 3:1 that the apostle does not finish the sentence. The verb is missing. Instead, he enters into a careful explanation of the claim he made of being 'the prisoner of Christ Jesus for you Gentiles'. That being accomplished, he reverts to his original intention at verse 14 and continues. This is indicated by the repetition of the words 'for this cause'. He then leads on to the prayer 'that Christ may dwell (katoikeo) in your hearts by faith' (Eph. 3:17). This association which the apostle makes between the 'dwelling place' (katoiketerion) of Ephesians 2:22 and the 'dwelling' (katoikeo) of Christ in the individual heart by faith, can be made evident thus.

A	Eph. 2:22.	The dwelling place.	The Temple.
B	Eph. 3:1.	for this cause (The parenthesis)	
B	Eph. 3:14.	for this cause	
A	Eph. 3:17.	The dwelling.	Your hearts by faith.

Not only does the apostle stress the dispensational privilege of the Gentile during this present time under the figure of the innermost shrine of the temple, he is also concerned that the experimental side of this most wonderful truth shall be the believer's desire. It is all too easy to think of this calling as it embraces the whole, and to forget that it must of necessity be concerned with every member. This same line of teaching is seen in Ephesians 4. After having emphasized the unity of the spirit, he turns to the individual, saying:

'But unto every one (better "unto each one" as in the R.V.) of us is given grace' (Eph. 4:7).

The structure of Ephesians (see article Ephesians1) throws into correspondence Ephesians 2:21,22 with Ephesians 4:16, where the words 'fitly framed together' and 'fitly joined together' are translations of the Greek word sunarmologoumene, thereby emphasizing the truth that the 'Temple' of the doctrinal portion is 'The Body' of the practical portion, and by a strange introversion, which however but enforces this relationship, the apostle speaks of the temple 'growing' (Eph. 2:21) as well as being built and of the body as being 'edified' or 'built' as well as 'growing'. Paul uses the word naos in his epistles seven times, as follows:

The holy temple	}	1 Cor. 3:16	Ye are the temple of God.
Practical		1 Cor. 3:17	If any man defile the temple of God.
		1 Cor. 3:17	For the temple of God is holy.
Truth		1 Cor. 6:19	Your body is the temple of the Holy Ghost.
		2 Cor. 6:16	What agreement ... temple ... with idols.
The holy temple		2 Cor. 6:16	The temple of the living God.
		Eph. 2:21	Groweth unto an holy temple.

The Greek word naos is found in the New Testament forty -six times, translated 'temple' in every place except one where it is rendered 'shrine' (Acts 19:24). The word naos occurs sixteen times in the Book of the Revelation, more times than any other book of the New Testament, and is a key

to the judgments that fall and the character of the opposition at the time of the end. It is the glory of the New Jerusalem that John records:

'And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it' (Rev. 21:22).

In like manner, neither the 'temple' character nor the 'body' relationship carries over to the eternal state, the last title of the church of Ephesians being not 'The Body' but 'The fulness of Him that filleth all in all' (Eph. 1:23). See articles entitled Fulfil (p. 34), and Pleroma³.

Hasting unto The Coming. The margin of 2 Peter 3:12 reads 'or hasting the coming', and this only makes the passage one of greater difficulty and also, by reason of its implications, one of great importance. If we accept the translation of the R.V. no difficulty remains, for that version reads 'earnestly desiring', but there is a suspicion in the back of the mind that this translation cuts the Gordian knot, without unravelling it. The question, can a believer or a body of believers 'hasten' the coming of the day of God? cannot be dismissed by referring to the fact that Peter is writing to the dispersion, to the circumcision or to Hebrews, for the problem still remains 'in what way can any man hasten, or delay, the coming of the day of God?' Let us first of all note the actual word that is translated 'hasting'. The Greek word is *speudo*, and as it occurs only six times we give the complete concordance to its usage.

Speudo

Luke 2:16 And they came with haste.
Luke 19:5 Zaccheus make haste, and come down.
Luke 19:6 And he made haste, and came down.
Acts 20:16 He hastened if it were possible ... to be at Jerusalem.
Acts 22:18 Make haste, and get thee quickly out of Jerusalem.
2 Pet. 3:12 And hasting unto the coming of the day of God.

Other forms of this same word are *spoudazo* 'endeavour' (Eph. 4:3), 'study' (2 Tim. 2:15), *spoudaios* 'diligent' (2 Cor. 8:22), *spoude* 'diligence' (Heb. 6:11), *spoudaiws* 'instantly' (Luke 7:4). The word is coupled with *prosdokao* 'to look for, wait or expect'. At the first advent there were a few who were 'waiting for the consolation of Israel' or who 'looked for redemption in Jerusalem' (Luke 2:25,38), and later in the same gospel we read the exhortation 'Let your loins be girded about ... like unto men that wait for their Lord' (Luke 12:35,36). If we ask the question 'could men by their attitude hinder the coming of the day of God?' it will be difficult for us to deny the possibility, by reason of the fact that the setting up of the kingdom in the gospel of Matthew and in the Acts of the Apostles is conditioned upon the repentance of Israel. We find that by their unbelief, the Lord could do no more mighty works among them; 'they would not' when He desired to gather them, their house was left unto them desolate by reason of their attitude. This postponement of the fulfilment of the prophets is a real problem in this epistle of Peter.

There would have been no point in writing 'For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ' (2 Pet. 1:16), if that coming had not been denied, and Peter speaks of scoffers who shall arise in the last days saying 'where is the promise of His coming?' (2 Pet. 3:3,4), and he himself admits that, while not doubting the faithfulness of the Lord to all His Word, 'the long-suffering'

which interposed so long a time before the realization of the promises, while forming an integral part of Paul's epistles, did indeed present 'some things hard to be understood' (2 Pet. 3:15,16). To stem any tendency to drift, to doubt, or to despair, the apostle Peter employs this word 'hasten' several times. Perhaps by putting them together we shall see more clearly what his intention is in the exhortation of 2 Peter 3:12. We will record the passages in the order in which they occur in this second epistle. There are three forms of the word used here, speudo, spoudazo, and spoude.

2 Pet. 1:5 Giving all diligence, add to your faith.

2 Pet. 1:10 Give diligence to make your calling and election sure.

2 Pet. 1:15 I will endeavour that ye may be able ... to have ... in remembrance.

2 Pet. 3:12 Hasting unto the coming of the day of God.

2 Pet. 3:14 Be diligent that ye may be found of Him in peace.

It will be seen that Peter has had this need for 'diligence' before his mind right through the epistle, even as he has had the scoffer at the second coming very much at heart. In 2 Peter 3:14, a verse that follows and expands the teaching of verse 12, he uses the word again:

'Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation' (2 Pet. 3:14,15).

Here 'be diligent' is spoudazo, 'hasting' in verse 12 is speudo, and 'seeing that ye look' is prosdokao, as it is in verses 12 and 13. Another item of importance is that the apostle may have had in mind a parable which he heard the Lord speak, and concerning which he had asked the question:

'Lord, speakest Thou this parable unto us, or even to all?' (Luke 12:41). In this parable we have the exhortation 'Let your loins be girded' (Luke 12:35), even as in the first epistle Peter had said:

'Wherefore gird up the loins of your mind, be sober, and hope to the end' (1 Pet. 1:13).

In both the parable and the epistle, the coming of the Lord is likened unto 'a thief in the night' (Luke 12:39; 2 Pet. 3:10). In both there is expressed the idea of being 'found' either in peace, or 'watching', and in both is found the verb prosdokao, 'to look for, or expect' (Luke 12:46; 2 Pet. 3:12,13,14). It appears therefore that while the human agent can, speaking after the manner of men, appear to delay or to hasten the outworking of the purposes of God, the purpose of the apostle in writing 2 Peter 3:12 is more in line with such a passage as Habakkuk 2:3,4:

'For the vision is yet 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 ... the just shall live by his faith'.

Peter, it will be remembered, referred to an epistle written by the apostle Paul to those of his own readers, the dispersed of Israel, and in Hebrews 10, the epistle to which Peter evidently referred, we read:

'Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He

that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul' (Heb. 10:35 -39),

to which must be added the note, that the word 'perdition' (apoleia) is found in 2 Peter 2:1,2,3; 3:7 and 16, where the perdition or destruction deprecated in Hebrews 10:39 seems to be in view. The believer cannot 'hasten' the day ordained by God, but he need be no automaton, he can share the attitude of his Lord, 'From henceforth expecting', and shape his life accordingly.

Head. The word 'head' is usually the translation of the Hebrew rosh in the Old Testament (Chaldee resh in Daniel) or the Greek kephale in the New Testament. Both words occur too many times to allow the printing of a concordance here, but the complete occurrences of all the forms of kephale in Paul's prison epistles may be of service. There are seven references as follows:

Kephale

Eph. 1:22 And gave Him to be Head over all things to the church.
Eph. 4:15 Which is the Head, even Christ.
Eph. 5:23 The husband is the head of the wife, even as Christ is the Head of the Church.
Col. 1:18 He is the Head of the Body, the Church.
Col. 2:10 The Head of all principality and power.
Col. 2:19 Not holding the Head.

In addition to these seven occurrences of kephale, two other forms of the word must be given:

Perikephalaia

Eph. 6:17 And take the helmet of salvation.

Anakephalaioo

Eph. 1:10 He might gather together in one.

(See the article Gather, p. 45, for notes on Eph. 1:10).

Where, in other callings, Christ is given the title 'King' or 'Prince', 'High -Priest', 'Captain' or 'Bridegroom', He has the all -embracive title 'Head' in the dispensation of the Mystery. In harmony with this, the church of the Mystery is called the 'Body', and the individual believer is likened to a 'member' of that body. It is very certain that in some passages the Greek word kephale means the 'sum', even as in such a passage as Colossians 2:17 the Greek word soma, usually translated 'body', means substance, for it is opposed by the word 'shadow'; but it is fantastic and unscholarly to assume that every occurrence of kephale should be translated 'sum' and every occurrence of soma should be translated 'substance'. It was John the Baptist's head, not his substance, that was carried on a charger. The hairs of Mary's head wiped the feet of the Lord. The enemies of the crucified Saviour wagged their heads, not their substances, in their derision.

The figure of the 'body' is supplemented by the figure of 'members', and we are not left guessing what those members are. They are specified in 1

Corinthians 12 as foot, hand, ear and eye, and these figures refuse to be retranslated out of recognition.

Again, if we appeal to the use of kephale in classical Greek, we find that the first meaning given by Liddle and Scott is the head of man or beast 'from head to foot', and not until near the bottom of a long list do we come to the meaning 'sum'. Let us prove all things and hold fast that which is good.

In Colossians we learn that Christ is also Head of all principality and power, thereby linking the Church of the One Body with their heavenly associates. Paul, in Colossians traces all defection and failure to 'not holding the Head'. We have in Christ the Head all that Israel will find in Him as their Shepherd; we have all that the Hebrews find in Him as their great High Priest, and all and more than all that is found in His other titles, King, Prophet and the like. In Ephesians 1:22 there is a suggestion that the relationship that now exists between the Church and Christ the Head, is an anticipation of the goal of the ages, when all things shall be subject unto Him. Ephesians 1:22 does not teach that at the present moment Christ is Head over all things, but that He has been given as Head over all things to the Church which is His body. Where other callings have their spiritual gifts, their healings and their tongues, we find our all in Christ the Head. The union of Head and member is so complete, the flow of life and power, direction and growth so intimate, as to rule out the more spectacular manifestations of the Spirit.

Healing. This word is a translation of one of two Greek words in the New Testament, *therapeia* and *iaomai*. The word *therapeia* originally meant service or attendance of any kind, and only in a secondary sense, the ministry of healing. In the term *therapeutics* the word has the more restricted meaning of the science of healing, with particular reference to the form, manner and time in which drugs should be administered. There are but four occurrences in the New Testament and these are equally distributed between the two meanings of the word.

Therapeia

Matt. 24:45 Made ruler over his household.
Luke 9:11 Them that had need of healing.
Luke 12:42 Shall make ruler over his household.
Rev. 22:2 For the healing of the nations.

iaomai and *iasis*. The former indicates that the action is complete, the latter that it is in progress. There is no agreement among authorities as to the origin of the word, but in the LXX it translates the Hebrew word *rapha* 'to heal'. *iaomai* occurs twenty-eight times, and *iasis* three times in the New Testament. The bulk of the occurrences of *iaomai* are in the gospels; it is found in but one of Paul's epistles, namely Hebrews, in 12:13. James uses it once (Jas. 5:16) and Peter once (1 Pet. 2:24). We give as a sample the occurrences of *iaomai* in the Acts:

A Peter.	Acts 3:11.	The healing of the lame man. Israel's salvation in type (see Acts 4:12).
	Acts 9:34.	The healing of the man sick of the palsy.
B The Lord Himself.	Acts 10:38.	Healing all who were oppressed of the devil.

A Paul.	Acts 28:8. The healing of father of Publius.
	Acts 28:27. The healing (spiritual) of Israel.

Iama is used three times in 1 Corinthians 12 for gifts of 'healing' (1 Cor. 12:9,28,30).

Sozo is used of 'saving the sick' (Jas. 5:15), 'made whole' and 'saved' (Acts 4:9 and 12), and 'healed' (Acts 14:9), and a number of times in the gospels it is translated 'heal' and 'make whole'. The bearing of all these passages on the subject of dispensational truth will be discussed presently.

Soteria, which is usually translated 'salvation', is translated 'health' in Acts 27:34. It is possible that the passage in Ephesians 5:23 which reads 'He is the saviour of the body' should read 'He is the healer' even as a man is said to 'nourish and cherish' his body.

Diasozo, which is used generally for the idea of 'escaping' or being 'saved' by water, is rendered 'made perfectly whole' (Matt. 14:36) and 'heal' (Luke 7:3). The healing of sickness from the opening of the Saviour's public ministry to the end of the Acts of the Apostles was in the nature of a miracle. The diseases that were healed were many and various, few if any are not given a name, or are not recognizable by some symptoms that are mentioned. Before looking at the typical teaching that lies behind some of the cases of healing, let us make a list of those diseases which are specified in the New Testament records. The opening of Christ's ministry was accompanied by a great output of miraculous healing:

'All manner of sickness (nosos, a disease of some standing) and all manner of disease (malakia, a weakness, softness) ... all sick people (kakos, ill, related to kakos meaning evil) ... torments (basanos), and those which were possessed with devils (daimonizomai), and those which were lunatic (seleniazomai, from selene, the moon), and those that had the palsy (paralutikos); and He healed them' (Matt. 4:23,24).

Here is a summary of the scope and extent of the Saviour's healing ministry; we see that the whole land was moved from Galilee, Decapolis, Jerusalem, -- 'a and beyond Jordan, and every variety of sickness is represented. If in lesser things it is a maxim that holds good that:

'We may fool some of the people all the time, and can fool all the people some of the time, but no one can fool all the people all the time',

then the truth and the magnitude of this initial record of the Saviour's public ministry is beyond criticism. There are seven occasions in the gospel of Matthew where the Evangelist pauses to speak of these miraculous healings in the mass. We have seen Matthew 4:23,24. Here are the other passages:

'When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses' (Matt. 8:16,17).

'And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people' (Matt. 9:35).

'And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick' (Matt. 14:14).
'And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased; and besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole' (Matt. 14:35,36).

'And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel' (Matt. 15:30,31).
'And great multitudes followed Him; and He healed them there' (Matt. 19:2).

In addition to these collective healings there are a number of cases where the disease that was healed is specified. We give the order of their occurrence in the gospel of Matthew:

Leper cleansed. 'Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed ... shew thyself to the priest' (Matt. 8:3 -4).

Palsy healed. 'Speak the word only ... and his servant was healed in the selfsame hour' (Matt. 8:8 -13).

Fever cured. 'He touched her hand, and the fever left her' (Matt. 8:15).

Dead. 'My daughter is even now dead ... the maid is not dead, but sleepeth ... He ... took her by the hand, and the maid arose' (Matt. 9:18 -26).

Issue of blood. 'An issue of blood twelve years ... If I may but touch His garment ... the woman was made whole from that hour' (Matt. 9:20 - 22).

Blind. 'Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened' (Matt. 9:29,30).

Dumb and possessed of a demon. 'The devil was cast out, the dumb spake' (Matt. 9:32,33).

Withered hand. 'It was restored whole, like as the other' (Matt. 12:13).

Lunatic. 'Jesus rebuked the demon; and he departed out of him: and the child was cured from that very hour' (Matt. 17:18).

This list can be augmented from the other gospels, and reaches its zenith in the raising of Lazarus from the dead after being buried for four days. Each one of the cures reported in the above list was a recognized disease, there was nothing vague about them, and in most instances were beyond the power of human skill. In addition we must include the command given to the twelve when they were sent out to preach the gospel of the kingdom.

'As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons' (Matt. 10:7,8).

These healings are interspersed with references to Israel (Matt. 8:10; 9:33; 10:6; 15:24 and 31).

Let us turn our attention to the references already given of *iaomai*, *sozo* and *soteria* in the Acts. The healing of the lame man by Peter is used by him to point the moral of his exhortation. This is made evident by observing that the word 'whole' in Acts 4:9 is in the original *sozo* 'to save', and the word 'salvation' in verse 12, *soteria*, is preceded by the article 'the'. In effect Peter said: You have rejected Jesus of Nazareth, but I tell you that just as this lame man stands before you 'healed' by the power of that rejected Saviour, so I would warn you that 'The Healing', the great national 'Salvation' can come through no other. So, when the moment had come for Israel to go out into that long spell of blindness, the quotation of Isaiah 6:9,10 given by the apostle in Acts 28:27, ends with the words 'I should heal them'.

The healing ministry of the gospels and the Pentecostal period are called in Hebrews 'the powers of the age to come', heralding as they did the near approach of the 'kingdom of heaven'. The 'so great salvation', *soteria*, 'healing' was confirmed 'with signs and wonders, and with divers miracles, and gifts of the Holy Ghost' (Heb. 2:3,4). Miraculous healing was one of the special gifts granted to the church in Pentecostal times, 1 Corinthians 12:28 placing 'gifts of healings' together with the gift of apostles, miracles and tongues. It is of importance to observe that the promise made in Mark 16:17,18 was in unabated force at the close of the period of the Acts, Paul being bitten by a viper, but feeling no harm, and healing such a disease as dysentery (Acts 28:8) by a touch. After Acts 28 there is no record that Paul healed anyone again. We are conscious that an argument built upon silence or omission is weak, but this silence is supplemented by one or two positive references, which all point in the one direction. Epaphroditus was a most valuable help to the apostle. Any one of the names given to him by the apostle would have been enough to warrant a miracle on his account -- 'brother, companion in labour, fellowsoldier, your messenger, and minister to my wants'. This most useful and faithful fellow -servant had been sick, so sick that he had been 'nigh unto death'. Not only so but God had mercy on him, and Paul had been plunged into sorrow. Paul, though a prisoner, could have sent a handkerchief or an apron (Acts 19:12) or any other portion of his clothing, for these had been effective in dealing with disease and evil spirits. Yet apparently he could do nothing (Phil. 2:25 -30).

Again, Timothy, loved as a son, and a faithful servant of the church, suffered not only a particular stomach trouble, but 'often infirmities', yet no miracle of healing was performed for his relief -- instead the apostle sent a prescription (1 Tim. 5:23). It is not enough to claim that certain undiagnosable diseases have been 'cured' while the sufferer was in a highly emotional condition which so often characterizes 'healing campaigns' today. Such cases of 'healing' should be sent to the local doctor for a certificate even as Christ sent the leper to the priest. My youngest sister and her husband worked for fifteen years among the lepers of India. Never, throughout that period did a 'Pentecostalist' venture to demonstrate the reality of his claim to share in the commission of Matthew 10, and so far as we have knowledge no healing campaign has ever been organized by Pentecostalists among lepers. We ask 'why?' and the answer is evident. Not only so, but the raising of the dead is also included in these gifts, but there is no accredited instance where such a power has been possessed or exercised. The gift of healing accompanied the gospel of the kingdom, and when the people of the kingdom, namely Israel, were set aside, the gifts went with them. See Miracle3, Pentecost3, Kingdom (p. 243), and Acts1 for further notes. Individual faith is not in question, we speak here only of gifts, as possessed during the period covered by the Acts.

Heathen. This is one of the translations given in the New Testament of the Greek word *ethnos*, which word and its implications is more fully considered under the heading *Gentile* (p. 49).

HEAVEN

There are five words employed in the Hebrew Old Testament translated 'heaven' and one Greek word so translated in the New Testament. Of the Hebrew words, *galgal* (Psa. 77:18) refers to the 'rolling clouds', the word *galgal* being elsewhere rendered 'wheel' and 'rolling thing'. *Shachaq*, used in Psalm 89:6 and 37 means a 'thin cloud', and is elsewhere translated 'cloud', 'sky' and 'small dust'. It may be accidental, but it is nevertheless interesting, that the blue colour, and hence the visibility of the 'sky', is owing to refraction of blue rays of light, and that 'it is to the vapoury and the earthy particles in the atmosphere that the refraction is due; but for these there would be total darkness till the instant of sunrise'. As the imagery of the Old Testament has been seized upon to 'prove' the unscientific character of these ancient writings, the inclusion of the above note may not be without justification. *Arabah* 'mixed cloud' (Psa. 68:4) and *ariphim* 'dropping clouds' (Isa. 5:30) complete the references that refer to the clouds under the covering figure of heaven.

Shamayim. This Hebrew word is the one that is translated 'heaven' or 'heavens' in the Old Testament except in those portions where the Chaldee equivalent *shemayin* is used (Ezra, Daniel and Jer. 10:11). The Hebrew *shamayim* occurs in the Old Testament 419 times, of these, twenty-one occurrences are translated 'air', as in Genesis 1:26. In the New Testament only one word, *ouranos*, is translated 'heaven'. This Greek word occurs over 280 times, of which 'air' accounts for ten occurrences and 'sky' for five. 'The name "heaven" in our own language has been explained, according to its etymology, that which is heaved or lifted up, and a similar origin has been assigned to the Greek *ouranos*, and the Hebrew *shamayim*' (Imp. Bib. Dic.). Under the heading *Firmament* (p. 21), we have discussed the nature of the temporary 'heaven' stretched out like a tent over the earth during the ages of Redemption. In this article we deal with heaven itself. Whether the translation reads 'heaven' or 'heavens', the word is always plural in the original. This no more indicates a plurality of 'heavens' than the plural *Elohim* 'God' indicates a plurality of Gods. There is a use of the plural in the Hebrew language known as 'The Plural of Majesty' as, for example, 'the sacrifices of God' in Psalm 51:17, which means 'the great sacrifice'.

Creation is divided into two parts, 'heaven and earth' (Gen. 1:1), which in Colossians 1:16 is expanded to mean 'all things visible and invisible', and the term 'heaven' may include thrones, dominions, principalities and powers, as well as physical sun, moon and stars. Heaven is often used as a symbol of authority, for example, when Nebuchadnezzar learned 'that the heavens do rule' (Dan. 4:26). The superiority of the heavens to the earth is expressed in the words 'on high' (Luke 1:78; Heb. 1:3), 'height' (Isa. 7:11; Psa. 148:1; Prov. 25:3). It is possible that, after Genesis 1:1, there are but nine or ten references to 'heaven itself', i.e., the heaven of Genesis 1:1, in the whole of the Old Testament. This can be put to the test by reading the book of Genesis, and noting every allusion to 'heaven'. We read of the waters that are under heaven, lights in the firmament of heaven, fowl that fly in the 'air', the windows of heaven opened at the deluge, Abraham directed to look toward heaven, to the countless number of the stars, but no passage demands that the term 'heaven' should be interpreted of the heaven of Genesis 1:1. We cannot print

here the 419 references to heaven, but we can print the nine or ten references that look beyond the present limited firmament.

'Behold, the heaven and the heaven of heavens is the Lord's thy God'
(Deut. 10:14).

Here Moses draws attention to the firmament which is 'called' heaven, and the heaven of heavens, the heavens in the highest degree that were created long before the six days of Genesis 1:3 to 2:1. No further reference is made to the heavens themselves, until the days of David and Solomon, where in Psalm 8:1; 57:5,11; 108:5; 113:4; 115:16 and 148:4 we have six references to a glory that is above the present limited heavens; making, with Deuteronomy 10:14, seven in all, the perfect number; in all other places the heavens referred to are put into correspondence with the firmament (Psa. 19:1) either by actual statement, or by implication. Five hundred years after Moses, Solomon recognized that neither the present heavens, nor the heaven of heavens could 'contain' God (1 Kings 8:27) and the last reference to the heaven of heavens, in contrast with the firmament, is found in the Levites' prayer (Neh. 9:6).

Even when we bring these passages forward, they only emphasize the fact that 'the heaven' of the Old Testament was the 'firmament' of Genesis 1:8, stretched out like a curtain or a tent for God to dwell in (Isa. 40:22), and any reference in Psalm or Prophecy that speaks of heaven as God's 'dwelling place' refers to this tabernacle formed by the firmament. See illustration to the article Pleroma³. When we open the New Testament it is pardonable if we there expect to find a great advance upon this limitation of the term 'heaven'. Twelve times do we read in Matthew of the 'Father which is in heaven', but we also read that the heavens were opened at the baptism of the Lord, that the heavens are to pass away, and unless it is a matter beyond dispute that 'angels' inhabit the heaven of heavens, we shall find no instance in the gospel of Matthew of a reference to any other 'heaven' than the firmament of Genesis 1:8.

We have to wait until we reach the gospel of John for any explicit reference to the highest heavens, and there the Saviour speaks of ascending up to heaven to where He was before (John 3:13; 6:62), to the glory that He had 'before the world was' (John 17:5). In these few references is contained practically all that is said of the 'heavens' of Genesis 1:1 in the four gospels. The only calling and company, hope and sphere of blessing, that pierces the present firmament above us and ascends to where Christ sits at the right hand of God, is the Church of the Mystery. Christ is set forth, in Ephesians 4:10, as having ascended 'far above all heavens' yet revealed as seated at the right hand of God 'in the heavenly places'. These heavenly places therefore must be above the limitations of the outstretched heavens. This is not invalidated by the fact that the selfsame sphere is called in Ephesians, Philippians and Colossians 'heaven', for we must not allow ourselves to rob 'heaven itself' of its true title, simply because we have used it so often of the limited firmament. In connection with this same calling Christ can be said to be both 'far above all the heavens' yet 'in heaven' at the right hand of God. The reference to 'heavenly places' (Eph. 1:3) is discussed in the articles entitled Ephesians¹ and Three Spheres⁵, as well as in the succeeding article. There are eleven references to 'heaven' in the epistle to the Hebrews, one only speaks of 'heaven itself' (Heb. 9:24), the others refer to the lesser and lower heavens. For the heavens created as recorded in Hebrews 1:10 are to 'perish', but this can never be said of 'heaven itself', Christ is said to have 'passed through the heavens', dierchomai (Heb. 4:14), and as being made 'higher than the heavens' (Heb. 7:26), without involving any contradiction

in the saying that He Who passed through the heavens and was made higher than the heavens, was at the selfsame time depicted as entering 'heaven itself' (Heb. 9:24). The contradiction only exists in our minds if we fail to distinguish the heaven of the beginning, Genesis 1:1 from the heaven of the ages, Genesis 1:8. The only references to the heavens of Genesis 1:1 that are found in the remainder of the New Testament are those of Peter and of the Revelation, which speak of a new heaven and a new earth (2 Pet. 3:13; Rev. 21:1).

The new heavens and the new earth spoken of by Isaiah are related to Jerusalem (Isa. 65:17,18). Where we read in Revelation 21 of a 'first heaven' and a 'first earth' the word translated 'first', *protos*, is rendered in verse 4 'the former things', and we should possibly translate Revelation 21:1 'the former heaven and the former earth', the reference to 'no more sea' being an evident allusion to Genesis 1:2. In connection with the subject before us, let us turn to the words of Paul as found in 2 Corinthians 12:1-4. In direct connection with the visions and revelations which he had received he refers to an extraordinary experience. Whether he was 'in the body or whether out of the body' he could not tell, but he did know that he had been caught up to the third heaven ... caught up into paradise.

First, we must be clear as to the meaning of the term 'caught up'. The word 'up' in this passage has no equivalent in the Greek, and to attempt to make it have any bearing upon the subject betrays as much ignorance of the original as would be betrayed by anyone seeking to extract the idea of direction upward, from such idiomatic phrases of the English language as 'shut up', 'wash up', 'lock up' and the like. We can omit the word 'up', for the Greek word *harpazo* is translated 'take by force', 'catch away', 'pluck', 'caught away' and 'pull'. The phrase 'in the body' translates *en somati*, which is very like the phrase *en pneumati* 'in spirit' used of the occasion when John was translated to the Day of the Lord (Rev. 1:10). The closest parallel is that of the experience of Philip, who was 'caught away' by the spirit of the Lord, and was 'found at Azotus', some miles away.

It is evident that the third heaven to which Paul was caught away was Paradise, otherwise his reiteration would need a deal of explanation. Paradise has been located in different regions by different teachers, mainly in accord with their peculiar beliefs concerning the intermediate state. If we keep close to the Scriptural meaning of Paradise we shall know that it is derived from the Hebrew *pardes* (Neh. 2:8; Song of Sol. 4:13) and means 'a garden or orchard', and when we meet the word in the book of Revelation, it has no connection whatever with an intermediate state but is still a garden and orchard, it is indeed the garden of Eden restored and extended.

In what way, we may ask, can this Paradise at the end of the age be in any way related to the 'third' heaven? If we count the third heaven as being like the third storey of a building, it will certainly appear incongruous. But Revelation 21 has already spoken of 'a new earth' and a 'former earth', consequently it would be true to say, even as Peter in 2 Peter 3 has indicated, that there was a first heaven, in the beginning (Gen. 1:1); a second heaven, at the making of the earth ready for man (Gen. 1:8); a third heaven, at the end when redemption shall be finished (Rev. 21:1). It was to this 'heaven' and this 'paradise' that Paul was caught away, and as he stresses more than any other writer in the New Testament the blessings of the New Creation, it is quite understandable that this great goal of the ages, should be associated by him with the visions and revelation he had received in connection with his apostleship.

The great lesson that forces itself upon our attention, however, is the fact that, apart from Paul's ministry, and especially his prison ministry, there is scarcely any reference in the Scriptures, either Old or New, to the heaven of Genesis 1:1. The hope of the Mystery alone pierces the intervening firmament and places the believer 'far above all' even where Christ sits at the right hand of God. We must now go on to the consideration of the special term 'heavenly places', but to this we will devote a separate study.

Heavenly Places. This subdivision of the great term 'heaven' is justified by reason of its dispensational importance, and the words play a great part in setting forth the distinctive character of the Mystery. These 'heavenly places' were known at least in part in other ages, the expression 'the heaven, and the heaven of heavens' already noted suggests that such a superior sphere was known, but no prophet, evangelist or apostle, ever dreamed that a redeemed company would find their sphere of blessing there, least of all a company made up of alien Gentiles. First let us examine the word itself.

Epouranios. This word is composed of epi 'upon' and ouranios 'heavenly', the adjective form of ouranos 'heaven'. Epouranios occurs in the New Testament twenty times. It is translated as follows: celestial, heavenly, in heaven, heavenly places, heavenly things, high places and they that are heavenly. It is attached to several nouns as 'heavenly Father', 'celestial bodies', 'heavenly kingdom', 'heavenly calling', 'heavenly gift' and 'heavenly Jerusalem'. Whether each and every one thus defined is not only 'heavenly' but at the same time 'in heaven' the context must decide. For example, the Hebrews had tasted the heavenly gift and the power of the age to come (Heb. 6:4), but no one seriously believes that these Hebrews were in heaven at the time they are said to have tasted this gift. The heavenly Jerusalem will descend from God out of heaven and come down either to the earth itself or near to it; it will be heavenly in character, but not be in heaven itself.

The word epouranios occurs in Matthew, John, 1 Corinthians, Ephesians, Philippians, 2 Timothy and Hebrews, and this wide distribution has given the unthinking reader a reason to reject the peculiar claim of the church of the Mystery to these heavenly places as their sphere of blessing. A concordance is a most useful and valuable tool, but even valuable tools can do great damage if handled carelessly. Something more is needed than a quick glance at a list of occurrences in a concordance before judgment can be pronounced upon the meaning of any particular reference.

Upon examining the Epistle to the Ephesians, we discover that the word epouranios is there used in a form which occurs nowhere else,* and that this form occurs in five passages in the epistle. These occurrences we will indicate before passing on to their peculiar grammatical form.

Epouranios in Ephesians

- | | | |
|---|------------|---|
| A | Eph. 1:3. | Spiritual blessings. |
| B | Eph. 1:20. | Far above principalities and powers. |
| C | Eph. 2:6. | Raised and seated together. |
| B | Eph. 3:10. | A witness to principalities and powers. |
| A | Eph. 6:12. | Spiritual wickednesses. |

The form in which these five references to heavenly places occurs is unique. It is found in no other part of the New Testament. Where the remaining fifteen occurrences use the word *epouraniois* simply, the Epistle to the Ephesians uses it in a phrase *en tois epouraniois* 'in the heavenly (places, things, sphere)' and never merely to define something as heavenly in character. When Paul addressed this epistle to the saints which are at Ephesus, the words *en Epheso* do not mean that they were 'Ephesian' in character but that they were living somewhere. They were actually residing 'in Ephesus'. When the apostle reminded the Ephesian masters that they also had a Master in heaven, there could be no two thoughts about the fact that this Master was not only heavenly in character but in position. He was there. The word 'where' indicative of place is used of the present position of Christ 'Where Christ sitteth on the right hand of God' (Col. 3:1). This is said to be 'heaven itself' (Heb. 9:24) and in 'heavenly places' (Eph. 1:20).

While *en* followed by a plural can mean 'among' (Col. 1:27), it can also mean 'in', for no one supposes that Abraham, Isaac and Jacob dwelt 'among' tabernacles, they had enough common sense to dwell 'in' them. The strange expression 'upon the heavens' loses its strangeness when we realize that the firmament is stretched out under the original heaven of Genesis 1:1. (See article Firmament, p. 21).

The apostle has not only given these five references which indicate the exalted and peculiar position of Christ and His church, he has assisted us further by giving an explicit statement in Ephesians 4:10 concerning the Ascension. There Christ is said to have 'ascended far above all heavens', the word translated 'far above' being *huperano*. This position is so far above all heavens, that by ascending to this sphere, Christ is said to have filled all things.

Many words used in the English language are derived either from Latin or Greek. Some words are derived from both tongues, and are employed severally as the genius of the language dictates. Thus the Greek *huper* becomes the Latin *super*, and while we retain the Greek in such terms as *hyperbolic*, we often favour the Latin equivalent *super*, and say *super* -abundance, not *huper* -abundance; *super* -annate, not *huper* -annate; *super* -impose, not *huper* -impose.

Consequently with Ephesians 4:10 plainly written, we are at liberty to speak of the *super* -heavens, as a definition of the peculiar sphere of the church of the Mystery, conscious that we are not adding a word to the inspired testimony but are honestly giving in this compact form the combined intention of the two sets of expressions *en tois epouraniois* and *huperano panton ton ouranon*.

'The only calling or revelation that has pierced the present temporary heaven and touched that which can be spoken of as eternal, is that dispensation of the grace of God which has blessed us with all spiritual blessings in the *super* -heavens far above all. This shows the unique character of the church of the One Body. It is connected both by time and place with that which begins before the present heavens were made, and goes on when the present heavens shall be no more. The church of the Mystery is the only link during this age between the time before sin entered and the time when sin shall be no more. All other purposes are "under the heavens". This one alone places those who are blessed under its terms "above the heavens". If these things are so, it would be very surprising if the doctrine and practice of this peculiar people were not

different from all others' (The Berean Expositor, Vol. 20, p. 111).

The nature and extent of this analysis makes it impossible for us to take note of every difference of opinion that is current, but in one or two cases, silence may be misinterpreted and damage done to the cause of truth. We therefore make an appendix to 'Heavenly places' in order to examine a point of view expressed soberly by a believer and teacher who has stood for the principle of right division, and for Acts 28:28 for a great number of years. We quote:

'The Earth, not Heaven, is the Future Home of God's redeemed'.

'This is what I believe. It is a belief that is not based upon tradition, upon emotion, or upon wishful thinking. It is not a conclusion that I have arrived at hurriedly'.

There is therefore, in the following comments, no thought of impugning the veracity, honesty and conviction of the brother who has abandoned the idea that 'heavenly places' is the future sphere of blessing for the church of the Mystery, for that is the focal point both of his teaching and our examination.

We readily admit, in common with many commentators, that the words 'in heavenly places' as found in Ephesians 1:3 are not necessarily the translation of the Greek *en tois epouraniois*, the word 'places' being understood and supplied, and not found in the original, but the same criticism could be levelled at the translation 'High places' in Proverbs 8:2, Ezekiel 16:24 and Numbers 23:3, for neither of the Hebrew words so translated has the word for 'place' attached to it. It would be possible to object to the insertion of the word 'place' in Numbers 23:3, the word there translated 'an high place' being the Hebrew word *shephi*, yet Balak had no difficulty in suggesting to Balaam that he go to 'another place' (Num. 23:13) where the Hebrew word for 'place', *maqom*, is inserted. We introduce these examples simply to show that we must beware of sweeping statements, for by proving too much we prove nothing. Ephesians 1:3 may mean 'among heavenly beings', but it can mean 'in heavenly places', for if the addition of 'beings' be legitimate so also can the addition of the word 'places'. It is evident that if Ephesians 1:3 is the only passage to which we can turn, we reach a position of stalemate. God however, has not left the members of this high calling in the dark, the phrase *en tois epouraniois* occurs again in Ephesians 1:20. There the reference is to the Ascension which, as Ephesians 4:10 affirms, was 'far above all heavens, that He might fill all things', even as Ephesians 1:20 -23 reveals that Christ our Head is seated at the right hand of God, far above all principality and power, the church thus associated with Him there being 'the fulness of Him that filleth all in all'. Place seems to be indicated here. Colossians 3:1 -4 uses the adverb 'where' (Greek *hou*), indicating that the Saviour is in a 'place' and that place 'the right hand of God'. Now it is not denied that Christ is there, but it is taught that where we read in Ephesians 1:20, 'and set Him at His own right hand in the heavenly places', we should interpret the later phrase 'among heavenly beings', bringing the passage into line with the translation already offered of Ephesians 1:3. Let us examine the context.

Wherever Christ is conceived of as sitting now is not among heavenly beings, but far above them. 'Far above all', *huperano*, a word which is repeated in Ephesians 4:10 'far above all heavens'. Hebrews 4:14 teaches us that the ascended Christ 'passed through the heavens', *dierchomai* (cf. 1 Cor. 10:1; 16:5), but not only so, in Hebrews 7:26 Christ is said to be 'higher than the heavens'. Again, the apostle goes out of his way to enumerate the orders

of 'heavenly beings' which are beneath the exalted position of the Saviour. 'All (not some) principalities and powers and might, and dominion' and then, as in Romans 8:39 where he adds 'nor any other creature', so, here, to ensure that the entire universe is conceived of, he continues 'and every name that is named' -- and yet further, every name that is named 'not only in this age, but also in that which is to come'.

How is it possible, in view of these explicit statements, to teach that 'where Christ sits' is 'among' heavenly beings? But this is not all. Paul quotes from Psalm 8, 'And hath put all things under His feet.' Now did this quotation stand alone, we should admit that it does not add anything more to that already seen, but the fact is, Paul had quoted this passage on two other occasions, and has given them such a peculiar exposition as to render further discussion unnecessary. Here are his own words, and his own peculiar deduction:

'Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him' (Heb. 2:8).

'But when He saith all things are put under Him, it is manifest that he is excepted, which did put all things under Him' (1 Cor. 15:27).

When, therefore, Paul added the quotation from Psalm 8, he clinched the interpretation 'in heavenly places', for it is impossible after seeing this isolated and exalted position to believe that it is after all 'among heavenly beings'.

We are indebted to Mr. Alexander Thomson, in an article published in The Differentiator, for a clarifying word on Philipians 3:20.

'Let me quote from the Revised Standard Version: 'But our commonwealth is in heaven and from it we await a Saviour'. From it, from what? It is out of our commonwealth or homeland that we are ardently awaiting Him. The Greek makes it very clear when it reads ex hou, and not ex hon, that is to say 'out of which' (singular), not 'out of which' (plural). The word heaven is plural, while politeuma is in the singular.

'Now it is absurd to say that our Lord is to appear out of our 'Manner of life'. He is ardently awaited out of our politeuma. Therefore our politeuma is a country. Yes; it is our real homeland If the church of God is to spend its future existence on earth, we must see much stronger evidence than ... has yet produced'.

'The word of God is powerful when it comes to casting down imaginations'.

HEBREWS

(A) Its author.

Paul wrote at least one epistle to the 'Dispersion', for Peter says so (2 Pet. 3:15), but that of course does not prove that the epistle to the Hebrews is referred to by Peter, nor does it prove that Paul wrote it. It only assures us that even though he was the apostle to the Gentiles, he did write at least one epistle to believers of the Jewish race. His own vehement love manifested in Romans 9:1 -5 would also make it very likely that he would write to them as well as pray for them as he did. It has been objected that the style and the

vocabulary of Hebrews is unlike that of Paul's other epistles, but that can be accounted for both from the nature of the subject, and the great amount of the Old Testament that is quoted and referred to. There are one or two features that link Hebrews with Paul's other epistles which we will set out before going on to the study of the epistle itself.

If Hebrews be written by Paul then he is the only writer in the New Testament to quote from Habakkuk 2: 'The just shall live by his faith'. In Romans the stress is laid upon the word 'just' (Rom. 1:17). In Galatians the stress is laid upon 'faith' (Gal. 3:11). In Hebrews the stress is laid upon 'live' (Heb. 10:38). No other writer in the New Testament uses Psalm 8 in the way that Paul and the author of the Hebrews does. Notice the peculiar way in which Paul seizes upon the universality of the subjection when the end comes, 'It is manifest that He is excepted, which did put all things under Him' (1 Cor. 15:27), and with this compare the peculiar argument of Hebrews 2, 'For in that He put all in subjection under Him, He left nothing that is not put under Him' (Heb. 2:8). Surely the same mind is revealed at work in both of these references to Psalm 8. The only other reference is that of Ephesians 1:22, where the theme is the ascended and seated Christ, Head over all things to the church. Here there are two Old Testament passages, handled in a way that suggests a common author.

The way in which a writer quotes Scripture will often prove a guide, and there is one passage, Deuteronomy 32:35, that will link the epistle to the Hebrews with the epistles of Paul, by its very peculiar mode of quoting the words 'to Me belongeth vengeance and recompense' (Deut. 32:35). Had Romans 12:19 and Hebrews 10:30 contained a literal quotation of the LXX, it would have proved nothing as to common authorship, but if both passages depart from the LXX, and in the same particulars, a very strong case is made out. Here is the LXX of Deuteronomy 32:35:

En	hemera	ekdikeseos	antapodoso
'In	day	of vengeance	I will recompense'.

Here are the two quotations:

'For it is written, Vengeance is Mine; I will repay, saith the Lord' (Rom. 12:19).

'For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord' (Heb. 10:30).

The reader may demur, and object that the two passages are not exactly the same. In this way they are cheated by the English translators. Here is the Greek of Romans 12:19:

Emoi ekdikesis, ego antapodsoo, legei kurios.

It would be waste of print to repeat this line again as of Hebrews 10:30, for the wording in both places is the same to the letter (in the Received Text). If this is not proof of common authorship, what is? We now draw attention to the way in which certain words are used by Paul and which are used in the same connections in Hebrews.

Agon, a word borrowed from the Greek games, and translated 'conflict', 'contention', 'fight' (Phil. 1:30; Col. 2:1; 1 Thess. 2:2; 1 Tim. 6:12 and 2

Tim. 4:7). The only other occurrence is Hebrews 12:1, 'the race that is set before us'.

Athlesia, athleo, sunathleo, are similarly borrowed from the games (Heb. 10:32; 2 Tim. 2:5; Phil. 1:27). In addition it should be noted that in 1 Corinthians 4:9 Paul uses the word theatron, 'spectacle', and in Hebrews 10:33 theatrizomenoi, 'gazing stock', which reveal the same shrinking and sensitive mind.

Apekdechomai. This word does not occur anywhere else except in Paul's undoubted epistles, and Hebrews. It means always expectation in connection with the second coming of the Lord (Heb. 9:28; 1 Cor. 1:7; Phil. 3:20).

Douleia, 'bondage', occurs only in Romans, Galatians and Hebrews. Bondage of corruption, bondage of the fear of death, are associated ideas.

Intercession (entugchano) (Rom. 8:27; Heb. 7:25). The reader will find other examples, but we pass on to other 'proofs'.

The writer of Hebrews speaks of our brother Timothy (Heb. 13:23). In the opening of 2 Corinthians and of Colossians, Timothy is called 'our brother', while the idea that Timothy would 'come' and that 'shortly' is found in 1 Corinthians 16:10, 1 Thessalonians 3:6 and Philippians 2:19,23. Timothy, by reason of his parentage, had been circumcised and would be accepted by the Hebrew Christians. These are but a few, selected from a mass of parallels accumulated, tabulated, analysed, and commented on in a book of 670 pages, by Forster, on Hebrews, a book literally crammed full of evidence for the Pauline authorship of Hebrews. Our space however is exceedingly limited and so we pass on to another proof of the Pauline authorship of Hebrews. It is often said that Paul's name does not occur in the epistle. That is so, but his sign manual is there for all to see.

Owing to a deception that had been practised upon the church by someone sending an epistle purporting to have come from Paul, he drew attention to the fact that he wrote 'like this' where not only the handwriting itself is referred to, a proof in itself, and one accepted today in banks, wills, leases, contracts, judgments, marriages, births and deaths, but also that he adopted a certain phrase, which added to the proof of his identity. The salutation of Paul with mine own hand. In the article entitled Galatians (p. 37), we have discussed this particular matter, and this article should be referred to.

'Which is the token in every epistle: so I write'. Something therefore Paul assured the reader he would write, and that he would write it in every epistle. This of necessity would also demand Divine supervision to prevent anyone else using the same terms at the close of an epistle -- otherwise the object would be defeated. 'So I write' (2 Thess. 3:17). Then follows, in the handwriting of Paul himself, the words 'The grace of our Lord Jesus Christ be with you all. Amen' (2 Thess. 3:18). Now if each of the thirteen epistles that bear the name of Paul be examined, it will be found that each has a benediction which uses the phrase 'Grace ... with you' in a variety of ways. 2 Corinthians concludes with the longest and fullest of these benedictions, and Titus ends with one of the shortest, 'Grace be with you all. Amen' (Tit. 3:15). It is with these identical words that the epistle to the Hebrews closes. Shall we not therefore be compelled to accept this 'sign -manual' of the apostle, and maintain that Paul was the writer of the epistle to the Hebrews? This is the one anonymous epistle of the twenty -one that are found in the New Testament. Why should the writer of any epistle suppress his

identity? When we remember the deep prejudice of the Jew, and of the Jewish Christians, and Paul's sensitiveness concerning them, and that he should give none offence, neither to Jew, Gentile nor church of God, and that he was not sent as an apostle to them, can we supply any adequate reason to account for the withholding of the writer's name. Sufficient, we trust, has been said on this head. Those who are not convinced will probably remain unconvinced though we wrote a volume.

We turn now to another feature, the result of a comparison made between the distinctive teaching of Hebrews with that of Ephesians.

(B) Hebrews and Ephesians compared.

In The Berean Expositor, Volume 34, will be found a series entitled 'Comparing spiritual things with spiritual'. A series of comparisons between the epistles to the Hebrews and to the Ephesians in relation to their respective spheres and callings. We cannot afford the space to reprint this series, but following the lead given by the apostle in Hebrews 8:1, we do give the 'sum' of the things we discovered and set out in those articles.

Comparison No. 1. Ephesians, like the bulk of Paul's epistles, contains in its salutation the name 'Paul', and his apostolic office. This indicates that he writes with full apostolic authority. It is not called a 'word of exhortation' which the readers are called upon 'to suffer' as in Hebrews, but is the revelation of a secret portion of the Divine plan presented to their faith by an accredited apostle. The absence of the name and office of Paul from Hebrews indicates that he was writing in a private capacity to those whose calling and sphere did not fall within the dispensation granted to him. This in no sense alters its inspiration, but it does call upon all who read it to exercise discrimination, lest they confound things that differ.

Comparison No. 2. Ephesians is most definitely and exclusively addressed to 'Gentiles'. This word never appears in Hebrews, which uses instead, the words 'the fathers' and 'the people', neither of which finds a place in the epistle to the Ephesians, nor do these terms pertain to the dispensation of the grace of God entrusted to Paul the prisoner 'for you Gentiles'.

Comparison No. 3. Hebrews is full of references to 'angels': Ephesians does not once mention them but stresses the exaltation of the Lord above 'principalities', a term not found in Hebrews. Yet both epistles quote Psalm 8, in reference to the Lord's exaltation, speaking, in Hebrews, of the Lord's relation to angels, and, in Ephesians of His relation to principalities and powers, two different spheres in glory being thus indicated.

Comparison No. 4. While both Ephesians and Hebrews quote Psalm 8, the epistle to the Hebrews leaves us in no doubt that it speaks of the 'habitable world to come' (oikoumene), whereas the context of the quotation of Psalm 8 in Ephesians goes beyond the habitable world, beyond the present heavens to that place which is described as far above all principality and power, and speaks of Christ as 'Head' and His church as 'the body, the fulness of Him that filleth all in all'.

Comparison No. 5. Redemption by blood is found both in Ephesians and Hebrews; so also is the forgiveness of sins, but in Hebrews this redemption and forgiveness is associated with the old and new covenants. So also 'access' in Hebrews is related to the new covenant and a different Greek word from that

used in Ephesians is employed. The Ephesian saints had been 'made nigh' whereas the Hebrews are exhorted to 'draw near'.

Comparison No. 6. Both in Hebrews and in Ephesians the outstanding position of Christ is 'seated at the right hand of God', but in Hebrews, He is seen seated there as 'the High Priest' whereas in Ephesians He is seated there as 'The Head'. In Ephesians, the believer is looked upon as being seated with Him, in Hebrews He is there alone. In the whole of Paul's thirteen epistles there is not a single reference either to a priest or to a high priest, yet, without these offices, the teaching of Hebrews could not proceed.

An examination of the Scriptures written prior to the law of Sinai, reveals that sacrifices were offered, not by a priest, but by the head of a family or tribe. Priesthood is thus linked with Israel, but the Gentile calling of Ephesians is linked with Christ as Head.

Comparison No. 7. The word diatheke, 'covenant', lies at the heart of Hebrews. No covenant, old or new, enters into the teaching of Ephesians. The 'seated Priest' of Hebrews is the Mediator of the new covenant, but this is entirely foreign to the calling or dispensation of Ephesians. In the place occupied by the new covenant in Hebrews, Ephesians places 'The Mystery'.

Comparison No. 8. The hope of both epistles, when examined and compared, reveals the same associations that have marked all the preceding studies. 'Prove all things, hold fast that which is good'.

(C) Hebrews and Philippians compared.

The preceding comparison is negative in character, but the present reveals that the purpose with which Hebrews was written is similar to the purpose of Philippians. The dispensation in which the two epistles work are different, but their teaching is parallel. Both urge the believer to 'go on unto perfection' whatever that perfection may mean in either case, and both warn about drawing back 'unto perdition' whatever that perdition may prove to be. In both a race and a prize is in view, even though the prize be different and the sphere of enjoyment different.

HEBREWS	PHILIPPIANS
Things accompanying salvation 6:9	Work out salvation 2:12
Heavenly city 11:10; 12:22	Citizenship in heaven 3:20
Reproach 11:26; 13:13	Fellowship of sufferings 3:10
Reward 10:35; 11:26	Prize 3:14
The race set before us 12:1	I press toward the mark 3:14
Leaving ... let us go on 6:1,2	Forgetting things behind 3:13
Obtain a better resurrection (condition attached) 11:35	Attain unto an out-resurrection (condition attached) 3:11
Power of His resurrection 13:20	Power of His resurrection 3:10
Work in ... His will 13:21	Work in ... His will 2:13
Christ the Image 1:3	Christ the Form 2:6
Angels worship Him 1:6	Every knee bow 2:10
Thou, Lord, in beginning 1:10	Jesus Christ is Lord 2:11
A little lower than angels 2:9	No reputation ... He humbled Himself 2:7,8
Cross endured for the joy and used as an example 12:1,2	Cross suffered ... wherefore ... exalted ... Let this mind be in you 2:5 -9
Crucify to themselves afresh 6:6	Enemies of the cross of Christ 3:18

Perfection Heb. 6:1

or

Perdition Heb. 10:39

Perfection Phil. 3:12

or

Perdition Phil. 3:19

Fight of afflictions (athlesia) 10:32	Strive together (sunathleo) 1:27; 4:3
Discernment 5:14	Discernment ... differ 1:9,10
Look diligently 12:15	Mark them that walk 3:17
Esau ... for one morsel of meat sold his birthright 12:16	Whose God is their belly 3:19
That generation -- tempted God in the wilderness 3:7-10	Perverse generation ... without murmurings 2:14,15
Be content with such as ye have 13:5	Whatsoever state ... content 4:11
Communicate 13:16	Communicate 4:14,15
With such sacrifices well-pleased 13:16	Sacrifice ... sweet smell ... well pleasing 4:18
Fruit of righteousness 12:11	Fruit of righteousness 1:11
Compassion in bonds 10:34	Partaker in bonds 1:7
Whose faith follow (mimeomai) 13:7	Be followers together of me (summitetes) 3:17
Ye took joyfully the spoiling of your goods 10:34	Let your moderation be known unto all men 4:5
You have in heaven an enduring substance (huparchonta) 10:34	Our citizenship is in heaven (huparcho) 3:20
Salutation from Italy 13:24	Salutation from Caesar's household 4:22
Paul's sign manual 13:25	Paul's sign manual 4:23

(D) The epistle to the Hebrews as a whole.

A 1 to 2.	the word spoken	Thou remainest. Thou art the same. How escape if neglect? Bring in again the first begotten.
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B 3 to 6.	on to perfection	Let us come boldly. Example of unbelief. Perfect v. babes. No renewal unto repentance. Senses exercised. Crucify afresh the Son.
C 7 to 10:18.	perfection where found	But this Man. No perfection in priesthood. No perfection in law. No perfection in ordinances No perfection in sacrifices. But this Man.
B 10:19 to 12:25.	back to perdition	Let us draw near. Examples of faith. Sons v. firstborn. Found no place for repentance. Discipline exercised. Trod under foot the Son.
A 12:25 to 13.	him that speaketh	Things that remain. Jesus Christ the same. Not escape if refuse. Brought again from the dead.

(E) A special feature of Hebrews 11 exhibited.

The witnesses cited by the apostle in this chapter fall into two groups of seven, the whole fourteen making a series of seven pairs, related to each other by a common theme. Shorn of all detail, it can be set out thus:

Abel (11:4)	'Being dead yet speaketh'.	
Enoch (11:5)	'Translated ... not see death'.	Death
Noah (11:7)	'Became heir of righteousness'.	
Abraham (11:8)	'A place ... for an inheritance'.	Inheritance
Isaac (11:9)	'Sojourned in a strange country'.	
Jacob (11:9)	'Dwelling in tents'.	Pilgrimage
Sarah (11:11)	'As good as dead'.	
Abraham (11:19)	'Able to raise him up'.	Resurrection

(A woman, Sarah, completes the first series of seven, a break coming at verse 13).

Isaac (11:20)	'By faith Isaac blessed Jacob and Esau'.	
Jacob (11:21)	'By faith Jacob blessed both sons'.	Contrary to Nature
Joseph (11:22)	'Gave commandment concerning his bones'.	
Moses (11:27)	'By faith forsook Egypt'.	Egypt
Israel (11:28)	'He that destroyed the firstborn'.	
Rahab (11:31)	'Rahab perished not'.	Destruction

(A woman, Rahab, completes the second series of seven, verses 32 -40, generalizes the rest).

Even the names brought together, when Paul says 'the time would fail me to tell', are seven, and their exploits are given as follows:

A	Heb. 11:33 -35.	Eleven positive acts of faith.
B	Heb. 11:35.	The better Resurrection.
A	Heb. 11:36 -39.	Eleven negative acts of faith.
B	Heb. 11:40.	The better thing.

The historical background of this epistle is the period of temptation in the wilderness (Heb. 3 and 4), and it must be remembered that 'Jesus' of Hebrews 4:8 is not the Lord, but the Greek spelling of Joshua.

'Leaving ... let us go on' (Heb. 6:1,2).

As Hebrews 6:1,2 is of importance dispensationally, we give the following somewhat extended analysis. Whatever view we may entertain as to what constitutes 'the principles of the doctrine of Christ', one thing is certain and beyond controversy -- that Hebrews 6:1 bids us leave them:

'Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection' (Heb. 6:1).

Whatever view we may entertain as to these 'principles', this verse not only says 'leave them', but sets over against them 'perfection'.

'Therefore leaving ... let us go on'.

Yet again, whatever place in the doctrine of Christ we may give:

'Repentance from dead works, faith toward God, the doctrine of baptisms, the laying on of hands, the resurrection of the dead, and aionian judgment',

the same verse says 'not laying again the foundation'. Leaving for the moment the question of the exactness of this translation, we feel that no system of sound exegesis can ignore the obvious relation established in this verse between the commands 'Leave ... go on ... not lay again'. 'Leave' is echoed by 'not lay again', and by parity of reasoning and structural correspondence 'the principles of the doctrine of Christ' are echoed by the six items of doctrine mentioned in verses 1 and 2. It must strike the ordinary reader as somewhat strange to be urged by Scripture itself to leave the principles of the doctrine of Christ, and therefore it becomes us patiently to search the Scriptures to find the mind of God on the subject.

Casting our eye back to chapter 5 we find that these Hebrews, who for the time ought to have been teachers, were so dull of hearing that they needed to be taught again certain rudiments of the beginning of the oracles of God. The word 'principles' in Hebrews 6:1 is this same word 'beginning'. The word 'doctrine' is the ordinary logos, very like logion ('oracles') in 5:12. So that the theme of Hebrews 5:12 is resumed in 6:1: 'Therefore leaving the word of the beginning of the Christ, let us go on unto perfection'. Let us return to Hebrews 5. These believers who needed re-instruction in the rudiments were 'babes', and are set in direct contrast with 'full grown' or 'perfect' (teleios); this is parallel with the thought of Hebrews 6:1, which says 'let us go on unto teleiotes'. We are told not to forsake principles, but leave rudiments, babyhood, beginnings.

Not laying again a foundation.-- Most readers know that we translate the words 'before the foundation of the world' by 'before the overthrow of the world'. Evidence has been given of the usage of kataballo and katabole in the LXX and the New Testament and the new rendering appears abundantly justified. The word 'laying' in Hebrews 6:1 is kataballomenoi, and has been translated by Erhard, among others, 'not demolishing'. Bloomfield's note here is:

'"Not demolishing" is forbidden by the usus loquendi, for I cannot find a single example of the Middle form in the sense "to demolish" but only in the sense of jacere, "to lay down", whether in literal or figurative sense'.

While therefore leaving the new translation of Ephesians 1:4 unimpaired, we allow this Middle form of the verb its meaning as in the A.V., 'not laying again'. Following the word 'baptisms' in the Greek of verse 2 is the word 'of instruction' (doctrine) which is somewhat peculiar. We might have felt that didache could as well be prefixed to repentance or faith. There must therefore be some reason not quite visible on the surface, and it appears to be this. Before a believer could be accepted for baptism and the laying on of hands, he must have already accepted these four words of the beginning of Christ:

- (1). Repentance from dead works.
- (2). Faith toward God.
- (3). Resurrection of the dead.
- (4). Aionian judgment.

Although this explanation is not devoid of difficulties, no explanation offered is entirely free from them, and an open mind is necessary that we may be ready to follow the light as the Lord shall give it.

Repentance from dead works.-- Repentance is a foundation truth. In 1 Thessalonians 1:9 it is suggested in the words, 'how ye turned to God from idols'. It is manifest that it is not to be contemplated that this act of turning or repentance was to be repeated. Turning from idols and repentance from dead works, alike were marks of a great and vital change. To need a repetition would indicate a most serious lapse. Similarly with the balancing doctrine of -

Faith toward God.-- In Acts 20:21 the apostle sums up his testimony in the words:

'Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ'.

Repentance from, and faith toward, are two views of one movement, much in the same way as 'turned to God from idols' contains the negative and positive aspects of the same action.

The Doctrine of Baptisms and of Laying on of Hands.-- This pair has reference to ordinances and recognition in the church. It will be observed that the word is 'baptisms', not 'baptism'. Reference is made again to these 'baptisms' in Hebrews 9. The context of the occurrence is a valuable commentary upon Hebrews 6:2 and we must therefore give it. The chapter opens with a description of the tabernacle and its furniture, going on to distinguish between the daily service of the priests and the annual ministry of the High Priest alone:

'The Holy Spirit shewing this, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was standing (which was a figurative representation for that season which was present) according to which both gifts and sacrifices were offered that could not make him that did the service perfect, as pertaining to the conscience, being imposed (as to meats and drinks and divers baptisms, fleshly ordinances) until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle ...' (Heb. 9:8 -11).

Here we see the place of these 'baptisms'; they were fleshly or typical ordinances, and while they may have some place in the education of babes, and had a place in the church of the Acts period, they had no place with those who sought to go on unto perfection. See Baptism1.

The Laying on of Hands was the means used to bestow spiritual gifts. One has only to be familiar with the teaching of 1 Corinthians to understand that the possession of these miraculous gifts was not one of the marks of the 'perfect' (see 1 Corinthians chapters 12 to 14). To rest in them would be to fail. The third pair is eschatological.

The Resurrection of the Dead.-- Some things like 'baptisms' have to be left behind in the sense of being undispensational, others, like repentance and faith, because they are elemental and do not bear the idea of continual repetition. Others, like resurrection, are fundamental, and to be under the necessity for continual proof and instruction on such a point argued no good for the doubter. The further teaching of Hebrews 11:35 and 40, where a 'better resurrection' is linked with being 'made perfect', naturally assumes as fundamental the doctrine of the resurrection of the dead.

Aionian Judgment (Din Olamim) is the eleventh fundamental of the Jewish creed. The student of Ecclesiastes will the more clearly see the fundamental nature of this truth. It involves both reward and punishment. It is the basis upon which alone the apostle could urge believers to take joyfully the spoiling of their goods, and to follow in the steps of those who obtained a good report, who in this life were losers, but who believed unto the 'gaining of the soul' (10:39).

Such is the foundation. There was something more needed for the 'perfect', however, than a bare foundation. 1 Corinthians 3 is a commentary upon that fact. To have the foundation beneath one's feet means salvation, but to have nothing more means salvation 'so as by fire'. The reader has only to glance along to Hebrews 6:8 to see the parallel. None such have gone on unto perfection. Perfection is the goal of the epistle and every item introduced is a factor in the process:

'Leaving ... let us go on ... not laying again ... and this will we do, if God permit' (Heb. 6:1 -3).

It is manifest that no apostle could urge the believer to leave 'the principles of the doctrine of Christ' for alas this would be simple apostasy. The A.V. margin gives the true meaning 'The word of the beginning of Christ', referred to in Hebrews 5:12 and likened to the food of babes, and contrasted with the solid food of those who were 'full grown' and 'perfect'. See Babes1. Those who would appreciate an exposition of the whole epistle to the Hebrews

will find it in past issues of The Berean Expositor 1955 -6, or in the book Perfection or Perdition.

For the structure of Hebrews 12, see the article entitled Jerusalem⁸.

Heirs and Fellow-Heirs. It is written, categorically, 'If children, then heirs; heirs of God' (Rom. 8:17), as though an inheritance attaches to Redemption as a matter of course, but the statement that follows, 'and joint heirs with Christ', may be conditional; it may be associated, not with initial redemption, but with 'if so be that we suffer with Him, that we may be also glorified together'. Let us first of all acquaint ourselves with the words used. Heir is the translation of the Hebrew yarash, 'to possess and succeed', and the Greek kleronomos, 'one who receives a lot or portion'. When Israel entered into the Promised Land, it was divided among the tribes by lot, and it is this element that is retained in the Greek word. Kleros is a small object, such as a pebble, a turf, a ring, cast into an urn or a bag, and although having all the appearances of settling a matter by chance, was nevertheless under the superintendence of the Lord:

'The lot is cast into the lap; but the whole disposing thereof is of the Lord' (Prov. 16:33).

This custom causes the Psalmist to use the grateful language of Psalm 16:5,6:

'The Lord is the portion of mine inheritance and of my cup: Thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage'.

This passage becomes richer in meaning, when we know the circumstances that made such language possible. The imagery is borrowed from the communal life of a Palestine village. The arable land surrounding the village was cut up into sizeable portions, but would naturally vary in quality. One portion would be like the land of the parable that was thorny, another would have no deepness of earth, another would yield a good crop. Every year this land was drawn by lot. A little child usually was the instrument, dipping his hand into a bag and drawing out the allotted portion for each individual. The word 'maintain' even in English retains the word 'hand' (main), and in the Hebrew the word tamak means to lay hold on by the hand (Isa. 41:10; Gen. 48:17; Exod. 17:12). The 'line' refers to the measuring line, which indicated the boundary of each allotment. What David said in Psalm 16 may be paraphrased thus:

'Thy hand goes down into the bag, and selects the lot that shall fall to my share, and when I see what has been allotted to me, I exclaim, The lines are fallen unto me in a pleasant place, yea, I have a goodly heritage'.

We still retain the words 'allotment', 'allotted portion' and 'lot', even though the decision by the casting of lots is out of date. In the New Testament the 'lot' (kleros) is used

- (1). Of the lots cast on the Saviour's vesture (Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24).
- (2). Of the appointment of Matthias (Acts 1:17,25,26).
- (3). Of the denunciation of Simon the sorcerer 'neither part nor lot' (Acts 8:21).
- (4). Of the heritage of the redeemed (Acts 26:18; Col. 1:12).

(5). Of the Lord's people as His allotted portion or heritage (1 Pet. 5:3).

The English word 'clergy' is derived from this word kleros. In its earliest use it indicated the distinction conferred by learning, 'Aristotle, for all his clergy'; 'they put their sons to learn some clergy'; and so klerikos became 'clerk', which was (1) a scholar, and (2) an ecclesiastic. But this is by the way. From kleros we get the compounds kleronomeo 'to inherit', kleronomia 'inheritance', kleronomos 'heir', and kleroomai, a word that occurs but once (Eph. 1:11) and translated 'to obtain an inheritance' in the A.V., 'to be made a heritage' according to the R.V. In addition to these we have several compounds made up with other words, such as

kataklerodoteo, the intensive form 'to divide ... by lot' (Acts 13:19);

sugkleronomos, this word occurs four times, as follows:

Rom. 8:17 Joint heirs with Christ.
Eph. 3:6 That the Gentiles should be fellow heirs.
Heb. 11:9 The heirs with him of the same promise.
1 Pet. 3:7 Heirs together of the grace of life.

Two of these references, namely Hebrews 11:9 and 1 Peter 3:7, are straightforward and need no comment here, the other two are of dispensational importance and call for a fuller investigation.

Romans 8:17, 'Joint heirs with Christ.' We must not run the two statements together thus, 'If children then heirs, heirs of God and joint heirs with Christ'. This, though taken from one verse in Romans 8, belongs to two separate sections, which can be exhibited thus:

Romans 8:15 -17

The Spirit's Witness			
A	Sons	a	Ye have received.
		b	The sonship spirit.
		a	We cry.
		b	Abba, Father.
	B		Spirit itself bears witness.
A	Heirs	a	We are the children of God.
		b	And if children.
		b	Then heirs.
		a	Heirs of God.

Here we have the witness of the Spirit to every child of God. If children then heirs, heirs of God.

The remainder of verse 17 belongs to a new section, thus:

Romans 8:17 -21

Suffering and Glory			
A	8:17. Suffering and Glory	a	Joint heirs (sun).
		b	Suffer together (sun).

a Glorified together (sun).

B 8:18. Revelation of Glory.

B 8:19. Revelation of sons.

A 8:20,21. Liberty and Glory.

We have not given details of the whole section as our immediate concern is with the term 'joint -heirs'.

The epistle to the Ephesians reveals the 'hope of our calling', while the epistle to the Philippians reveals the 'prize of the high calling'. Hope is associated with grace; the Prize with reward. Hope is ours because we are in Christ; the Prize will be ours, 'if so be that we suffer with Him'. From this it follows that an heir of God is not, necessarily, also a joint -heir with Christ. It was 'to him that overcometh' that the promise was made that he should sit with Christ upon His throne (Rev. 3:21). 'If we suffer', said the apostle Paul, 'we shall also reign with Him' (2 Tim. 2:12). The doctrine has changed from 'in Christ Jesus' to 'with Christ'. We do not meet the preposition sun, 'with', in Romans 8 until verse 16, where it occurs in the word summartureo, 'bear witness together'. After that we have sugkleronomos, 'joint -heirs'; sumpascho, 'jointly suffer'; sundoxazomai, 'jointly glorified'. The next occurrences are in verse 22, sustenazo, 'groan together', and sunodino, 'travail together', and in the latter half of the chapter, there are two or three more compounds of sun.

This use of the word 'heir' and 'joint -heir', the one standing in pure grace, the other associated with faithfulness and possible suffering, is found in the epistle to the Colossians:

(1). 'Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance (kleros, the allotment) of the saints in light' (Col. 1:12).

(2). 'Knowing that of the Lord ye shall receive the reward of the inheritance (kleronomia, the allotted portion): for ye serve the Lord Christ' (Col. 3:24).

In the first instance the child of God has been 'made meet', in the second there is introduced 'reward', 'service' and even 'receiving wrong', showing that the two subjects are on different grounds, the one being followed by reference to the forgiveness of sins, the other by a reference to what the servant has done. So in Romans 8, 'If children, then heirs, heirs of God' is parallel with Colossians 1:12. 'Joint -heirs with Christ, if so be we suffer with Him' is parallel with Colossians 3:24, or as the apostle wrote to Timothy:

'If we be dead (died) with Him, we shall also live with Him: if we endure, we shall also reign with Him' (2 Tim. 2:11,12).

The structure emphasizes the glory, and associates with it present suffering and future liberty. Moreover, it shows that the revelation of the sons of God and the revelation of the glory synchronize. Much of the present suffering will be found to be sharing in the patience of Christ, Who Himself awaits the day of His revelation and coronation. We share His rejection as those of old shared the rejection of David at Adullam, and we shall share His glory when He reigns. Just as there were some who attained to the 'first three' or the 'thirty' (2 Sam. 23), and just as one star differs from another star, though both are 'in glory', so it is with the 'heirs' and the 'joint -heirs', that is, with those made meet for the inheritance, and those who not

only were made meet, but who will, additionally, receive the reward of the inheritance.

The hope of the church as expressed in the epistle to the Romans was millennial (Rom. 15:12,13); consequently the joint -heirs with Christ who are in any sense overcomers will find much that illuminates their position in Revelation 2 and 3. There, addressing Himself to the seven churches of Asia, the Lord makes certain promises 'to him that overcometh': 'the tree of life' (Rev. 2:7); 'the crown of life' and immunity from 'the second death' (Rev. 2:10,11); 'the hidden manna', 'white stone' and 'new name' (Rev. 2:17); 'power over the nations ... even as I received of My Father' (Rev. 2:26 -28); 'white raiment', 'book of life' and 'name confessed' (Rev. 3:5); 'a pillar', 'a new name', the name of the 'new Jerusalem' (Rev. 3:12); and finally, a grant to sit with Christ in His throne, even as He overcame, and sat with His Father in His throne (Rev. 3:21). To sit down with Christ in His throne as overcomer, to reign with Him, because one has endured, to be a joint -heir of Christ, if so be we suffer with Him, are all expositions of the same truth, though it operates in different spheres, whether the dispensation of the Mystery, during the Acts period, or as far back as Abraham (Heb. 11:9,10).

Having stated the relation that exists between present suffering and future glory, the apostle proceeds to encourage the believer by comparing the present with the future, and by showing how inexpressibly grand is the prospect of glory, both to the individual and to all creation:

'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us' (Rom. 8:18).

While Hebrews 11:9 and 1 Peter 3:7 contribute nothing specifically to our knowledge of Dispensational Truth, there is a most precious truth latent in these passages, which it would be a sin to miss. God does not call Himself merely the God of Abraham, He is the God of Abraham, Isaac and Jacob -- and while there may be a notable difference between the spiritual standard of Abraham as compared with Jacob, they were joint -heirs, the one no more, and no less, than the other. Again, in 1 Peter 3:6,7 Sarah is said to have obeyed Abraham, calling him 'Lord', and is likened to a 'weaker vessel', nevertheless in spite of these and other differences Sarah was 'joint -heir' with Abraham. Now take this a stage further. If a believer can become a joint -heir with Christ, will not the same truth hold good? In comparison with his Lord he is infinitely further than Jacob was from Abraham, he is infinitely weaker than Sarah and has more need to acknowledge Christ as 'Lord' than any wife of any husband, yet in spite of every acknowledged infirmity, will not the same truth hold good, joint -heir with Christ, and so treated by the Father, as He treats His Beloved? It seems too good to be true, and there are necessary limits to the comparison, but what abounding grace is here made manifest!

Let us now consider a passage that belongs to the dispensation of the Mystery: Ephesians 3:6, 'that the Gentiles should be fellow -heirs'.

The words with which verse 5 end, 'by the Spirit', indicate as they stand, that the author and inspirer of the apostles and prophets is 'the Spirit'. This is a truth which is fundamental -- but the question before us is not the nature of inspiration, but the constitution of the church of the Mystery. In Ephesians 2:22 the words translated 'through the Spirit' are in the original *en pneumatī*, 'in spirit', a sphere in direct contrast with that indicated in Ephesians 2:11 *en sarki*, 'in flesh'. Before proceeding with the statement made in Ephesians 3:6, it may be necessary to bring before the reader

further examples of the way in which this phrase 'in spirit' is used by the apostle.

En pneumati, 'In spirit' as found in the epistles of Paul	
Rom. 2:29	The Jew inwardly, circumcision of the heart 'in spirit not letter'.
Rom. 8:9	Not 'in flesh' but 'in spirit' a new sphere by grace.
Gal. 6:1	Restoration of an erring brother 'in spirit' of meekness.
Eph. 2:22	Habitation of God 'in spirit'.
Eph. 3:5	(The verse under consideration).
Col. 1:8	Your love 'in spirit'.
1 Tim. 3:16	Justified 'in spirit'.
A few passages where the wording or meaning is slightly different:	
Eph. 5:18	Not drunk with wine, filled 'in spirit'.
Eph. 6:18	Supplication 'in spirit'.
Rom. 7:6	Having died ... serve 'in newness of spirit', contrasted with oldness of letter.
2 Cor. 3:6	New Covenant, 'not of letter, but of spirit'. Contrasts again.
Phil. 3:3	Who worship God 'in spirit', contrasted with confidence in flesh.

In addition, the four passages in Revelation, where John is said to be 'in spirit' should be consulted (Rev. 1:10; 4:2; 17:3 and 21:10). In each case a sphere is indicated, and usually the sphere 'in spirit' is contrasted with the sphere 'in letter' or 'in flesh'.

Coming now to Ephesians 3:6, we find that the structure of the passage is as follows:

Ephesians 3:4-8

Two	d	4.	Mystery of Christ.
Mysteries		e	5 -. Apostles and Prophets (Plural).
and Two		f	-5,6. The Mystery, g in Spirit (sphere).
Ministries			h1 Joint -heirs.
			h2 Joint -body.
			h3 Joint -partakers.
			g in Christ (sphere).
		e	7,8 -.Paul alone (Singular).
		d	-8. Unsearchable riches of Christ.

'In spirit' corresponds with 'In Christ' and indicates the sphere in which this new relationship 'fellow -heirs' operates. This new relationship is threefold,

Sunkleronoma

Sussoma

Summetocha

Owing to the peculiar nature of this threefold fellowship, and the extreme difficulty of finding one English word for the thrice repeated 'sun', we have been obliged to resort to the expedient of employing the word 'joint', joint -heirs, a joint -body and joint -partakers, only to realize that we have

invented a term that defies explanation, for what is a joint -body? We must be careful not to introduce, even mentally, into this verse the idea that all Paul means by the term 'fellow -heirs' is that now the Gentiles have been admitted into an existing sphere of blessing, namely one in which the Jew was admittedly first, and that all that the Mystery with its fellow -heirs means is that Gentiles are now admitted on equal terms with Israel.

If for the moment we concede that the Jew is in view, the teaching then must be accepted as a veritable revelation of an hitherto hidden mystery, for where, since the call of Abraham to the writing of the epistle to the Romans (where the apostle says 'the Jew first', etc.), has the Gentile ever received the threefold equality revealed here?

Millennial blessings, which fulfil the promises to Israel, necessarily give the Gentile a secondary place; they who were once aliens to the commonwealth of Israel, but who are finally blessed under the covenant of promise, are nevertheless 'tail' and not 'head', and their national distinctions remain. Here, in the dispensation of the Mystery, the sphere is 'in spirit' and the equality is concerning relationship among the Gentile believers themselves. The only place that a Jew can have here is to lose his nationality and enter this unity as a sinner saved by grace, even as the Gentile did.

God does not call Himself merely the God of Abraham, or the God of Abraham and Isaac. His full title in this connection is 'The God of Abraham, Isaac and Jacob'. They were co -heirs. The equality among all believers in the dispensation of the Mystery is expressed in similar terms, co -heirs. This inheritance is the subject of Ephesians 1:11 and 18, and of Colossians 1:12. It is a predestined allotment, it is 'in the light'.

Although our subject is limited to the reference to fellow -heirs, a note on the term 'the same body' and 'fellow -partakers' may not be out of place, as these are on the same plane as the reference to fellow -heirs, and are very near to the heart of this new revelation of grace.

The joint -body (sussoma) is as unique as is the word used to express it. The word occurs nowhere else in the New Testament or in the LXX. Words arise in response to needs, and never before in all the varied ways of God with man had there been the necessity for such a term. Kingdom, Firstborn, Church, Bride, Wife, Flock, these and other terms had been necessitated by the unfolding of the purpose of the ages, but not until the revelation of the Mystery was there any necessity to use such an expression as 'joint -body'. The equality in the body is opened up in Ephesians 4:16. There is but One Head and the rest of the body are members one of another.

The third item is 'joint -partakers', but such an expression does not convey the truth until the statement is completed:

'Joint -partakers of the promise in Christ, through the gospel of which I became minister'.

The better readings give the full title, 'Christ Jesus'.

'The promise in Christ Jesus'.-- Paul, when writing to Timothy his last 'prison epistle', calls himself:

'An apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus' (2 Tim. 1:1).

Writing to Titus between the two imprisonments he speaks of the

'... hope of aionian life, which God, that cannot lie, promised before age times, but hath in due times (or, its own peculiar seasons) manifested His word through a proclamation with which I (ego) was entrusted' (Titus 1:2,3).

The Gentiles, here called and blessed, may indeed have been 'strangers from the covenants of promise' while 'in flesh', but 'in spirit' they are 'joint -partakers' of a promise which goes back before the age times, and before the overthrow of the world.

Such is the sphere and character of the unity created by the Lord during this time of Israel's blindness.

We rejoice at the testimony of 'All Scripture' to the joys and blessings which are stored up for Israel, the nations, the groaning creation, as well as for the church of God. Nevertheless we, according to His promise, look for higher things than Abraham hoped for or the Prophets dreamed.

'There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory' (1 Cor. 15:41).

The rendering 'the same body' (Eph. 3:6) is an inadequate translation of the word *sussomos*. The R.V. has endeavoured to meet the difficulty by the rendering 'fellow -members', but such cannot strictly be called a 'translation' but approaches a private 'interpretation'. It is possible that in this strange new term *sussoma* we have something so new, so unique, so hitherto unknown, that nothing short of a new term could envisage this new fellowship. Into this new word has been enshrined the newly created oneness of 'the both' into 'one new man'. The last thing that these three terms of equality can mean is that the Gentiles were admitted into something already existing, but which had hitherto been closed to them. This is something entirely new, and the Jew as a Jew, even as the Gentile as a Gentile, finds no place, no priority, no advantage. 'In spirit', as opposed to 'in flesh', all such distinctions vanish. A newly created new man (not a process of evolution) is the outstanding characteristic of the dispensation of the Mystery.

Hid, Hide and Hidden. In the New Testament these words are the translation of either the Greek *krupto* and its derivatives and compounds, *lanthano*, or *kalupto* and its compound with *peri*. *Lanthano* occurs six times, but two references only have any dispensational bearing, they occur in 2 Peter 3:5,8:

'For this they willingly are ignorant of' (lit. this escapes them willingly).

'Be not ignorant of this one thing' (lit. let not this one thing escape you).

Moffatt renders these passages: 'They wilfully ignore the fact'. 'Beloved, you must not ignore this fact'. Ignorance may be excusable, but to 'ignore wilfully' is sinful, and thus reveals the obstinate character of those who with

pseudo scientific arguments protest that the second coming of the Lord, accompanied as it is described by prodigious physical consequences, is impossible. Such 'ignore wilfully' both the teaching of Genesis 1:2 and of 6:7, and the evidence of disruption that is everywhere legible in the crust of the earth. God has interfered with the so-called laws of nature in the past, and He is pledged to interfere on a grander scale in the future: 'and who may abide the day of His coming?' unless they are found 'in Christ', the antitype of the ark in the days of Noah.

Kalupto occurs eight times, and we accordingly give a concordance to the references:

Matt. 8:24 The ship was covered with the waves.
Matt. 10:26 There is nothing covered, that shall not be revealed.
Luke 8:16 No man ... covereth it with a vessel.
Luke 23:30 Say ... to the hills, cover us.
2 Cor. 4:3 But if our gospel be hid, it is hid to them that are lost.
Jas. 5:20 Shall hide a multitude of sins.
1 Pet. 4:8 Shall cover the multitude of sins.

This word is derived from kalumma, 'a veil', and this word occurs four times, namely in 2 Corinthians 3:13,14,15 and 16. In addition we must note that anakalupto occurs in 2 Corinthians 3:14 and 18 'untaken away' or 'open face'. One important fact emerges from this concordance, namely that 2 Corinthians 3 employs the figure of a veil, and that the translation 'open' face, and 'hid' in the expansion of this figurative passage, themselves 'veil' the eyes of the reader and prevent him from perceiving the truth. The accompanying diagram may help to remove 'the veil' that the A.V. has perpetuated, and to make clear Satan's use of undispenational truth in his endeavour to blot out 'the gospel of the glory'.

"FROM GLORY TO GLORY"



"When Moses is read the veil is upon their heart... We all with UNVEILED FACE... are transfigured" 2Cor.iii.15.18

A JEW WEARING TALITH AND PHYLACTERIES.

The Old & New Covenants

2 Cor.iii. IV.

Letter killeth	Spirit quickeneth
Ministry of death	Ministry of spirit
Min. of condemnation	Min. of righteousness
Done away	Remaineth
Israel veiled	Veil done away
Veil removed	Unveiled face
Face of Moses	Face of Jesus Christ

From Glory — To Glory →

A new translation of 2 Cor. iv. 3-6.

"But if our gospel be veiled (see iii.14.15) it is veiled by those things which are destroyed (see iii.7.11.13.14), by which the god of this age hath blinded the minds of them that believe not, lest the light of the gospel of the glory of Christ, who is the Image of God (see iii.18) should shine upon them... the glory of God in the face (see iii.13) of Jesus Christ".

The theme of 2 Corinthians 3 and 4 is the exceeding glory of the new covenant. In comparison with this covenant, the glory of the old is nullified. The Chart suggests -- by the two shaded forms -- the tables of stone associated with the old covenant, and the fleshy tables of the heart that belong to the new covenant. Both covenants had their respective 'glory', but 'even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious' (2 Cor. 3:10,11).

After considering the balancing members, it becomes very clear that 'from glory to glory' (2 Cor. 3:18) can mean nothing else than 'from the typical glory of the old covenant, to the antitypical glory of the new covenant'. This we have suggested by the arrow at the base of the two covenant forms.

Much of the teaching of this passage is connected with the use of the word 'veil'. Moses veiled his face so that Israel should not see the end of the glory that was transient. Israel wear a veil, not only over their heads when reading the law (as shown in the illustration) but over their hearts. The teaching of the passage is 'veiled' to the ordinary reader by the translation 'open face' in 2 Corinthians 3:18, where it should read 'unveiled face', as a direct contrast with the veiled face of Israel. Further, the word 'hid' in 2 Corinthians 4:3 is the word 'veiled', and carries the teaching on to its conclusion.

The new translation of 2 Corinthians 4:3 -6 given at the bottom of the Chart reveals the awful truth that Satan fabricates a veil for the spiritual eye out of dispensational truth. Four times in 2 Corinthians 3 it is stressed that the old covenant was 'done away' (or 'abolished'), and out of this, as the epistle to the Galatians reveals, the Evil One made a veil to hide the fulness of grace that is found in the person and work of Christ. Two faces are seen in contrast, the face of Moses, and the face of Jesus Christ.

We append the structure of 2 Corinthians 2:17 to 4:6 as a supplement to the Chart.

2 Corinthians 2:17 to 4:6

A	2:17.	a	Not corrupt the Word of God.
		b	Speak in the sight of God.
	B	3:1 -16.	The face of Moses. -- The passing glory.
		C	3:17,18. The unveiled face of the believer. -- From glory to glory.
A	4:1,2.	a	Not handle deceitfully the Word of God.
		b	Commend in the sight of God.
		C	4:3,4. The veiled face of the unbeliever. -- Glory hidden.
	B	4:5,6.	The face of Jesus Christ. -- The glory of God.

The third Greek word translated 'hid' and 'hide' is *krupto* and its derivatives. These derivatives are *kruphe* (Eph. 5:12); *kruptos* (Matt. 6:18); *krupte* (Luke 11:33); *perikrupto* (Luke 1:24); *apokruphon*, *apokrupto* and *egrupto*. Not every one of these words or every one of their occurrences is of dispensational importance. The fact that the Mystery (which also was hidden) occupies such an important place in Ephesians, makes the sinister reference in Ephesians 5:12 the more marked:

'For it is a shame even to speak of those things which are done of them in secret'.

There seems to be a passing reference here to the fact that initiates into these pagan mysteries were under a bond of secrecy, and the apostle seems to suggest that there was good cause for this secrecy, so awful were the rites practised on these occasions. If there is in the Scripture 'the Mystery of Godliness' we can depend upon it that there will also be the Satanic counterpart, 'the Mystery of Iniquity':

'The very naming of those abominations often produces improper associations in the mind; the description creates polluting images before the imagination ... Paul did not describe these vices, he denounced them; he did not dwell upon them long enough for the imagination to find employment, and to corrupt the soul. He mentioned the vice, and then he mentioned the wrath of God; he alluded to the sin, and then he spoke of the exclusion from heaven' (Barnes on Ephesians).

There are 'depths of Satan' which it is commendable in the believer not to know (Rev. 2:24). In 2 Corinthians 4:2 Paul is represented as saying that he had 'renounced the hidden things of dishonesty', but this is misleading. To be able to say one has 'renounced' anything implies previous complicity. The word translated 'renounce' is composed of apo 'away' and eipein 'to commend'. Here Paul rejects with emphasis any complicity with the evil methods adopted by teachers of falsehood. Two references to kruptos occur in Romans 2 which are important dispensationally. We will not, here, set out the structure of the whole chapter, but will lift out the two corresponding members that contain these words.

A	Rom. 2:15,16.	a	kardia	Work of law in hearts.
			b kruptos	The secrets of men.
B	Rom. 2:17 -25.		opheleo	The profit of circumcision.
			* * *	
A	Rom. 2:29.		b kruptos	Secret man within.
		a	kardia	circumcision of the heart.
B	Rom. 3:1.		opheleia	What profit of circumcision?

Romans 2:15,16 reveals that when the Gentiles who never received either the law or gospel are judged, they will not be judged superficially by what they have actually done, they will be judged by One Who knows the secret or hidden promptings of the heart. Just one word of warning. We have met those who maintained that the Gentile believer is intended by the 'Jew which is one inwardly', but this is not the teaching of Romans 2. There the apostle is saying to the Jew, 'your physical descent from Abraham, your entrustment with the oracles of God, are not sufficient, these are outward; but to be a true Jew, these need to have a corresponding inward reality' which, alas, was so absent from the Jew at that time that he had even rejected and crucified the very Messiah Himself.

There remain for our consideration the references to 'hide' or 'hidden' in Ephesians and Colossians, which are:

Eph. 3:9 'And to make all men see what is the fellowship (R.V. "dispensation") of the Mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ'.

Col. 1:26 'Even the Mystery which hath been hid from ages and from generations, but now is made manifest to His saints'.

Col. 2:2,3 'To the acknowledgment of the Mystery of God, and of the Father, and of Christ; in Whom are hid all the treasures of wisdom and knowledge'.

Col. 3:3 'For ye are dead, and your life is hid with Christ in God'.

Under the heading Dispensation¹, Ephesians 3:9 has been partly examined. All that we are concerned with here is that the Mystery is of such a nature that no amount of human ingenuity, piety or study could ever bring it to light; it had been purposely and effectively hidden 'in God', had been hidden from or since the ages in and by that same God Who created all things. Not only so, but Colossians 1:26 says that this 'Mystery was hidden from the ages and from the generations' and has only now been revealed through the stewardship of Paul the prisoner.

Two other equally precious references to the hidden things of the Mystery are: (1) that in Christ are hid all the treasures of wisdom and knowledge, and (2) the believer's life is hid with Christ in God. The same care, the same covering, the same hiding -place for the Mystery itself is provided for the life of the believer. Both safe, both manifested in their own appointed season, both very closely related to the heavenly glory of the Saviour. Colossians 2:2 needs a little revision. The Revised text reads: 'The Mystery of God even Christ'. There is a series of steps to the goal here which we should not miss. Paul's longing for these Colossians, and the labour he put forth on their behalf was in order that

- (1) Their hearts may be comforted.
- (2) They may be knit together in love.
- (3) Unto all the riches of the full assurance of understanding.
- (4) To the acknowledgment of the Mystery of God -- Christ.
- (4) In Whom are hid all the treasures of wisdom and knowledge.

For the very real relationship of this blessed assurance with the act and grace of 'acknowledgment' the reader is directed to the article bearing the title Acknowledg¹. For the fuller explication of the Mysteries here referred to, the article entitled Mystery³ should be read. If God hides, as He has, who can hope to discover the Mystery until He chooses to reveal it? If God hides, as He has, what can endanger that life which is hid with Christ in God? Riches of full assurance are here indeed!

High Calling (Phil. 3:14). For the various callings see Calling¹, and for an examination of the suggestion that Philippians 3:14 should be translated 'the calling on high', i.e. a future summons to glory, see Hope (p. 132), and Prize³.

High Priest. Limiting our survey to the epistles of Paul, as we must if we are to keep within the bounds of our dispensation, we discover that the High Priest is spoken of very fully in the epistle to the Hebrews, but is never mentioned in any other of Paul's epistles. It follows therefore that there is something peculiar about Hebrews that separates it from the remaining thirteen Pauline epistles, and the peculiarity of its message is indicated in the article entitled Hebrews (p. 101), to which the reader is directed.

While there are a number of Hebrew words translated 'hope' in the Old Testament, there is but one basic Greek word so translated in the New Testament

It will not be possible to examine the references in the Old Testament in detail, but it will give us some idea of what 'hope' meant in the days of old if we (1) examine the different Hebrew words used, and (2) note what Hebrew words are translated *elpizo* or *elpis* in the LXX.

Betach. 'Therefore ... my flesh also shall rest in hope' (Psa. 16:9). This word means: to cling as a child to its mother's breast (Psa. 22:9), and to trust, to rely upon, and then to be confident.

Batach, the verb, is translated mostly 'trust'.

Kesel. 'That they might set their hope in God' (Psa. 78:7). The radical idea of this word is stiffness or rigidity, and this can be used in more senses than one. *Kesel* indicates the loins (Psa. 38:7), and by an easy transition it can mean confidence (Prov. 3:26), but as stiffness and rigidity can be used of evil as well as good, *kesel* is often translated 'fool' or 'folly'.

Machseh. The letter 'M' often indicates that a verb has been turned into a noun, as for example the Hebrew *shaphat* 'judge' becomes *mishpat* 'judgment'. The verb from which *machseh* is formed is *chasah*, to take refuge, to trust (Ruth 2:12). *Machseh* is translated 'hope' in Jeremiah 17:17 and Joel 3:16.

Miqveh. This too is a noun derived from the verb *qavah* 'to wait for, expect'. Jeremiah uses the word when he speaks of 'the hope of Israel' or 'the hope of their fathers' (Jer. 14:8; 50:7). The idea of confidence or hope seems to lie in the fact that the basic meaning of *qavah*, which means to twist or stretch, came to mean a gathering together (Gen. 1:9) and linen yarn (1 Kings 10:28), the idea of confidence or trust being developed from the sense of unity suggested.

Seber. 'Whose hope is in the Lord' (Psa. 146:5). Little can be said of this word. In Nehemiah 2:13,15 it is translated 'view', and so the link between the two meanings 'view' and 'hope' seems to be the idea of looking with expectancy, or, as Hebrews 9:28 puts it, 'them that look for Him'.

Tocheleth. 'My hope is in Thee' (Psa. 39:7).

Yachal. 'In Thee, O Lord, do I hope' (Psa. 38:15).

The root idea of these two related words is that of 'waiting'.

'All the days of my appointed time will I wait' (Job 14:14).

'I will wait for the God of my salvation' (Mic. 7:7).

Tiqvah. 'Thou art my hope, O Lord God' (Psa. 71:5). This word belongs to the same group as *miqveh* already considered. Its usual translation is 'expectation'. It is of interest to note that the first two occurrences of the word use it as a figure of speech. It is translated 'line' in Joshua 2:18 and 21.

'Thou shalt bind this line of scarlet thread in the window'.

'She bound the scarlet line in the window'.

That line was the concrete evidence and pledge of Rahab's hope, even as in its great antitypical sense it is the pledge of hope for all the redeemed.

Chul, 'to stay'. 'It is good that a man should both hope and quietly wait' (Lam. 3:26). This word is related to *yachal*, already examined.

Yaash. To be desperate, despairing. 'There is no hope' (Jer. 2:25). The margin reads 'is the case desperate?' This word is not, strictly speaking, one that should be included under the heading 'hope' as it is its very denial.

Although we have listed ten Hebrew words, there are really but seven, as some are derivatives from a common root. To complete this survey of the terms used in the Old Testament we give a list of the words, in addition to those already cited, which the LXX translates by *elpizo* and *elpis*.

Psa. 22:8 'He trusted', Hebrew *galal*, 'to roll, to devolve upon'.

Isa. 11:10 'The Gentiles seek', Hebrew *darash*, 'to seek, enquire, require'.

(This passage is quoted in Romans 15:12 where the LXX rendering *elpizo* is adopted).

Gen. 4:26 'Then began men to call upon the name of the Lord'.

The LXX reads, 'He hoped to call on the name of the Lord God'.

This, as the A.V. margin shows, is a highly problematical passage, into which we cannot here enter.

Psa. 91:14 'Because he hath set his love upon Me'.

The LXX reads, 'For he has hoped in Me'.

Jer. 44:14 'They have a desire to return', Hebrew *nasa*, 'to lift up'.

This, in the LXX in chapter 51:14, 'to which they hope in their souls to return'.

2 Chron. 13:18 'They relied upon the Lord', Hebrew *shaan*.

LXX reads, 'They trusted on the Lord'.

Isa. 18:7 'A nation meted out', Hebrew *qav*.

LXX reads, 'A nation hoping' because of the use of *tiqvah*, see above.

Isa. 28:10 'Line upon line', Hebrew *qav*.

LXX reads, 'hope upon hope', where again they have this figure in view.

Ezek. 36:8 'They are at hand to come', Hebrew *qarab*, 'to be near'.

LXX reads, 'They are hoping to come'.

Isa. 28:18 'Your agreement with hell shall not stand', Hebrew *chazuth*, 'vision'.

LXX reads, 'Your trust toward hades shall by no means stand'.

2 Chron. 35:26 'The acts of Josiah and his goodness', Hebrew *chesed*, 'kindness'.

LXX reads, 'The acts of Josiah and his hope'.

Job 30:15 'My soul as the wind, Hebrew *nedibah*, 'noble one'.

LXX reads, 'My hope is gone like the wind'.

Isa. 31:2 'Help', Hebrew *azar*.

LXX, 'hope'.

(Too complicated to set out fully here.)

Isa. 24:16 'Glory to the righteous', Hebrew *tsebi*, 'beauty, desire'.

LXX reads, 'Hope to the godly'.

Psa. 60:8 'Moab is my washpot', Hebrew *sir rachats*.

LXX reads, 'Moab is the caldron of my hope'.

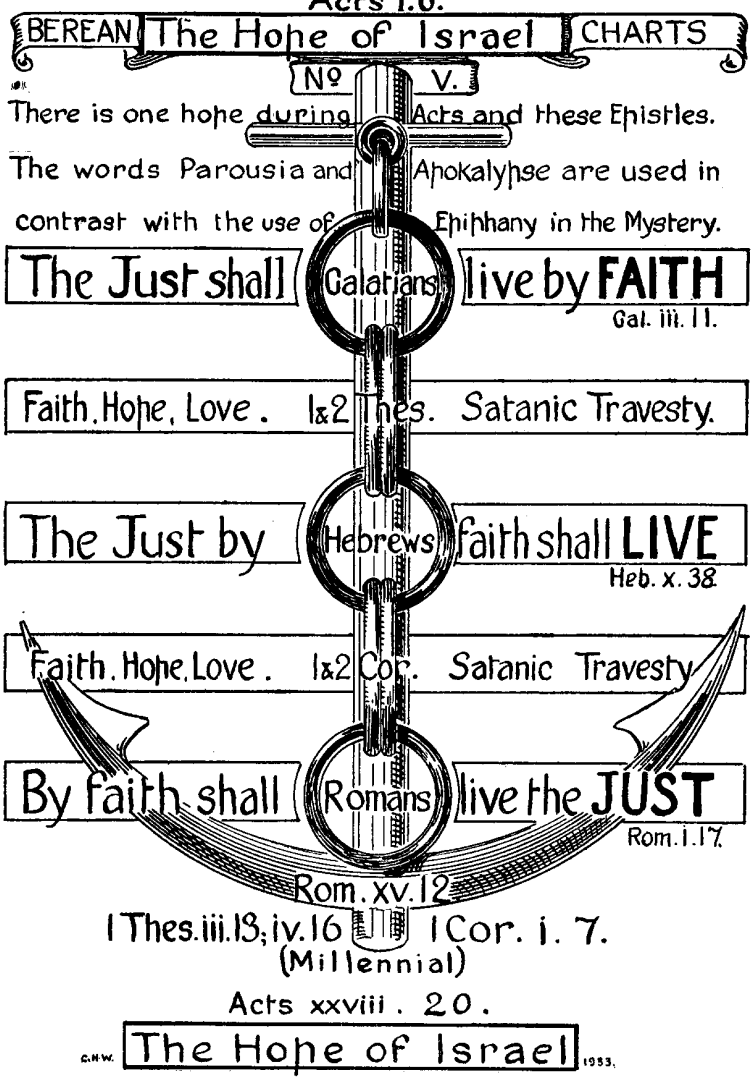
This has been an exhausting search, and it would be still more so to attempt to unravel all the problems that these translations from the LXX involve. The result of this review, however, enables us to see that 'hope' was not only confidence and trust, expectation and desire, but that in the mind of those who wrote Greek, the words *elpis* and *elpizo* include such terms as 'to set one's love', hence Paul's glorious statement in his last epistle concerning those 'that love His appearing'. To be lifted up as it were on tip-toe of expectancy finds its echo in the eager stretching forth that we read of in

Philippians. So also 'agreement', 'goodness', 'soul', 'help' and 'glory' all enable us to see the fulness of this term. The one passage that baffles us is the last quoted. What was in the mind of the translators when they used the words 'Moab is the caldron of my hope' is beyond our own present hope of elucidation. We are sure, however, that this peculiar passage will not spoil the usefulness of the list of terms provided.

Turning now to the New Testament, our task is much simpler. Only one Greek word and its compounds are translated 'hope', these words are *elpizo*, to hope, to hope for; *proelpizo*, to hope before; *apelpizo*, to hope for again; *elpizomenoi*, things hoped for; *elpis*, hope. No other word in the English language can be suggested as a better rendering of *elpis* than 'hope', and yet all have to acknowledge that in common use hope has degenerated in its meaning. We can speak of a forlorn hope, or sometimes a person who has no grounds for hope at all, will say 'I hope so'. 'Expectation is a conviction that excludes doubt' and this is the temper of the word *elpis*. When we use the word 'hope' we must remember to keep it on the ground of confident expectancy, not merely hoping for the 'possible' but confidently expecting the fulfilment of a promise. There is no trace of anxiety or fear in the LXX use of *elpis* or *elpizo*, although in later classical Greek this element creeps into the word. Cremer's summary is that 'Hope is a prospect, gladly and firmly held as a well-grounded expectation of a future good'.

The 7 Epistles, Acts, and One Hope.

Acts i.6.



Where we read of 'hope' in the New Testament we often find in the context a reference either to a 'promise' or to a 'calling'. For example, Paul before Agrippa says:

'And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come' (Acts 26:6,7).

Here there is no possibility of making a mistake. Not only is the hope that is in view the fulfilment of a promise, but it is the fulfilment of a specific promise 'made of God unto our fathers'. Further, there is no ambiguity as to those who entertain this hope; the words 'our twelve tribes' are too explicit to permit of spiritualizing. Other examples will occur to the reader, and will come before us in the prosecution of our present study. For the moment it is sufficient that the principle should be clear, that hope looks to the fulfilment of a promise. It is therefore necessary to discover what promise has been made to any particular company before we can speak with understanding of their hope. Another prerequisite is a knowledge of the 'calling' concerned:

'That ye may know what is the hope of His calling' (Eph. 1:18).
'Even as ye are called in one hope of your calling' (Eph. 4:4).

The realization of our hope in the future will be in agreement with our calling now by faith:

'Now faith is the substance of things hoped for' (Heb. 11:1).

Recent discoveries among the papyri of Egypt have brought to light the fact that the word 'substance' was used in New Testament times to signify the 'Title Deeds' of a property. Every believer holds the title -deeds now, by faith, the earnest and first -fruits of the inheritance that will be entered when his hope is realized. As every believer does not necessarily belong to the same calling, and most believers grant a distinction between Kingdom and Church, while some realize the further distinction between Bride and Body, it follows that the character of the calling must be settled before the hope can be defined.

Three spheres of blessing

There are at least three distinct spheres of blessing indicated in the New Testament:

- (1). The Earth.-- 'Blessed are the meek: for they shall inherit the earth' (Matt. 5:5).
- (2). The Heavenly City.-- 'The city of the living God, the heavenly Jerusalem ... and church of the firstborn, which are written in heaven' (Heb. 12:22,23).
- (3). Far above all.-- 'He ... ascended up far above all heavens' (Eph. 4:10).
'And made us sit together in heavenly places' (Eph. 2:6).

These three spheres of blessing correspond to three distinct callings:

- (1). The Kingdom. -- 'Thy kingdom come. Thy will be done in earth' (Matt. 6:10).
- (2). The Bride. -- 'The Bride, the Lamb's wife ... the holy Jerusalem, descending out of heaven from God' (Rev. 21:9,10).
- (3). The Body. -- 'His body ... the church: whereof I (Paul) am made a minister, according to the dispensation of God which is given to me for you ... the mystery which hath been hid from ages and from generations' (Col. 1:24 -26).

These three spheres of blessing, each with its special calling, have associated with them three groups of people in the New Testament. The first sphere of blessing is exclusive to Israel according to the flesh; the second to believers from among both 'Jew and Greek', while in the third sphere the calling is addressed to 'you Gentiles'.

- (1). Israel according to the flesh. -- 'My kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all, God blessed for ever. Amen' (Rom. 9:3 -5).

(2). Abraham's seed (includes believing Gentiles). -- 'Having begun in the Spirit, are ye now made perfect by the flesh? ... they which are of faith, the same are the children of Abraham ... For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek ... for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise' (Gal. 3:3,7,27 -29).

If, at the end of verse 28, we 'shut the book', we may 'prove' that the blessed unity indicated by the words 'neither Jew nor Greek' refers to the 'Church which is His Body'. If, however, we keep the book open, we see that such is not the sequel, but that this new company are 'Abraham's seed', and the hope before them 'the promise' made to Abraham. The reader may readily assent to this, but we would urge him to remember that 1 Thessalonians and Galatians were both written before Acts 28, and therefore before the revelation of the Mystery. The hope then of 1 Thessalonians 4 belongs to the same calling as that of Galatians and cannot constitute the hope of the Mystery.

(3). The One New Man.-- 'Where there is neither Greek nor Jew ... but Christ is all, and in all' (Col. 3:11).

'That He might create in Himself of the twain one new man, so making peace' (Eph. 2:15 R.V.).

'That the Gentiles should be fellowheirs' (Eph. 3:6).

The limits of this article will not permit of extensive proofs of the suggestions made in the foregoing paragraphs, or of a detailed exposition of the passages concerned; but we believe that the matter is sufficiently clear for us to go forward with our inquiry. Seeing then that there are three spheres of blessing, with their three associated callings, we should expect to find three phases of the Coming of the Lord. These three phases are presented in the following Scriptures:

(1). Kingdom on earth.-- hope. Matt. 24 -25.

(2). Abraham's seed (heavenly calling).-- hope. 1 Thess. 4.

(3). Far above all.-- hope. Col. 3:4.

Let us look at each phase of the second advent as presented by these three passages.

The hope of the first sphere

The Sign of the coming of the Son of Man

The earthly ministry of the Lord Jesus Christ was limited to the people of Israel, and had special regard to the promise made to David concerning Israel's King. It also had in view the promise made to Abraham concerning the blessing of all the families of the earth, but did not, at that time, extend to them, being concentrated rather upon Israel from whom, as the appointed channel, the blessing should flow to all nations. We shall now bring Scriptural proof of these statements, and then proceed to show that Matthew 24 and 25 speak of the hope of Israel, and that this phase of the second advent has nothing to do with the hope of the 'church'.

(1). Proof that the earthly ministry was limited in the first instance to Israel.

'Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers' (Rom. 15:8).

'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel' (Matt. 10:5 -6).

'I am not sent but unto the lost sheep of the house of Israel' (Matt. 15:24).

- (2). Proof that the promise made to David concerning a King was in view. 'Where is He that is born King of the Jews? ... in Bethlehem' (Matt. 2:2 -5).

'Tell ye the daughter of Sion, Behold, thy King cometh unto thee' (Matt. 21:5).

'What think ye of Christ? whose Son is He? They say unto Him, The Son of David' (Matt. 22:42).

'David ... being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His Throne; he seeing this before, spake of the resurrection of Christ' (Acts 2:30,31).

- (3). Proof that the promise to Abraham concerning Israel as the chosen channel of blessing to the Gentiles was in view.

'Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities' (Acts 3:25,26).

The consideration of these Scriptures in their setting provides sufficient proof for the statements made concerning the character of the Saviour's earthly ministry.

We are now in a position to consider Matthew 24 and 25, which is a prophecy of the second coming of Christ, and concerns the hope of Israel as distinct from the hope of the church.

The threefold prophecy of the coming of the Lord as revealed in Matthew 24 was given in answer to the threefold question of the disciples --

'When shall these things be?'

'What shall be the sign of Thy coming?'

'And the end of the world (age)?' (Matt. 24:3).

The evidence which follows, sufficiently shows that in this passage the hope of Israel and not the hope of 'the church which is His Body' is the subject.

Three proofs that Matthew 24 speaks of the Hope of Israel

First the word translated 'end' is *sunteleia*, a word at that time well known to every Jew, for it was the name of the third great feast, namely 'the feast of ingathering, which is in the end of the year' (Exod. 23:16). This is evidence that Israel's hope is in view.

Secondly, we find that this coming of the Lord is to be preceded by 'wars and rumours of wars'. Because of the fact that there have been, and yet will be, many wars and rumours of wars since the setting aside of Israel, these

words, as they stand, cannot be construed as evidence that Israel's hope is in view. If however we turn to the Old Testament origin of the reference: 'For nation shall rise against nation, and kingdom against kingdom' (Matt. 24:7), we shall see that it comes from Isaiah's prophetic 'Burden of Egypt' (Isa. 19:1,2), the passage ending with the words 'Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance' (Isa. 19:25). This reference, therefore, when seen in the light of its Old Testament setting, gives further evidence for the fact that Israel is in view in Matthew 24.

Thirdly, this coming of the Lord takes place after the prophetic statements of Daniel 9:27 and 12:11 have been fulfilled:

'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place ... then shall be great tribulation ... immediately after the tribulation of those days ... shall appear the sign of the Son of man in heaven ... and they shall see the Son of man coming in the clouds of heaven' (Matt. 24:15 -30).

As the detailed exposition of this chapter is not our purpose, and as these three items provide proof beyond dispute that the second coming of Christ as here made known cannot be the hope of the church, we feel that no unbiased reader will desire further delay in prosecuting our inquiry.

The hope of the second sphere

The Acts and Epistles of the Period

We must now turn our attention to the evidence of Scripture as to the character of the Hope during the period covered by the Acts of the Apostles. Some commentators on this book appear to forget that it is the record of the 'Acts' of the Apostles, and had no existence until those 'Acts' were accomplished. If the founding of the church at Corinth chronicled in Acts 18 be an act of the apostle Paul, both Crispus (verse 8) and Sosthenes (verse 17) being mentioned by name, then the epistle written by the same apostle to the same church, again mentioning Crispus and Sosthenes by name, must be included as the Divine complement of the record of Acts 18. The aspect of the Hope in view in the Acts and in the epistles written during that period to the churches founded by the apostles must of necessity be the same. Any attempt to make the ministry of Paul during the Acts differ from the epistles of the same period is false, and must be rejected. There can be no doubt that the hope entertained by the churches during the period covered by the Acts of the Apostles was a phase of the Hope of Israel. This will, we trust, be made clear to the reader by the quotations and comments given hereafter.

(1). 'When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?' (Acts 1:6).

This question arose after the forty days' instruction given by the risen Christ to His disciples, during which time He not only opened the Scriptures, but 'their understanding' also (Luke 24:45).

(2). 'Repent ... and He shall send Jesus Christ, Which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began ... Ye are the children of the prophets ... Unto you first ...' (Acts 3:19 -26).

These words of Peter, spoken after Pentecost, cannot be separated from the hope of Israel without violence to the inspired words. It may be, that some readers will interpose the thought: 'These are from the testimony of Peter; what we want is the testimony of Paul'. We therefore give two more extracts from the Acts, quoting this time from the ministry of Paul.

(3). 'And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come' (Acts 26:6,7).

(4). 'Paul called the chief of the Jews together ... because that for the hope of Israel I am bound with this chain' (Acts 28:17,20).

Not until the Jewish people were set aside in Acts 28:25 -29 does Paul become 'the prisoner of Jesus Christ for you Gentiles'. Until it was a settled fact that Israel would not repent and that the promise of Acts 3:19 -26 would be postponed, the hope of Israel persisted, and all the churches that had been brought into being up to that time were of necessity associated with that hope. See the testimony of Romans, which is set out in much fuller detail after the reference to the heavenly calling is completed.

The Heavenly Calling

We have already drawn attention to the intimate association that exists between 'hope', 'promise' and 'calling'. We must pause for a moment here to remind the reader that Abraham stands at the head of two companies: an earthly people, the great nation of Israel; and a heavenly people, associated with the heavenly phase of God's promise to Abraham, and made up of the believing remnant of Israel and believing Gentiles. This heavenly side of the Abrahamic promise is referred to by the apostle in Hebrews and Galatians:

'He looked for a city They seek a country They desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city' (Heb. 11:10,14,16).

'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise ... Jerusalem which is above is free, which is the mother of us all' (Gal. 3:29; 4:26).

This heavenly calling of the Abrahamic promise constitutes the Bride of the Lamb, as distinct from the restored Wife, which refers to Israel as a nation. We leave the reader to verify these statements for himself by referring to Isaiah, Jeremiah and Hosea, where Israel's restoration is spoken of under the figure of the restored Wife; and to the Book of the Revelation where the heavenly city is described as the Bride. During the time of the Acts of the Apostles, the churches founded by Paul were 'Abraham's seed, and heirs according to the promise' (Gal. 3:29). The apostle speaks of 'espousing them to one husband, that I may present you as a chaste virgin to Christ' (2 Cor. 11:2).

This heavenly phase of the hope of Israel was the hope of all the churches established during the Acts, until Israel was set aside as recorded in Acts 28.

The Testimony of Romans

The epistles written by Paul before his imprisonment were Galatians, Hebrews, Romans, 1 and 2 Thessalonians, and 1 and 2 Corinthians. We are sure that any well-instructed reader who was asked to choose from this set of epistles the one giving the most recent as well as the most fundamental teaching of the apostle for this period, would unhesitatingly choose the epistle to the Romans. In this epistle we have the solid rock foundation of justification by faith, where 'no difference' can be tolerated between Jew and Gentile. When, however, we leave the sphere of doctrine (Rom. 1 -8), and enter the sphere of dispensational privileges, we discover that differences between Jewish and Gentile believers remain. The Gentile, who was justified by faith, was nevertheless reminded that he was at that time in the position of a wild olive, graft into the true olive tree, from which some of the branches had been broken off through unbelief. The grafting of the Gentile into Israel's olive tree was intended (speaking after the manner of men) to provoke Israel to jealousy. When, in the days to come, these broken branches shall be restored, 'All Israel shall be saved'.

These statements from Romans 11 are sufficient to prevent us from assuming that, because there is evidently doctrinal equality in the Acts period, there is also dispensational equality. This is not so, for Romans declares that the Jew is still 'first', and the middle wall still stands, making membership of the One Body as revealed in Ephesians impossible.

In Romans 15 we have a definite statement concerning the hope entertained by the church at Rome. Before quoting the passage, Romans 15:12 and 13, we would advise the reader that the word 'trust' in verse 12 is *elpizo*, and the word 'hope' in verse 13 *elpis*. There is also the emphatic article 'the' before the word 'hope' in verse 13. Bearing these points in mind we can now examine the hope entertained by the church at Rome, as ministered to by Paul before his imprisonment:

'There shall be a Root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles hope. Now the God of that hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost' (Rom. 15:12,13).

Here we are on firm ground. Paul himself teaches the church to look for the millennial kingdom and for the Saviour as the 'Root of Jesse' Who shall 'reign over the Gentiles'. How can this hope be severed from 'the hope of Israel'? How can it be associated with the 'Mystery' which knows nothing of Abraham, or of Israel, but goes back before the 'foundation of the world', and reaches up to heavenly places? In case the reader should be uncertain of Paul's references to the millennial Kingdom, we quote from Isaiah 11:

'And there shall come forth a rod out of the stem of Jesse ... He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked ... The wolf also shall dwell with the lamb ... And in that day there shall be a Root of Jesse, which shall stand for an ensign of the people; to It shall the Gentiles seek: and His rest shall be glorious' (Isa. 11:1,4,6,10).

The reader should consult the note on Isaiah 11:4 given in The Companion Bible, where the reading, 'He shall smite the oppressor' (*ariz*) is preferred to the A.V. 'He shall smite the earth' (*erez*). This reading establishes a link with 2 Thessalonians 2:8:

'And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming'.

Before referring to 1 Thessalonians 4, which presents the hope of the church at that time very clearly, we must say something about the strange avoidance of the second epistle that so many manifest when dealing with this subject.

The Importance of a Second Epistle

If a business man were to treat his correspondence in the way that some believers treat the epistles of Paul, the results would be disastrous. A second letter, purporting to rectify a misunderstanding arising out of a previous letter, would, if anything, be more important and more decisive than the first; yet there are those whose system of interpretation demands that they shall claim 1 Thessalonians 4 as the revelation of their hope, who nevertheless either neglect the testimony of 2 Thessalonians or explain it away as of some future mystical company unknown to the apostle. Let us first verify that these two epistles form a definite pair, written by the same writer, at the same period, to the same people, about the same subject.

Identity of Address

First Epistle --'Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ' (1 Thess. 1:1).

Second Epistle --'Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ' (2 Thess. 1:1).

Identity of Theme

First Epistle --'Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father' (1 Thess. 1:3).

Second Epistle --'We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the love of every one of you all towards each other aboundeth; so that we ... glory in ... your patience' (2 Thess. 1:3,4).

First Epistle --'The coming of our Lord Jesus Christ with all His saints' (1 Thess. 3:13). (A reference to Deut. 33:2; Psa. 68:17 and Zech. 14:5 will show that the 'saints' here are the 'holy angels' and not the church).

Second Epistle --'The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire' (2 Thess. 1:7,8).

The Special Purpose of Second Thessalonians

The Thessalonian Church had been disturbed by the circulation of a letter purporting to have come from the apostle, and by certain messages given by those who claimed to have 'the spirit'. These messages distorted the apostle's teaching concerning the coming of the Lord, as taught in the church while he was with them and mentioned in the fourth chapter of his letter.

'We beseech you, brethren ... that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ (or the Lord) is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first' (2 Thess. 2:1 -3).

Before the hope of the church at Thessalonica could be realized, certain important prophecies awaited fulfilment. As we have seen, the hope during the period of the Acts (and therefore that of 1 Thess. 4) was essentially the hope of Israel. When 1 Thessalonians 4 was written, Israel were still God's people. The Temple still stood, and the possibility (speaking humanly) of Israel's repentance had still to be reckoned with. If the hope of Israel was about to be fulfilled, then Daniel 9 -12 must be fulfilled also, together with many other prophecies of the time of the end. This we have seen to have been the testimony of the Lord Himself in Matthew 24, and so far Israel had not been set aside (i.e. when the epistles to the Thessalonians were written).

The following predicted events must precede the coming of the Lord as revealed in 1 and 2 Thessalonians:

- (1). The apostasy must come first ('falling away', Greek apostasia).
- (2). The Man of Sin must be revealed in the Temple (the word 'Temple' is the same as in Matthew 23:16).
- (3). The coming of this Wicked One will be preceded by a Satanic travesty of Pentecostal gifts. (The same words are used as of Pentecost, with the addition of the word 'lying').
- (4). This Wicked One (see Isaiah 11:4, revised reading) shall be 'consumed' and 'destroyed' with the brightness of the Lord's coming.

All this the apostle had told the Thessalonian church when he was with them, before he wrote 1 Thessalonians 4 (see 2 Thess. 2:5).

The Thessalonians had already been taught by the apostle himself concerning the events of prophecy, and would doubtless have read 1 Thessalonians 4 in harmony with his teaching had they not been deceived by false interpretations. The reference to the Archangel (1 Thess. 4:16) would have taken them back to Daniel 10 to 12. The epistle of Jude uses exactly the same word as is used here, and tells us that the Archangel's name is Michael (Jude 9). Immediately following the great prophecy of the seventy weeks, with its climax in the 'Abomination of desolation', we have the revelation of Daniel 10. There the veil is partially withdrawn, and a glimpse is given of the Satanic forces behind the 'powers that be'. Michael is said to be 'your Prince' and in Daniel 12 we read:

'And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation ... and many of them that sleep in the dust of the earth shall awake' (Dan. 12:1,2).

Here we have Michael identified with the people of Israel, and when he stands up the great tribulation and the resurrection take place. This follows the events of Daniel 11, which are briefly summarized in 2 Thessalonians 2. Compare, for example, the following passages:

'He shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods' (Dan. 11:36).

'Who opposeth and exalteth himself above all that is called God, or that is worshipped' (2 Thess. 2:4).

1 and 2 Thessalonians and Revelation 13

If the reader would read consecutively Daniel 9, 10, 11 and 12, 1 Thessalonians 4 and 5, 2 Thessalonians 1 and 2, and Revelation 13, the testimony of the truth itself would be so strong as to need no human advocate. Our space is limited, and we therefore earnestly ask all who value the teaching of the Scriptures regarding 'that blessed hope' to read and compare these portions most carefully and prayerfully. When this is done, let the question be answered: 'what have all these Scriptures to do with the church of the dispensation of the Mystery, a church called into being consequent upon Israel's removal and the suspension of Israel's hope?' The answer can only be that, while the close association of the hope of the Thessalonians with the hope of Israel was consistent with the character of the dispensation then in force, the attempt to link the 'one hope of our calling' with prophetic times is a dispensational anachronism and a failure to distinguish things that differ.

'Till He Come'

The coming of the Lord referred to in 1 Corinthians 11:26 must be the same hope as was entertained by the Thessalonians, and by the church at Rome (Rom. 15:12,13, see p. 147). The apostle himself summarizes this hope in Acts 28:20 as the 'hope of Israel'. The Corinthian epistle deals with a variety of subjects, and is addressed to different sections of the church. Some called themselves by the name of Paul, others by the name of Cephas. Some were troubled with regard to the question of marriage, and others with regard to moral questions. The section in which the words 'till He come' occur is addressed to those whose 'fathers' were 'baptized unto Moses' (1 Cor. 10:1,2); whereas the section that immediately follows is addressed to Gentiles (1 Cor. 12:2).

Concerning the question of marriage, the apostle writes:

'I suppose therefore that this is good for the present distress The time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not ... and they that buy, as though they possessed not' (1 Cor. 7:26 -30).

Shall we fall into the error of teaching, as some have taught, that marriage is wrong because of what Paul says in this chapter? If we do, what shall we say of his wonderful words concerning husband and wife in Ephesians 5? Or of his advice that the younger women should not only marry, but marry again if left as widows? (1 Tim. 5:9 -14). The right interpretation is clearly that Paul's advice in 1 Corinthians 7 was true at the time, because the Second Coming of Christ was expected to take place during the lifetime of some of his hearers. He speaks as he does, 'because of the present necessity', and because 'the time is short'. When writing to the Thessalonians, he rightly identifies himself with the imminent hope of the Lord's coming by saying: 'We which are alive' (1 Thess. 4:15).

The 'present necessity' of 1 Corinthians 7 is no longer applicable on account of the failure of Israel and the suspension of their hope. So in 1 Corinthians 7, the teaching of the chapter was only true while the hope of that

calling was still imminent. When the people of Israel passed into their present condition of blindness, as they did in Acts 28, their hope passed with them, not to be revived until the end of the days, when the Apocalypse is fulfilled. Meanwhile a new dispensation has come in, a dispensation associated with a 'mystery' and unconnected with Israel. In the very nature of things a change of dispensation means a change of calling. It introduces a new sphere and a fresh set of promises, and demands a re-statement of its own peculiar hope.

The reader is referred to the chart on p. 137, where the interrelation of the epistles, the Acts and the hope is set forth in diagrammatic form. The references should be verified and nothing taken for granted, so that we may approach the third section of our theme with preparedness of mind.

Hope of the third sphere
The Manifestation in Glory

Before considering the special characteristics of the hope of the church of the One Body, it may be of service to set out some of the distinctive features of the dispensation of the Mystery, so that, perceiving the unique character of its calling, we shall be compelled to believe the unique character of its hope.

Special features of the present dispensation

First of all let us observe two features that marked the previous dispensation, but are now absent.

(1). The presence and prominence of Israel.

The testimony of the Gospels (Matt. 10:6; 15:24), the witness of Peter (Acts 3:25,26), and the testimony of Paul (Rom. 1:16; 3:29; 9:1-5; 11:24-25 and 15:8), all combine to show that the nation of Israel was an important factor in the outworking of the purpose of the ages, and that during the period covered by the Gospels and the Acts, no blessing could be enjoyed by a Gentile in independence of Israel. It is evident that with the setting aside of this favoured people, a change in dispensation was necessitated.

(2). The presence and prominence of miraculous gifts.

Throughout the public ministry of the Lord Jesus, and from Pentecost in Acts 2 until the shipwreck on the island of Melita in Acts 28, supernatural signs, wonders and miracles accompanied and confirmed the preached word. Not only did the Lord Himself and also His apostles work miracles, but during the time of the Acts ordinary members of the church were in possession of spiritual gifts in such abundance that they had to seek the apostle's advice as to their regulation in the assembly (1 Cor. 14:26-40). The miracles of Mark 16, Acts 2 and 1 Corinthians 12 to 14 are not the normal experience of the church of today. Their absence, together with the setting aside of the people of Israel, constitute two pieces of negative evidence in favour of a new dispensation.

We are not, however, limited to negative evidence. Scripture also provides definite evidence of a positive kind, which we must now consider.

(3). The prison ministry of the apostle Paul.

When Paul spoke to the elders of the church at Ephesus, he made it quite plain that one ministry was coming to an end and another, closely associated with prison, was about to begin. He reviewed his past services among them, and told them among other things that they should see his face no more (Acts 20:17 -38). Later, before King Agrippa, he reveals the important fact that when he was converted and commissioned by the Lord, in Acts 9, he had been told that at some subsequent time the Lord would appear to him again and give him a second commission (Acts 26:15 -18).

(4). The dispensational boundary of Acts 28.

Right up to the last chapter of the Acts, Israel and miraculous gifts continued to occupy their pre -eminent place (Acts 28:1 -10,17,20). Upon arrival at Rome, Paul, although desirous of visiting the church (Rom. 1:11 - 13), sent first for the 'chief of the Jews', telling them that 'for the hope of Israel' he was bound with a chain. After spending a whole day with these men of Israel, seeking unsuccessfully to persuade them 'concerning Jesus' out of the law and the prophets, he pronounces finally their present doom of blindness, adding:

'Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it' (Acts 28:28).

During the two years of imprisonment that followed, the apostle ministered to all that came to him, teaching those things which 'concern the Lord Jesus Christ' with no reference this time either to the law or to the prophets (Acts 28:30,31).

(5). The present dispensation a new revelation.

The omission of 'the law and the prophets' from Acts 28:31, as compared with verse 23, is an important point. Throughout the early ministry of the apostle he makes continual and repeated appeal to the Old Testament Scriptures. But when one examines the 'Prison Epistles' one is struck by the absence of quotation. The reason for this change is that Paul, as the prisoner of Jesus Christ for the Gentiles, received the Mystery 'by revelation' (Eph. 3:1 -3). This mystery had been hidden from ages and generations, until the time came for Paul to be made its minister (Col. 1:24 -27). It could not, therefore, be found in the Old Testament Scriptures.

(6). Some Special features of this new calling.

(a) This church was chosen 'before the foundation of the world' (Eph. 1:4) and 'before age -times' (2 Tim. 1:9).

(b) This church finds its sphere of blessing 'in heavenly places, far above all principality and power ... seated together in heavenly places in Christ Jesus' (Eph. 1:3,20,21; 2:6).

(c) This church is not an 'evolution', but a new 'creation', the peculiar advantage of being a Jew, even though a member of the church, having disappeared with the middle wall of partition (Eph. 2:14 -19).

- (d) This church is the One Body of which Christ is the Head, and in which all members are equal (Eph. 1:22,23; 3:6), a relationship never before known.

(7). The Prison Epistles.

While the very nature of things demands a new dispensation consequent upon Israel's removal, we are not left to mere inference. There is a definite section of the New Testament with special teaching relating to the church of the present dispensation. This is found in the epistles written by Paul as the prisoner of the Lord for us Gentiles. These epistles are five in number, but we generally refer to the 'four Prison Epistles', as that to Philemon is practical and personal and makes no contribution to the new teaching.

The four Prison Epistles are:

- A Ephesians.-- The Dispensation of the Mystery. Basic Truth.
- B Philippians.-- The Prize. Outworking.
- A Colossians.-- The Dispensation of the Mystery. Basic Truth.
- B 2 Timothy.-- The Crown. Outworking.

The reader will find in each of these epistles, evidence that they were written from prison and that they form part of the ministry referred to in Acts 28:31.

The above notes on features (1) to (7) are necessarily brief and are not intended to do anything more than provide the merest outline of the subject. Any reader who is not convinced as to the peculiar and unique character of these prison epistles and the dispensation they reveal, should give them a personal study, noting all their claims, and their distinctive features. This article has not been written to prove to the satisfaction of all that a new dispensation commenced at Acts 28, but has been prepared rather as a help to those who, having realized that a change most certainly did take place in the dispensational dealings of God with men at that time, desire to understand what effect this change had upon the hope of the church.

The new phase of Hope necessitates Prayer

While prayer should accompany the Word at all times, there is no need to pray for 'revelation' concerning one's hope if it be already revealed. Words can scarcely be clearer than those employed in 1 Thessalonians 4, and if this chapter still represented the hope of the church of the One Body, there would be no need for the apostle to speak as he does in Ephesians 1. In verse 17, he prays that the saints might receive 'the spirit of wisdom and revelation in the knowledge of Him ... that ye may know what is the hope of His calling' (Eph. 1:17,18).

It might be well if the reader pondered the marginal reading of Ephesians 1:17 where, instead of 'in the knowledge of Him', we read, 'for the acknowledging of Him'. This raises a most important point. Many fail to go forward with the truth, not because of inability to understand the meaning of plain terms, but because of failure to 'acknowledge Him'. The apostle pauses in his teaching to tell his hearers that before another step can be taken, acknowledgment of what has already been revealed must be made. To acknowledge the truth of the Mystery is to put oneself out of favour with denominationalism;

and many a child of God who says, 'I do not see it', is really making a confession of failure to acknowledge the revelation of truth connected with the ascended Lord.

This new phase of Hope is associated with a Promise

We have already seen that hope and promise are necessarily linked together. We discovered that the promises that were the basis of expectation during the Acts were the promises 'made unto the fathers'. Now the fathers had no promises made to them concerning heavenly places 'where Christ sitteth at the right hand of God'. They knew nothing of a church where Gentile believers would be on perfect equality with Jewish believers. The promises made to the fathers never extended beyond 'the Bride' or 'the Heavenly Jerusalem', but in Ephesians we have 'the Body' and a sphere 'far above all'.

In Ephesians 1:12, where the A.V. reads 'first trusted', the margin reads 'hoped'; and as we cannot speak of 'the blessed trust' or 'the trust of the second coming' it is best to keep to the translation 'hope'. The actual word used is proelpizo, to 'fore-hope'. Of this prior hope the Holy Spirit is the seal, and as such is 'the Holy Spirit of promise'.

What promise is in view? There is but one promise in the Prison Epistles. The Gentiles who formed the church of the One Body were by nature:

'aliens from the commonwealth of Israel, and strangers from the covenants of promise' (Eph. 2:12),
but through grace they became

'fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel: whereof I (Paul) was made a minister' (Eph. 3:6 - 7).

This promise takes us back to the period of Ephesians 1:4, 'before the foundation of the world':

'According to the promise of life, which is in Christ Jesus ... according to His own purpose and grace, which was given us in Christ Jesus before the world began' (before age -times) (2 Tim. 1:1,9).

It is this one unique promise that will be realized when the blessed hope before the church of the One Body is fulfilled. Its realization is described by the apostle in Colossians 3:

'When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory' (Col. 3:4).

It is impossible to defer this 'appearing' until after the Millennium, for the church is waiting for 'Christ their life' and so awaiting 'the promise of life', which is their hope.

The word 'appearing' might be translated 'manifestation', and will be familiar to most readers in the term 'epiphany'.

Parousia and Epiphany

Believing as we do that all Scripture is given by inspiration of God, we must be careful to distinguish between the different words used by God when

speaking of the hope of His people. We observe that the word parousia usually translated 'coming', is found in such passages as the following:

'What shall be the sign of Thy coming and of the end of the age?' (Matt. 24:3).

'The coming of the Lord' (1 Thess. 4:15).

'The coming of our Lord Jesus Christ' (2 Thess. 2:1).

'They that are Christ's at His coming' (1 Cor. 15:23).

'The coming of the Lord draweth nigh' (Jas. 5:8).

'The promise of His coming' (2 Pet. 3:4).

'Not be ashamed before Him at His coming' (1 John 2:28).

This word is used to describe the hope of the church during the period when 'the hope of Israel' was still in view. Consequently we find it used in the Gospel of Matthew, by Peter, James and John, ministers of the circumcision, and by Paul in those epistles written before the dispensational change of Acts 28.

A different word is used in the Prison Epistles. There, the word parousia is never used of the Lord's coming or of the hope of the church, but the word epiphany. In 1 Thessalonians 4 the Lord descends from heaven; in 2 Thessalonians 1 He is to be revealed from heaven. This is very different from being manifested 'in glory', i.e. where Christ now sits 'on the right hand of God'. While, therefore, the hope before all other companies of the redeemed is 'the Lord's coming', the 'prior -hope' of the church of the Mystery is rather 'their going' to be 'manifested with Him in glory'.

While the epistle to Titus is not a 'Prison Epistle', it belongs to the same group as 1 and 2 Timothy. There, too, we read that we should live:

'looking for that blessed hope, and the manifestation of the glory of our great God and Saviour Jesus Christ' (Titus 2:13).

The Marriage of the King's Son

(see chart opposite)

We may perhaps illustrate these different aspects of the Second Advent by using the occasion of the marriage of the King's son at Westminster Abbey. The marriage is one, whether witnessed in the Abbey itself, from a grandstand, or from the public footway. So, whatever our calling, the hope is one in this respect, that it is Christ Himself. Nevertheless, we cannot conceive of anyone denying that to be permitted to be present in the Abbey itself is something different from sitting in a grandstand until the King's son, accompanied by 'shout' and 'trumpet', descends from the Abbey to be met by the waiting people. These waiting people outside the Abbey form one great company, although differentiated as to point of view. So the early church, together with the Kingdom saints, form one great company, although some, like Abraham, belong to 'the heavenly calling' connected with Jerusalem that is above, while others belong to the Kingdom which is to be 'on earth'. We can hardly believe that any subject of the King would 'prefer' the grandstand or the kerb to the closer association of the Abbey itself; and we can hardly believe that any redeemed child of God would 'prefer' to wait on earth for the descent of the Lord from heaven if the 'manifestation with Him in glory' were a possible hope before him. We cannot, however, force these things upon the heart and conscience. We can only respond to the exhortation to be 'ready always to give an answer to

every man that asketh you a reason of the hope that is in you with meekness and reverence' (1 Pet. 3:15).

Further information and fuller argument on special aspects will be found in the articles entitled The Lord's Supper (p. 284), Israel (p. 213), Three Spheres⁵, and Acts¹.

BEREAN CHARTS **The Blessed Hope** NUMBER ELEVEN

Old Testament

PROPHECY of ENOCH. Jude 14. R.V. link with Gen. 1.2.
 PATIENCE of JOB. Latter day on earth. xix. 25.
 PRAYERS of DAVID. The King. Psa. ii. 1. lxxii.
 VISIONS of ISAIAH. Peace. xi. xxxiv. lxiii. lxiv.
 DREAM of DANIEL. Dominion. .ii. vii. ix.
 VISIONS of ZECH. Mt of Olives. ix. xii. xiv.
 BURDEN of MAL. Day of Lord. iii. 24. iv. 5. 6.


New Testament

Matt. xxiv. 3. "End" Sunteleia. Exod. xxiii. 16.
 Is there a N.T. ref. to Second Coming that is
 not a fulfilment of, or based on the O.T.?

Parousia Gospels, Acts, Pet. Jas. John. Paul early min.
Apokalupsis. Pet. Paul's early epistles, Revelation.
Ephaneia. Paul's later ministry Col. iii. 2. Tim. Titus.

HOPE in the THREE SPHERES

In Abbey. Manifested with Him in Glory
In Strand Meeting at His descent fr. Heaven.
In Street Every eye shall see Him



Hour. The word occurs five times in the Old Testament, namely in the book of Daniel, where it translates the Chaldee shaah, a look, or glance (Dan. 3:6,15; 4:19,33; 5:5). In the New Testament it is the translation of hora from which the English word is derived, in every instance except two, namely in Revelation 8:1 where it is the compound hemiorion 'half an hour', and in 1 Corinthians 8:7 where it is arti 'unto this hour' or 'till now'. Hora occurs in the Greek New Testament 107 times, and is translated as follows: 'day' once, 'high time' once, 'hour' eighty-nine times, 'instant' once, 'season' three times, 'time' eleven times, and once 'short'. Hora differs from kairos, a suitable time, hence a season; from chronos which indicates duration, and from hemera which means originally a day.

It should be remembered that while according to the New Testament there are twelve hours in a day, these hours are reckoned to be a twelfth of the period between daylight and the dark, and so vary in length according to the season of the year. One of the factors in the problem of 'time' as recorded in the four gospels, arises out of the failure to realize that the method of

recording Jewish time and of Gentile time differed, and that John, who wrote for the outside Gentile world, would of necessity use Gentile reckoning unless he intended to bemuse his readers. Let us consider the testimony of John's Gospel, especially as to the time period of the crucifixion.

The problem of the time element in the Passover Week

The apostle Paul, when he would give the historic basis of the gospel he preached, included the burial of the Saviour as one of the three indispensable items of fact.

'For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures' (1 Cor. 15:3,4).

It will be seen that Paul makes 'the third day' an integral part of his message, and we must therefore turn to the gospels, and to the gospel of John in particular, to learn from their perusal the way in which 'time' is employed.

The Preparation. The question as to what is intended by the different evangelists by the terms 'Sabbath', 'Preparation', 'High day'; and the different times indicated such as 'third hour', 'sixth hour', 'ninth hour', which appear straight forward upon a superficial reading, make great demands upon time and thought the moment an attempt is made to harmonize all the statements that are made in the gospels.

In Mark's record of the crucifixion we read:

'And it was the third hour, and they crucified Him' (Mark 15:25).

Matthew supplements this by adding further particulars:

'Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice ... When the even was come, there came a rich man of Arimath'a ... as it began to dawn toward the first day of the week, came Mary' (Matt. 27:45,46,57; 28:1).

According to Hebrew reckoning 'the third hour' would be 9.0 a.m., 'the sixth hour' would be twelve o'clock noon, and 'the ninth hour' would be 3.0 p.m.

So far all is straightforward and makes no demands upon the reader. If we, however, turn to the account given in John's gospel, we meet with a note of time that has given considerable trouble to commentators:

'And it was the preparation of the passover, and about the sixth hour ... Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away ... where they crucified Him' (John 19:14 -18).

The record of the Evangelists make it plain that the Jews were in a violent hurry to get the execution over before the Sabbath began at sunset. We have already seen that the 'sixth' hour is either 'noon' or 'midnight' by Hebrew reckoning, but it is impossible for Christ to have been crucified at 9.0 a.m. and be delivered to be crucified three hours later, namely at noon. The only alternative, if we follow the Hebrew reckoning, is to make John 19:14 take

place at midnight, and this is what some commentators actually assert. This means therefore that an interval of nine hours must have elapsed, but the record of this illegal trial is marked by evidences of extreme and apprehensive haste. Ever before the minds of the Jewish rulers was the approaching Sabbath with its possible pollution.

One version has cut the Gordian knot by adopting the note (the third hour) made by the editor of Sinaiticus MSS. Scrivener, in his book Introduction to the Criticism of the New Testament, places this reading under the heading that reads 'the copyist may be tempted to forsake his proper function for that of a reviser, or critical corrector', and such a principle if once accepted would play such havoc with the originals as to render 'inspiration' a dead letter.

Calvin was conscious of the difficulty in this passage and attempts to reconcile the apparent discrepancy by suggesting that the Jews exaggerated the flight of time, saying in effect 'it is about noon', whereas it was much earlier, and Mark, when he says 'the third hour', does not mean exactly 9.0 a.m. but any part of the quarter before noon. 'Thus, when the Jews saw that Pilate was wearing out the time, and that the hour of noon was approaching, John says that they cried out the more vehemently, that the whole day might not pass without something being done'.

This makes sad reading, and cannot be accepted by any who believe that 'All Scripture is given by inspiration of God'. Christian scholarship has spent itself upon this problem, which; after all, appears to be one of its own making.

We are so used, today, to having the Bible complete within its covers, that we are liable to forget that many to whom John wrote may never have seen the gospel according to Matthew, that they could have made no comparisons between the records, but would take the statements of John, as he intended, at their face value.

Now, so far removed were the readers of John's Gospel from the Jewish people and their methods and language, that he found it necessary to interpolate an explanation of the Hebrew words 'Messiah' and 'Rabbi' (John 1:38,41); he was under the necessity to explain that 'The Passover' was a 'feast of the Jews' (John 6:4), and even had to tell, what no Jew ever needed to be told, that 'the Jews have no dealings with the Samaritans' (John 4:9).

If the Gentiles are so manifestly addressed by John, and if they were so evidently ignorant of Hebrew words and customs, then John would either be obliged if he used Hebrew time reckoning to interpret that reckoning for the Gentile reader (even as we have already done for the reader of this book), or to take the simpler course, and use Gentile reckoning without the need for any explanation.

Before 1914 many English readers would have been mystified to read that a train left Victoria at 21.15, or 17.30, for that is Continental time, and needs translation.

If we accept the Gentile timing in John's gospel, then we learn that at 6.0 a.m. Pilate handed the Saviour over to be crucified. At 9.0 a.m. the crucifixion took place, as recorded in Mark, and that from 12.0 noon until 3.0 p.m. darkness covered the land, and at the end of that period the Saviour died.

In John 4, where the original reader is so ignorant that he needed to be told of the feud between the Jews and the Samaritans, we read that the Saviour, weary with His journey, sat upon the well 'about the sixth hour', that is, by Gentile reckoning, 6.0 p.m., the hour when the women of the East would draw their water. Women in the conservative East do not draw water at midnight or at midday. It is a purely gratuitous gloss to say that the woman who spoke to the Lord was of such notorious immorality that she was driven by public ostracism to break the laws of antiquity and draw water at noon. There is not a shred of evidence that proves that she was any worse than her neighbours, and she does not appear to have had any reticence in speaking to them, neither do we read that any of her neighbours rebuked her, snubbed her, or refused her testimony (John 4:29, 30,39,41,42).

We have no problems if we allow that John, writing to the non -Jewish world, would naturally use non -Jewish time. Only if we adopt the arbitrary rule that all the gospels use Hebrew time reckoning does a problem arise.

We therefore set out before the reader the following record, placing the account given by John under Gentile time and the accounts of the Synoptic Gospels under Hebrew time, including the references to time made in John 1 and 4.

Gentile Time.	Midnight	12	6	Hebrew Time.
		1	7	
		2	8	
		3	9	
		4	10	
		5	11	
John 19:14	'About the sixth hour'.	6	12	
		7	1	
		8	2	
		9	3	Mark 15:25
	'The third hour'.			
John 1:39	'About the tenth hour'.	10	4	
		11	5	
	Midday	12	6	Matt. 27:45
	'The sixth hour'.			
		1	7	
		2	8	
		3	9	
		4	10	
		5	11	
John 4:6		6	12	Jewish day begins. Sunset.
	'About the sixth hour'.			

Another question which the examination of the four Evangelists makes necessary, and which has been answered in more ways than one, is the question of the actual date of the Passover. Most of us, if unprepared, would say from our general knowledge of the subject, 'the Passover was held on the fourteenth day of Nisan'.

It has been advanced by some, that as the day of the Passover was decided each year by the testimony of two men sent by the Sanhedrin to give notice of the first appearance of the new moon, and that the Sanhedrin, to cover any

possible error ordained that two days were to be kept, one called dies latentis lunae, and the other dies apparentis lunae, that this reconciles the apparent difficulty that we meet, namely, that Christ observed the Passover with His disciples, yet suffered as the true Passover afterwards. Accordingly we read 'before the feast of Passover, when Jesus knew that His hour was come' (John 13:1) and later, when the Jews had led him to Pilate, 'they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover' (John 18:28). This attempt at a solution of the problem involved is unsatisfactory.

Let us go back to the beginning, and endeavour to piece together this new problem.

The original Passover was observed in Egypt, and the record is given in Exodus 12. The law governing the annual memorial feast is found in Leviticus 23:

'Ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening' (Exod. 12:6).

'In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread ... In the first day shall be an holy convocation: ye shall do no manner of servile work therein' (Lev. 23:5 -7; cf. Num. 28:16 -18).

Nothing can be clearer than that the Passover was held on the 14th of the month, and that the feast of Unleavened Bread commenced on the 15th day of the same month.

In successive records, we find that the Passover was killed on the 14th of the month (Josh. 5:10; Ezra 6:19,20), and although in certain circumstances changes in the month were permitted (2 Chron. 30:1 -3), the day was never altered (2 Chron. 30:15).

'Ye know that after two days is the feast of the passover, and the Son of Man is betrayed to be crucified' (Matt. 26:2).

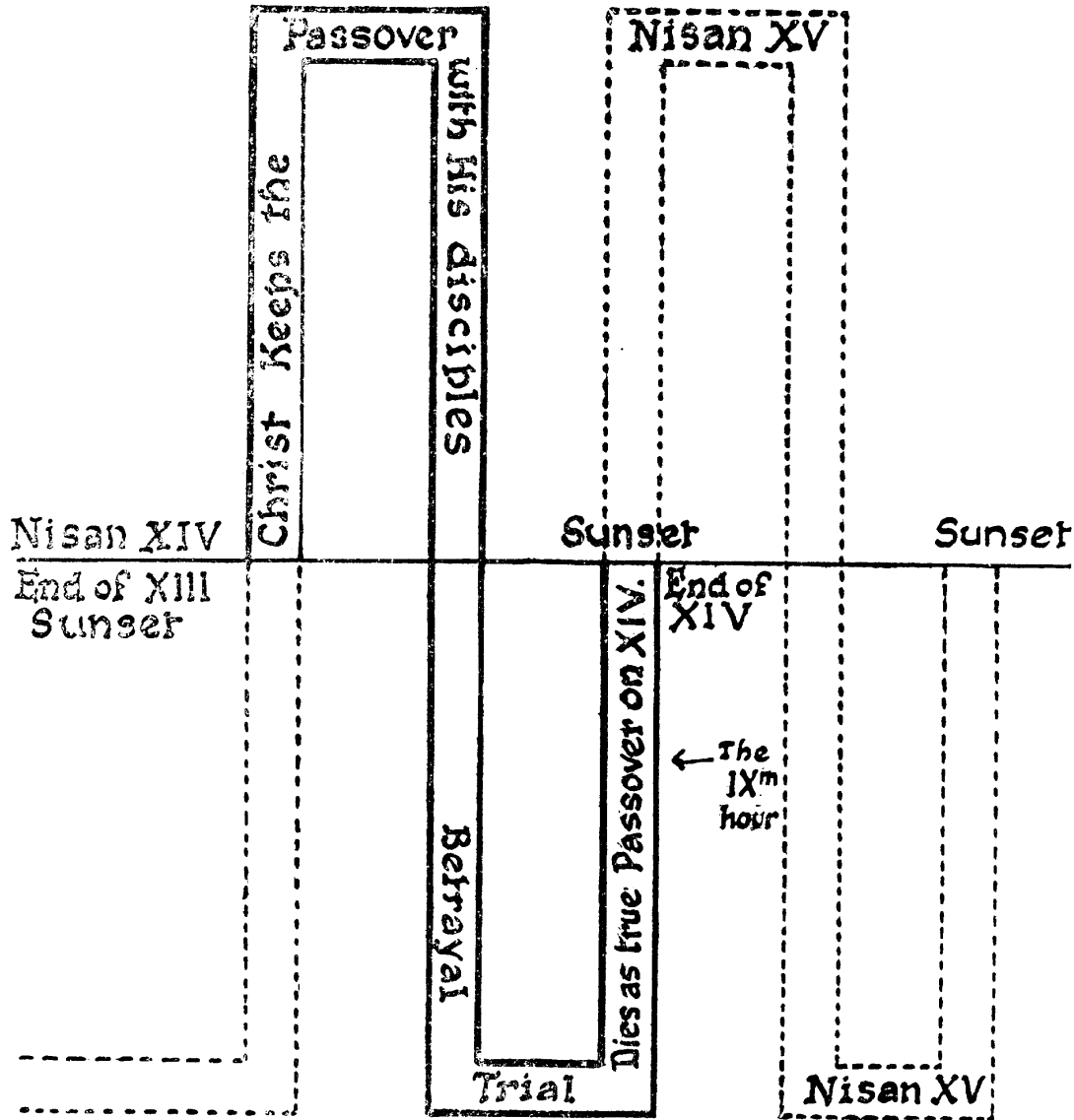
'And the first day of unleavened bread, when they killed the passover, His disciples said unto Him, Where wilt Thou that we go and prepare that Thou mayest eat the passover? ... they made ready the passover' (Mark 14:12,16).

'Christ our Passover is sacrificed for us' (1 Cor. 5:7).

It would seem that we are placed upon the horns of a dilemma. If Christ was actually offered as the true Passover, and died during the late afternoon of the 14th Nisan, it does not appear to make sense to say that, nevertheless, He kept the Passover with His disciples on the evening of that same 14th of Nisan. If, however, we contend that He and His disciples as true Israelites would keep the Passover on the appointed day and time, then we are faced with the conclusion that He, the true Passover, was not offered until the 15th of the month, which was not the day of the Passover, but the first day of unleavened bread. We were glad to be able to write 'it would seem that we are placed upon the horns of a dilemma' for the dilemma, like the misunderstanding of the time in John's gospel, is of our own making, and the key once more is the observation of the difference between Hebrew and Gentile reckoning of time.

It is physically impossible, reckoning by Gentile reckoning, for Christ to have died in the afternoon of the 14th of the month, and to have previously

had supper with His disciples in the evening of the 14th. The case however is different when we remember that 'the evening and the morning' is the Divine subdivision of a day, and that the Hebrew day began at sunset and so its evening was many hours before its afternoon! There is, moreover, a peculiar provision in the Hebrew wording of Exodus 12:6 to which the margin draws attention: 'kill it in the evening' should read 'between the two evenings'. Let us put the Hebrew day into a diagrammatic form:



Here it is made evident to the eye that our Saviour could keep the Passover Himself, yet be offered as the true Passover afterwards 'between the two evenings'.

The reader will, we trust, observe that we have not departed an hair's breadth from what is 'written', and while we know that the errors made by those whose findings we cannot accept were made in an honest endeavour to interpret the truth, we believe that we can in all modesty claim that the settlement offered both of the problem of the sixth hour of John 19 and of the Passover, honours God, adheres to His Word, and enables us to retain a conscience void of offence.

We pass, now, to other references to the 'hour'. The Saviour's complete accord with the will of the Father is made very clear by the repeated use of the 'hour' in the gospel of John,

'Mine hour is not yet come'. 'His hour was not yet come' (John 2:4; 7:30; 8:20).

'The hour is come'. 'When Jesus knew that His hour was come'. 'Father, the hour is come' (John 12:23; 13:1; 17:1),

hence the colloquy of John 12:27,28, 'Now is My soul troubled: and what shall I say? Shall I say Father, save Me from this hour? No, I cannot, but for this cause came I unto this hour, I will say Father, glorify Thy name'. Apart from this momentous hour, from which dates all our expectation and hope of glory, perhaps one of the most critical hours in the history of the Christian faith was that spoken of by Paul in Galatians 2:5. We have already given our reason for believing that Galatians was Paul's first epistle, and we see him here enter the arena, throw down his gage* and take up the battle for the Truth. He had

gone up to Jerusalem by revelation to lay before those who seemed to be pillars 'that gospel which he preached among the Gentiles', and was only too conscious of the intimidating presence of false brethren who had come in privily to spy out their liberty, that they might bring them into bondage. His attitude recorded in Galatians 2:5 is worthy to be written in gold, or even better, to be engraved upon the heart of every believer.

'To whom we gave place by subjection, no, not for an hour, that the truth of the gospel might continue (diameno, continue right through) with you'.

The structure of Galatians 2:1 -14 will be found in the article entitled Gospel (p. 66).

The hour of temptation (Rev. 3:10) gives point to the clause in the Lord's Prayer (see Lord's Prayer, p. 276), and the specific terms of Revelation 9:15 'which were prepared for the hour, and day, and month, and year' should give pause to any who would lightly set these prophecies of future judgment aside as highly symbolic and so not to be taken literally. There is something pathetic, when the pathway of blood is surveyed, that leads at last to 'one hour' of dominance and reign, only to be cut short in utter doom. 'As kings one hour with the beast' (Rev. 17:12) and 'in one hour is thy judgment come', 'in one hour is she made desolate' (Rev. 18:10,19). It is now 'man's day' (1 Cor. 4:3 margin); as also said the Saviour 'this is your hour and the power of darkness' (Luke 22:53).

For further comments and comparison, see articles entitled Agel, Generations (p. 47), Time5, Passover Week7.

House. As we are limited in this analysis to dispensational matters, the home as a human dwelling cannot be considered, but from three points of view the term house has a bearing upon dispensational truth.

(1). We discover that the history of Israel is the history of God's house.

(2). The various words of which the word oikos is the basis in the New Testament are of dispensational value.

- (3). The abode of the redeemed in glory is connected with the same term. Let us consider the teaching of the Scriptures under each of these headings.
- (1). The Divine survey of the history of the kings of Israel in relation to the House of God, as indicated in the book of Chronicles.

Most readers are probably aware that the ground covered by Samuel and the two books of Kings is traversed again in the two books of Chronicles. Upon examination, however, we soon perceive that this is no mere repetition. The essential fact about the books of Chronicles is that they view history from the Divine standpoint. To be convinced of this, one must investigate for oneself, but the earnest student will find a good deal of spadework already done for him by Girdlestone, in his Deuterographs, a book still obtainable at second-hand. Appendix 56 of The Companion Bible also supplies the parallel references, without the actual text. As an example, let us take the record of Saul's death as given in 1 Samuel 31, and compare it with 1 Chronicles 10. The reader will notice minor differences in the two records, but none of these would seem to justify the time and space of re-writing. At 1 Chronicles 10:13,14, however, we find a definite addition, the Divine comment upon the factual history recorded in 1 Samuel 31:

'So Saul died for his trespass which he committed against the Lord, because of the word of the Lord, which he kept not; and also for that he asked counsel of one that had a familiar spirit, to inquire thereby, and inquired not of the Lord: therefore He slew him, and turned the Kingdom unto David the son of Jesse' (1 Chron. 10:13,14 R.V.).

The books of Samuel and 1 and 2 Kings view history from the human standpoint, whereas the same events are shown in 1 and 2 Chronicles as they appear from the Divine stand-point.

'In the former books we have three chapters (or 88 verses) given to the secular events of Hezekiah's reign (2 Kings 18, 19, 20), and only three verses (2 Kings 18:4 -6) given to his great religious reformation. In Chronicles this is exactly reversed. Three chapters (or 84 verses) are devoted to his reformation (2 Chron. 29, 30, 31), while one chapter (or 32 verses) suffices for the secular events of his reign' (Appendix 56, The Companion Bible).

Here, then, is material to our hand. All we need is diligence, patience, the gift of some key-thought, and the record will unfold itself. For this we prayed, and waited, and at length we were led to discover that Israel's history is to be understood dispensationally in the light of their attitude to the house of God. We noted down every king that had anything to do with the Temple, either for good or ill and to our amazement the notes took shape until we were able to perceive, however dimly, the onward movement of something greater than human action or design. The record is written round the lives of sixteen kings, of which three were Gentiles: Shishak, king of Egypt; Nebuchadnezzar, king of Babylon; and Cyrus, king of Persia. This leaves the number of Israel's kings as 13, an ominous number associated with rebellion (Gen. 14:4), fleshly failure (Gen. 17:25), self (1 Kings 7:1), and Satan (Rev. 12:9). The thirteenth king of Judah was Ahaz, who was, as we shall see, a type of Antichrist.

Before we can go further it will be necessary for us to acquaint ourselves with the way in which Chronicles associates the history of Israel with the house of God. This can be done by each reader for himself by patiently reading through the record and noting each occurrence. The structure obtained is shown overleaf.

It will be seen that the various rulers were either types of Christ or of the Antichrist.

The Kingdom of Priests

The history of Israel is the history of the House of God		
A	1 Chron. 28 & 29.	David. Command to build (10). Writing(19). The Lord be with thee (20).
B	2 Chron. 2 to 11. Solomon.	Determines (2:1). Begins (3:1). Finishes (5:1). Dedicates (6). Threat (7:19 -22).
C	2 Chron. 12. Shishak.	Deliverance granted (7). Treasures taken to Egypt (9).
D	2 Chron. 13. Abijah.	Keeps to Levitical order (10,11).
E	2 Chron. 15,16. a Asa.	Brought in dedicated things (good) (15:18).
	b Asa.	Brought out silver and gold (bad) (16:2).
F	2 Chron. 20. Jehoshaphat.	Be not afraid (15). Battle is not yours (15). Believe His prophets (20). Dead bodies (24).
G	2 Chron. 22. Joash.	Hidden (12).
H	2 Chron. 23. Joash.	King brought (20).
I	2 Chron. 24. Joash.	Repaired (4). Levites gathered (5).
J	2 Chron. 24. c Joash.	Set house in his state (13). d Joash. Vessels to minister (14).
K	2 Chron. 24. Joash.	Burnt offerings offered (14).
L	2 Chron. 25. Joash.	Takes vessels (24). Israel's King.
M	2 Chron. 26. Uzziah.	Sacrilege (16). 16 years (1). The leper (19).
M	2 Chron. 27. Jotham.	Entered not (2). 16 years (1).
L	2 Chron. 28. Ahaz.	Takes portion (21). Followed Israel(2).
G	2 Chron. 28. Ahaz.	Shut up (24).
H	2 Chron. 29. Hezekiah.	Doors opened (3).
I	2 Chron. 29. Hezekiah.	Cleansed (15). Levites gathered (12 -15).
J	2 Chron. 29. d Hezekiah.	Sacrifice (31). c Hezekiah. Service of house set in order (35).
K	2 Chron. 30. Hezekiah.	Passover kept (15).
F	2 Chron. 32. Hezekiah.	Be not afraid (7). With us ... the Lord ... battles (8). Rested on words (8) . Cut off ... slew (21).
E	2 Chron. 33. b	Manasseh. Built altars (bad) (4,5).
	a	Manasseh. Took away altars (good) (15,16).
D	2 Chron. 34. Josiah.	Restore to Levitical order (30,31).

C	2 Chron. 36.	Nebuchadnezzar.	No remedy (16).
			Vessels to Babylon (7).
B	2 Chron. 36.	Nebuchadnezzar.	Burnt (19). Threat fulfilled (21).
A	2 Chron. 36.	Cyrus.	Charge to build. Writing.
			The Lord be with him (22,23).

In 1 Chronicles 28 we find David expressing the desire of his heart to build the house of God, but, bowing to the Divine will, he urges his son Solomon to build it, saying: 'Be strong and do it' (1 Chron. 28:1 -10). David does not leave the matter there, however. He provides 'the pattern' which he says that he had had 'by the Spirit' and in 'writing by His hand upon me' (1 Chron. 28:11,12,19), and he also supplies abundant material:

'Now I have prepared with all my might for the house of my God the gold for the things of gold ... silver ... brass ... in abundance. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver ... given ... Who then is willing to consecrate his service this day unto the Lord?' (1 Chron. 29:2 -5).

With such an example and such an appeal, there was a great response, and we read that 'the people rejoiced and offered themselves willingly'. David, however, recognizes in prayer that:

'All this store that we have prepared to build Thee an house for Thine holy name cometh of Thine hand, and is all Thine own' (1 Chron. 29:16).

In verse 22 we read: 'And they made Solomon the son of David king the second time'-- a phrase that reminds us of the coming of Christ 'the second time' to put forth His great power and reign.

In 2 Chronicles 2:1 it is recorded that Solomon determined to build a house for the name of the Lord, chapter 3 tells us when the work began, chapter 5 that it was at length finished, and in chapter 6 we have its dedication. In chapter 7:19 -22 we have a warning which includes the prophetic utterance:

'And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house?'

It will be helpful, at this point, to look at the other end of the story. In 2 Chronicles 36 the warning is fulfilled, the house of God is burnt with fire, and the people carried away captive:

'To fulfil the Word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil three score and ten years' (2 Chron. 36:21).

The last item in the structure, and the last word of the book of Chronicles, is one of restoration:

'Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and He hath charged me to build Him an house in Jerusalem, which is in Judah. Who is there among you of all His people? The Lord his God be with him, and let him go up' (2 Chron. 36:22,23).

We observe that we have here the 'charge to build', the putting of the proclamation into 'writing', and the prayer, 'The Lord his God be with him', all of which are reminiscent of the opening section in connection with David. It is good to 'see the end from the beginning' and to know by the prophetic word that, after many days of apostacy and rebellion, the time of restitution will surely come.

Returning to the beginning of the record, we come next to the transgression of Rehoboam and the punishment executed upon him by Shishak, king of Egypt, who carried away the treasures of the house of the Lord. Rehoboam and his princes humbled themselves, however, and the Lord granted 'some deliverance', or 'deliverance for a little while'. Rehoboam's attitude here is in strong contrast with that described at the end of the book, where we read of the king and his associates that, instead of humbling themselves and repenting

'They mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy' (2 Chron. 36:16).

The acts of Abijah in chapter 13 and the acts of Josiah in chapter 34 have this in common, that both kings were zealous in witnessing against idolatry and in restoring the worship of God in accordance with the law. Asa and Manasseh came next in the structure and provide a picture of that mixture of good and bad that is often a link between the true and the false. Jehoshaphat and Hezekiah are the next corresponding members and form an obvious pair. In both cases we have the fear of an enemy, an exhortation not to be afraid, the comforting thought that 'the battle is not yours, but God's'; and in both cases we have the destruction of the enemy either by ambushments, by angelic ministry, or by patricidal murder. All these items are indicated in the structure and should be checked.

We now come to the three central groups in the structure, that provide types of both Christ and Antichrist. Athaliah and the destruction of the seed royal are types of Satanic opposition to the purposes of God in Christ, while the hiding of the infant king for six years, and his proclamation in the seventh, will need no explanation to those who are acquainted with prophecy. Ahaz stands in line with Athaliah as a type of Antichrist, and the 'hiding' of the king's son is echoed by the 'shutting up' of the doors of the Lord's house. Hezekiah follows in much the same steps as Joash in the cleansing of the Temple, the gathering of the Levites, and the setting in order of the Lord's house. All these points are noted in the outline already given.

The four kings that come centrally in the structure are important because of the way in which they indicate the various phases of Antichrist's rebellion and opposition. It should be noted that the name of the evil king of Israel here, is the same as that of the good king of Judah. This is a fruitful cause of much evil. Satan's deception is carried out by means of travesty. Let the reader compare, for example, the names of the descendants of Cain given in Genesis 4:16 -24, with those of the descendants of Adam given in Genesis 5. To make sure that there is no mistake in connection with Enoch, the Scriptures

refer to him as the 'seventh from Adam' (Jude 14), for there was also a son of Cain who bore the same name.

Uzziah also is a type of Antichrist, for although at first all seemed well, we read later:

'He was marvellously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction; for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense' (2 Chron. 26:15,16).

Uzziah was stricken with leprosy and remained a leper to the day of his death, a dreadful picture of the usurper and his doom.

Of Jotham it is said that he followed his father in so far as he had done right in the sight of the Lord, but he 'entered not into the Temple'.

Ahaz completes the evil triad (see structure). We read that he walked in the ways of the kings of Israel and made molten images to Baalim. 'Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen'. In the same chapter we read that a hundred and twenty thousand men of Judah were slain in one day, 'because they had forsaken the Lord God of their fathers' (2 Chron. 28:6), while Israel 'carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil'.

'And in the time of his distress did he trespass yet more against the Lord; this is that King Ahaz' (2 Chron. 28:22).

Ahaz seems to be specially marked as a transgressor. He stands out in strong contrast with Hezekiah, who is singled out for his good deeds (2 Chron. 32:12,30).

We would also remind the reader that the Lord Jesus Himself associated the failure of Israel with the Temple in Matthew 23:

'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord' (Matt. 23:37 -39).

The Greek word oikos 'house' has a number of variants which must be noted. The English word home is derived from the Greek kome, translated village or town in the New Testament but never 'home'. There is no proper word in either the Old Testament nor the New Testament that is exactly equivalent to the English word 'home'. We must therefore be prepared to find that the Greek oikos includes a little more than the English word 'house'. There are thirty-five compounds of oikos in the Greek New Testament, and while there are too many references to transcribe here, a specimen of each term used, and some idea of its meaning and the bearing of the context may be of service to the student of dispensational truth.

Oikos 'house', 110 occurrences, translated 'home' four times, 'house' 102 Times, 'household' three times, and 'temple' once. Oikos is used

of a dwelling (John 7:53), the family occupying the house, the household (Acts 16:15; 1 Tim. 3:4); the temple (Matt. 21:13; 23:38), the ancestral house or lineage, as for example, the house of David (Luke 1:27,33; 2:4); the redeemed viewed as a spiritual house (1 Pet. 2:5) and as a body of believers (1 Pet. 4:17); the church too, as an assembly is called a house (1 Tim. 3:15); finally, as in Hebrews 3:2 -4, stewardship is in view.

Oikia ninety -five occurrences, translated 'home' once; 'house' ninety - three times; 'household' once.

Dr. Bullinger distinguishes oikos from oikia thus:

oikos, a house, a dwelling, with special reference to the inmates, the house.

oikia, a home, a dwelling, as distinct from the inmates and from all property left at a person's death.

Specimen usages include the house built upon a rock (Matt. 7:24); the house was filled with the odour (John 12:3); possessors of houses and lands sold them (Acts 4:34); Caesar's household (Phil. 4:22).

Oikiakos 'household', two occurrences (Matt. 10:25,36).

Oiketēs four occurrences. A domestic servant. Translated 'household servant' once (Acts 10:7) and 'servant' three times (Luke 16:13; Rom. 14:4; 1 Pet. 2:18), never used without reference in the context to a master.

Oikeo to dwell, to inhabit. The word occurs nine times, and is translated 'dwell' throughout (Rom. 7:17,18,20; 8:9,11; 1 Cor. 3:16; 7:12,13; 1 Tim. 6:16).

Oikeios three occurrences, once 'one's own house' (1 Tim. 5:8), and twice 'household' (Gal. 6:10; Eph. 2:19).

Oikema one reference 'prison' (Acts 12:7).

Oiketerion two occurrences, 'habitation' (Jude 6); 'house' (2 Cor. 5:2). The fact that this word is used of the resurrection body, and of the abode of the angels which fell, and which habitation they left raises questions of extreme importance, which should be pondered. The subject is more fully dealt with in the articles entitled Sons of God⁴ and Resurrection^{4,7}.

Oikodespoteo 'guide the house' (1 Tim. 5:14).

Oikodespotes twelve occurrences, translated 'goodman' once (Luke 22:11), 'good man of the house' four times (Matt. 20:11; 24:43; Mark 14:14; Luke 12:39), 'householder' four times (Matt. 13:27,52; 20:1; 21:33), 'master of the house' three times (Matt. 10:25; Luke 13:25; 14:21). It will be observed that the 'despotic' idea attaching to the word 'despot' is not incipient

but is a sad comment on human nature which cannot long be entrusted with absolute control. The Lord is and will be the only true Despot (2 Tim. 2:21).

Oikodome 'building', occurs seventeen times, translated 'building' six times, 'edification' four times, 'edifying' six times, 'edify' once. Literal 'buildings' are in the gospels, 'edification' and 'edifying' in the epistles, and once 'ye are God's building' in 1 Corinthians 3:9.

Oikodomeo 'to build', occurs thirty -nine times, translated 'build' twenty -four times, 'build up' once, 'edify' seven times, 'embolden' once, 'builder' five times, 'be in building' once.

Oikodomia occurs once, translated 'edifying'.

Oikonomeo occurs once, translated 'be steward'.

Oikonomia occurs seven times, translated 'dispensation' four times, 'stewardship' three times.

Oikonomos occurs ten times, translated 'chamberlain' once, 'governor' once, 'steward' eight times.

Oikoumene occurs fifteen times, translated 'earth' once, 'world' fourteen times.

Oikouros occurs once, translated 'keeper at home'.

Anoikodomeo occurs twice, translated 'build again'.

Enoikeo occurs five times, translated 'dwell'.

Egkatoikeo occurs once, translated 'dwell among'.

Epoikodomeo occurs eight times, translated 'build thereon' once, 'build thereupon' twice, 'build up' twice, 'build up on' once, 'build upon' twice.

Katoikeo occurs forty -eight times, translated 'dwell' thirty-five times, 'dwell at' four times, 'dwell in' four times, 'dweller at', 'dweller in', 'inhabitant', 'inhabiter', 'inhabiter of', once each.

Katoikesis occurs once, translated 'dwelling'.

Katoiketerion occurs twice, translated 'habitation'.

Katoikia occurs once, translated 'habitation'.

Metoikesia occurs four times, translated 'carry away' three times, 'brought' once.

Metoikizo occurs twice, translated 'remove' once, 'carry away' once.

Perioikeo occurs once, translated 'dwell round about'.

Perioikos occurs once, translated 'neighbour'.

Paroikeo occurs twice, translated 'be a stranger' once, 'sojourn' once.

Paroikia occurs twice, translated 'sojourning here' once, 'dwell as strangers' once.

Paroikos occurs three times, translated 'foreigner' once, 'stranger' twice.

Sunoikeo occurs once, translated 'dwell with'.

Sunoikodomeo occurs once, translated 'build together'.

Here is a variety of compounds of the word oikos, house. The relation of the word 'dispensation' to the conception of a house and its management is made evident, while the collection of words found in Ephesians 2:19 -22 is of itself a witness to the value of this recognition. We do not intend writing an expansion of this list of words, to do so would require a volume, but the student will appreciate the segregation of this family of words, and will find, we hope, a reference to this list a help on many occasions.

The fact that the House of God at Jerusalem was not destroyed before a.d. 70 has no bearing upon Acts 28, as it had already been pronounced 'desolate' in Matthew 23:38,39.

Husband. The word translated 'husband' in the New Testament is the Greek word aner, which occurs 213 times, translated 'fellow' once, 'husband' fifty times, 'man' 156 times, and 'sir' six times. Throughout the whole New Testament not one of the 213 references means anyone other than a man as distinct from a woman. Unlike anthropos, which can mean any individual of the human race, it always means an adult male, a potential husband. So, in Matthew 14:21 we read that there were about five thousand men beside women and children. In Mark 10:2 'is it lawful for a man to put away his wife?' In Ephesians the word aner occurs seven times, six of these references speak of the husband in Ephesians 5, the one other reference speaks of the church whose goal is 'the perfect man'. If the church is the bride how can it be spoken of as the perfect husband? We leave the question to our readers, believing that no one who honestly believes the Scriptures to be true could entertain such a monstrous idea. See the article The Body1 and the Bridel.

IN ADAM

These words, 'in Adam', belong properly to doctrinal rather than to dispensational truth, for dispensational truth deals with differences, but it is written that God 'hath made of one blood all nations of men for to dwell on all the face of the earth' (Acts 17:26). Perhaps no deeper doctrine is to be found in the Scriptures than is found in Romans 5, and there can be few believers who have not experienced a good deal of perplexity, to say the least, as they meditated upon the implications resident in the revelation that 'by one man sin entered into the world, and death by sin'. While we dare not depart from our prescribed course and attempt to deal with these weighty themes, we believe that some explanation should be attempted in these pages to throw a little light upon the reason why the great purpose of the ages should be channelled through Adam. Adam is mentioned by Paul seven times, and the following, exhibits both the references and their interrelation.

A	Rom. 5:14.	death a	Death reigned.
		b	Not ... the similitude of Adam's transgression.

B	1 Cor. 15:22,45. life	c	In Adam all die
		d	In Christ all made alive.
		c	First man ... living soul.
		d	Last Adam a quickening spirit.
A	1 Tim. 2:13,14. headship	a	Adam first.
		B	Adam not deceived.

We do not pretend to know all that the words 'in Adam' involve, either doctrinally or dispensationally, what we propose to do is to take that calling which is nearest to our hearts, the high calling as it is revealed in Ephesians, and see if we can discover why it was necessary for that company, chosen as they were before the foundation of the world, to attain unto their calling, not immediately through Christ, but intermediately through Adam. Blessed with all spiritual blessings, they nevertheless come into existence in the realm of flesh and blood. Destined to occupy the heavenly places, they commence with an existence which is of the earth, earthy.

There were spiritual beings in existence who shouted for joy at the laying of earth's foundations (Job 38:7) called 'the sons of God', so it would not have caused any surprise if this church, predestinated as it was to the adoption of sons, should have been called into being by the fiat of creation, and placed, as spiritual beings, straight away into their heavenly inheritance. What purpose, what necessity was there, that made it necessary that, between the choice in the beginning, countless ages should roll by before these chosen ones should enter into sentient existence, and when they did, that they who had been chosen 'in Christ' should all be found 'in Adam'?

It is not sufficient to say that for some reasons unknown, it was deemed necessary that these members of this very spiritual company should nevertheless possess bodies, for the Scriptures make it clear that there are 'heavenly' and 'spiritual' bodies, just as real as the earthly and fleshly bodies with which we are acquainted. Among the reasons that may be gathered from Scripture that made the Only Wise God bring the predestined heirs of glory into life through the man Adam, the following appear to have a place.

- (1). Seeing that the angelic body was neither descended from previous angelic parents, nor could angels while they kept their own principality ever become parents (see article on Angels1, and Angels, Fallen1);
- (2). And seeing that angels appear to be separate and individual creations;
- (3). And seeing, moreover, that it was the purpose of God that this new company should be an organic whole 'in Christ';
- (4). And seeing that there could be no union with Christ unless He stooped down to a condition common to both Himself and the chosen company;

it appears that in the counsels of God it was decided that the Lord Himself, together with the chosen seed, should in God's own time and way, both appear in human form. This would make a common bond, and allow at the end a transfer from Adam to Christ.

That the status of Adam was intended to be temporary, the marginal translation of Hebrews 2:7, 'a little lower than the angels', will reveal. The A.V. margin reads 'a little while inferior to', and the R.V. marg. reads 'for a

little while lower'. The saints are to 'judge angels', and the church of the One Body will be raised 'far above' all principality and power. It appears then that the lowly course devised for the chosen heirs of supernal glory was called for by the very necessities of their case. By the fact that both the children of promise, and the Saviour Himself were partakers of flesh and blood, it became possible for Him to say 'Behold I and the children which God hath given Me' (Heb. 2:13) and the passage continues in verse 16 to tell us 'He took not on Him the nature of angels; but He took on Him the seed of Abraham'.*

Moreover, even though the passage from Genesis that is quoted in Galatians 3:16 most definitely refers to the literal seed of Abraham, Paul can also say, in the light of Galatians 3:27 -29, 'He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ'. While flesh and blood is frail, and lower in the scale than the angelic order of being, and cannot inherit the kingdom of God, there must have been some features associated with

it that led some of the angelic host to take upon them human form (see article Sons of God⁴, Nephilim³), and among other things divinely intended must have been the experience that such a condition would provide. Temptation is apparently more readily acceded to by the flesh, and the upholding grace that can nevertheless enable so frail a creature to triumph over evil, is a lesson never to be experienced apart from personal participation and never to be forgotten after this vale of tears is traversed.

A word or two concerning the meaning of Genesis 6:3 seems called for here.

'My Spirit shall not always strive with man, for that he also is flesh'.

Scripture categorically declares that the first man, Adam, was 'soulish' and not 'spiritual', was 'earthy' and not 'heavenly', so there can be no thought in this statement of Genesis 6:3, that by reason of sin and the prevailing corruption Adam had become 'flesh'. A combined reading of the R.V. text and margin gives the following:

'My Spirit shall not strive, rule or abide in and with man for ever, for that he also is flesh, or in their going astray they are flesh'.

Added to which The Companion Bible says from the fact that the article is used here before 'man', 'the man Adam' is intended. If we consult the LXX we find that instead of any word that means 'to strive' they use katameno 'to abide continually'. One of the reasons for the differing translations offered is the fact that words in Hebrew, like words in other languages, can be split up into more ways than one, yet making sense. The ordinary reader, unacquainted with Hebrew, may appreciate the following illustration. In 2 Timothy 4:17 the apostle says 'notwithstanding the Lord stood with me'. The average English reader is scarcely conscious as he reads this, of the possible pitfall awaiting a foreigner. It is conceivable that one acquainted with English might spell out the sentence thus: 'not with standing, the Lord stood with me', with an inevitable tangle as a result.

Returning to Genesis 6:3, we observe that the word 'also' is a translation of the Hebrew be -shag -gam, literally 'in', 'that', 'also'. Gesenius, however, translates this phrase 'because of their transgressing', and Keil renders it 'in their erring'. Shaggam can be the infinitive of the word shagag, which is found in Leviticus 5:18 'err'; Psalm 119:67 'go astray'; Numbers 15:28 'sin ignorantly'; and Job 12:16 'deceived'. From this it would

appear that man being by nature flesh, was no match for those spiritual beings that invaded his realm, Adam and his seed were deceived by this second attack, as Eve had been in the garden.

The Satanic object both in Genesis 3 and 6 was the production of a 'seed'; in Genesis 3 it was 'the seed of the serpent', in Genesis 6 it was the Giants, the Rephaim, the Nephilim. Had Adam never fallen, and had sin and death never entered to complicate the issue, man would still have needed the great translation from Adam to Christ. Alas, in addition to the natural frailty that pertains to the flesh (remember that even the sinless Saviour was crucified through weakness, and in the garden of Gethsemane, He spoke of Himself in that hour of agony 'the spirit indeed is willing but the flesh is weak'), to this natural frailty was added the entail of sin and death, for Adam, like Christ, had been constituted Head of the race. This identification which brought so much misery in its train is blessedly overruled, for the same principle obtains in the Headship of Christ, and if sin and death can come through Adam's headship, righteousness and life can come through the Headship of Christ, and as Romans 5 reveals, it can give 'much more'.

When dealing with the promise and purpose that was vested in Abraham (who stands to Israel as Adam stands to the race) light is given upon one of the many reasons why the purpose of the ages takes the strange pattern of descent before ascent. The passage referred to is Genesis 15. When God would give assurance to Abraham of the promise made to him both of a 'seed' and a 'land', we are staggered at first to read:

'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years ... but in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full' (Gen. 15:13 -16).

Here Abraham, like Adam, is the covenant head of his 'seed', and both seed and land are given unconditionally and confirmed by sacrifice. Yet in spite of the fact that Abraham was then already in the land of promise he was not permitted to settle, have a family and enjoy these promises. As Hebrews 11 tells us, he, and the other patriarchs, 'all died in faith not having received the promises', being willing to live in tents, even though their inheritance included the city that had foundations! The reason given for this roundabout course is not expanded and explained -- but it may be sufficient for our faith to grasp. Israel must endure bondage and hardship; they must be brought back by miracle and by sacrifice, because the iniquity of the false seed, the seed of the serpent, represented at that time by the Amorite, was not yet full. The heavenly places, the destined home of the Church is occupied at least in part by spiritual Amorites, who withstand this Church with all the means in their fallen power.

In the articles dealing with the Nephilim and parallel themes, the typology of Deuteronomy 1 and 2 is set forth, and these studies must be included with the present one to make the survey complete. Added to the apparent necessity that the chosen seed and the Saviour in Whom they were chosen must both at the first be found in human flesh, in order that at the last they may all be translated as members of one body with Christ as the One Head to their true spiritual status, comes the great fact of past experience that must accrue as we walk through the wilderness of this world. Even the Omnipotent God cannot give to anyone a ready-made experience, and as Israel were taught in the wilderness that 'man doth not live by bread alone'-- so all

the chosen seed at length come to the great question, and to its only answer, 'to Whom shall we go?' and the goal of the ages is assured. God will then in the fullest sense be All in All.

From the strange happenings in the Garden of Eden onward, the chosen heirs of glory are learning by the possession of a human body, the lessons that angels can never know. Even though we must all agree that we are 'fearfully and wonderfully made', we are made conscious daily that this body at its best is a body of 'humiliation'. The very processes that lead to birth are universally associated in the mind of man with some elements of shame. Yet, even though the birth into a life of flesh and blood with its consequent temptations and experiences be likened to Israel's sojourn in a land not theirs, it is so valuable and so wonderful that spirit beings have more than once left their own habitation and assumed the human form. When the iniquity of the great spiritual Amorite is full, flesh will give place to spirit, and in resurrection with bodies both spiritual and celestial, united for ever with the Saviour Who also ascended with a glorified body, the heirs of glory will at length enter into their own.

As we said at the beginning, we can do little more with such a theme than indicate some of the main lines of the path that must be trod, and some of the outstanding reasons why the purpose of the ages must take this strange road. Let us remember that if we are forced to wait for the day of glory, God Himself has waited longer than all put together, for the creation of Genesis 1:1 finds its goal in the new heavens and new earth at the very end of time. God the Creator moves down the ages to the goal before Him, which is God All in All. Fatherhood, Home, Dwelling Place and Family take the place of Creator and Creature as such. Creation is vested in Christ the Logos, and the 'Image', the family at the end are all sons in the SON, Who was made flesh and whose first 'sign' as recorded by John was performed at a wedding feast.

It may be that this is the reason why in the end of the geological ages (Gen. 1:2,3) God prepared the earth for Adam, made him the father of the race, bid him increase and multiply, promised a seed, and ultimately sent His Son. It may be for this reason that the first table of stone commences with the worship of God, and the second with the honour of parents. It may be that this is the reason that 'worship' in the Prison Epistles can be likened to the service of 'a son with his father' (see articles on Worship5,7,10).

If God be the God of patience, if Christ be henceforth 'expecting', can it be possible that the great God Himself yearns for the fellowship of those He has redeemed, saying to them in the language of His son, 'Can ye not watch with Me, one hour?' Much that is inexplicable will at least become bearable, as we remember the word of the Saviour as He surveyed the state of the world, 'an enemy hath done this', and if ultimate triumph necessitated the descent of all the chosen seed into their particular 'Egypt' let us patiently endure, learn the essential lesson of our own personal frailty, and await the resurrection morning, when 'in Christ' we shall know even as we are known.

INTERPRETATION

Interpretation has to do with words and their meanings. The Holy Scriptures, even though they had been written in letters of burnished gold, would not have been a revelation of God if the meaning of those burnished letters was hidden from man. It matters not how fair the script may be, or whose hand wrote the lines -- they may even be engraved by the finger of God

Himself, as were the ten commandments, yet they would still fail of their purpose if no meaning were attached to the holy symbols. Significance, meaning, intention, these are the spirit; the actual words used are but the body, and as the body without the spirit is dead, being alone, so is a word divested of its meaning.

In order to be sure of the meaning of the Scriptures, we must give attention to grammar, to usage, to structure, to manner and custom, to time, place, circumstance, and last but by no means least, the changing dispensations.

The apostle makes much of intention, significance and meaning, when he sought to guide and restrain the Corinthians in the use of the gift of tongues. Let us read Moffatt's translation:

'Suppose now I were to come to you speaking with "tongues", my brothers: what good could I do you, unless I had some revelation or knowledge or prophecy or teaching to lay before you? Inanimate instruments, such as the flute or the harp, may give a sound, but if no intervals occur in their music, how can one make out the air that is being played either on flute or on harp? If the trumpet sounds indistinct, who will get ready for the fray? Well, it is the same with yourselves. Unless your tongue utters language that is readily understood, how can people make out what you say? You will be pouring words into the empty air! For example, there are ever so many kinds of language in the world, every one of them meaning something. Well, unless I understand the meaning of what is said to me, I shall appear to the speaker to be talking gibberish, and to my mind he will be talking gibberish himself. So with yourselves; since your heart is set on possessing "spirits", make the edification of the church your aim in this desire to excel' (1 Cor. 14:6 -12).

Let us pause to consider 'how we learn', first naturally, and then especially as it pertains to the Scriptures of Truth. The steps that are taken, consciously or unconsciously, seem to fall under the following headings:

- (1). Sensation. In the first approach, we become acquainted with the outside world and with ourselves, through the senses, particularly through the senses of seeing and hearing. This primary approach to the understanding of truth is expressed in the anthropomorphisms of the Scriptures.
- (2). Memory. These sensations, together with their ever -growing relationships both with each other, and with the unseen world of which they are shadows and symbols, become increasingly valuable and available by the fact and exercise of memory.
- (3). Reason. The stored -up impressions left upon the mind through the senses, now become the subject of thought. The mind begins to put questions to itself regarding them. Why? How? When? Where? The exercise of reason seeks to understand and establish the relation of things. Rational thought is ever concerned with ratio or relationships.
- (4). Revelation. In the realm of nature we can go no further in the pursuit of truth than our investigations, deductions and imaginations justify; but in the realm of the Spirit, a new factor enters. The Scriptures come to us as a Revelation from God. We have the premises for our arguments provided.
- (5). Translation. Inasmuch as the Revelation given by God in the Scriptures comes to us in the Hebrew and Greek tongue, an important

factor in the process of understanding must be that of translation. Even though we may all agree that the Hebrew word shemayin, which is employed by the inspired penmen, must express a truth, we shall be unmoved and unenlightened until we know that this word can and should be translated 'heavens' in our own tongue.

- (6). Interpretation. Translation deals with the material of truth. It is concerned with grammar, with parts of speech, with construction of sentences. It should and must be quite impartial. It is not concerned with the consequent doctrine that arises from the translation, its one concern is to present to the English reader, as close a parallel as possible, in his own tongue, to the language of the original. Interpretation follows by comparing passage with passage, by considering the bearing of the context and usage, by preserving the harmony and consistency of the Scriptures as a whole while observing the peculiar and individual purport of every separate clause, every diversity of the 'sundry times' and 'divers manners', that characterize the method employed by prophet, priest or apostle, employing symbol, parable or doctrinal exactness in making known to the mind of man the mind and will of his God.

A rapid survey brings to light over thirty parts of speech used by Paul that can be classed under the heading 'logical particles', and it will neither be possible nor necessary to attempt to examine the usage of them all. A selection with examples, however, seems called for, and so we propose an examination of the following.

'For', gar. The Greek word is a contraction of ge 'verily' and ara 'therefore' or 'further', and indicates the reason, cause or motive of what has already been put forward. It is a particle of affirmation and conclusion 'as the case stands', gar can often be translated 'consequently'. The primary meaning of gar is seen in its employment in questions. In the secondary use it takes up the idea of cause and gives the reason of a preceding statement. Finally it seems to explain or to make clear a preceding thought or word. Take, as an example, the first chapter of Romans, and note the steps in the argument of the apostle as they are indicated by the particle gar, 'for'.

His concern is for the church at Rome, and his desire that they should not misunderstand the long delay in his plans to visit them. This leads on to the nature of the gospel itself and the necessity for its revelation of righteousness,

'For God is my witness ... making request ... I might have a prosperous journey ... to come unto you.
For I long to see you ... oftentimes I purposed to come unto you,
For I am not ashamed of the gospel of Christ:
For it is the power of God unto salvation to every one that believeth ...
For therein is the righteousness of God revealed ...
For the wrath of God is revealed ...
For God hath shewed it unto them
For the invisible things of Him ... are clearly seen'
(Rom. 1:9 -11,13,16 -20).

'For' is the translation in the A.V. New Testament of twenty -four Greek words, but not all of them could be described as 'logical particles' and care must be exercised in the reading of the English version.

Let us take another word for an example.

The English word 'that' is a maid -of -all -work, and stands for a pronoun, a conjunction, an adjective or an adverb.

We are concerned here only with 'that' as a conjunction. 'That' is used to introduce a clause which is logically the subject, the object, or a necessary complement of an essential part of the principle sentence. It introduces the reason, purpose, object or end. Let us take as an example the following:

Hina in classical Greek is an adverb of place, and this sense of direction is inherent when it is used as a conjunction. It indicates an end or a goal, and so should be translated 'in order that', 'to the end that', 'with the object that'.

Dr. Bullinger comments: 'thus hope is followed by hoti which presents the object of the hope, while prayer is followed by hina showing the purpose and design of the prayer'.

In many instances hina is followed by the subjunctive mood, to signify the objective, possibility or intention, 'in order that it might be'. In other cases it is followed by the indicative, pointing to the fact rather than to the mere possibility, or by the optative, denoting a wish rather than a possibility. Keeping to Romans 1, we note as examples of hina: 'for I long to see you in order that I may impart unto you some spiritual gift in order that I might have some fruit' (Rom. 1:11,13). And, passing over to Romans 4, we have the important statement of doctrine, 'therefore it is of faith, in order that it might be by grace' (Rom. 4:16).

Hoti. This word expresses the substance or content, and then the reason why anything is said to be or to be done 'because', 'since', 'for that'.

'First, I thank my God ... that (because) your faith is spoken of throughout the whole world' (Rom. 1:8).

'Now I would not have you ignorant, brethren, that often times I purposed to come unto you' (Rom. 1:13).

Hos. This word is used in comparisons.

'For God is my witness ... that (how that) without ceasing I make mention of you' (Rom. 1:9).

It is evident therefore by these few examples taken mainly from Romans 1, how 'logical' is the method of Paul's presentation of the truth.

In the course of our pursuit for 'sense' and 'meaning' we come to the great fact that God has made a revelation of His will and purpose, that this revelation constitutes the Holy Scriptures, and that these Scriptures were written in Hebrew, Chaldee and Greek. Now if these languages were our mother tongue, or if we were as familiar with them as we are with English, the next step in our advance towards meaning would be denominated 'Interpretation'.

But few if any of our readers are so familiar with these ancient languages as to be independent of the office of a translator. Those who are thus privileged are in need of no word here on the subject, and those who are not cannot be turned into translators by the perusal of an article. What then can we do? The teaching of grammar and the necessary practice in translation

is quite outside the scope of this Analysis, we can only look at the translator at work, consider principles that guide him and come to whatever conclusions sound thinking on the matter may lead us.

The word 'translation' does not occur in the Scriptures in the sense in which we use it in this book, but in the primary sense of transferring someone or something from one place to another (Col. 1:13; Heb. 11:5). Metatithemi, which is the word rendered 'translate' in Hebrews 11:5, is used of carrying the body of Jacob from Egypt to Sychem (Acts 7:16), for the removing of the believer from the faith (Gal. 1:6), and for the change of priesthood consequent upon the death and resurrection of Christ (Heb. 7:12). Metathesis 'translation' in Hebrews 11:5 is rendered 'change' in 7:12 and 'removing' in 12:27. Methistano, which is employed in Colossians 1:13, is translated elsewhere 'put out', 'remove' and 'turn away' (Luke 16:4; Acts 13:22; 19:26; 1 Cor. 13:2).

While the word 'translate' occurs but once in the Old Testament of the A.V., namely in 2 Samuel 3:10, 'to translate the kingdom from the house of Saul', the Hebrew word thus rendered is in constant use. It is the Hebrew abar, 'to cross over', as of the crossing of Jordan. In 2 Samuel itself where the word abar occurs about forty-seven times, in every passage except 3:10 physical transference over or across is intended, as for example, 'And there went over a ferry boat to carry over the king's household' (2 Sam. 19:18). It may be said that goods transferred by ferry boat from one side of a stream to another, remain unchanged, but if we widen the breach and transfer goods from the shores of England to the shores of France, then while the material remains the same, conformity to the new conditions, new customs, new dues, new prices, new climatic effects, must be taken into account. This crude illustration brings us to the first great controversy regarding the translation of the Scriptures or of any other book from one language to another.

'With a slavish literality, delicate shades of meaning cannot be reproduced, nor allowance be made for the influence of interwoven thought, or of the writer's every shifting -- not to say changing -- point of view. An utterly ignorant or utterly lazy man, if possessed of a little ingenuity, can with the help of a dictionary and grammar give a word -for -word rendering, whether intelligible or not, and print "translation" on his title page. On the other hand it is a melancholy spectacle to see men of high ability and undoubted scholarship, toil and struggle at translation under a needless restriction to literality, as in intellectual handcuffs and fetters, when they might with advantage snap the bonds and fling them away, as Dr. Welldon has done' (Dr. Weymouth's Translation, Preface to First Edition).

Dr. Weymouth refers to the R.V. and better still to Darby's New Testament, saying that if the reader is bent upon getting a literal rendering, he will find it in these versions, but should be on his guard against their strong tendency to mislead because of the idioms that are found in the Greek of the New Testament, Greek that is interpenetrated with Hebraisms, which 'a literal rendering into English cannot but partially veil, and in some degree distort the true sense'.

Moffatt quotes from De Quincey's essay on Protestantism on the popular delusion that 'every idea and word which exists, or has existed, for any nation, ancient or modern, must have a direct interchangeable equivalent in all languages'. 'Thus', continues Moffatt, 'there is no exact English equivalent for terms like logos and musterion and dikaiosune'.

(1). Interpretation is the act of explaining that which is otherwise unintelligible, not understood, or not obvious.
'Do not interpretations belong to God?' (Gen. 40:8).

Interpretation explains the meaning of a word in an unknown tongue, as for example,

'Emmanuel, which being interpreted is, God with us' (Matt. 1:23).

Interpretation unfolds the intent, meaning or reason of any sign or event.

'Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh' (Gen. 41:8).

Interpretation covers two allied processes: Exegesis; Hermeneutics.

(1) 'The Science which discloses to us the tenets of Holy Writ we call Biblical Exegesis or Interpretation. Biblical Arch'ology and Biblical Introduction are the proper instruments for the accomplishment of that object, which we call the Historical Interpretation of the Scriptures; the true and perfect Biblical interpretation is thus comprised in the category of Grammatico-Historical Exegesis' (Kitto).

(2) 'Hermeneutics and Exegetics are closely akin, but not identical. The former lays down the principles of Biblical interpretation; the latter deals with the practical application of the principles thus laid down. In other words, Hermeneutics is a science, Exegetics is an art' (Lloyd's Encyclopaedic Dictionary).

If Hermeneutics is the science and Exegesis the art of explanation, our course is clear. We must start with Hermeneutics. Now it is obvious that to many this word will itself need explanation, so let us first of all attempt the explanation and interpretation of Hermeneutics.

The word is evidently of foreign origin, and the first thing we must do is to 'translate' the term. Hermes is the name in Greek mythology which was given to the son of Zeus, the messenger of the gods; and so the god of science, commerce, eloquence, and many of the arts of life, is called 'Mercury' by the Romans, or 'Hermes' by the Greeks. The reader may feel a certain reluctance in using the name of a false god in connection with so sacred a task as the interpretation of Holy Writ, and so the next step must be to enable the reader to see that no such reluctance is manifested by the writers of the Scripture.

Hermes and Mercury. The idolatrous people of Lystra, when they saw the miracles and heard the apostle speak, said:

'The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker' (Acts 14:11,12).

Here, the idolators indicated some reason for their choice, Mercury, or Hermes as the word is in the Greek of the New Testament, being associated with speech. Hermes had become a proper name among the Greeks, as Romans 16:14 will show, while among those who turned away from the apostle at the end was one named Hermogenes.

The verbs hermeneuo, diermeneuo and methermeneuo are found in the New Testament all with the meaning 'to interpret'. Let us consider the way in which these words are employed by the inspired writers.

Hermeneuo

'They said unto Him, Rabbi (which is to say, being interpreted, Master,)' (John 1:38 in the Received Text).
'Thou shalt be called Cephas, which is by interpretation, A stone' (John 1:42).
'Go, wash in the pool of Siloam (which is by interpretation, Sent)' (John 9:7).
'First being by interpretation King of righteousness' (Heb. 7:2).

Diermeneuo

'He expounded unto them in all the Scriptures' (Luke 24:27).
'A certain disciple named Tabitha, which by interpretation is called Dorcas' (Acts 9:36).
'Do all interpret?' 'Except he interpret'. 'Pray that he may interpret'.
'Let one interpret' (1 Cor. 12:30; 14:5,13,27).

Methermeneuo

'Emmanuel, which being interpreted is, God with us' (Matt. 1:23).
'Which is, being interpreted, Damsel ... arise' (Mark 5:41).
'Golgotha, which is, being interpreted, The place of a skull' (Mark 15:22).
'Which is, being interpreted, My God, My God, why hast Thou forsaken Me?' (Mark 15:34).
'We have found the Messiah, which is, being interpreted, the Christ' (John 1:41).
'Surnamed Barnabas, (which is, being interpreted, The son of consolation)' (Acts 4:36).
'Elymas the sorcerer (for so is his name by interpretation)' (Acts 13:8).

In addition we have interpretation, hermenia (1 Cor. 12:10; 14:26) and interpreter, diermeneutes (1 Cor. 14:28).

The shade of difference between hermeneuo, diermeneuo and methermeneuo is largely one of emphasis, the simple form conveying mainly the idea of translation and explanation, the compounds having an eye to the obscurity that may be involved, or the person to whom the explanation is given. It will be observed that Mark translates Aramaic sentences for his Roman reader, John translates for the non-Jewish reader, ordinary Hebrew terms. The expounding of the Scriptures by the Saviour to those who needed no translation of the language employed, or the interpretation of the unknown tongue spoken in the assembly, alike illuminate the primary meaning of interpretation.

The extreme importance of 'sense' and 'meaning' and the value of interpretation in the estimate of the apostle Paul, can be seen by reading 1 Corinthians 14. For the benefit of a fresh 'interpretation' we will again quote from Moffatt's translation.

'Make love your aim, and then set your heart on the spiritual gifts -- especially upon prophecy. For he who speaks in a "tongue" addresses God, not men; no one understands him; he is talking of divine secrets in the

spirit. On the other hand, he who prophesies addresses men in words that edify, encourage, and console them ... the man who prophesies is higher than the man who speaks with "tongues"-- unless indeed the latter interprets, so that the church may get edification ... Inanimate instruments, such as the flute or the harp, may give a sound, but if no intervals occur in their music, how can one make out the air that is being played either on flute or on harp? If the trumpet sounds indistinct, who will get ready for the fray? Well, it is the same with yourselves. Unless your tongue utters language that is readily understood, how can people make out what you say? You will be pouring words into the empty air! For example, there are ever so many kinds of language in the world, every one of them meaning something. Well, unless I understand the meaning of what is said to me, I shall appear to the speaker to be talking gibberish, and to my mind he will be talking gibberish himself'.

Here, we have Scripture itself magnifying the importance of 'meaning' and of 'interpretation' as a means to that end.

The Grammatico -historical System

'Nearly all the treatises on hermeneutics', says Moses Stuart, 'since the days of Ernesti, have laid it down as a maxim which cannot be controverted that the Bible is to be interpreted in the same manner, that is, by the same principle, as all other books ... these principles are coeval with nature ... the person addressed has always been an interpreter in every instance where he has heard and understood what was addressed to him'. This is the system of interpretation that commends itself to those who seek truth at the fountain head. The first rule to be observed by any who would appreciate Dispensational Truth is the principle of 'Right Division'. This is so important that a separate article is devoted to it under the title Right Division⁴, which the reader should consult.

The purpose of 'right division' referred to above, cannot of course be put into use apart from the 'Word of Truth'. The expositor deals with 'words', words of truth, inspired words, living words, words that are spirit and life, but nevertheless words.

'The examination of the Scriptures', says Dr. Chalmers, 'is a pure work of grammatical analysis; it is an unmixed question of language. We must admit of no other instrument than the vocabulary and the lexicon' (which includes, as we shall see, the concordance in order to discover the usage as well as the original meaning of a word).

'The mind or meaning of an author who is translated is purely a question of language, and should be decided on no other principle than that of grammar and philosophy'. (By philosophy here is meant the axioms and bases of all legitimate thought).

'But this principle has been most glaringly departed from in the case of the Bible. The meaning of the Author, instead of being made simply and entirely a question of grammar, has been made a question of metaphysics or of sentiment. It has been said "such must be the rendering by the analogy of faith, the reason of the thing, the character of the Divine mind, etc."'

When the Most High condescended to speak to man, He chose the Hebrew and the Greek language as His instruments. When He chose those languages He consequently chose their grammar, their modes of expression, their syntax and their vocabulary. From the Divine standpoint and from the human standpoint the language remains unchanged. In His Sovereignty and in His Providence, the Lord exercised wondrous wisdom in selecting and rejecting items of these languages so that His will should be clearly made known. This is taught in Psalm 12:

'The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times' (12:6).

The Companion Bible gives reasons, grammatical and otherwise, for rendering this verse as follows:

The words of Jehovah are pure words
As silver tried in a furnace:
(Words) pertaining to the earth
Purified seven times.

The word 'of' in the phrase 'words of earth' is the Hebrew lamed, which is the sign of the dative 'to', not the genitive 'of'.

The meaning of this verse appears to be, that though the words used by the Lord in making known His will to man must necessarily be words that pertain to the earth, yet such is His grace and power, these words have been used with such discretion and with such precision, that they are like silver purified to perfection. While therefore, in our dealing with the Scriptures we are dealing with the Hebrew and the Greek languages, and are not permitted to take any liberties with its grammar, its vocabulary or its syntax (syntax refers to the disposition of the words in a sentence, grammar deals with the actual words themselves as to whether they be nouns, verbs, etc., and the various changes that must be made in order to express number, gender, case, etc.), yet we are encouraged in our search and emboldened in our pursuit by the consciousness that these words of earth have been perfectly purified, so that without reserve we may believe all that they legitimately mean.

There are one or two other references that speak of the fact that the word of God has been 'tried' or 'refined':

'The word of the Lord is tried' (margin, refined) (2 Sam. 22:31; Psa. 18:30).

'Thy word is very pure' (margin, tried or refined) (Psa. 119:140).

'Every word of God is pure' (margin, purified) (Prov. 30:5).

It is objected by some that it is not the sign of great spirituality to be concerned about 'mere words'. True, 'mere words' may be a barren field, but the pure, tried, refined words used by God demand the highest spiritual powers for their appreciation. They can never be called 'mere words'. There are few who would question the sincerity of Melancthon, friend and helper of Luther. He said:

'Scripture cannot be understood theologically unless it has already been understood grammatically'. (Scriptura non potest intelligi theologice, nisi antea sit intellecti grammaticae).

Sawyer says:

'We cannot believe any further than we understand the true meaning of the Divine Communications'.

If a sentence were to be printed here from the original Hebrew or Greek of the Scriptures, and the reader be unacquainted with those languages, although these words would be the words used by inspiration and full of life and peace, they would be 'mere words' apart from understanding, and valueless to faith.

It has been a matter of great interest to many to seek the origin of language. The most important theories are:

(1). The Automatic Theory. Different sounds correspond with different feelings, and so originated language, just as iron when struck has a note peculiar to itself. This has been satirized as 'The Ding Dong' theory.

(2). The Onomatopoeic Theory. This theory is based upon the evident imitation in such words as 'splash' and has been satirized as 'The Bow -wow Theory'.

(3). The Interjectional Theory. Certain ejaculations are natural to man in his expression of horror, joy or surprise. This has been satirized as 'The Pooh -pooh Theory'.

These theories are insufficient to account for the wonder of language.

We cannot avoid concluding, both from the use of language in Eden, by Adam's evident ability to name the animals that were brought before him, and by the name given to the first children born, that language is a gift of God to man.

The present writer acquired his first knowledge of language, not from a book, nor at a school, but in his home. What ordinarily takes several years in the home training of a child could be accomplished immediately by the Lord in His first contact with Adam. The 'miracle' is not in the fact that language is imparted, but in the brevity of the instruction.

'We count it no gentleness and fair dealing in a man of power, to require strict and punctual obedience, and yet give out his commands ambiguously. We should think he had a plot upon us ... The very essence of truth is plainness and brightness, the darkness and the ignorance are our own' (Milton).

The words used by God have been chosen by Divine wisdom as the fittest to convey His meaning without ambiguity to the mind of man. It is incumbent upon all who have the privilege and responsibility of interpreting those inspired words into common speech, to see to it that so far as it is humanly possible, the same clarity be observed by them in their work. We repeat:

'Nearly all the treatises on hermeneutics', says Moses Stuart, 'since the days of Ernesti, have laid it down as an axiom which cannot be controverted, that the Bible is to be interpreted in the same manner, that is by the same principles, as all other books ... these principles, are coeval with nature ... the person addressed has always been an interpreter in every instance where he has heard and understood what was addressed to him'.

Should the reader feel some objection to thus treating the Word of God 'as all other books', let us remind him that we are for the moment not dealing with its exposition, its preaching, its application, but simply its interpretation. We cannot treat a noun as a verb simply because we deal with Holy Writ, nay rather, we shall feel the importance of treating nouns as nouns, verbs as verbs, and observing every phase and detail with scrupulous care, just because it is Holy Writ.

The meaning of a word must be sought in its usage. It is a proverb that should be kept in mind when dealing with words and their meaning, that 'fire is a good servant but a bad master'. Etymology is a good servant, but if it controls the mind of the interpreter instead of being a useful adjunct it can very seriously mislead.

In the early books of the Old Testament we might expect the words that are used to retain much of their primitive force, but, as time goes on, words change in their meaning; new shades of meaning are taken on; old meanings fade and are forgotten, and consequently the interpreter is faced at every step with a problem. Who, today, thinks of a 'diploma' as 'a thing folded double'? Who associates 'influenza' with astrology and the 'influence' of the planets? Who thinks of the god 'Mercury' when he speaks of 'merchandise'? To translate such words literally, so that the etymology of the word could be reproduced, would in cases like the above, and in ninety-nine cases out of a hundred, not be translating at all. We are not concerned with the 'word' that our author has used so much as we are concerned with his 'meaning', and his meaning is not settled by the etymology of the word, but its accepted usage at the time when it was spoken or written. How easy it is to arrange a word for word literal translation of any book, but how misleading its results! One writer of foreign nationality wrote, 'his provisions were disappointed'. While the etymology of 'foresight' and 'provision' are the same, both meaning 'to see beforehand', in usage they are far apart.

'Language has its value and currency only by the agreement of speakers and hearers' (Whitney).

Usage is the second great principle of interpretation. Usage may be studied under the following main heads:

- (1). The writer may have defined the word himself.
- (2). The immediate context must be taken into account.
- (3). Antithesis and contrast are often deciding factors.
- (4). Parallel passages must always be considered.
- (5). The scope of a passage often determines the exact meaning of a word that has several shades of meaning. The scope is determined by the structure. Put the structure therefore in the forefront of your investigation.

A word has a meaning by reason of its etymology and origin. It has a meaning by common usage which modifies the original meaning, and it has a special meaning which is decided by its context and by the scope of the passage which contains it. The scope of a passage is determined by its structure, and the structure is found by noting outstanding items that balance, and that carry the theme on in definite logical steps. In searching for the evidences of structure, do not think that of necessity only important looking words will be used. Sometimes it is the reverse. The scope of Galatians 1 is determined by its structure, and the structure hinges upon three simple words, 'not', 'neither', 'but'. Yet the sense of independence from all

the opinions of men that the discovery of these three words bring to the one who has made their message his own, must be experienced to be appreciated. Divested of all subsidiary matter, Galatians 1 tells us that the apostle had before him three related subjects that are at the basis of his ministry to the Gentiles:

Paul's independent apostleship. 'Not, neither, but' (Galatians 1:1).

Paul's independent Gospel. 'Not, neither, but' (Galatians 1:11,12).

Paul's independent Commission. 'Not, neither, but' (Galatians 1:16,17).

He who sees this is independent of human opinions, and he who believes it is independent of all human criticism or authority, so far as the meaning of this chapter is concerned.

The knowledge of the scope of a book, discovered by its structure, enforces true translation. This can be illustrated from the A.V. rendering of Ephesians 6:13 'having done all'. Had the translators realized that Ephesians has a perfect balance of parts, and that Ephesians 1:19 to 2:7 is in structural correspondence with Ephesians 6:10 -13, they would have been compelled to balance the word 'work in' of Ephesians 1:19 by 'work out' in Ephesians 6:13, even as they have so translated the two words in Philippians 2:12,13. Supplementing this we quote from Dr. E.W. Bullinger's Figures of Speech:

'The subject, which may not be mentioned in one member may be named in the other. We are thus helped to a correct interpretation. For example, in the structure of 1 Peter 3:18 -22, it is not clear who or what may be "the -in -prison -spirits" of verse 19. But in the corresponding member (verse 22) they are mentioned by name as "angels". We thus learn that the subject of the former member (verse 19) is the disobedience of angels in the days of Noah (Gen. 6), while the subject of the latter (verse 22) is the subjection of angels and authorities and powers. Having thus got the scope of the passage, we get the meaning of "spirit" and remember how it is written, He maketh His angels "spirits" (Psalm 104:4, Hebrews 1:7). We at once connect their sin in the days of Noah and their prison with (Genesis 6:1, 2 Peter 2:4 and Jude 6). We have thus the clue to the true interpretation of this passage, which if followed out will lead to a correct exegesis'.

The writer of this Alphabetical Analysis, if given half an hour in which to prepare to speak on any given passage of Scripture, would devote twenty minutes of that precious time in ascertaining the scope by means of the structure, and would not begrudge the time thus spent, knowing that no knowledge of words, or of doctrine, could make up for essential truth provided by the structure and the scope. We do not give this as a method for others, we but state a personal fact and speak of what is characteristic of our own mode of study and presentation. We can only say to fellow -students and fellow - teachers, 'it works'.

A few examples may be of service, illustrating the way in which the structure points to the teaching of any given passage.

Psalm 19

A	1 -4.	The Heavens.
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	B	4 -6.	The sun in them (Bahem. in them).
A	7 -10.		The Scripture.
	B	11 -14.	Thy servant in them (Bahem. in them).

Here it is demonstrated that the 'sun' is a figure of the 'servant' of the Lord. The structure is of extreme service in preventing one from losing the thread of any passage. For example, if one knew the structure of Hebrews 1 and 2, one would not be confused by the introduction in two different places of 'angels' but would realize the development of the theme.

Hebrews 1 and 2

A	1:1,2.		God speaking.
	B	1:2 -14.	The Son of God 'better than the angels'.
A	2:1 -4.		God speaking.
	B	1:5 -18.	The Son of Man 'lower than the angels'.

The structural background of Scripture falls into four groups:

(1). Cognate or Gradational, where the same thought is expressed in different or progressive terms:

'Seek ye Jehovah, while He may be found,
Call ye upon Him, while He is near' (Isa. 55:6).

(2). Antithetic or Opposite.

'Faithful are the wounds of a friend;
But the kisses of an enemy are deceitful' (Prov. 27:6).

(3). Synthetic or Constructive.

'O the happiness of that man
Who hath not walked in the counsel of the ungodly;
And hath not stood in the way of sinners
And hath not sat in the seat of the scornful' (Psa. 1:1).

(4). Introverted.

'Make the heart of this people fat,
And make their ears heavy,
And shut their eyes,
Lest they see with their eyes,
And hear with their ears,
And understand with their heart' (Isa. 6:10).

Fuller analysis and many more examples can be seen by consulting the works of Dr. Louth, or R. B. Roe, on the correspondencies of Scripture, and the great work of Dr. Bullinger on Figures of Speech used in the Bible.

Examples, of course, could be multiplied, but examples can never take the place of personal investigation. The unashamed workman will never rest satisfied with his own interpretation or that of any other, until he has tested it by this great test of scope and structure.

A word of caution regarding structure may not be amiss. We early discovered that by inventing our own headlines in our attempt to arrive at the structure, we could save a lot of time, cut out a lot of work, make a very presentable show, but fail to arrive at truth! We therefore discarded headings

and pinned ourselves down to using actual words from the passage before us. This meant that much that had been put forward both by ourselves and others had to be scrapped, and the work commenced afresh. This is the reason why the reader does not find in the structural outlines submitted in The Berean Expositor and its publications, mere copies of those in any other work. Where they coincide with the findings of others, it is a confirmation for which we are thankful. Where they differ, it will be discovered generally that the structure of The Berean Expositor adheres to the actual wording of the passage (using of course the original, in every case), whereas the structure that is discarded has employed humanly conceived headings.

As The Berean Expositor has been published for over forty years, the editor feels that the method recommended has stood the test of time, and that in most cases the results are self-evident and useful.

How is a structure of any given passage discovered? We have often been asked the question, but our answers have not given much satisfaction. Few structures of any importance can be discovered apart from protracted study and concentrated effort. There is no short cut. If the subject be a whole book, then the whole book must be read and re-read until the mind is able to hold in suspense the varying items, and until the eye of the mind perceives the disposition of parts. Occasionally the whole matter is settled by the presence of key words, as the whole central member of Galatians is determined by the words 'by nature' (Gal. 2:15 and 4:8).

How does one feel sure that a jig-saw puzzle is accurately fitted together? It is self-evident, and so should the structure be. Any sense of forcing or distortion should be suspected. After all, we do not want 'structures' for their own sake, but for the sake of truth, and so nothing but the truth in the structure can be tolerated. Further, just as we say 'Columbus discovered America', and not 'Columbus invented America', so the student should remember that in seeking the structure of any passage, he is simply looking for what is there, clues given by God, the underlinings of the Holy Spirit, and is not inventing an outline, however attractive such inventions may be.

A few guiding principles in closing.

(1). Never build a doctrine upon a text which is debatable either for its authenticity or because of its obscurity.

We do not expect any reader to pose as a Textual Critic, but it is common knowledge with all intelligent readers of the Scriptures that some readings are doubtful. For example, whether one be a Trinitarian or a Unitarian, one must agree with the R.V. in omitting from the Scriptures 1 John 5:7. Consequently it would be very improper, and expose the one who so used it to well-merited scorn, to attempt to build the doctrine of the Trinity upon this verse. The doctrine of the Trinity must be based upon passages of Scripture that the Unitarian himself must admit to be authentic.

Again, some passages of Scripture are taken by enthusiasts as proofs of their particular doctrine, that only very slightly lend themselves to its establishment. This is extremely unwise. No doctrine that is fundamental to the faith lacks clear unambiguous testimony from the Word, and any attempt to drag in obscure texts weakens rather than strengthens the case.

(2). Words have one signification in one and the same connection.

'The sense of Scripture is one, certain and simple, and is everywhere to be ascertained in accordance with the principles of grammar and human discourse' (Melancthon).

'We must not make God's Word mean what we wish, we must not bend it, but allow it to bend us, and give it the honour of being better than we could make it, so that we must let it stand' (Luther).

'Every word has some meaning. A word that has no meaning can do no good. Words cannot have a plurality of significations at the same time and in the same position' (Sawyer).

(3). We must interpret any given passage where there is any element of uncertainty, so that it accords with the plain teaching of passages that are clear. In other words, we must regard the analogy of the faith in all our work.

'As grammatical analogy is the law and form of language established by usage, to which is opposed anomaly, that is, departure from the established usage and forms of speech: so the analogy of doctrine and faith rests upon the main points of Christian doctrine evidently declared in Scripture, and thence denominated by Latin Doctors, the Regula Fidei. To these everything is to be referred, so that no interpretation is to be received which is not consistent with them' (Ernesti).

'This does not mean that we first somehow learn the scheme of truth revealed in the Scripture, and that with this previously arranged scheme in our heads, we then go to Scripture, not in order to learn the truths it contains, but in order to find something that may be made to satisfy our opinions.

In its fair and legitimate application the principle has respect only to the more doubtful or abrupt parts of the Word of God, and simply requires, that these should be brought into comparison with the other and clearer statements contained in it' (Fairbairn).

ISRAEL

Including Scriptural testimony that the nation of Israel was never 'lost' and that the 'Jews' are a people composed of the twelve tribes.

The name Israel was originally given to Jacob at Peniel (Gen. 32:28), and according to Dr. Young it means 'ruling with God'. Others have given the meaning as 'contending with God' and 'God commands, orders or rules'. We believe the name was bestowed as an honour, and it became the patronymic of the twelve tribes (Gen. 35:10,11). We believe that the statement 'The Lost Ten Tribes' is unscriptural, and the theory known as 'British -Israel' false and mischievous. The following testimony, 'wholly scriptural', should be enough for all who exercise the Berean spirit.

We learn from 1 Kings 12 that upon the death of Solomon Israel rejected Rehoboam, his son, saying, 'what portion have we in David, neither have we inheritance in the son of Jesse: to your tents O Israel: now see to thine own house, David. So Israel departed unto their tents' (1 Kings 12:16). Those of Israel that dwelt in the cities of Judah accepted Rehoboam as king, 'So Israel rebelled against the house of David unto this day ... there was none that followed the house of David, but the tribe of Judah only' (1 Kings 12:19 -21). This statement is modified in verse 21, for there we read that the tribe of

Benjamin was allied with Judah. Jeroboam the son of Nebat was made king over Israel, and built Shechem in Mount Ephraim (1 Kings 12:20,25). Jeroboam realized the great attraction Jerusalem would have upon the ten tribes that had revolted, and that there was great danger that they would return to the house of David, so he 'made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel and the other put he in Dan, and this thing became a sin' (1 Kings 12:26 -30). From this time the twelve tribes formed two kingdoms, the ten tribes being called Israel, the two tribes being called Judah.

At length, in the fourth year of King Hezekiah, Shalmanezzer, king of Assyria, came up against Samaria and besieged it, and at the end of three years, took it, and in the ninth year of Hoshea, king of Israel, Samaria was taken, and Israel carried away into Assyria (2 Kings 18:9 -11). This captivity of the ten tribes was a judgment sent upon them 'because they obeyed not the voice of the Lord their God'. Earlier than this, Tiglathpileser, king of Assyria, had taken many captive into Assyria. Here for a moment we make a digression to speak of the Samaritans. Upon the captivity of the Israelites, the Assyrian king introduced colonists into their place, from Babylon and elsewhere, and these new inhabitants brought their own idolatrous worship along with them. Being troubled with lions, they sent to the king of Assyria, saying, 'the nations which thou hast removed and placed in the cities of Samaria, know not the manner of the God of the land', and so a priest was sent back from captivity, the result being a hybrid mixture of idolatry and some superficial knowledge of the true God.

'They feared the Lord, and served their own gods ... unto this day they do after the former manners' (2 Kings 17:33,34).

The antipathy that grew between Judah and the Samaritans persisted unto the days of Christ and the apostles, 'the Jews have no dealings with the Samaritans'.

The lost ten tribes. Is this a scriptural expression? Nowhere does the Word of God speak of the 'lost' tribes, but rather that He Who scattered them will regather them in His own good time.

We have already considered the fact that while the ten tribes as a whole separated from Judah, it is nevertheless written: Rehoboam reigned over 'them'!

'But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them' (1 Kings 12:17).

It is therefore a Scriptural fact that there was a remnant of Israel associated with the House of David. With the flight of years, this remnant, left behind with Rehoboam, would multiply, and so ensure the presence of representatives of all twelve tribes, even though but 'one tribe', intact and undivided had sided with Rehoboam.

Again, further on in the same chapter, we read:

'Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people' (1 Kings 12:23).

Even after this, as we have seen when Jeroboam had been made king over the ten tribes, he felt uneasy about the attraction that the Temple services at Jerusalem would still exert over all the tribes of Israel.

'And Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah' (1 Kings 12:26,27).

To counteract this great attraction, Jeroboam deliberately introduced idolatry into his kingdom:

'The king ... made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt' (1 Kings 12:28).

This sinful action stemmed the tide, and saved the kingdom as a whole from drifting back to Judah, but we must not assume that it prevented hundreds of those who were faithful to God from leaving Samaria and returning to Judah to join the little remnant of Israel that remained. The Scriptures definitely confirm that this is just what happened.

In the First Book of Chronicles we have the genealogies of those who returned from Babylonian captivity, and we find therein this entry:

'And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh' (1 Chron. 9:3).

This passage at once raises an interesting point in connection with the so-called 'lost tribes'. If there were representatives of Ephraim and Manasseh among the returning captives of Judah, these two tribes obviously could not have been 'lost'. If only one man and his wife in each tribe had returned, they would have been sufficient to continue the line. It is most important, in view of the ideas contained in the 'British-Israel' theory, that we should remember that the tribes of Ephraim and Manasseh at least need not be looked for outside the limits of the people we now call 'Jews'. These tribes were evidently never 'lost'.

However, we must also take into account the evidence of 2 Chronicles 15:

'And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him' (2 Chron. 15:9).

Here we not only get four tribes mentioned by name, but we are also assured that 'out of Israel' there fell to Asa men in abundance. The Hebrew word translated 'abundance' is the word 'multitude' in Genesis 32:12 and 48:16; Deuteronomy 1:10. Is it possible, then, that these tribes can be lost? Do we lose, when we have abundance?

In the next chapter we read that Baasha, king of Israel, came up against Judah and built Ramah, 'to the intent that he might let none go out or come in to Asa king of Judah' (2 Chron. 16:1). This action by the king of Israel shows how seriously he regarded the continuous loss of his people to the kingdom of Judah. We also find, in chapter 19, the king of Judah going through the people

'from Beersheba to Ephraim', and 'bringing them back to the Lord God of their fathers' (2 Chron. 19:4).

Again, we read in chapter 23, in connection with Jehoiada, the high priest:

'And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem' (2 Chron. 23:2).

And again, in chapter 30:

'And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel' (2 Chron. 30:1).

'So they established a decree to make proclamation throughout all Israel from Beersheba even to Dan' (2 Chron. 30:5).

'Divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem' (2 Chron. 30:11).

'A multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves' (2 Chron. 30:18).

We do not suggest that this great number of the house of Israel severed all connection there and then with the ten-tribed kingdom, for we are told that these Israelites returned to their possessions and cities (2 Chron. 31:1). Their hearts were certainly now with Judah, but there were many things connected with their inheritance and tribal obligations that needed re-adjusting before they could follow their hearts and take their place with the people of Judah.

We have now discovered that representatives of nine tribes were gathered under the aegis of the King of Judah -- Judah, Benjamin, Ephraim, Manasseh, Simeon, Asher, Zebulun, Issachar, and Levi. The more we read, the more difficult it becomes to believe that the ten tribes were ever lost.

Following the chronology given in The Companion Bible, we find that the ten-tribed kingdom was established under Jeroboam in 880 b.c. and carried away into captivity by Shalmanezar in 611 b.c. This would give a period of 269 years from its inception to its disruption. If, alternatively, we adopt Ussher's chronology, the period will be reduced to 254 years. We have already seen that, before the captivity, the tribes of Israel 'in abundance' went back and joined with Judah, and it therefore follows that, when the ten-tribed kingdom was taken into captivity, representatives in plenty of all Israel must have remained in the land as part of Judah.

In the days of Josiah (531 b.c.-- that is eighty years after the captivity of Israel by the Assyrians), we read:

'And when they came to Hilkiyah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim and of all the remnant of Israel, and of all Judah and Benjamin' (2 Chron. 34:9).

Here we reach absolute, positive proof, that the ten tribes were never lost. Even though those deported by the Assyrian kings never returned, this does not affect the argument, for the 'remnant of Israel' was quite sufficient to perpetuate the seed, and preserve the continuity of the people. (See

Remnant4,9). The kingdom of Judah went into captivity under Nebuchadnezzar in 496 b.c., which would be 115 years after the end of 'Israel' under Shalmanezar. This captivity, however, was limited to seventy years, and at the end of this period the people returned to Jerusalem and the land. Towards the close of this captivity, a recorded prayer of Daniel mentions 'Judah' and 'all Israel', including those that were 'near' and those 'afar off'.

This captive people are called not only 'Jews' but 'Israel'. Ezra, in his second chapter, gives a list of those who came back to Jerusalem at the end of the seventy years' captivity, and he heads the list with the words: 'The number of the men of the people of Israel' (Ezra 2:2). We are given the names of a few who 'could not shew their father's house, and their seed, whether they were of Israel' (Ezra 2:59 -63), and we therefore infer that all the others in the list were able to establish their claim to be members of one or other of the tribes of Israel. At the end of the list we read that 'all Israel' dwelt in their cities; and we read again of 'Israel' in Ezra 7:10,13; 9:1 and 10:1,5. The kingdom of Judah was taken captive by the same line of kings as had taken captive the ten-tribed kingdom, and any one of the ten tribes was as free to go back as were the members of the tribe of Judah. This we find they did (see Ezra 7:7).

When the returned captives assembled before the rebuilt temple on the third day of the month Adar, in the sixth year of the reign of Darius, 'twelve he-goats' were offered 'for all Israel', 'according to the number of the tribes of Israel' (Ezra 6:15 -17). From this time onward the title 'Jew' became a generic one, and was used without discrimination for any member of the nation of Israel. It is a fallacy to imagine that it is unscriptural to use the word 'Jew' of an Israelite after the return of the captivity. Paul says, 'I am verily a man which am a Jew' (Acts 22:3), and yet he also calls himself an 'Israelite' (Rom. 11:1). Peter also calls himself 'a Jew' (Acts 10:28), in spite of the fact that he was a Galilean (Acts 2:7). The 'Jews' who were assembled on the day of Pentecost were addressed by Peter as 'Ye men of Israel' and 'All the house of Israel' (Acts 2:22,36), while in Acts 4 we read that 'all the people of Israel' were guilty of the death of Christ, not merely Judah (Acts 4:10,27).

To take further examples from the Acts, can we believe that Gamaliel made a mistake in speaking to the 'Jews' as 'Ye men of Israel' (Acts 5:35), or that Peter was confusing things that differ when he told Cornelius that 'the word' was sent 'unto the children of Israel', 'in the land of the Jews' (Acts 10:36,39)? When Paul stood up in the synagogue in Acts 13, he spoke to the assembly as 'men of Israel and ye that fear God', while, according to the record further on in the chapter, those that heard him speak were 'Jews' (Acts 13:16, 42). The tribes of Israel were certainly not lost when Paul stood before Agrippa and said:

'Unto which promise our twelve tribes, instantly serving God day and night, hope to come' (Acts 26:7).

The word 'instantly' could only be used here of actual service; it could not have been used if any of the twelve tribes had been lost.

James also addresses his epistle: 'To the twelve tribes which are scattered abroad' (Jas. 1:1). Could this letter have been so inscribed if the bulk of the ten tribes had by this time lost their identity? Was this letter returned to James marked 'Not Known, Gone Away'?

The suggestion that God would preserve the ten -tribed kingdom after their captivity and bless them centuries later in the guise of Gentiles is quite unscriptural. According to Scripture, the Lord said that He would 'destroy the sinful kingdom from off the face of the earth', but would not utterly destroy the 'house of Jacob'. The remaining members of the twelve tribes, that had not been deported by the Assyrians, were to be 'sifted among all nations as corn is sifted in a sieve' (Amos 9:8,9), until the time came for their ultimate restoration -- for we read that 'all Israel shall be saved'. The northern kingdom, however, was to be destroyed, and not preserved. There was a sufficient number of every tribe left in the kingdom of Judah to ensure the continuity of the whole house of Israel, and, though scattered for a time among the nations, the twelve tribes are to be preserved until the end. Such is the testimony of Scripture. We have not covered a tithe of the whole ground, but what we have seen of what has been revealed in the Word concerning the fate of the house of Israel allows no room for doubt.

Into the supposed etymological and geographical 'identification' of these so -called lost tribes we do not propose to enter. The moment a person who has been falsely reported as 'lost' is discovered, all 'identification' at once becomes valueless. To those who believe in the inspiration of Holy Writ, nothing more need be said. We have demonstrated by citations from the Scriptures themselves that the tribes of Israel were never 'lost', but that many of Israel returned 'in abundance' to Judah after the separation.

In conclusion we should like to add one more quotation -- this time from Isaiah:

'The Lord of Hosts ... shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel' (Isa. 8:13,14).

This passage looks forward to the cross and discountenances the idea that only 'the Jews' were responsible for the crucifixion of Christ. In the Acts, Peter speaks of the Lord as 'the Stone which was set at nought of you builders' (Acts 4:8 -11), and in his epistles quotes Isaiah 8:13,14 (1 Pet. 2:8). It is obvious from this passage that Christ became a 'stone of stumbling' and a 'rock of offence' to both houses of Israel, and not merely to the house of Judah.

We are not discussing here the various matters that arise out of this subject, as we are confining our studies to one point only. We know from Scripture that all the blessings of Israel are related to the land promised to Abraham; that Israel will be gathered from the lands into which they have been scattered; that Israel will be lo -ammi for many days, but will return to the Lord and to David their king in the latter days; that Israel shall dwell alone and not be numbered among the peoples. These and many other items of revealed truth we pass over as not essential to our main quest. Having 'searched the Scriptures' we intend by grace to abide by our findings.

'All Israel shall be saved'. Before we can come to a Scriptural conclusion as to the import of the statement, found in Romans 11, we must consider as a whole the section in which it is found, namely Romans 9:1 to 11:36. The structure of Romans 9:1 to 11:36 in its simplest presentation is as follows:

Romans 9:1 to 11:36

A tentative outline

A	9:1 -5.	Sorrow. Doxology 'Over all (panton), God blessed unto the ages' (9:5).
B	9:6 -29.	The Remnant saved. Mercy on some. Corrective as to 'all Israel' (9:6).
C	9:30 to 11:10.	The Stumbling stone. The Lord of all that believe. No difference.
B	11:11 -32.	All Israel saved. Mercy on them all. Corrective as to the Remnant (11:1 -5).
A	11:33 -35.	Song. Doxology: 'Of Him, through Him, and to Him are all things (ta panta). To Him be glory unto the ages' (11:36).

Who are Israel? Abraham had eight sons -- Ishmael, by Hagar; Zimran, Jokshan, Medan, Midian, Ishbak and Shuah, by Keturah; and Isaac, by Sarah. Ishmael was 'cast out', for he could not be the heir together with Isaac (Gen. 21:10). Of the sons of Keturah it is written, 'Abraham gave them gifts, and sent them away from Isaac his son' (Gen. 25:6). But of Isaac we read, 'and Abraham gave all that he had unto Isaac' (Gen. 25:5). If mere physical descent from Abraham had constituted a claim, then seven other nations descended from these seven other sons might have disputed Israel's rights. The deciding factor was God's sovereign election.

Again, coming close to the problem, the apostle carries the argument a stage further. The other nations referred to above were descended from different mothers, but the apostle goes on to show that even sons born to Isaac by the same mother do not share equal privileges. Esau was the elder, Jacob was the younger, both children of the same mother, yet Esau was rejected and Jacob chosen:

'(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;), it was said unto her, The elder shall serve the younger' (Rom. 9:11,12).

This is not the only place where a distinction is made between the true seed, and the merely natural seed. For example, when the Lord looked upon Nathanael he said, 'Behold, an Israelite indeed' (John 1:47). And again, in John 8, we read:

'They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham ... Ye do the deeds of your father ... Ye are of your father the Devil' (John 8:39 -44).

In the epistle to the Romans itself we have the distinction between the natural and the spiritual seed brought forward:

'For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and

not in the letter; whose praise is not of men, but of God' (Rom. 2:28,29).

These words are immediately followed by the question:

'What advantage then hath the Jew? or what profit is there of circumcision?' (Rom. 3:1).

In Galatians 4, Ishmael is likened to the unbelieving Jews 'born after the flesh', while the true believing Jews are likened to Isaac; and his mother, the freewoman, is likened to Jerusalem that is above, and free. These constitute the 'Israel of God' (Gal. 4:21 -31; 6:16).

As we study the argument put forward by the apostle in Romans 11, an important principle emerges that extends beyond the limits of the people of Israel.

'All Israel' (Rom. 11:26), can only be interpreted aright if the reasoning of Romans 9 is adhered to.

'In Isaac shall thy seed be called' (Rom. 9:7).

'The children of the promise are counted for the seed' (Rom. 9:8).

The following extract from Nedarim f. 31.1 is suggestive:

'Is not Ishmael an alien, and yet of the seed of Abraham? It is written, In Isaac shall thy seed be called. But is not Esau an alien, and yet of the seed of Isaac? No. In Isaac, but not all Isaac'.

This brief quotation is sufficient to show that the apostle's method of argument was familiar to the Jews, and would be easily followed.

Israel is not a title that belongs to any one merely because he is a descendant of Abraham, for it is written:

'They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed' (Rom. 9:6 -8).

Here the words 'Israel', 'seed' and 'children' are used with two significations. One speaks of every single descendant, the other of those who are related to promise, counted for the seed, and in Isaac. With these humbling evidences of Divine sovereignty we turn to Romans 11 and read:

'And so all Israel shall be saved ... as concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance' (Rom. 11:26 -29).

This blessing of Israel takes place under the covenant (see Covenant1,8), and cannot be spiritualized away and applied or interpreted of the church. In the same way 'The Israel of God' (Gal. 6:16) refers to the elect nation and not to the Gentiles. Several facts stand out in the record of Israel's calling.

- (1) They have a most glorious future under the blessings of the New Covenant.
- (2) None of these blessings can be legitimately transferred to the Gentiles or the Church.
- (3) The title 'Israel' and 'Jew' is never used of any other than this people.
- (4) God's faithfulness is called in question if the literal interpretation of these passages is denied.

The attempt to make a distinction between 'The Jew' and 'Israel' fails in the light of scriptural usage. The title Israel belongs to all the tribes. The term Jew dropped its special reference to Judah, and became the symbol of a religion. From Genesis 12, where the promise of a seed was made to Abraham, to the last chapter of the Acts, the Jew or Israel dominate the Scriptures and blessing and purpose are related to them. The only portion of Scripture where Israel, as a factor, is absent, is the dispensation of the Mystery, the parenthetical period that intervenes between the blindness of Israel which came upon them in Acts 28, and the day when their eyes shall be opened and they will look upon Him Whom they pierced.

The phrase 'The children of Israel' is too deep seated to be removed either from our translations or our references, but it should be remembered that the word used in the Old Testament and also in the New Testament is 'son' as distinct from a 'child'. The first title given to Israel in the Scriptures is found in Exodus 4:22: 'Israel is My son, even My firstborn', and the last is found in Isaiah 46:13: 'Israel My glory'. The earthly ministry of Christ was limited to 'the lost sheep of the house of Israel' (Matt. 10:6; 15:24). While others spoke of Christ as 'The King of the Jews', the Jews themselves used the title 'The King of Israel' (Matt. 27:42; Mark 15:32; John 1:49 and 12:13). It can truly be affirmed that he who realizes the Scriptural position of Israel, the nature, sphere, and purpose of their calling, their influence upon the condition of the Gentiles, and the blank (dispensationally) that their failure at the first advent caused, possesses the key to unlock the purpose of the ages. In Israel the believer may see worked out in miniature the scheme of redemption and the goal of God, and discover that what things happened unto them, happened unto them as examples and types and shadows of larger issues.

Jerusalem. The earliest reference to this city is in Genesis 14:18, where Melchizedek is called 'King of Salem'. Melchizedek, as we know, means 'king of righteousness' (Heb. 7:1,2), and in Joshua 10:1 we meet with another king of Jerusalem, Adonizedek 'Lord of righteousness'. There is no doubt as to the meaning of Salem, it means 'peace' (Heb. 7:1,2), but there is a difference of opinion as to the meaning of the prefix Jeru. This may be the word indicating a foundation, habitation or possession, and there are advocates for each meaning. There is, however, another meaning which has much in its favour, namely 'the sight or vision of peace'. This would have some support from the name given to the mountain of Moriah, namely Jehovah Jireh, 'in the mount of the Lord it shall be seen' (Gen. 22:14). The name Salem was continued unto the days of the Psalms, 'In Judah is God known ... in Salem also is His tabernacle, and His dwelling place in Zion' (Psa. 76:1,2). On this same Mount Moriah where Abraham saw by faith the offering of the Saviour set forth in type, Solomon built the house of the Lord, where the Lord had appeared unto David his father.

Although David reigned over Judah seven years and six months, he reigned in Hebron, but when he became king over all Israel and Judah he reigned in Jerusalem (2 Sam. 5:5). In the fourth year of Solomon's reign he began to build the temple at Jerusalem (1 Kings 6:1) and when the house was finished, the ark of the covenant was brought to the temple at Jerusalem, and there the great dedication was made (1 Kings 8).

From this time ancient Jerusalem became the city of Israel. There not only was the temple, but the palace of the king, and the sepulchre of kings and great men of the nation. Jerusalem was continually besieged, and Nehemiah's prayer, and the edict of Cyrus were focused upon the restoration of this city. Jerusalem became the spiritual centre and home of the Jew, 'Our feet shall stand within thy gates, O Jerusalem' (Psa. 122:2). 'If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy' (Psa. 137:5,6). While the desolations of Jerusalem are the sorrow of the prophets: the restoration of this same city involves their highest flights of imagery, 'put on thy beautiful garments, O Jerusalem', 'give Him no rest, till He establish, and till He make Jerusalem a praise in the earth'. 'Be ye glad and rejoice for ever in that which I create, for, behold, I create Jerusalem a rejoicing, and her people a joy' (Isa. 52:1; 62:7; 65:18). The Saviour not only mourned over Jerusalem, but He also said concerning His own sacrificial death, 'It cannot be that a prophet perish out of Jerusalem' (Luke 13:33).

The chief service that Jerusalem offers in the study of dispensational truth is its relation to the times of the Gentiles. We may entertain our own opinion as to whether Rome does, or does not come in the vision of Daniel 2 (for ourselves we believe it does), but one thing we do know that Jerusalem, not Babylon, Persia, Greece or any other nation is the key to the times of the Gentiles.

'Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled' (Luke 21:24).

This is definite and final. Whichever of the nations dominates Jerusalem at any time, that nation is the Gentile successor of Nebuchadnezzar.

The translation 'tread down' and its implications have been denied by some by reason of their prophetic views, but no 'views' whether ours or another's can alter the fact that the Greek word *pateo*, used in Luke 21:24 is employed by the LXX in the following passages:

'Moab shall be trodden down under Him, even as straw is trodden down for the dunghill' (Isa. 25:10).

'The Lord hath trodden the virgin, the daughter of Judah, as in a winepress' (Lam. 1:15).

'And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle' (Zech. 10:5).

Facts are confessedly stubborn things, and those of us who would abide by the 'facts' of Scripture can have no hesitation in accepting the translation of the A.V. in Luke 21:24 with all the implications of that translation. The domination of Jerusalem by Gentile powers is an important factor in the interpretation of prophecy, and any theory that discounts it must be suspect.

Earthly Jerusalem finds its counterpart in the heavenly calling (Heb. 3:1) and is placed over against Sinai (see Zion9).

'For ye are not come unto the mount that might be touched ... but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem' (Heb. 12:18 -22).

In connection with the heavenly Jerusalem is the great theme of the overcomer (see Zion9) and the Firstborn's position (see also Hope, p. 132, and Prize3), and as an adjunct to this study we give the structure of Hebrews 12.

Hebrews 12

A	Heb. 12:1 -4.	Endurance.	hupomeno.
B	Heb. 12:5 -14.	Sonship.	Discipline, encouragement.
B	Heb. 12:15 -25.	Birthright.	Bartered, warning.
A	Heb. 12:25 to 13:21.	Remain.	meno.

From this skeleton structure we lift out the member 12:15 -25 for enlargement.

Hebrews 12:15 -25

B	Birthright	A	12:15.	a	Looking diligently.	
				b	Lest any man fall back.	
		B	12:16,17.		Birthright bartered.	Prototokia
		C	12:18 -21.		Ye are not come seven 'ands'.	Sinai
		C	12:22,24.		But ye are come seven 'ands'.	Sion
		B	12:23,24.		Birthright enjoyed.	Prototokos
		A	12:25.	a	See.	
				b	Lest ye refuse.	

While therefore the bulk of the references to Jerusalem in the Scriptures are of prophetic as opposed to dispensational interest, its important relationship with Israel, the times of the Gentiles, the heavenly calling, the Bride (see Bride1 and Body1), the dispensational movement indicated by the geography of the Acts (see Acts1), and our Saviour's past and future associations with that city make it of great importance and of sacred interest to every believer.

Jesus. The name given to the Saviour at His birth was very common among the Hebrew -speaking people. Josephus mentions no fewer than eleven who bare that name apart from any so called in the Old Testament. In the New Testament we find the name used of the father of Elymas (Acts 13:6) and of one who was called Justus (Col. 4:11). The Apocryphal book of Ecclesiasticus was written by Jesus the son of Sirach. The popularity of the name can be understood from the fact that two outstanding men of Israel were so named, namely Joshua the son of Nun, the successor of Moses (Exod. 24:13) and Joshua the High Priest at the time of the return from Babylonian captivity (Zech. 3:1). In the New Testament Joshua is twice called 'Jesus' (Acts 7:45; Heb. 4:8), and the uninstructed are usually puzzled by these references, thinking they refer to the Lord Jesus Christ. The full spelling of the name is 'Jehoshua' (Num.

13:16), and then by contraction it became Joshua, and Jeshua (Ezra 2:2), and when transferred to the Greek it became Iesous, even as Paul is Paulus and Timothy is Timotheus. Moses changed the name of his successor from Oshea to Jehoshua (Num. 13:16), thereby adding to the word that means 'salvation' the name 'Lord'. Consequently the Saviour's earthly name means 'The Salvation of the Lord'.

Some Greek writers, ignorant of the Hebrew language, gave the name a purely Greek etymology, deriving it from iasis 'healing', which, though bad etymology, has a semblance of truth. If 'Jesus' contains the name Jehovah, it becomes almost equivalent to Immanuel 'God with us', and so the writer of the first gospel seems to imply (Matt. 1:22,23). The inspired comment is 'He shall be called Jesus, for He shall save His people from their sins'.

We must quote Bishop Lightfoot here:

'It is not "the name Jesus" but "the name of Jesus" and the name which will be given Him will be "Lord", i.e. the Old Testament name JEHOVAH, long denied to Him, acknowledged during a time by a few, but at last recognized by the whole creation, including such unknown beings as "things under the earth".'

The name 'Jesus' is nearly always linked with His earthly life and ministry. The title Jesus Christ occurs but FOUR times in the gospels, but about 130 times in Paul's epistles, whereas the name Jesus comes about 520 times in the four gospels, and about thirty times in Paul's epistles.

The use of the name 'Jesus' in preaching, prayer, and hymns today is to be deprecated. To us He is Lord, the Risen, Seated Son of God, and in practically every passage where the apostle has used the simple name instead of the full title, a doctrinal and a practical reason will be found in the context.

The title 'Jesus of Nazareth' is used to denote His humiliation, and Nazareth itself was a term of reproach. Even Nathanael exclaimed 'can there any good thing come out of Nazareth?' (John 1:46). The title occurs seven times in the Acts and emphasizes the fact that the One that Israel despised, that same One must ultimately be their Saviour. There is no Scriptural warrant for the use of this title in our preaching today. The title is found in the Talmud, where we read of 'a disciple corrupting his food publicly as did Jesus of Nazareth'. The phrase 'to corrupt food publicly' denotes the mingling of true doctrine with heresy, and this charge was laid against the Saviour. Josephus wrote thus:

'Now, there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, -- a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was (the) Christ; and when Pilate, at the suggestion of the principal man amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day' (Josephus Ant. xviii, 3:3).

The reader should consult the article Christ Jesus1 for further notes on the Saviour's name and titles.

Jew. The name is derived from the word Judah and originally its application was limited to one of that tribe or country. During the captivity the name seems to have been applied to any one of the twelve tribes without distinction (Esther 3:6,10; Dan. 3:8,12). In the New Testament the term Jew ceases to have the significance originally attached to it, for both Paul and Peter call themselves Jews although neither were strictly of the tribe of Judah. Under the heading Israel (p. 213) the place of the chosen people is more fully considered, this small paragraph is only intended to call attention to the fuller treatise.

JOHN

There is, in John Ryland's Museum, Manchester, a small piece of papyrus, dated by those who are experts in this subject, about the end of the first quarter of the second century a.d. This we have seen and examined. It is a portion of the Gospel of John, and its discovery has for ever shattered the critical attacks upon the authenticity of the Gospel, for if a copy could be found in Egypt in the first quarter of the second century, then the original cannot have been written later than the close of the first century.

The Gospel of John has been more severely criticized than the other three, and its genuineness has been denied. It is not our intention here to load our pages with ancient names, or with many extracts from antiquity. We give, however, a few pointed references. Clement of Alexandria (a.d. 150 -215) writes:

'St. John, the last (of the evangelists), when he saw that the outward bodily facts had been set forth in the (existing) Gospels, impelled by his friends (and) divinely moved by the Spirit, made a spiritual gospel'.

One of the earliest and most important witnesses in this connection is Irenaeus (born a.d. 98), who knew and had conversed with Polycarp, a disciple of John himself. Irenaeus unhesitatingly ascribes the fourth gospel to John, and speaks of this belief as of universal acceptance in his day.

Victorinus of Pettan wrote of John and his gospel:

'When Valentus and Cerinthus and Ebion and others of the school of Satan were spread throughout the world, all the bishops of the neighbouring provinces came together to him to constrain him to commit his own testimony to writing' (Migne Patrol, v. 333).

In connection with this quotation it is interesting to note that Cerinthus taught that Christ was a man, and nothing more, and that He was the son of both Joseph and Mary -- a doctrine that is most definitely refuted in the opening of John's gospel. Irenaeus also writes of John as being 'willing, by the publication of his Gospel, to take away the error which Cerinthus had disseminated amongst men'. He tells us, moreover, that John remained at Ephesus up to the time of the Emperor Trajan. The relationship of John's gospel to the Synoptics may be set forth thus:

MATT.-- Christ is set forth as King. 'Behold thy King' (Zech. 9:9).

Christ is set forth as David's Branch. 'Behold ... I will raise unto David a righteous Branch and a King shall reign and prosper' (Jer. 23:5,6; 33:15).

Christ's genealogy is therefore given from Abraham through David (Matt. 1:1 -17).

Christ, relatively, presented as in the highest earthly position, a King.

MARK-- Christ is set forth as Servant. 'Behold, My Servant' (Isa. 42:1).

Christ is set forth as the Branch. 'Behold, I will bring forth My Servant the Branch' (Zech 3:8).

Christ, as a servant, needs no genealogy.

Christ, relatively, presented as in the lowliest earthly position, a Servant.

LUKE-- Christ is set forth as Man. 'Behold the Man' (Zech. 6:12).

Christ is set forth as the Branch. 'Behold the man whose name is the Branch' (Zech. 6:12).

Christ's genealogy is traced back to Adam.

Christ intrinsically, presented as the ideal Man.

JOHN-- Christ is set forth as God. 'Behold your God' (Isa. 40:9).

Christ is set forth as Jehovah's Branch. 'In that day shall Jehovah's Branch be beautiful and glorious' (Isa. 4:2).

Christ, as God, can have no genealogy. He 'was' in the beginning.

Christ, intrinsically, presented as 'God', mediatorially as the 'Word', and savingly as Jesus the Christ, the Son of God, 'the Word made flesh'.

The evidence that John wrote for 'the world' and not for readers acquainted with the language and customs of the Jews is very great. We summarize them in the following eight -fold presentation:

- (1) The world is the sphere of John's ministry.
- (2) The fact that Jewish customs are explained shows that the non - Jewish reader is in view.
- (3) The rejection of the Lord by His own people is at the very forefront of the Gospel.
- (4) No mention is made of the Lord's Supper, the New Covenant feast.
- (5) The Ascension is emphasized.
- (6) The 'Word' in John 1:1 is parallel with the 'Image' in Colossians 1.
- (7) The prayer of John 17 is, among other things, that 'the world' may know.
- (8) Miracles are not mentioned as such; they are called 'signs'.

After the prologue, which occupies the first eighteen verses, the Gospel proper is related to a series of 'signs' thus:

The Eight Signs

c	2:1 -12.	1st SIGN.	Marriage at Cana.
	d	2:13 to 4:42.	'My meat ... to finish His work' (ergon). 'Now we believe' (pisteuo).
c	4:43 -52.	2nd SIGN.	Nobleman's Son.
	d	4:53 -54.	'Except ye see signs'. 'He believed' (pisteuo).
c	5:1 -15.	3rd SIGN.	Impotent Man.
	d	5:16 -47.	'My Father worketh ... and I work' (ergon). 'Believeth on Him that sent Me' (pisteuo).
c	6:1 -25.	4th and 5th SIGNS.	The 5,000 fed. Walking on sea.
	d	6:24 to 8:59.	'This is the work (ergon) of God, that ye believe (pisteuo) ... are the works of your father' (erga).
c	9:1 -41.	6th SIGN.	Man Born Blind.
	d	10:1 -42.	'The works (ergon) ... in My Father's name, they bear witness'. 'Ye believe not' (pisteuo).
c	11:1 -46.	7th SIGN.	Sisters' Brother Raised.
	d	11:47 to 20:31.	'I have finished the work' (ergon). 'That the world may believe' (pisteuo).
c	21:1 -14.	8th SIGN.	Draught of Fishes.

The Prologue of John's gospel occupies the first eighteen verses. It meets the quasi-philosophic reader with the familiar term 'The Logos' (The Word), but proceeds throughout the bulk of the narrative to show that the Logos is He Who is named Jesus, the Christ, the Son of God, and declares that his purpose in writing this gospel, and selecting these eight signs was to lead his readers to believe that 'Jesus is the Christ the Son of God, and that believing they might have life through His name' (John 20:31).

Coming to the structure of this prologue, it is at once clear that verses 1 and 18 are in correspondence.

John 1:1 and 1:18

a	In the beginning was the Word.
b	The Word was with God.
c	The Word was God.
c	God only begotten.
b	In the bosom of the Father.
a	He hath declared Him.

Here the 'Word' 'declares', and the term 'with God' finds its echo in 'in the bosom of the Father'. The reading 'God only begotten' echoes the statement that the 'Word was God'. The structure of the complete section is as follows:

The Prologue (John 1:1 -18)

A	John 1:1.	a	The Word. In the beginning.
		b	with. The Word was with God.
		c	God. The Word was God.
B	1:2.		The same was in the beginning with God.
C	1:3.		All things were made by Him (egeneto dia).
D	1:4,5.		In Him light and life (en).
E	1:6 -8.		John. Witness (marturian).
		F	1:9. True light cometh into the world (erchomenon).
		G	1:10,11. Received not (parelabon).
		G	1:12,13. Received (elabon).
		F	1:14. The Word made flesh dwelt among us (eskenosen).
		E	1:15. John. Witness (marturei).
		D	1:16. Out of His fulness (ek).
		C	1:17. Grace and truth came by Jesus Christ (egeneto dia).
B	1:18.		No man hath seen God at any time.
A	1:18.	c	God. God only begotten (The Word was God).
		b	bosom. The bosom of the Father (With God).
		a	declared. He hath declared Him (The Word).

The reader is asked to note the correspondence in this outline. We have already drawn attention to the balancing members at the beginning and the end. Passing to verse 3, we see that it corresponds with verse 17, the two passages revealing Christ as Creator both in nature and in the realm of grace. The words egeneto dia, 'came to be through', are used in each case. In the two members marked 'E' we have a double reference to the witness of John the Baptist, while erchomen 'coming', in 1:9, is echoed by eskenosen, 'dwell' or 'tabernacle', in verse 14. The central passages revolve around the thought of reception. We do not take this study further, but conclude with a chart which indicates the relationship of John with the Mystery.

BEREAN CHARTS		TWO MINISTRIES SINCE ACTS 28 JOHN "GUESTS"; PAUL "BODY"		NUMBER THIRTEEN.	
		MATT. XXII.			
		First invitation to Marriage.			
(Gospels)		They would not come.		(Period)	
		Second invitation to Marriage.			
(Acts)		They made light of it.		(Period)	
Israel set aside		They destroyed.			
Acts		XXVIII.			
John the	Paul the Prisoner	Elder			
Christ	Christ, the Image	The Word			
Only	First born	Begotten			
His Fulness	Fulness...ye complete	we receive			
Children	Adoption of sons	of God			
Heavenly	Heavenly Places	Things			
From heaven	Far above all heavens	above all			
where before	He ascended	ascend			
Friend of	Perfect Man	Bridegroom			
Other	Pastors	sheep			
World	Pr. & Powers may know	may know			
Vine &	Head & Members	branches			
Glory before	Chosen before overthrow	Overthrow			
Many	Manifested in Glory	Mansions			
Gospel of John.		Ephesians			
The World		The Church			
Non-Jewish		To Gentiles			
Jn. 11. = Acts xxviii.		Mystery			
The other sheep		Israel set aside			
Signs		No miraculous gifts.			

The Gospel of John differs from the Synoptic Gospels in that it was written after Acts 28, and in full consciousness of Israel's rejection; 'He came unto His own, and His own received Him not; but as many as received Him, to them ...' (John 1:11,12).

If we examine the parable of the marriage of the King's Son, in Matthew 22, we find that it deals with three invitations to the marriage. First during the earthly ministry of the Lord, then again to the same people during the Acts, and a third time after the rejection of Israel and the burning up of their city in a.d. 70. It is in connection with this third invitation to the wedding that John's Gospel has its place.

At the present time there is a small inner circle who respond to the prison ministry of the apostle Paul, and a large world-wide company who find their gospel and hope in that according to John. The one ministry is building up the perfect man, the other is gathering the guests for the marriage, while during the Acts the company that constitute the Bride was in formation.

That John's Gospel was not written for Jewish readers is manifest. No Jew needed to be told that the Passover was a 'Feast of the Jews'. No Jew was ignorant of the feud that existed between them and the Samaritans; no Jew needed the interpolation of the meaning of 'Rabboni' in the record of the Resurrection.

While the dispensational position of the two companies differs as the Body differs from the Guests, and there is no idea that John taught anything concerning the Mystery; yet seeing that he wrote after Paul's message had been given to the church, he was obliged, in the nature of the case, to minister the same aspect of the offices and glory of Christ that now fills our vision, rather than the Christ of the early Acts. This is clear from the comparison suggested between Paul's revelation of Christ as the 'Image', and John's revelation of Christ as the 'Word'. These would run together, whereas Christ as the 'King of the Jews' would not. So also the other items which are set out for comparison. John alone of the gospels mentions the period 'before the foundation of the world', and he more than the other evangelists stresses the Ascension. The other sheep are clearly not of Israel, and provide a sphere for the 'pastors' who have a place in the church of the One Body.

Joint-Heirs/Body/Partakers -- see Heirs and Fellow-Heirs (p. 115).

Judgment Seat. Writing to the Corinthians, Paul said:

'We must all appear before the judgment seat of Christ' (2 Cor. 5:10), and to the Romans he said:

'We shall all stand before the judgment seat of Christ' (Rom. 14:10).

In one reference, namely James 2:6, the words 'judgment seat' translate the Greek kriterion, but with this we are not immediately concerned. The word found in the references given from 2 Corinthians and Romans is the Greek word bema, which occurs as follows:

Matt. 27:19 When he (Pilate) was sat down on the judgment seat.
John 19:13 Pilate ... sat down in the judgment seat.*
Acts 7:5 Not so much as to set his foot on.
Acts 18:12 Brought him to the judgment seat.
Acts 18:16 Drove them from the judgment seat.

Acts 18:17 Beat him before the judgment seat.
Acts 25:6 Sitting on the judgment seat.
Acts 25:10 I stand at Caesar's judgment seat.
Acts 25:17 I sat on the judgment seat.
Rom. 14:10 2 Cor. 5:10 The judgment seat of Christ.

The reader will note the one exception to the translation 'judgment seat' in Acts 7:5, which reads 'to set his foot on' (literally 'foot -room'). Bema is derived from baino 'to ascend', which in its turn is related to the idea of a step, 'a foot space', then a raised platform used both for a judge in legal matters, and for an orator, or judge at the Greek games. The 'pulpit' of Nehemiah 8:4 is in the LXX a bema. We perceive therefore that some discrimination is necessary in the interpretation of the passages employing this word. Now the apostle has made it clear that no redeemed child of God will ever come into condemnation, he is justified, acquitted and that completely and for ever, yet the same apostle declared with joyful expectancy that he looked forward to standing before a righteous Judge (2 Tim. 4:8), but this time not a judge in a court of law, not a judge who passed sentence, but a Judge who awarded a crown. This lifts the subject of the bema so far as the believer is concerned, out of the context of sin, death and condemnation, into the context of award and forfeiture, prize and crown, into the context of 2 Timothy 4:7 where the word 'fight' is agona, translated 'race' in Hebrews 12:1, and where the word 'course' is dromos, a place where contestants 'run'.

'Scripture regards each saved soul as a runner racing, an athlete wrestling, a warrior fighting, a farmer sowing, a mason building, a fugitive flying, a besieger storming, and all this strenuous intensity rests on a fundamental of revelation that God is, and that He is a Rewarder' (Heb. 11:6) (D. M. Pantou).

'He that planteth and he that watereth are one' in standing and redemption, but each 'shall receive his own reward according to his own labour' at the Bema. The tribunal before which every believer must appear is a bema, not a thronos, 'that each may receive the things done'. Not that each may receive a gift, but receive the things he has done, the application of the Divine principle expressed in Galatians 6:7, 'Whatsoever a man soweth, that shall he also reap' - and these words were not addressed to unbelievers. It is imperative that those who rejoice in the fulness of grace that is related to Ephesians and Colossians should not be ignorant of the fact that this principle applies to the church of the Mystery as to all other callings. In Ephesians, the apostle speaks of the Divine approval of 'good', in Colossians of the Divine disapproval of 'wrong'.

'Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free' (Eph. 6:8).

'But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons' (Col. 3:25).

These 'things' are said to be 'things done by means of the body' (2 Cor. 5:10). In the sentence 'whether it be good or bad', the Greek points to the award 'the things done, whether it', i.e. what he receives as an award, 'be good or bad'.

The Revised text reads 'God' instead of 'Christ' in Romans 14:10, but there is no essential difference between Romans 14:10 and 2 Corinthians 5:10, for all judgment will be in the hands of the Son. Although the actual word

bema occurs but twice in Paul's epistles, that for which it stands is found in a number of his writings. We shall find that 1 Corinthians 3, 4 and 9, Philipians 1 and 3, Colossians 3, Hebrews 12, and 2 Timothy 4, all imply, if they do not speak of, the Judgment seat of Christ. In Philipians 1:10 he prays for the believer that he may be 'sincere and without offence till the day of Christ', where 'the day of Christ' includes judgment of the believer's service. In Philipians 3 we have the apostle confessing that he is not already perfect, but we see him pressing on for a 'Prize' (Phil. 3:12 -14), which should be taken with 2 Timothy 4:7,8, where we have the contest, the course and the crown. In 1 Corinthians 3, the foundation is seen to be Christ Himself, and the foundation is secure and not in question. What will be put to the test is the kind of building which believers erect on that one foundation, with the consequent reward or the suffering of loss, with the emphasized safeguard 'he himself shall be saved' (1 Cor. 3:10 -15).

In the next chapter Paul speaks of 'man's judgment' (1 Cor. 4:3), which is a free rendering of the Greek which reads 'man's day', thereby enabling us to see in 'the day of Christ', already quoted, a reference to judgment. 'Then', said the apostle, 'shall every man have praise of God' (1 Cor. 4:5). In 1 Corinthians 9:23 -27 we find the apostle drawing largely upon the Greek games for his illustration, and in the following chapter he points out that while all crossed the Red Sea, all did not enter the land of promise. In Hebrews 12, the Saviour is brought into the record to provide an example. 'Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God' (Heb. 12:2). The 'race' spoken of in Hebrews 12:1 is the same in the original as the 'fight' of 2 Timothy 4:7 -- both are translations of the Greek agona. The fact that Paul could write Colossians 3:22 -25 makes it clear that whether the judgment seat of Christ is actually mentioned in the Prison Epistles or not, the principle that is involved in the bema is restricted to no one dispensation. We need of course to discriminate between Gift in Grace, and Reward in Service, and we need also to remember that unless we believe and teach both, the undue emphasis that comes through partiality in witness must necessarily mean that our testimony will not stand the test of 'that day'.

Should the exercised reader wish to consider this most solemn theme more fully, he will find a series of eight articles entitled 'The Judgment Seat of Christ' in a future volume of The Berean Expositor,* the subdivisions of the subject being: A Preliminary Enquiry; Chastening v. Condemnation; Everyone or Each; Saved yet so as by Fire; The Judgment of Intention; Chastening now, instead of Condemnation then; What shall the believer receive? and The Teaching of Hebrews 12.

KINGDOM

Two very important terms that every student of Dispensational Truth must study are the words 'kingdom' and 'church', otherwise nothing but confusion must follow the misunderstanding and misuse of these terms. We have given some attention to the word 'church' in Part One, we now turn our attention to the term 'kingdom'.

In the first place let us remember that every word has a 'pedigree', it has an environment called its 'context', and it has a set of connotations 'implying certain attributes'. When we hear for the first time that it is proposed to change the word 'kingdom' for the word 'government', we may feel that there is nothing here for debate, but we have only to consider

the pedigree, the context and the connotation, to realize that this translation ultimately robs the Son of God of His Crown rights!

Great Britain, Soviet Russia or the United States have a government, but we have yet to learn that a President has had a coronation, sits on a throne, wields a sceptre or reigns, yet each of these terms is an essential 'attribute' of the word we are considering.

First let us discover what the word translated 'kingdom' and its variants meant to the Greek himself, and if it be objected that the Greek was outside inspired Scripture let us be modest enough to realize that we are too, when we attempt any translation into our own tongue. For the pedigree of the term we turn to the Lexicon of Liddell and Scott, who had no axe to grind, and who suppressed no essential evidence.

Basileia. A kingdom, dominion, hereditary monarchy opposed to Tyrannis, and secondly, a diadem.

Basileion. A kingly dwelling, palace, seat of empire, royal city, royal treasury, tiara, diadem.

Basileios. A king, prince, lord, frequently with collateral sense of Captain or Judge, later an hereditary king, then the king's son, prince or any sharing in the government: at Athens, the second of the nine Archons. After the Persian war the King of Persia was called Basileus, so afterward the Roman Emperors.

Basileutos. Under monarchical government.

Basileuo. To be king, to rule, to be made king, to rule over a people, to be governed or administered, to be of the king's party.

Basilikos. Royal, kingly, like a king, princely.

It will be seen that any translation that removes from the mind the concept 'royal' is not 'loyal' to the testimony of Greek usage.

We, however, have always said that while the testimony of the Greek Lexicon is important, Greek was not the basic language of inspiration. For that we must turn to the Hebrew, and if the Hebrew eliminates the concept 'royal' then 'government' may be as good as any other translation.

If, in the estimate of the Hebrew, the word 'government' would be a good synonym for the word 'kingdom', it would help us if there could be produced just one example. The fact of the matter is that though there are two Hebrew and two Greek words translated 'government' and eleven Hebrew and five Greek words translated 'governor', one Chaldee and three Hebrew words translated 'to govern', not once does the word 'king' or 'kingdom' appear. Again we concede that the argument from silence may be misleading, and so we proceed to positive evidence by which we must be bound and by which all unprejudiced translation must be bound likewise. From this testimony there can be no appeal unless we are to join the ranks of those who reject the inspiration of the originals, and if we get as far as that, what does anything matter, 'Let us eat and drink for tomorrow we die!'

The word translated 'king' in the Hebrew Old Testament is the word melek. It occurs 2,520 times, 2,518 times it is translated 'king' and twice 'royal',

and in no other way. Perhaps we shall find a divergence if we consult the Chaldee equivalent. That word occurs 155 times, 154 times translated 'king', once 'royal', and in no other way. This seems convincing enough but we will leave no stone unturned or give any ground for saying that we have only presented selected references. We will have the whole evidence:

Melukah is translated 'kingdom' 18, 'king's' 2, 'royal' 4. No other way.

Malekuth 'empire' 1, 'kingdom' 49, 'realm' 4, 'reign' 21, 'royal' 14. No other way.

Chaldee equivalent 'kingdom' 46, 'realm' 3, 'reign' 4, 'kingly' 1. No other way.

Mamlakah 'kingdom' 108, 'reign' 2, 'king' 1, 'royal' 4. No other way.

Mamlakuth 'kingdom' 8, 'reign' 1. No other way.

With such evidence, counsel could sit down and the jury could return but one verdict. We do not intend to say what that verdict must be, we are lords over no man's faith, but we are absolutely sure ourselves. We quote salutary words uttered by another:

'Real conviction concerning great truths can come only when we have made our own personal studies and come to our own independent conclusions'.

We have presented our evidences which have been reached in conformity with Paul's injunction:

'Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual'.

We cannot help feeling glad, however, that when we have arrived at our conclusions we are not found robbing Christ of His Crown, Throne or Royal prerogatives. God will yet say from heaven:

'Yet have I set My King upon My holy hill of Zion'.

Basileus occurs 118 times in the New Testament and is always translated 'king'; Basileia occurs 161 Times, seventy -two of which are used in the phrase 'the kingdom of heaven', and thirty -two in the phrase 'the kingdom of God', leaving fifty -seven references to include every other mention of a kingdom. Some special variants of the phrase 'the kingdom of God' are:

'The kingdom of Christ and of God' (Eph. 5:5).

'The kingdom of His dear Son' (Col. 1:13).

'His heavenly kingdom' (2 Tim. 4:18).

'The everlasting kingdom of our Lord' (2 Pet. 1:11).

The kingdom of God is found seven times in Acts (Acts 1:3; 8:12; 14:22; 19:8; 20:25; 28:23 and 31). Once in Acts we have a question as to the restoration of 'The kingdom again to Israel' (Acts 1:6). The kingdom of God occurs in Paul's epistles as follows: once in Romans 14:17, 'The kingdom of God is not meat and drink', four times in 1 Corinthians, 'The kingdom of God is not in word' (1 Cor. 4:20), 'shall not inherit the kingdom of God' (6:9,10), 'cannot inherit the kingdom of God' (15:50), once in Galatians, 'shall not inherit the kingdom of God' (Gal. 5:21), once in Colossians, 'my fellow -workers unto the kingdom of God' (Col. 4:11), once in 2 Thessalonians, 'counted worthy of the kingdom of God' (2 Thess. 1:5). We must examine these passages presently, but before doing so, the gospels claim attention owing to the insistent use of the terms 'the kingdom of heaven' and 'the kingdom of God'. While we must be prepared to

discover a difference between 'the kingdom of heaven' and 'the kingdom of God', we must not do so to the ignoring of the most evident fact that where Matthew uses the one phrase, Mark or Luke uses the other. Whether Christ spoke to the people in Aramaic we do not know, but there are passages where His actual expressions are recorded, e.g. *talitha cumi*, which is Aramaic. If Matthew and Luke record the same utterance, then even though Matthew says 'heaven' and Luke says 'God', that divergence is merely the consequence of translation, and the point of view of the different readers that were visualized. The following list will suffice to show that 'heaven' and 'God' are used interchangeably at least in some passages.

Matt. 4:17 'Repent: for the kingdom of heaven is at hand'.
Mark 1:15 'The kingdom of God is at hand: repent ye'.
Matt. 5:3 'Blessed are the poor in spirit: for theirs is the kingdom of heaven'.
Luke 6:20 'Blessed be ye poor: for yours is the kingdom of God'.
Matt. 19:14 'Suffer little children ... for of such is the kingdom of heaven'.
Mark 10:14 'Suffer the little children ... for of such is the kingdom of God'.
Matt. 19:23 'A rich man shall hardly enter into the kingdom of heaven'.
Luke 18:24 'How hardly shall they that have riches enter into the kingdom of God'.
Matt. 11:11 'He that is least in the kingdom of heaven is greater than he'.
Luke 7:28 'He that is least in the kingdom of God is greater than he'.
Matt. 13:11 'It is given unto you to know the mysteries of the kingdom of heaven'.
Luke 8:10 'Unto you it is given to know the mysteries of the kingdom of God'.

This list is by no means exhaustive, but is sufficient for the purpose. The Jews used the term 'heaven' where we would use the name 'God'. We have in the New Testament examples of this usage: Matthew 21:25, Luke 15:21, John 3:27; and such expressions as the 'fear of heaven', the 'service of heaven', 'the name of heaven' (that could be blasphemed) are constantly recurring in Rabbinical literature. Elias Levita said: 'they call God heaven because heaven is the place of His habitation', and whether we are satisfied with the explanation offered, the fact is stated 'they call God heaven'. The expression 'the kingdom of heaven' was used in an extremely wide sense by some Rabbinical writers, for 'the yoke of the kingdom of heaven' referred to the wearing of phylacteries. This idea, however, need not be imported into the teaching of the New Testament, it only shows how a phrase could be employed and how impossible it would be for a foreigner unassisted to arrive at such a meaning.

While the phrase 'the kingdom of heaven' is found only in Matthew, and the parallel passages in Mark and Luke read 'the kingdom of God', there are five passages in Matthew where he departs from the normal and uses the phrase 'the kingdom of God' (Matt. 6:33; 12:28; 19:24; 21:31 and 43). The word *basileuo* is used of Archelaus (Matt. 2:22), and also of a 'nobleman' (Luke 19:14); it is used also of the reign of death, of sin, and of grace in Romans (Rom. 5:14,17,21; 6:12).

There are seven variants of the phrase 'the kingdom of':

(1). The kingdom of heaven. This kingdom will be the fulfilment of the prayer 'Thy kingdom come, Thy will be done in earth as it is in heaven'

(Matt. 6:10). It will be the realization of the promise of Deuteronomy 11:21, 'the days of heaven upon the earth'. It will be the fulfilment of that which Nebuchadnezzar dimly saw, namely that 'the heavens do rule', that 'the Most High ruleth in the kingdom of men' (Dan. 4:25,26). Upon the evident rejection of Christ (Matt, 11:20 -24; 12:6,41,42) He explained to His bewildered disciples the course that the kingdom would take, revealing to them in parable form 'the mysteries of the kingdom of heaven' (Matt. 13:11).

(2). The kingdom of God. This term, as we have seen, may be as limited in scope as the term 'the kingdom of heaven', but on the other hand it can be as universal as the sovereignty of God. There is nothing extraordinary about this double usage for we exercise the same discretion in daily conversation. Writing to one person, I might say 'I live in London', but to another I might say 'I live in England'. There would be no contradiction, the only thing to remember would be that 'London', like the kingdom of heaven, is more limited than 'England', which is like the kingdom of God. Consequently we shall find the kingdom of God in Paul's epistles, but to jump to the conclusion that their teaching therefore 'is all one and the same as that of the Gospels' would be as foolish as assuming that because I wrote to say that I lived in England, and it was known that a friend in Oxford lived in England, that London and Oxford were all one and the same. There are spheres in the kingdom of God which the kingdom of heaven can never embrace.

(3). The kingdom of their Father. The fact that this passage (Matt. 13:43) does not say the kingdom of the Father, but the kingdom of their father, shows that the emphasis here is on their relationship by new birth (John 3:3). So also 'My Father's kingdom' (Matt. 26:29) is one not so much of sphere and scope but of relationship. The kingdom of the 'Father' is not of frequent occurrence.

(4). The kingdom of the Son of Man. 'The Son of Man coming in His kingdom' (Matt. 16:28). With this passage should be associated the many references to the Lord as 'The Son of Man'. Of the eighty-eight occurrences, no less than eighty-four are found in the Gospels. It occurs but once in the epistles, namely in Hebrews 2:6, and is a quotation from Psalm 8. The Lord as the Son of Man will fulfil the prophetic vision of Daniel 7, as He affirmed before the High Priest (Matt. 26:64).

(5). The kingdom of Christ and of God (Eph. 5:5) and The kingdom of His dear Son (Col. 1:13), together with Paul's reference to 'His heavenly kingdom' (2 Tim. 4:18) show plainly that while the kingdom of heaven, and the kingdom of Israel must not be confounded with the church, the church is nevertheless a part of that sovereignty that embraces all.

(6). The everlasting kingdom of our Lord and Saviour Jesus Christ (2 Pet. 1:11). Peter ministered to the circumcision (Gal. 2:8).

(7). The kingdoms of our Lord and of His Christ (Rev. 11:15). This will fulfil the promise of Psalm 2, and is far removed from the hope of the church, for it is as 'Prince of the kings of the earth' that at the sounding of the seventh trumpet, 'the kingdoms of this world become the kingdoms of our Lord and of His Christ'. The Stone cut out without hands, not only destroys the Gentile dynasty, but we learn that 'in the days of these kings shall the God of heaven set up a kingdom, which shall

never be destroyed ... it shall stand for ever (or to the ages)' (Dan. 2:44).

We return now to the references to a kingdom in Paul's ministry. In Acts 20:25 he summed up his early ministry in the words 'preaching the kingdom of God'. When he met the elders of the Jews at that fateful all-day conference of Acts 28:23, he testified to the kingdom of God, but with the following limitations; it was that phase of the kingdom of God that was associated with 'Jesus', and could be substantiated by Moses and the Prophets. After the dismissal of Israel, at the beginning of the dispensation of the Mystery, Paul preached the kingdom of God as it was associated with 'the Lord Jesus Christ', not now with 'Jesus', but as the Mystery had by then been revealed, there is significance in the complete omission of any reference to Moses and the Prophets (Acts 28:31). For the dispensational significance of Acts 28, see articles on the Acts1, and Acts 28 the Dispensational Boundary1.

Twice the apostle tells us what the kingdom of God is not. It is not meat and drink (see the scruples already dealt with in this chapter) but 'righteousness, and peace, and joy in the Holy Ghost' (Rom. 14:17). In 1 Corinthians 4:20 he says: 'for the kingdom of God is not in word, but in power'. Four solemn utterances of the apostle refer to those things which prevent inheritance of the kingdom of God. 1 Corinthians 6:9,10, Galatians 5:19-21 and Ephesians 5:5, give a list of fleshly lusts and practices that one can hardly associate with those called 'saints', yet these things are written to warn the believer that he may forfeit spheres of glory, even though he will be saved 'so as by fire'. These passages must be read, not in view of the unalterable position of Colossians 1:12 where we have been made meet for the inheritance, but in the light of Colossians 3:24,25 where in the same epistle we read of the 'reward of the inheritance' and of its possible forfeiture. With these references we should read 2 Thessalonians 1:5, where the apostle speaks of believers being counted 'worthy' of the kingdom of God for which they also suffered. The kingdom of His dear Son (Col. 1:13) is set over against 'the authority of darkness', the kingdom of the Son being the antithesis of the kingdom of Satan.

For the sake of clarity, we speak of 'kingdom truth' as something that is different from 'church truth', and no harm will be done, but much help received by observing this distinction, providing we ever remember that all callings -- kingdom, church and other companies of the redeemed, whether on earth, in the heavenly city or far above all -- must be comprehended in the all-embrasive kingdom of God.

Knowledge. See Acknowledgel.

Last Days and Latter Times. These words occur in two prophetic warnings given by the apostle Paul in his epistle to Timothy:

'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith' (1 Tim. 4:1).

'This know also, that in the last days perilous times shall come' (2 Tim. 3:1).

These periods do not reach out to the prophetic day of the Lord, they are the closing days of the dispensation entrusted to Paul, and just as in his own lifetime he was forsaken by all but a few, so he foresaw that as the dispensation neared its end, apostasy would be its sad characteristic. Let us

first of all examine the two expressions 'the latter times' and 'the last days'.

En husterois kairois are the words translated 'in the latter times'; en eschatais hemerais are the words translated 'in the last days'. We can hardly think that different words are used merely for the sake of variety, and will not assume that they mean one and the same thing. First, let us consider the words 'latter' and 'last'. 'Last' is a contracted form of 'latest', and indicates the utmost or extreme limit of the time under review. 'Latter' is a variant of 'later', and while still dealing with the time of the end is not so extreme, the two words stand related as 'later', 'latest'. The English word therefore suggests that 1 Timothy 4:1 is the herald of 2 Timothy 3:1. What testimony do the Greek words give?

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

hustereo	'Come short' (Rom. 3:23).
husterema	'That which is behind' (Col. 1:24).
husteresis	'Not that I speak in respect of want' (Phil. 4:11).
husteron	'Afterward it yieldeth' (Heb. 12:11).

These 'after times' might refer to the period immediately following the apostle's day, they can also refer to the remaining or closing days of the present dispensation. Eschatos, 'with reference to time, that which concludes anything' (Dr. Bullinger, Gk. and Eng. Lex. and Con.). We will not examine the characteristics of the apostasy detailed in 1 Timothy 4:1-5, until we complete our examination of the time periods mentioned in these two epistles.

The word kairos, translated 'times' in 1 Timothy 4:1, must be given attention. Chronos indicates duration, 'the time in which anything is done', whereas kairos indicates the opportune moment, the 'season' at which a thing should be done (see Dr. E.W. Bullinger, Gk. and Eng. Lex. and Con.). So in Philippians 4:10 akaireomai is 'lack of opportunity', not merely lack of time, as also eukairos and akairos in 2 Timothy 4:2, 'in season' or opportunely, and 'out of season', inopportunely. While the A.V. renders kairos 'season' fifteen times, it employs the broader word 'time' in the majority of cases.

Confining ourselves to the Pastoral Epistles, we find kairos occurring seven times, as follows:

A	1 Tim. 2:6.	A testimony in due time.
B	1 Tim. 4:1.	Apostasy in latter times.
C	1 Tim. 6:15.	King of kings. His times.
D	2 Tim. 3:1.	Perilous times.
B	2 Tim. 4:3.	Apostasy, the time will come.
C	2 Tim. 4:6.	Crown. My time.
A	Titus 1:3.	A manifestation in due times..

We shall discover, as we proceed, that the apostasy of 1 Timothy 4 prepares the way for the perilous times of 2 Timothy 3 and 4, but as an antidote to depression we observe that God also has His seasons for making known His truth, and vindicating both His saints and His Son. The cryptic

prophetical phrase 'a time, and times, and half a time' (Rev. 12:14) uses this word *kairos*, which, referring as it does to the last three years and a half of the final 'seven' of Daniel 9, suggests at least that in the 'after times' of 1 Timothy 4:1, we may expect something similar in character even if belonging to a different dispensation. Turning to 2 Timothy we observe that in chapter 3:1 we have two time notes, namely 'the last days' and 'perilous times'. *Eschatos*, translated 'last', has reference to the furthest edge, border or extreme. It can mean the highest (*summus*), the lowest (*imus*) or the meanest (*extremus*). It will be seen therefore that the husteros seasons of 1 Timothy 4 are the prelude to the perilous extremity of the seasons of 2 Timothy 3, and the factors that make up the apostasy of the former period find their fruition in the practices and doctrines of the last days.

Throughout the New Testament there are statements that point to the evil character of that which comes 'last' (Luke 11:26; 1 Cor. 4:9; Jas. 5:3; 2 Pet. 2:20; 3:3; 1 John 2:18 and Jude 18). In 2 Timothy 3:1 the apostle does not say 'the last times', but the last days. The word *hemera* primarily means that period of time during which the sun is above the horizon (Matt. 20:6,12); a period of twelve hours (John 11:9), a period contrasted with night, with its darkness and with the inability to do any more work (John 9:4). It also stands for the complete period of twenty-four hours (Mark 9:2), and so to any particular period of time, as 'the days of Herod', 'the days of Noah', 'the last day', 'the day of judgment'. Two very important and contrasted periods are 'man's day' (A.V. 'man's judgment' 1 Cor. 4:3) and 'The Lord's day' (Rev. 1:10). The reference in 2 Timothy 3:1 is to the extreme verge of man's day, which must give place to the Day of the Lord. The seven references to 'the last day' in John's Gospel (6:39,40,44,54; 7:37; 11:24; 12:48) and the one reference in 2 Timothy 3:1 and in James 5:3, differ from the three references in Acts 2:17, Hebrews 1:2 and 2 Peter 3:3 in that these last three references have a more extended form, reading 'in' or 'at' the last of the days. The period spoken of in Hebrews 1:2 is not 'the last day' for that is still future, but 'the last of the days', namely, the prophetic periods marked off in the Scriptures.

From these assembled features we gather that Paul speaks in 2 Timothy 3:1, not of the last of the days spoken of by the Old Testament prophets, nor of the last day of resurrection, nor the last hour of Antichrist's dominion, but the last days of the dispensation to which Paul the Prisoner of the Lord ministered, in other words, the closing days in which we live. These days are called 'perilous'. This is the first characteristic of the closing days that the apostle gives us. *Chalepos*, the word translated 'perilous', is a word to give us pause. It has an affinity with the Hebrew *caleph*, which is translated axes, hammers and the like, and implies some measure of violence and force. The Greek word employed to describe the mental condition of the men possessed with devils, who were 'exceeding fierce' (Matt. 8:28), gives some idea of the character of the closing days of this dispensation. It is so important that we should be aware of the character of the evil day that lies just ahead of us, that we give a condensed quotation from Liddell and Scott of further definitions and examples of the word translated 'perilous'.

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

These references, added to that of Matthew 8:28, are a trumpet call to vigilance, to the putting on of the whole armour of God, to single-eyed service, and to unswerving, uncorrupted loyalty. The last reference that we must consider under this heading of 'times' is that of 2 Timothy 4.

'The time will come' (2 Tim. 4:3). Again we must postpone an examination of the things that are to be done in this coming time, in order to complete our examination of the time itself. Here once again we have the word kairos 'season', and there seems to be an intentional play on the word, as will be seen by the following translation:

'Preach the word; be instant in season, out of season ... for the season will come ... the season for my departure is at hand' (2 Tim. 4:2,3,6).

We do well to remember in preaching the Word in these perilous times, that if we wait for 'a convenient season' we shall wait too long. In the estimate of many, it will always be inopportune, but those who have received the good deposit as a sacred trust know that the preaching of the truth of the Mystery, however much it may be refused and rejected, is indeed and in truth 'a word in season'.

Summing up what we have seen concerning 'the times', we perceive that in after times, which can refer to the days following the apostle's own times, as well as later, there will be an apostasy from the faith, which in turn will lead to the perilous times that will be the characteristic of the extreme end of this dispensation. The preaching of the Word, however it be attacked or ignored, must be maintained until the course is finished. At one end of the story is a departure from the faith, and at the other the example of one who kept the faith (1 Tim. 4:1, 2 Tim. 4:7). May we sedulously avoid the one, even as we seek to emulate the other.

The character of the 'last days'

The apostasy of 1 Timothy 4 started early in the history of Christendom, but the prophetic warning of 2 Timothy 3 refers to 'the last days', the extreme verge, the days immediately before the end of the present dispensation, and possibly to the days in which we live, or which are imminent. The one characteristic of these days, revealed here, is that they are 'perilous', a word we have already examined, a word which is used of men possessed of 'devils' or demons, and who were in consequence 'exceeding fierce'. The 'last days' therefore will be 'perilous' indeed. In the preparatory and incipient stages of this great and terrible apostasy, the bait was cleverly hidden beneath seductions to abstinence and self-denial, now, as the end approaches, this disguise is thrown away and the hideous character of the hidden plague is made manifest. Now 'self' is prominent, and instead of a false humility, we have such words as 'boasters, proud ... heady, high-minded'. Where 1 Timothy tells us that the doctrine of demons leads to 'forbidding to marry', the present passage reveals that men will be 'incontinent' and 'without natural affection'. Where the early departure was marked by a specious sanctity, in the last days no such pretence will be made, they will be 'unholy'. The most marked characteristic of this departure however is its relation to 'love'. The word philos 'love' appears at the beginning and the close of this long and terrible list.

'Men shall be	philautos,	lovers of their own selves;
	philarguria,	lovers of money;

philedonos, philotheos,	lovers of pleasures; rather than lovers of God' (2 Tim. 3:2 -4).
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The warning against 'the love of money' as a root of all evil is sounded in 1 Timothy 6:10 which, by coveting, some 'have erred from the faith'. In the parallel passage Colossians 2, the apostle warns against 'a vain deceitful philosophy' (Col. 2:8), which introduces many features that are similar to those given in 1 Timothy 3. The epistles to Timothy and Titus are not without the corrective to this false and selfish love, as the following series of seven references will show.

A	Titus 1:8.	Lover of hospitality	Philoxenos
B	Titus 1:8.	Lover of the good	Philagathos
C	Titus 2:4.	Lover of husband	Philandros
D	Titus 2:4.	Lover of children	Philoteknos
C	Titus 3:4.	Lover of mankind	Philanthropia
B	Titus 3:15.	Lover of those in the faith	Phileo ... en pistei
A	1 Tim. 3:2.	Lover of hospitality	Philoxenos.

Is it accidental that the apostasy of 1 Timothy 4 is associated with forbidding marriage, and commanding to abstain from meats, and the antidote to the false love of the last days, should stress hospitality, husband, wife and child, and link such homely love with the love that embraces 'the good' and 'the faith' and which reaches up to the majestic philanthropy of God Himself? The root of true doctrine thrives in the home life of the believer, and where the house is a place of light and love, the Church will thrive, but whenever church-going, church meetings, or that which can be comprised under the term 'churchianity' is substituted, there the rot sets in and the root withers. Such will have exchanged 'The mystery of godliness' (1 Tim. 3:16) for 'The form of godliness' (2 Tim. 3:5). But the fact that a form is retained is an indication that professing believers are still before us. In the epistle to Timothy, the safeguard on either side of the mystery of godliness is expressed thus:

'If I tarry long' 'Behave thyself in the house of God'
(1 Tim. 3:15).
The Mystery of Godliness (1 Tim. 3:16).
The Apostasy (1 Tim. 4:1).
'Till I come' 'Give attendance to reading' (1 Tim. 4:13).

In 2 Timothy 3:16 and 4:1-5, the corrective is the inspired Word and its preaching. While Timothy is warned that 'evil men and seducers shall wax worse and worse, deceiving, and being deceived', his own safeguard was to 'continue' in the things he had learned and had been assured of, knowing of whom he had learned them, remembering that all Scripture was given by inspiration of God, and was profitable for doctrine, reproof, correction and instruction, and that he could only hope to stand against the swelling tide of apostasy by preaching 'The Word' in season and out of season.

'The time will come' (2 Timothy 4:3). Here is a resumption of the apostle's revelation concerning the last days. The first thing mentioned is, that in that day men will not endure sound doctrine. The word translated 'endure', anechomai, is a compound of the verb echo 'to have', and the meaning of the apostle is well expressed in the colloquial expression in use today, they will not 'have it'. The word means 'to suffer' anything, or 'to bear with' anything, and so indicates an intolerance of the truth.

There are several compounds of echo 'to have' in these three pastoral epistles, which should be considered together, as they all have a bearing upon the attitude which different men will adopt at the time of the end. We have already learned that the initial departure from the truth started with 'giving heed' (1 Tim. 4:1) and this word is prosecho. Over against this the apostle says 'give attendance' to the reading of the Word, and uses prosecho again (1 Tim. 4:13). The apostle had already warned Timothy against 'giving heed' to fables, which were antagonistic to the dispensation which he had received from God (1 Tim. 1:4), where once again prosecho is employed. (A similar passage is that of Titus 1:14). These fables, added the apostle, but 'minister' or 'occasion' questionings, and here the word used is parecho. The word 'to abstain' in 1 Timothy 4:3 is apechesthai. Over against this we have the 'holding fast' the faithful word (Tit. 1:9), antechomai; and the advice to Timothy 'take heed unto thyself and unto the doctrine' (1 Tim. 4:16) where epecho is found.

The complete safeguarding of the Truth, and the only true means of stemming the apostasy and preserving the trust and truth of the Mystery, is summed up in a passage where the apostle uses the simplest form of the word echo, 'Hold fast the form of sound words, which thou hast heard of me' (2 Tim. 1:13).

Here we have the words, echo 'to have and to hold' and six combinations of that word with prepositional affixes. The collection of this series must not be considered as an interesting trifle, it is supplying the English reader with something of the emphasis that the reader of the original would gather, as he pondered the warning concerning 'giving heed' with which the apostasy starts, and the 'intolerance' with which it ends.

The passage 'they heap to themselves teachers, having itching ears' could mean, as it reads in the English, that the teachers were the ones that had the itching ears, and this ambiguity is rectified in the Revised Version. Moffatt gives a vigorous and suggestive rendering of the passage:

'Keep at it in season and out of season, refuting, checking, and exhorting men; never lose patience with them, and never give up your teaching; for the time will come when people decline to be taught sound doctrine, they will accumulate teachers to suit themselves and tickle their own fancies; they will give up listening to the Truth and turn to myths' (2 Tim. 4:2 -4).

The figure of the itching ear would be known to Timothy as it is found in Greek writers before the days of the apostle. It denotes, among other things, a desire for something pleasant at all costs, a shirking of responsibility and shelving of troublesome truth. There will be no dearth apparently of teachers in the last days, who will satisfy this craving, and the main basis of such teaching will be the opposite of the musterion (mystery), it will be muthos (the myth or fable).

Modern civilization has made it necessary that all along the roads, both in town and country, there should be erected signs warning and directing the traveller. Some of these signs are long -distance warnings, telling a lorry driver that some miles ahead is a bridge only twelve feet high, others are immediate, and are at our very door. These warnings and signs may be used as symbols of the signs of the times. Long -distance signs are those of Matthew 24, which foretell the movements soon to take place in Palestine and among the

nations. The more immediate signs include the notice 'Beware' found in Colossians 2, and the warnings concerning apostasy in 1 Timothy and 2 Timothy which we have examined in this article. See the article The Lie (p. 268).

This phrase 'the last day' or 'the last days' must be used with discrimination, as an examination of its usage has revealed. This is particularly so when dealing with Peter's version of Joel's prophecy, as found in Acts 2:17. It will be observed that Joel does not use the expression 'the last days', but 'afterward', that is, after the restoration spoken of in the preceding verses (Joel 2:25 -28), and referred to again in Joel 3:1, 'in those days, and in that time'. If we ask why Peter should have felt it necessary to alter the word 'afterward' to 'in the last days', putting a most general term in place of one that is specific, the answer is simple and on the surface. Peter stood up and intervened when the outpoured gift of tongues was attributed by some to 'drunkenness'. This is not the effect of drinking wine, said Peter, 'this is that which was spoken by the prophet Joel', and if this outpouring of the Spirit on this anticipatory day of Pentecost is to be explained away in such a manner, what is to become of the prophecies of Israel's restoration that we all look to being most gloriously fulfilled?

This citation of Peter's, if taken out of its context, can, like the rest of Scripture, be made to teach almost anything that fits with a preconceived scheme -- but if we allow Peter to speak for himself, this reference, namely Acts 2:17, is the last that we should appeal to, let alone make the foundation for, a scheme of prophetic interpretation.

LAW

Whoever believes the gospel of grace, has put into effect the principle of right division, for this gospel is as widely separated from the law as the Mystery is from the Kingdom. The chief Hebrew word for law is torah, derived from the root yarah, which in one of its forms means 'to teach'. This, however, is not the primary meaning of yarah, which is to direct, put straight, point forward. The same form of the Hebrew word is translated 'to direct' (Gen. 46:28), 'to show' (Exod. 15:25), 'to shoot' (1 Sam. 20:20) as well as 'to teach'. Torah occurs 217 times in the Old Testament and is translated 'law' in every occurrence except one, namely 2 Samuel 7:19, where it is translated 'manner'. Nomos is the word translated 'law' in the New Testament in the majority of cases, the others, apart from compounds of nouns, like paranomeo 'contrary to the law', are krino, krima 'to sue at law', 'to go to law', and agoraios (Acts 19:38) 'belonging to the market -place or forum'. We note these variants, but shall not deal with them here, our attention being given to the two words torah and nomos.

Nomos is derived from nemo, to divide, distribute, apportion, anything established by custom or received by usage, and enters into the word oikonomos 'dispensation', anglicized as 'economy'.

Torah signifies:

- (1) the whole body of Mosaic legislation, 'the law of Moses' (1 Kings 2:3);
- (2) the law, as Divine in origin, 'the law of the Lord' (Psa. 19:7);
- (3) and as pre -eminent 'this law' (Deut. 17:18);
- (4) the written code, 'the book of the law of Moses' (2 Kings 14:6);

- (5) some special law, as 'the law of the burnt offering' (Lev. 6:9) or the law of 'the leper in the day of his cleansing' (Lev. 14:2).

While 'the law' usually refers to the law of Moses, it must be remembered that there are seven passages written before the 'giving of the law' at Sinai, that reveal the existence of laws and statutes. Genesis 26:5, 'Because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws'. In Genesis alone some thirty -four such 'laws' have been noted as in operation. All this before Moses was born. In Exodus itself, 12:49; 13:9; 16:4,28 and 18:16 and 20, we read of various laws in operation some time before the giving of the law at Sinai. Romans 2:14,15,26,27 bear evidence to the fact that the nations of the earth had something similar to the law of Sinai 'written in their hearts', and the Saviour declared that all the law and the prophets hung upon the primal law of love to God and to neighbour. Exodus 19:1 -7 and 24:3 -8 make it clear that at Sinai, Israel not only received a law but entered into a covenant with God:

'Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation' (Exod. 19:5,6).

It is most evident by the words that follow that this was a contract:

'And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord' (Exod. 19:8).

The ten commandments given at Sinai on the tables of stone were not only broken by Moses at the foot of the mountain, they were broken by the people by their lapse into idolatry, and the remainder of the Old Testament is a witness to the utter failure of Israel to keep the old covenant. Paul likens the old covenant to Hagar, saying 'it gendereth to bondage' (Gal. 4:21 -31). It is in the New Testament references that we discern the true place, the dispensational place of the law, and to this great theme we must now devote ourselves.

The first great statement concerning the law in the New Testament is found in John 1:16,17.

'And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ' (John 1:16,17).

We cannot hope to understand this passage merely by concentrating upon the meaning of the word 'fulness', but must ascertain what is associated with that fulness and in what manner the statement carries forward the apostle's theme. This will necessitate consideration of the expression 'grace for grace', and inasmuch as the fulness of the Lord is first of all associated with 'grace and truth', and that 'grace and truth' is placed over against the law given to Moses in verse 17, it will be necessary to include and consider these references before we can appreciate in any measure the intention in verse 16. We observe therefore a marked contrast indicated between 'the law' that was given by 'Moses' and the 'grace and truth' that 'came by Jesus Christ'.

Here, together with verse 18, we have two contrasted lines of teaching:

Moses	Jesus Christ

Law.	Grace and Truth.
Given by (edothe).	Came into being by (egeneto).
God.	Father.
Not seen.	Declared.
Back parts (Exod. 33:23).	Bosom.
Servants (Heb. 3:5,6).	Son.

For the moment our attention is directed to the expression 'grace and truth'. Now, whatever that term may mean, it is obvious that it is at the head of one, and of one only, of these two categories. It does belong to that headed by 'Jesus Christ'; it does not belong to that headed by Moses. Are we to believe, from this, that the law of Moses was not true?

The use of the figure of speech called Hendiadys, Hen -dia -dys, the 'one by means of two' figure, is the explanation of the apparent difficulty. The two words 'grace' and 'truth' really represent but one thing and are employed solely to emphasize the word 'truth'. The one thing intended is the term 'true grace', with emphasis on the word 'true'. We have now contrasted with one another 'law' and 'true grace'. But we have yet to discover what 'true' grace is. There can be no such thing as 'false' grace, and the words 'true grace' here must therefore stand in contrast with some other conception. To elucidate the point let us consider the usage of the word alethinos, 'true':

'That was the true Light' (John was not that light) (John 1:9).

'True worshippers shall worship the Father in spirit and in truth' (in contrast to the worship either in Samaria or Jerusalem) (John 4:23).

'My Father giveth you the true bread' (in contrast with the type given by Moses) (John 6:32).

'I am the true Vine' (of which the Old Testament references were types) (John 15:1).

It will be seen that John has frequently used this word with the meaning 'anti -typical, or real'. There is one reference which actually places the word 'true' over against 'type' and it is Hebrews 9:24:

'For Christ is not entered into the holy place made with hands, which are the figures (types) of the true; but into heaven itself'.

We can now return to John 1:17 and bring the expressions 'law' and 'grace and truth' under a common denominator, for both reveal 'grace', but in the law the grace was 'typical', and the offerings 'shadows', while in the gospel, grace was 'real', and the work of Christ, the fulfilment of the shadows and types of the law.

We have already indicated the difference between the law that was 'given' by Moses, and real grace that 'came' by Jesus Christ. In the structure of the prologue (see the book entitled Life Through His Name) this is found in correspondence with the statement in verse 3 that 'all things were made by Him'. Here Christ is seen as Creator in both realms, whereas Moses was but a servant.

We can now go back to John 1:16 and consider the expression 'grace for grace'. The word translated 'for' is anti, which means 'over against'; 'grace over against grace' means, in the light of verse 17, 'the grace of gospel realities in place of the grace of types and shadows'. This 'real grace', we

learn, is 'out of His fulness'. This passage of John 1:16,17 is one of a number, like Hebrews 10:1 that speak of the law as a shadow of good things to come. That is one aspect of the subject which we must keep well in mind. Seeing that John 1:16,17 appears to set Moses aside, let us restore the balance by giving every reference to Moses found in John's Gospel.

Moses in John's Gospel

'For the law was given by Moses, but true grace came by Jesus Christ' (1:17).

'We have found Him, of Whom Moses in the law, and the prophets, did write' (1:45).

'And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up' (3:14).

'There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me' (5:45,46).

'Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the True Bread from heaven' (6:32).

'Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill Me?' (7:19).

'Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken (or without breaking the law of Moses); are ye angry at Me, because I have made a man every whit whole on the sabbath day?' (7:22,23).

'Moses in the law commanded us, that such should be stoned: but what sayest Thou?' (8:5).

'Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is' (9:28,29).

'Moses therefore is given his rightful place in John's Gospel. Like John the Baptist, he was a voice, a lamp, a lifted finger. It is Christ Who is the Word, the Light, and the Lamb of God.

To any believer who is sceptical or timid regarding Right Division and its application, the sharp cleavage that is found in the epistles of Paul between Law and Gospel (a distinction admitted and enforced by every Protestant who believes the Reformation doctrine of Justification by Faith) is an outstanding example of the imperative necessity thus to distinguish, if the gospel is to be preached in its simplicity and power. For an undispensational use of the law, see the article entitled Hid (p. 125), and that part which deals with 'The Veil'. Most of the references to the law in Paul's epistles are concerned with the Gospel, Justification, Salvation and kindred themes, which are doctrinal rather than dispensational subjects and so outside the peculiar purpose of this analysis.

The word nomos occurs but once in the Prison Epistles, namely in Ephesians 2:15, 'The law of commandments contained in ordinances'. For an exposition of the passage containing this reference, see articles entitled The Decrees1 and The Middle Wall3.

Letter. Two Greek words are used in the New Testament: (1) *gramma*, a letter of the alphabet; and (2) *epistole*, a message, anything sent by a messenger. For an examination of the term 'epistle' see the article *Epistle*1.

Gramma. We give all the occurrences in Paul's epistles. (Note, the word occurs in Luke, John and Acts, and is not used in the epistles of Peter, James, John and Jude.)

Gramma

- Rom. 2:27 By the letter and circumcision.
Rom. 2:29 In the spirit, and not in the letter.
Rom. 7:6 Not in the oldness of the letter.
2 Cor. 3:6 Not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
2 Cor. 3:7 Written (lit. in letters) and engraven in stones.
Gal. 6:11 You see how large a letter I have written.
2 Tim. 3:15 Thou hast known the Holy Scriptures.

Galatians 6:11 is dealt with in the article entitled *Galatians* (p. 37) and has a bearing upon the question of the authorship of Hebrews (see also *Hebrews*, p. 101). 2 Corinthians 3:6,7 fall within the scope of the article already referred to entitled *Hid* (p. 125).

'Since the Jews so clave to the letter of the law that it not only became to them a mere letter but also a hindrance to true religion, Paul calls it *gramma* in a disparaging sense, and contrasts it with *pneuma*, that is the Divine spirit, whether operative in the Mosaic law (Rom. 2:29), or in the Gospel, by which Christians are governed' (Rom. 8:6) (Grimm - Thayer Lexicon).

We do not know a more scathing, yet illuminating judgment on the Pharisaic observance of 'the letter that killeth' than that written by Dean Farrar in *The Life and Work of Paul*.

'We know well the kind of life which lies behind that expression. We know the minute and intense scrupulosity of Sabbath observance wasting itself in all those aboth and toldoth -- those primary and derivative rules and prohibitions, and inferences from rules and prohibitions, and combinations of inferences from rules and prohibitions, and cases of casuistry and conscience arising out of the infinite possible variety of circumstances to which those combinations of inference might apply -- which had degraded the Sabbath from "a delight, holy of the Lord and honourable", partly into an anxious and pitiless burden, and partly into a network of contrivances hypocritically designed, as it were, in the lowest spirit of heathenism, to cheat the Deity with the mere semblance of accurate observance. We know the carefulness about the colour of fringes, and the tying of tassels, and the lawfulness of meats and drinks. We know the tithings, at once troublesome and ludicrous, of mint, anise, and cummin, and the serio-comic questions as to whether in tithing the seed it was obligatory also to tithe the stalk. We know the double fasts of the week, and the triple prayers of the day, and the triple visits to the Temple. We know the elaborate strainings of the water and the wine, that not even the carcass of an animalcula might defeat the energy of Levitical anxiety. We know the constant rinsings and scourings of brazen cups and pots and tables, carried to so absurd an

extreme, that on the occasion of washing the golden candelabrum of the Temple, the Sadducees remarked that their Pharisaic rivals would wash the Sun itself if they could get an opportunity. We know the entire and laborious ablutions and bathings of the whole person, with carefully tabulated ceremonies and normal gesticulations, not for the laudable purpose of personal cleanliness, but for the nervously - strained endeavour to avoid every possible and impossible chance of contracting ceremonial uncleanness. We know how this notion of perfect Levitical purity thrust itself with irritating recurrence into every aspect and relation of ordinary life, and led to the scornful avoidance of the very contact and shadow of fellow beings, who might after all be purer and nobler than those who would not touch them with the tassel of a garment's hem. We know the obtrusive prayers, the ostentatious almsgivings, the broadened phylacteries, the petty ritualisms, the professorial arrogance, the reckless proselytism, the greedy avarice, the haughty assertion of preeminence, the ill -conceived hypocrisy, which were often hidden under this venerable assumption of superior holiness. And we know all this quite as much, or more, from the admiring records of the Talmud -- which devotes one whole treatise to handwashings, and another to the proper method of killing a fowl, and another to the stalks of legumes -- as from the reiterated "woes" of Christ's denunciation'.

The Lie. Greek pseudos, 'false, counterfeit, spurious, a lie'. The word occurs nine times in the New Testament, as follows:

John 8:44 When he speaketh a lie, he speaketh of his own.
Rom. 1:25 Changed the truth of God into a lie.
Eph. 4:25 Wherefore putting away lying.
2 Thess. 2:9 With all power ... and lying wonders.
2 Thess. 2:11 That they should believe a lie.
1 John 2:21 And that no lie is of the truth.
1 John 2:27 And is truth, and is no lie.
Rev. 21:27 Worketh abomination, or maketh a lie.
Rev. 22:15 Whosoever loveth and maketh a lie.

In four of the references given above, the article 'the' is found in the original, and therefore we should read 'the lie'. These four passages we will therefore quote more fully, that their bearing upon the teaching of the Scriptures may be the better appreciated:

'Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh the lie, he speaketh of his own: for he is a liar, and the father of it' (John 8:44).

Should the reader have had any leanings to that teaching known as 'Universal Reconciliation', he will know that Satan is looked upon, not as a fallen being or a usurper, but as one who has been actually commissioned by God to play his part just as surely as the Christ of God did His. It is horrible to have to write such words, but to abstain from mentioning obscenity, leprosy and corruption does not alter the fact of their existence. We therefore ask the reader to ponder John 8:44 as a Divine revelation, and place it beside the specious doctrine we have mentioned.

Two 'fathers' are in the context. Christ said, 'I speak that which I have seen with My Father: and ye do that which ye have seen with your father ... this did not Abraham. Ye do the deeds of your father ... If God were your

Father, ye would love Me ... Ye are of your father the Devil' (John 8:38 -44)
:

'He was a murderer from the beginning'.

In the same chapters of Revelation quoted above, 'murderers' are associated with the abominable, with sorcerers, idolaters, and liars (Rev. 21:8, 22:15). Such evidently have not their names 'in the Lamb's book of life' (Rev. 21:27).

In the execution of his duty, a magistrate or a soldier may take human life and be exempt from all blame, but what of the morals of that teacher who would justify a 'murderer'? The devil was a murderer from the beginning. Further, no one can be commissioned by God and acceptably serve him of whom it can be written that he 'abode not in the truth, because there is no truth in him' (John 8:44). Is that the way to speak of one commissioned by God and obedient to His call? Moffatt translates the next sentence: 'When he tells a lie, he is expressing his own nature', or, as the A.V. has it, 'he speaketh of his own' -- surely words cannot be plainer ! and he is not only a liar but the father of it. However uncharitable it may appear, we cannot avoid the conclusion that the teaching that demands a justification of the devil's lie, must of itself be perilously near to that lie itself. The signs of the times, coupled with the warning given in 1 Timothy 4:1 -4 make it all the more necessary that we should be informed concerning this central feature of Satanic attack.

The Pseudos and its advocates. From the history of Israel, and the Divine commentary of Romans 10:1 -4, we can see that the trap that was laid for their feet was a false righteousness. From the teaching of Colossians and 1 Timothy 4:1 -5 we perceive the trap that was laid for the feet of the church is a spurious sanctity. The departure from the faith predicted in 1 Timothy 4:1 results from giving heed to seducing spirits and doctrines of demons. Liddon, in his Explanatory Analysis, subdivides 1 Timothy 4:1 -6. The following is an abridgement of this analysis:

- (1). Character of the prediction. It is made rhetos, in express terms.
- (2). Substance of the prediction. Some in the latter times will apostatize.
 - (a) Unseen superhuman agencies.
 - (b) Visible and human instruments.
- (3). Specific errors will be propagated.
 - (a) Prohibition of marriage.
 - (b) Enforced abstinence from certain kinds of food.
- (4). Digression. Confutation of the pseudo -ascetic precept.
 - Arg. 1. From the purpose of God in creation.
 - Arg. 2. From the intrinsic nature of all creatures.
 - Arg. 3. From the sanctifying power of the word of God.
- (5). Practical conclusion. Timothy's ministry.

Two related agents, superhuman and human, are concerned, and consist on the one hand of seduction and doctrines, and on the other hand with seared consciences and hypocrisy. The link between these agents of evil and their dupes is likewise twofold, namely the one 'gives heed', the other 'speaks'. Without this medium of interchange the doctrines of demons would neither have been promulgated nor received.

'Some shall depart from the faith, giving heed'. The word prosecho we have already seen occurs a number of times in the Pastoral Epistles, the affix pros revealing only too well that there will be an inclination on the part of the hearer, a thought that is developed in 2 Timothy 4, under the figure of the 'itching ear', and expressed with terrible justice in 2 Thessalonians 2, where we read of those who take part in another and related apostasy, that such will be deceived 'because they received not the love of the truth ... and had pleasure in unrighteousness'.

'Speaking lies'. These two words are used to translate the one Greek word pseudologos, 'a lie speaker'. Ordinarily we should expect some such construction as we find, for example, in Acts 20:30 where 'speaking perverse things' is in the original lalountes diestrammena and which are used 'to draw away' disciples. Here something deeper and more deadly is intended than the mere 'speaking of lies'. Speaking lies in any sense and for any reason is to be repudiated, but nevertheless is a common failing, but to be 'a lie -speaker' is somewhat different. The Greek pseudos and its derivatives occur some sixty-five times in the New Testament, but are rarely used of the telling of an untruth in the common sense of 'telling lies'. It is used of false brethren, teachers, witnesses, apostles, prophets and of false Christs. Paul uses the word in one form or another twenty times, and John uses it twenty times also. The apostasy of 1 Timothy 4:1 is furthered by 'the opposition of science falsely so called', pseudonumos (1 Tim. 6:20). There is no reference here to 'science' as the term is understood today, but a claim to special knowledge, a gnosis that was the germ from which Gnosticism sprang, and which is discoverable in its incipient stage in Colossians 2. This 'science falsely so called' is in opposition to 'that deposit' of truth that had been entrusted to Timothy by the apostle Paul. The oppositions or 'antitheses' of false gnosis are spoken of again and again by the apostle within the short compass of these three pastoral epistles. As we value 'the Truth' let us spare no pains in discovering the methods adopted by those whose purpose it is to further 'the lie', and then let us act as Scripture commands.

The teaching of heterodox doctrine opens and closes the first epistle to Timothy (1 Tim. 1:3; 6:3). Let us note in fuller detail the way in which this false teaching is described in these epistles:

'Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith' (1 Tim. 1:4).

The R.V. reads 'a dispensation of God' where the A.V. reads 'godly edifying', the Greek oikonomia instead of oikodomia, involving the change of but one letter.

This opening warning is balanced by the one already considered, concerning the oppositions of a pseudo-knowledge, which we saw was inimical to the 'deposit' which had been entrusted to Timothy, a 'deposit' in which was enshrined the truth for this 'dispensation'. In contrast with all this, the apostle places 'faith unfeigned', and as this word is anupokritos 'not hypocritical' we are immediately reminded of those agents in the apostasy who speak lies 'in hypocrisy' (1 Tim. 4:2), and again, the contrast is emphasized by a 'good conscience' in 1 Timothy 1:5, and the 'seared conscience' of 1 Timothy 4:2. 'Vain jangling' (1 Tim. 1:6), 'empty argument' (Moffatt) is what this attitude of mind leads to.

Following the opening references to the apostasy in 1 Timothy 4:1, we come to verse 7, 'but refuse profane and old wives' fables, and exercise

thyself rather unto godliness'. So in the conclusion, we read: 'He is proud, knowing nothing, but doting about questions and strifes of words' (1 Tim. 6:4). Moffatt's free translation is suggestive. 'Anyone who teaches novelties and refuses to fall in with the sound words of our Lord Jesus Christ and the doctrine that tallies with godliness, is a conceited, ignorant creature, with a morbid passion for controversy and argument which only leads to envy, dissension, insults, insinuations, and constant friction between people who are depraved in mind and deprived of the Truth'. Here are the 'oppositions' of a pseudo knowledge, by which those who are 'lie speakers' further the apostasy from the truth. These Scriptures have been written for our learning, and as we value the trust committed to us, let us avoid complicity with any and every one that come within the limits of these delineations. To invoke 'charity' as an excuse for vigilance and action may be but the first of a series of steps that lead to 'truce -breaking' and 'betrayal'. We have seen that the agents of this error are said to be 'unseen and superhuman' and 'visible and human' instruments:

'Seducing spirits and doctrines of devils' and
'Lie -speakers in hypocrisy' whose conscience is cauterized.

While we cannot assert that a knowledge of Dispensational Truth is a panacea for all ills, we do most certainly believe that by rightly dividing the Word of truth we shall often be saved from the Devil's snare.

In 2 Thessalonians 2, we have a prophetic picture of the closing days of Gentile dominion and the opening of the day of the Lord, 'the man of sin', 'the son of perdition', 'the mystery of iniquity', 'whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness'. Those who receive not the love of the truth that they may be saved, believe 'the lie'. If 'all is of God' in the sense that some teach, the words quoted above are emptied of all meaning, and it would be impossible for anyone to be sure whether what they believe should happen to be the truth or the lie. It is a monstrous perversion to teach that 'all deceivableness of unrighteousness' could emanate from God, and such a doctrine could easily prepare the way for the advent of the man of sin. Therefore we must resist it. Because the nations 'changed the truth of God into the lie', or 'exchanged the truth of God for a (the) lie' (R.V.), God gave them up to the most vile passions, and dishonourable practices, and Ephesians 4:20 -25 relates 'the lie' with the old man which is corrupt according to the former lusts, contrasts the lie with the truth which is in Jesus, speaks of the new man that is after God and created in righteousness and holiness of the truth, and as a consequence says:

'Wherefore putting away the lie, speak every man truth with his neighbour' (Eph. 4:25).

Whether our quest be doctrinal, dispensational or practical truth, one fact remains unmovable, unalterable and binding:

'Ye know ... that no lie is of the truth' (1 John 2:21),

and the recognition of this fact underlies the whole of the teaching of this analysis and of all the publications of the Berean Forward Movement. (See The Last Days, p. 251).

The Lord's Day. 'I was in the spirit on the Lord's day' (Rev. 1:10). The expression 'in the spirit' en pneumati 'in spirit' occurs four times in the Revelation, each time recording an experience of John himself. The other passages are:

'Immediately I was in the spirit: and, behold, a throne was set in heaven' (Rev. 4:2).

'So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast' (Rev. 17:3).

'And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God' (Rev. 21:10).

Are we to believe that all that Revelation 1:10 teaches is that John was in a spiritual frame of mind one Sunday? The remaining references point to a special intervention of the Lord in the revelation of things to come. We read in Ezekiel 11 of a similar experience:

'The spirit lifted me up, and brought me unto the east gate of the Lord's house' (Ezek. 11:1).

'Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea' (Ezek. 11:24).

In Ezekiel 40:2 we have a parallel with Revelation 21:10, the 'very high mountain', and in verses 3 and 4 the man with the measuring rod, and the command to declare what he saw, are repeated in the Revelation. Ezekiel 8:1 -3 is a most pronounced parallel with Revelation 1.

'And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem'.

The same word which is translated 'was' in Revelation 1:10 is found in verse 9. Both passages could be rendered 'I came to be' in Patmos, and 'I came to be' in the Lord's day. The reader will suspect a certain bias on the part of the translators when they read 'in the isle that is called Patmos' but 'on the Lord's day' when they know that the preposition en is used in both passages. The key to the book of the Revelation hangs at the door. It is the prophetic phrase 'The Day of the Lord'. A mistaken zeal, and the idea that 'the Lord's Day' is sanctioned by Scripture to take the place of the Old Testament Sabbath, or that it should now be used for the pagan name Sunday, has robbed the believer of this key, and instead of being concerned with the great day of the Lord, he is side-tracked into the question of observing days. Strictly speaking, the term 'Lord's day' as applied to the first day of the week is as pagan in its origin as is the name Sunday -- for pagan Rome called this day dies Dominica, consequently the use of the term Lord's day for the first day of the week is but exchanging one pagan name for another.

English or Greek permits the speaker to say 'the Lord's day' or 'the day of the Lord' as may seem most fitting. The Hebrew language however will not allow this, and the speaker can only say 'the day of the Lord'. Should any reader maintain that there is an essential difference between 'the Lord's day' and 'the day of the Lord' let him endeavour to persuade a builder, or an insurance company that there was an essential difference between 'a wooden house' and 'a house of wood'. The difference is one of emphasis, but the essential meaning is the same. A parallel can be found in 1 Corinthians 4:3 where the words 'man's judgment' is really 'man's day'-- man's day evidently being the time when man sits in judgment, and the Lord's day the day when the Lord will ascend the throne.

There are sixteen references to the Day of the Lord in the Old Testament where the original reads yom Jehovah. Four passages have the Hebrew lamed inserted, and mean 'a day for Jehovah', and in the New Testament the term occurs four times according to the Revised text. The references to the Old Testament usage are as follows:

Yom Jehovah 'The Day of the Lord' occurs in Isaiah 13:6,9; Ezekiel 13:5; Joel 1:15; 2:1,11; 3:14; Amos 5:18,20; Obadiah 15; Zephaniah 1:7,14 and Malachi 4:5.

Yom l' Jehovah Isaiah 2:12; Ezekiel 30:3; Zechariah 14:1.

In the New Testament we have the Day of the Lord he hemera kuriou in 1 Thessalonians 5:2; 2 Thessalonians 2:2 (R.V.) and 2 Peter 3:10. In addition there are occurrences in the Old Testament where such words as 'wrath' or 'vengeance' are interposed, which but add to the volume. No one is qualified to express an opinion on Revelation 1:10 who is a stranger to the prophetic utterances concerning the day of the Lord. And anyone who will observe the points of contact with these Old Testament references to features that occur in the body of the book of the Revelation would be convinced that in Revelation 1:10, the whole of the Old Testament teaching concerning the great and dreadful day of the Lord is focused on the visions which passed before the eye of John in the island of Patmos. To contemplate using Revelation 1:10 as a platform text concerning the observance of the Lord's Day (so -called) is too childish to command serious thought, while the robbery of the child of God of this key to unlock this great prophecy makes us wonder how they will stand who do such things in the light of the warning given in Revelation 22:19.

For a fuller exposition of this term, and of the book of the Revelation as a whole, see the volume entitled This Prophecy.

THE LORD'S PRAYER

This is the name given to the prayer that is recorded in Matthew 6. We may think that the prayer of John 17 more justly merits the title 'The Lord's Prayer', but this is no place for quibbling. Before we consider the implications of the prayer itself, there are three things that must be known and understood:

- (1) The prayer forms a part of the Sermon on the Mount.
- (2) The prayer was given to the disciples at their request.
- (3) The prayer has much in common with the form adopted by the Jews themselves.

The Sermon on the Mount. The structural outline of Matthew's Gospel is exhibited in the booklet *The Four Gospels* (see also *Dispensational Truth*, chapter 9), and the complete structure is given, showing the place occupied by the Sermon on the Mount. Suffice it for the moment to realize that this prayer was given at a time when the disciples did not know that Christ must suffer and die (see Matt. 16:21,22). What is the place and purpose of this Sermon on the Mount? Speaking broadly, the varying views can be reduced under two heads:

- (1) The Sermon on the Mount is the great outline of Christian practice (Bloomfield), and applies to the church today.
- (2) The Sermon on the Mount does not apply to the church of today, but constitutes the laws of the kingdom which is yet to be set up on the earth.

A reference to the article Church1 will reveal that this Analysis could not possibly endorse No. 1, and a moment's consideration will show that No. 2 is just as untenable.

The opening beatitudes speak of 'mourning' and being 'persecuted for righteousness' sake'. A blessing is pronounced upon those who are 'reviled', 'persecuted', and 'slandered' falsely for the sake of Christ. We believe that the Scriptures testify that, when the kingdom of prophecy is set up and Christ reigns as the Son of David:

'In His days shall the righteous flourish; and abundance of peace so long as the moon endureth' (Psa. 72:7).

The 'needy' and the 'poor' are to be His special care and:

'They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands ... They shall not hurt nor destroy in all My holy mountain, saith the Lord' (Isa. 65:22 - 25).

One cannot but realize that a different atmosphere pervades the references of the Old Testament to the kingdom of the Messiah, from that of the Sermon on the Mount.

Under the conditions recognized by the Sermon on the Mount a man may be in danger of gehenna or of prison and the payment to the uttermost farthing. Divorce is still contemplated as a possibility, which we feel can find no warrant from Old Testament prophecy of the future kingdom. Again, the injunction to resist not evil, and being sued for one's coat, or being compelled to go a mile, etc., bring before the mind a totally different economy from that which fills the vision of the prophets of old. Enemies are still abroad, and so are those that curse and hate. In the great prayer taught by the Lord to His disciples, the kingdom is still future. They pray 'Thy kingdom come, Thy will be done in earth as it is in heaven'. Those addressed still 'fasted', and still had the possibility of serving 'two masters'. The kingdom of God is to be the first object of their seeking, and 'evil' is still to be expected day by day. 'Dogs' and 'swine' may still turn and rend those who indiscriminately dispense holy things, and those addressed are still in the condition that can be spoken of like this, 'If ye then, being evil, etc'. False prophets will still deceive, and some still build upon sand. Such a state of things makes the idea that the Sermon on the Mount are the laws of the

future kingdom impossible. Rather do we see a persecuted, waiting people, suffering during the absence of their rightful king, sustained by the hope that, when He comes and the kingdom is set up, they will then receive their great reward which is in heaven, awaiting the day when they, the meek, shall inherit the earth.

The Sermon on the Mount relates neither to the church of the present day nor to the kingdom of the future, but were words of counsel and encouragement given by the rejected King to the men who had followed Him, and who now began to realize that the kingdom would not immediately appear, and it is in that atmosphere that the Lord's prayer was uttered and to this condition it belongs.

The prayer was given at the request of the disciples. From Luke 11:1 we learn that one of the disciples said, 'Lord, teach us to pray, as John also taught his disciples'. It was a custom for a Rabbi to teach his pupils a form of prayer; it set a tone to the school, and gave a pointer to his special doctrine. John the Baptist had done this, and it was expected by the disciples that Christ would do so too. It is a solemn thought to think that the prayer is prefaced by the words 'use not vain repetitions', and that at some services it is used so many times that one wonders why prayer for daily bread, and for any other of this set of petitions need to be iterated so frequently. It was an axiom with the Jews 'every one that multiplies prayer, is heard' (Heiros Taanith, fol. 67.3). When the Saviour gave this prayer to His disciples, the stated number of prayers used by the Jews daily was eighteen. Owing to human frailty, these eighteen prayers were reduced into a brief summary. This summary was called 'a fountain', and the Lord's prayer belongs to this category. Another canon of the Rabbis was that 'he who prays, ought always when he prays, to join the church', and when alone his prayer should still be in the plural, as the Lord taught 'say our Father'.

The prayer has much in common with the form adopted by the Jews themselves, 'Our Father, which art in heaven' is continually employed in the prayers recorded by the Talmud. It was an axiom in the Jewish schools 'that prayer, wherein there is not mention of the kingdom of God, is not a prayer' (Bab. Ber., fol. 40:2). Rabbi Eliezer said: 'what is the short prayer? Do Thy will in heaven and give quietness of spirit to them that fear thee beneath'.

Our Father which art in heaven. The passage proceeds, 'so deal with us as Thou hast promised by the prophets', Maimonides Tephilloth. In Sotah, ch. 9:15, the phrase occurs thrice, 'whom have we that we may lean upon? Upon our Father Who is in heaven'. Ioma, ch. 8, 'blessed are ye, O Israelites: who profiteth you? Your Father Who is in heaven'. Tal. Jerus, Maaseroth, fol. 50:3. Almost the whole remainder of the Lord's prayer may be illustrated by Rabbinical citations; see Lightfoot's *Horae Hebraicae*, and Dr. Gill's Commentary.

First, it is laid down as a rule that a man ought always to join himself (i.e. in spirit) in prayer with the congregation (Tal. Bab. Shev.), upon which the gloss says, 'let him not pray the short prayer in the singular, but in the plural number, that so his prayer may be heard'.

Hallowed be Thy name. See the doxology below. The formula might be cited from Seder Tephilloth, but that book is too recent to be regarded as important for this purpose.

Thy kingdom come. Tal. Bab. Berac., fol. 40:2, that prayer in which there is not (remembrance of) the kingdom of God, is not a prayer.

Thy will be done in earth, as it is in heaven. Comp. Tal. Bab. Berachoth, fol. 29:2, 'what is a short prayer? R. Eliezer saith, Do Thy will in heaven, and give rest of spirit to those who fear Thee below, that is, in earth'.

Give us this day our daily bread. Tal. Bab. Berac., 'be it Thy good pleasure to give to every one what sufficeth for food'.

Deliver us from evil. Tal. Berac: R. Judah was accustomed to pray thus: 'be it Thy good pleasure to deliver us from the shameless and from shamelessness; from an evil man, and from an evil accident; from an evil affection, from an evil companion, from an evil neighbour, from Satan the destroyer, from hard judgment, and from an hard adversary'.

For Thine is the kingdom, and the power, and the glory, for ever. In the temple liturgy a response or doxology, making mention of the kingdom of God, was used instead of Amen. Tal. Berac. Jer. 'The tradition is that Amen was not responded in the house of the sanctuary. What did they say? Blessed be the name of the glory of His kingdom for ever'.

A doxology still more like that in the Lord's prayer is found in Seder Tephillot: 'for Thine is the kingdom, and Thou shalt reign in glory for ever and ever'.

Amen. Much used as a response to prayers in the synagogue and in the family. In private prayers it occurs less frequently. Otho. Lex., Lightfoot.

The phrases 'your father' and 'My father in heaven' are frequent in Matthew. It is found once in Mark (11:26), and once in Luke (11:2), but not elsewhere in the New Testament. Three clauses in this prayer call for consideration, as they have a bearing upon dispensational truth:

- (1) The prayer for daily bread.
- (2) The prayer concerning temptation.
- (3) The prayer for forgiveness.

Daily bread is the basic need of all men, whatever their standing or state, and its inclusion in this prayer should cause no questioning. When we examine the original, however, we meet with a fact that calls for considerable thought. One would imagine that such a word as 'daily' would be so common as to need no comment. Yet although there were six different ways of expressing the thought of 'daily', in use in the New Testament, not one of these is used, but a word unknown either in the Greek New Testament or in any extant Greek writing is employed! The word translated 'daily' is the Greek *epiousios*. It seems extraordinary to think that for so common a theme, the Lord or His apostle was obliged to 'coin' a word. The word is composed of *epi* 'upon' and the participle of *eimi* 'to come', and so the passage means literally 'the bread which cometh down upon us'. Now no Jew could ever hear the phrase 'bread which cometh down upon us' without thinking immediately of the manna. If this prayer is a legitimate petition for the time now present, and if it actually refers to daily food, what reason can be given for employing so extraordinary a term? Suppose, however, a day is coming, when some of the people of Israel will once again be delivered, as from Pharaoh, and once again in a wilderness be absolutely dependent upon bread from heaven, then, if such a condition could be proved to be Scriptural, we should have both the time, place and people for whom 'the Lord's prayer' will become a prayer indeed.

The book of the Revelation tells us that a day will come, when Satan will be cast out of heaven to the earth, and when that day comes Israel will be the object of his attack:

'And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent' (Rev. 12:13,14).

Here, as never before, will the petition arise from the heart, 'give us this day, the bread that cometh down upon us'.

Closely allied with this is the clause dealing with temptation. If it is difficult to understand how thousands of Christians, in times of peace and plenty, with money in the bank, and with larders well stored, could honestly adopt words that practically meant that they were as destitute as Israel would have been in the wilderness but for the manna; it is also difficult to understand how anyone using the prayer 'lead us not into temptation' over and over again, can avoid the charge of insincerity, for if after any service where the Lord's Prayer is used, one were to ask any one of the congregation 'what temptation' they had in mind, and why they felt it necessary, day in day out the whole year through to pray so extraordinary a prayer, most would have to confess that they really did not know. Do we believe that God is daily leading His people into temptation? Does He need this incessant pleading to spare us this temptation? Or are we once again proving the practical value of dispensational truth? In the book of the Revelation we have the promise 'I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth' (Rev. 3:10). We come back therefore to our original position. The Sermon on the Mount is the Lord's encouragement for His disciples while the kingdom is postponed and the King rejected, and the prayer embodied in that sermon is luminous when seen in its true setting, which a due regard for dispensational truth makes clear and inevitable.

One other clause in the prayer calls for consideration. The prayer for forgiveness.

'Forgive us our debts as we forgive our debtors'.

It is the intention and meaning of that word 'as' that we must consider. A casual reading may take the prayer to mean, 'Lord, we forgive our fellow -men, and so we confidently hope that Thou wilt forgive us'. Or a parallel might be sought in Ephesians 4:32:

'Forgiving one another, even as God for Christ's sake hath forgiven you'.

All endeavours to soften the contractual element in this petition breaks down in the face of the Lord's own added explanation:

'For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses' (Matt. 6:14,15).

Later in this gospel the Lord enforced this lesson by the parable of the unforgiving servant. There the forgiveness was rescinded and the forgiven man

put into prison. No one with any knowledge of the Gospel of Grace as revealed in the ministry of Paul could ever think of a forgiveness that could be cancelled or rescinded, and the forgiven person put back as he was before salvation. We are here faced with a problem that only 'dispensational truth' can solve. If the gospel as preached in Matthew and Ephesians is 'all one and the same' we must accept the condition, but no amount of reasoning can make the two accounts square. The answer to the problem is contained in the fact that in Matthew we have the pardon of a King, where in Paul's epistle we have the acquittal of a Judge.

Taking therefore the context, the strong affinity with Jewish thought and practice, and the three clauses of the prayer we have considered, we believe it is impossible to deny that the Lord's prayer belongs to a dispensation very different from that of the church of the Mystery.

A concluding feature, last but by no means least, is that this prayer is not offered 'in the name' of the Saviour. In John 16, the Lord said 'Hitherto have ye asked nothing in My name'. This includes 'the Lord's prayer'. He continued saying, 'Ask, and ye shall receive' (John 16:23,24). If we ignore this word of the Lord, and persist in using a prayer which He Himself must have included in the word 'hitherto', we shall not only defeat our own ends, but we shall exhibit before men that we do not appreciate as we should that most vital of all doctrines, namely the Mediation of Jesus Christ.

THE LORD'S SUPPER

We pass from one controversial subject, namely the Lord's Prayer, to another of even greater consequence. The dispensational boundary of Acts 28 has been set forth under that heading, but we indicate its bearing upon the subject before us, by setting out the epistles of Paul as they are grouped on either side.

Galatians* 1 Thessalonians 2 Thessalonians Hebrews 1 Corinthians 2 Corinthians Romans	}	Pentecostal and transitional period. The hope of Israel. The New Covenant.
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Acts 28:25 -27 -- The dispensational boundary.

Ephesians Philippians Colossians Philemon 1 Timothy Titus 2 Timothy	}	Prison Prison	}	The dispensation of the Mystery. Standard truth for the church which is His body. Israel dismissed. New Covenant suspended.
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The Lord's Supper

We note that we find mention of the Lord's Supper in those Scriptures written before the beginning of this dispensation, but not even a hint of it afterwards. We will not, however, limit ourselves to this argument, although,

rightly understood, it is final and conclusive. Let us turn to the Scriptures where we first read of this institution of the Lord's Supper. When was this ordinance instituted? Matthew 26:26 -30 supplies the information:

'And as they were eating (i.e. the passover, see verses 17 and 19), Jesus took bread (i.e. a passover loaf of unleavened bread), and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new covenant, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom. And when they had sung an hymn, they went out into the Mount of Olives'.

The Passover

Thus we see that the Lord's Supper is connected with the Jewish feast of the Passover, and by reading 1 Corinthians 11:23 -26 we see that henceforth this feast was not merely to remind them of the deliverance from Egypt, but to 'show the Lord's death till He come', which is further interpreted in 1 Corinthians 5:7 by the words, 'For even Christ our Passover hath been sacrificed for us'. Both Matthew 26 and 1 Corinthians 11, tell us that the wine typified the 'blood of the new covenant'. What is this new covenant? Is it connected with the Mystery hidden since the age -times? Is the new covenant a secret only revealed now, or is it a matter of Old Testament revelation? Let us turn to Jeremiah 31:

'At the same time (i.e. "the latter times", Jeremiah 30:24), saith the Lord, will I be the God of all the families of Israel, and they shall be My people ... Again I will build thee, ... O virgin of Israel ... O Lord, save Thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth ... for I am a Father to Israel ... He that scattered Israel will gather him ... for the Lord hath redeemed Jacob ... Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt (hence the connection between the new covenant, the passover, and the Lord's Supper) ... but this shall be the covenant that I will make with the house of Israel (this is God's interpretation of the new covenant) ... If those ordinances (of the sun, moon and stars) depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord'.

The New Covenant

No one who believes that God means what He says can help seeing that the New Covenant is related to a greater, though parallel, exodus than that from Egypt, that it is specifically connected with the future gathering of Israel back to their land, and that the church of the Mystery of Ephesians 3 finds no place therein whatsoever. The opening words of Exodus 20 teach much the same lesson. 'I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage'. Then follows the covenant, 'which they brake' (Jer. 31:32), and, 'They have forsaken the covenant of the Lord God of

their fathers, which He made with them when He brought them forth out of the land of Egypt' (Deut. 29:25, see also Jer. 11:7,8; Heb. 8).

In Matthew 26 the Lord Jesus looks forward to 'that day', to 'His Father's kingdom'; the kingdom in which the Father's will shall be done on earth; 'I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel' (Luke 22:29,30). Where in all this is room and place for, or hint of, the church of the Mystery? When we pass the dispensational boundary of Acts 28 we read in Ephesians not of the kingdom of the heavens, nor of the kingdom of the Father, but of 'the kingdom of Christ and of God' (Eph. 5:5). In Colossians 1:13 we read, 'The kingdom of the Son of His love' (R.V.), which is in operation now, and is entirely distinct from the kingdom that hinges upon the restoration of Israel.

The usage of 'covenant'

The word rendered 'covenant' is never used in those epistles that were written after Acts 28, without reference to Israel. 2 Corinthians was written before Acts 28. Hebrews, as its title shows has a message for those of Israel. The one reference to a covenant in Ephesians 2:12 refers back to 'the time past' when these Ephesian believers were aliens and strangers, or at most guests, with regard to the 'covenants of the promise'. No covenant is ever mentioned in relation to the 'church which is His body'. There is a promise and a purpose given before the age -time (Titus 1:1 -3), but not a covenant old or new. The new covenant is God's gracious provision for the very people who failed under the old covenant.

After the supper we read, 'They sung an hymn' (the Psalms known as the Hallel), and then 'went out into the Mount of Olives'. The Mount of Olives! The last portion of earth which the Saviour's feet trod before He ascended, and destined to be the first place touched by His feet when He returns to take to Himself the kingdom (Acts 1:12; Zech. 14:4).

Linked with the kingdom

It seems as though everything has been written and arranged to link the Lord's Supper with the kingdom, and to sever it from the Mystery. Who then has blinded the eyes of believers, and made them more zealous concerning a kingdom ordinance, than eager to 'know what is the hope of His calling'? Turning from Matthew 26 let us consider 1 Corinthians 11:23 -26.

Till He come

This passage at first sight seems to nullify all that has been said before. First of all let us consider the statement, 'I have received of the Lord'. If we turn to 1 Corinthians 15:3, we shall read, 'For I delivered unto you first of all that which I also received'; or Galatians 1:11,12, 'For I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ'. Paul continually declared his entire independence of man, both as to his apostleship and his doctrine.

No new revelation

Many at Corinth were being led away by Judaizing teachers to doubt or deny his office. 'Am I not an apostle?' he cries, 'are not ye my work in the

Lord?' (1 Cor. 9:1). 'In nothing am I behind the very chiefest apostles' (2 Cor. 12:11). The apostle immediately follows his words of censure, 'I praise you not' (1 Cor. 11:22), with the reminder of his authority, 'For I have received of the Lord'. There is no warrant to make this statement mean more than the immediately preceding context indicates. The institution of the Lord's Supper was no secret. The apostle Paul received no further teaching regarding it than could be gathered from the records in the gospels; he emphasizes his words in this way to help the Corinthian believers to be more ready to listen to his rebukes in relation to their abuse of the ordinance.

Supernatural gifts

Let us also consider this, that every one of these Corinthian believers who assembled to partake of the Lord's Supper had some spiritual gift. It was not that a few had gifts, but 'everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation' (1 Cor. 14:26). These supernatural gifts were in perfect harmony with the dispensation in which they were given; they were, moreover, equally in harmony with all that we have seen relative to the Lord's Supper.

Their cessation

Will those who believe that the Lord's Supper is for them, satisfactorily (i.e. Scripturally, not traditionally) explain their lack of these qualifications, which were possessed by those to whom the instructions concerning the Lord's Supper were sent? The 'gifts' and the Lord's Supper ceased at the close of Acts 28; we search in vain for the faintest allusion to the ordinances in the epistles written after Acts 28. Why should we pick out one item from 1 Corinthians 11 and seek to perpetuate that, when we are compelled to confess that the very next verses in chapter 12 are written concerning that to which we can lay no claim?

Their omission

If we read 1 Timothy, we find the apostle giving Timothy detailed instructions, that he may know how to behave in the house of God. The apostle repeats some of his instructions regarding the ministry of women (e.g. 1 Tim. 2 and 1 Cor. 11:1-17), and yet, although the Lord's Supper is the very next item in 1 Corinthians 11, he finds no place for it in his instruction to Timothy. The simple reason is that when the kingdom became in abeyance, everything connected therewith necessarily went with it. Spiritual gifts, the Lord's Supper, the covenants, all went with the kingdom teaching. The apostle was then commissioned to set out the new economy. To him was the grace given 'to make all men see what is the dispensation of the Mystery which from all ages hath been hid in God' (Eph. 3:9 R.V.).

Repetition and modification

This was a revelation of something entirely new, unforeseen, unprecedented, something not found in the Scriptures, but hidden by God away from all ages. No one could tell us what was to be observed or omitted except the apostle divinely appointed and commissioned. He has told us. The epistles of Paul written after Acts 28 contain a complete system of doctrine and instruction for the church of the present dispensation. Where anything that obtained under the previous dispensation was to be repeated, we are told so. The repetition of the ministry of women (1 Cor. 11 and 1 Tim. 2:11) is a case in point. Where a modification or alteration was to be made,

we are told so. The specific statement as to one baptism in Ephesians 4, definitely sets aside the two baptisms (water and spirit) which obtained during the Pentecostal period covered by the Acts, and gives us today one baptism -- that of the Spirit.

We do not find a catalogue of things which we are not to do, for the list would be too great, and the record unnecessary. In the epistles after Acts 28 we have all that is necessary for our guidance, comfort and teaching. We add to the Word of God sent to us by the apostle to the Gentiles at our peril. Those who desire to enter into the blessed realization of the dispensation of the Secret will abide by the revelation of God pertaining thereto. Those who cannot rest satisfied unless they see or do something, will perpetuate the observance of ordinances, but not without the inevitable consequences that follow 'zeal for God, but not according to knowledge'.

Accompaniments of the Lord's Supper

If we are right to introduce, upon our own initiative, the Lord's Supper into this present dispensation, why not spiritual gifts, tongues, miracles? Why not be thorough? Apart from the silence of the later epistles, the whole weight of their positive testimony is against the introduction or perpetuation of that which was definitely linked with Israel, the new covenant, and the kingdom.

Some reader may interrupt here and say, What do you understand by the words 'till He come'? The Lord has not come, and it seems that until He does we must perforce continue the observance of this ordinance. This we must consider, but first, a note on John's Gospel.

Omitted in John's Gospel

Of all the gospels, the one written by John is the one which seems to approach nearer to the truth for the present time than the rest. Nine-tenths of gospel preaching of today is based upon passages from John's Gospel. The hope and comfort of many a believer are enshrined in the sacred words of John 14:17. There are many who might be willing to go so far as to agree that Matthew was indeed kingdom truth, but, say they, you must leave us John. Is it not striking then that the Lord's Supper, so fully described and enjoined in Matthew, the kingdom gospel, is omitted by John who above all should have taught it if he had a message for believers today? It is not as though the feast does not come into the subject of his writing. It does. John 13 tells of the betrayal and many incidents which took place at that supper. This omission must not be lightly set aside; it adds its weight to the evidence we seek to bring from the Word on this important subject.

Let not our faith stand in the wisdom of men; let none give up the Lord's Supper merely because someone has said that it is undispensational. 'Search and see', then act according to the teaching of the Word, and though misunderstanding and censure be your portion here, you shall have the joy of being unashamed in that day, through the endeavour rightly to divide the Word of truth.

Till He come

1 Corinthians 11:26 says, 'For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come'. The natural conclusion upon reading these words is, the Lord has not come, therefore we must continue

to observe the Lord's Supper. Logic operates within certain fixed boundaries. There is a circumstance, not reckoned in this argument, which alters the case completely, viz., the complete cessation of the dispensation in which 1 Corinthians 11 found its place. We must remember that we are not at liberty to take a truth revealed at some later period back into an earlier period in matters of interpretation. To understand the meaning of the words 'till He come' we must acquaint ourselves with the teaching concerning that coming, which falls within the boundary line of that particular dispensation. If we read into 1 Corinthians 11 teaching that was not revealed, and which was kept an absolute secret until some years afterwards, we must expect to reap a harvest of confusion for our pains.

There is a word which runs throughout the Scriptures pertaining to kingdom and Pentecostal times, which will help us in our studies; that word is, in the original tongue, the word *parousia*, and is translated sometimes 'coming', and sometimes 'presence'. It occurs twenty-four times in the New Testament. Seventeen of these occurrences refer to Christ, and the remaining seven refer to others -- Paul, Titus, Timothy, Stephanas, and antichrist (1 Cor. 16:17; 2 Cor. 7:6,7; 10:10; Phil. 1:26; 2:12; 2 Thess. 2:9). The first canonical and historical use of the word occurs in Matthew 24, and if we allow the canon of interpretation to be true that the first occurrence of any word supplies the key to its meaning, then most certainly *parousia* belongs to the kingdom, and not to the Mystery. Let us consider the context of this first occurrence:

'And as He sat upon the Mount of Olives (inseparably connected with the kingdom, see Zech. 14:4; Matt. 26:30; Acts 1:6,12 etc.), the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy *parousia* (coming), and of the *sunteleia* (the "ending together" of events that culminate in the end) of the age?' (Matt. 24:3).

When ... Then

The Apocalypse is the inspired record of the *sunteleia* of the age, and with it the *parousia* is connected. In answer to the question 'When', the Lord gives a series of prophetic utterances commencing with the word 'Then' (see Matt. 24:9,10,16,23,30,40 and 25:1). It must be remembered that the word translated 'then' is a definite mark of time, 'then at that time'. In Matthew 24:21 we read, 'then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be'. These words single out this tribulation from any other, consequently Revelation 7:14 refers to the same period, These are they which came out of the tribulation, the great. The time of 'Jacob's trouble' will be brought to an end by the second coming of the Lord. 'For as the lightning cometh out of the east, and shineth even unto the west; so also shall the *parousia* of the Son of man be' (Matt. 24:27).

This, coming directly in connection with the false messiahs and false prophets, with their 'great signs and wonders', links the passage with 2 Thessalonians 2, and consequently with the antichrist. In 2 Thessalonians 2:8,9 we read:

The wicked one

'And then shall that Wicked One be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of

His parousia (cf. "as the lightning", Matt. 24:27), even him, whose parousia (the travesty of the Lord's) is after the working of Satan, with all power and signs and lying wonders'.

Remember, Satan travesties truth. The false messiah's parousia is connected with 'powers, signs, and lying wonders'. Now these powers, signs, and lying wonders are an exact counterfeit of Pentecost, as a reference to the Greek of Hebrews 2:4 will show, and go to prove that the parousia of the Lord Jesus is that spoken of by Peter in Acts 3:19,20, connecting it with Israel, the prophet Joel, and the day of the Lord. Matthew 24:29 continues:

The Tribulation

'Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the land mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory'.

'Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth (tribes of the land) shall wail because of Him' (Rev. 1:7).

Isaiah, speaking of 'the day of the Lord' (Rev. 1:10) in Isaiah 13:6 -11, says in verse 10:

'For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine'.

See also the following passages, Ezekiel 32:7; Joel 2:30,31; Amos 5:20; Zephaniah 1:14,15; Acts 2:19,20; Revelation 6:12 -17, and again consider the question what has all this to do with the church of the Mystery? Interpreted of Israel, and the kingdom, all is clear; strained to fit the church of Ephesians, all is confusion. Continuing our study of the use of the word parousia in 1 Thessalonians 4:15,16 we read:

'For this we say unto you by the word of the Lord, that we which are alive and remain unto the parousia of the Lord shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first'.

The archangel (Dan. 12:1,2)

One archangel is mentioned in Scripture, 'Michael the archangel' (Jude 9). According to Daniel 12:1 Michael is 'the great prince which standeth for the children of thy people' (see also Daniel 10:13,21). When Michael stands up 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 of them that sleep in the dust of the earth shall awake'.

Here we have the connection between 1 Thessalonians 4 and Daniel 12, where the archangel is directly related to the resurrection (even as Jude 9), and the people of the kingdom -- Israel. James and Peter refer to this parousia of the Lord. Those to whom James wrote attended the synagogue (2:2), they were the 'twelve tribes scattered abroad' (1:1). Patience during the time of trouble is the exhortation, 'Be patient, therefore, brethren, unto the parousia of the Lord' (5:7,8). Peter speaks of the parousia several times in his second epistle:

'For we have not followed cunningly devised fables, when we made known unto you the power and parousia of our Lord Jesus Christ, but were eye - witnesses of His majesty. For He received from God the Father honour and glory' (2 Pet. 1:16,17).

'Not yet' -- the present parenthesis

This passage has reference to the 'Transfiguration' (Matt. 17:1). The words 'honour and glory' are terms which belong to the kingdom (see Heb. 2:6,7 and Psalm 8). They further refer to the consecration of the priest in his robes of 'glory and beauty'. 'We see not yet ... but we see Jesus ... crowned with glory and honour' (Heb. 2:8,9).

The 'not yet' of Hebrews 2:8 was a difficulty which Peter confessed. In 2 Peter 3:1 -13 the scoffers are reported as saying, 'Where is the (fulfilment of the) promise of His parousia?' The apostle assures his hearers that the non - fulfilment of the promise is not the result of 'slackness' on the Lord's part, it was rather His 'long-suffering'. He continues by speaking of the day of the Lord coming 'as a thief in the night', exactly as Paul does in 1 Thessalonians 4 and 5.

Peter, Paul and the postponement

Peter, however, had to refer his readers to Paul's epistles, saying: 'Our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood' (2 Pet. 3:15,16).

The scoffers knew about the parousia; Peter knew of that hoped -for coming, but he did not understand a great deal of the truth committed to Paul, viz., the dispensation of the Mystery which comes in the 'gap' occasioned by the setting aside of Israel, and the postponement of 'the promise of His parousia'. In 1 Corinthians 15:23 we read, 'Christ the firstfruits; afterward they that are Christ's at His parousia'. In 1 Thessalonians 4 the apostle had revealed the fact that some would be 'alive, and remain unto the parousia of the Lord', which we saw had a connection with Daniel 12 and Israel. Here in 1 Corinthians 15 he gives further teaching:

The last trump

'Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound (see 1 Thess. 4:15,16), and the dead shall be raised incorruptible, and we shall be changed' (1 Cor. 15:51,52).

Now 'when' this shall take place 'then' Isaiah 24 and 25:8,9 will be fulfilled. Then the kingdoms of the world will have become the kingdoms of our Lord and of

His Christ. These words are spoken at the sounding of the seventh trumpet (Rev. 11:15). No trumpet is recorded after this, and so we are justified in speaking of this as the 'last trump'. If we have to argue that there may be another, it suggests something is wrong with our theology. The effect of the sounding of the seventh trumpet extends to Revelation 20, where we have the first resurrection, the resurrection of those who have gone through the great tribulation, and who share the glory of the millennial reign on earth.

We have seen that the Lord's Supper is the memorial feast of the New Covenant. The people with whom that New Covenant was made, are the people of Israel, the Gentile participating only as a wild graft 'contrary to nature', during the period covered by the Acts. While the contracting parties of any covenant are in disagreement it is impossible for any other party to continue to enjoy blessings that can only be theirs as they share with the original parties to the covenant. The dispensation of the Mystery was actually instituted because of the breakdown (speaking humanly) of Israel, and to persist in the observance of a memorial feast, even though it concentrates attention upon the great sacrifice of Christ, is to betray a trust, to invalidate the distinctive calling that the Mystery brings, and to confuse that one initial promise in Christ before age times, with promises made to the fathers and focused primarily upon Israel.

For other aspects of this important theme see The Olive Tree³; The Second Coming⁴; Covenant^{1,8}; and Memorial³.

Lo-ammi 'Not My people'. Under the heading People⁹ it is demonstrated from Scripture that Israel alone, with one exceptional case, are called 'People'; the nations of the earth are never so called except in the plural -- 'peoples'. To one nation only has the title 'My people' ever been given and that is Israel. The exception is found in Titus 2:14, where the church is spoken of as a peculiar people -- but that title is used while Israel themselves are 'lo - ammi', not My people. At Acts 28 Israel pass off the scene and the parenthetical dispensation of the Mystery begins. See articles Acts 28¹; Dispensation¹; Israel (p. 213); Covenant^{1,8}; and Parenthesis³.

This great dispensational feature indicated by the words lo -ammi we approach under the following headings:

- (1). The testimony of Acts 13 to the lo -ammi period that was approaching.
- (2). The Old Testament illustration provided in the book of Judges.
- (3). The prophecy of Hosea, where the name lo -ammi occurs.

Acts 13 records the opening of Paul's great missionary activity. A Jew who withstood the preaching of the gospel to the Gentiles is blinded and a Gentile is saved -- an anticipation in dramatic fashion of the sequel found in Acts 28, where the nation is blinded and salvation sent to the Gentiles. Acts 13:16 -41 is the record of Paul's witness in the synagogue at Antioch, and it opens and closes with a reference to Israel which involves the recognition of the 'lo -ammi' principle. We give a condensed structure of this section:

Acts 13:16 -41

A	16 -21.	R,sum, of Israel's History. Lo -ammi period.
	B 22 -39.	David, Salvation, Forgiveness.
A	40,41.	Beware. Lo -ammi period threatened.

In order to understand the dispensational importance of Paul's references to Israel's history, we must turn for a while to the record given in two parts of the Old Testament, namely the book of Judges and the book of Kings.

Among the many items of dispensational importance in the book of Judges, one question of outstanding interest is the way in which Israel and Israel's affairs influence the computation of times and dates. The question at first seems simple enough.

		Years
First	Servitude -- Mesopotamia (Judges 3:8)	8
	Othniel -- Rest (Judges 3:11)	40
Second	Servitude -- Moab (Judges 3:14)	18
	Ehud -- Rest (Judges 3:30)	80
Third	Servitude -- Canaan (Judges 4:3)	20
	Deborah and Barak -- Rest (Judges 5:31)	40
Fourth	Servitude -- Midian (Judges 6:1)	7
	Gideon -- Rest (Judges 8:28)	40
	Tola (Judges 10:2)	23
	Jair (Judges 10:3)	22
	Jephthah (Judges 12:7)	6
	Ibzan (Judges 12:9)	7
	Elon (Judges 12:11)	10
	Abdon (Judges 12:14)	8
Fifth	Servitude -- Philistines (Judges 13:1)	40

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All one has to do is to add up the periods of the judges' rule and the intervening years of servitude, and the thing is done. As there is no better way of producing conviction than to try things out for oneself, we have done so with the result shown above.

It will be observed that we have put down all the periods concerned, whether they be period of servitude or of rest.

Turning now to the New Testament, we find that the apostle Paul has something to say about this period, and we therefore turn to Acts 13:16 -22, in order to check our total.

		Years
Wilderness	Wandering (Acts 13 :18)	40
Period of	Judges (Acts 13:20)	450
Saul's	Reign (Acts 13:21)	40

		530

Ignoring, for the moment, the years in the wilderness and the reign of Saul, we observe that Paul's statement regarding the period of the judges differs from our own conclusion by eighty-one years, a difference too great to be covered by the suggestion that the apostle is using round numbers when he says 'about the space of 450 years'.

There are other checks, however, that we must take into account. Jephthah, who lived at the very period under discussion, tells us (Judges 11:26) that the disputed territory had been held by Israel for 300 years,

dating from the end of the forty years' wandering. Solomon also speaks very definitely about the number of years that intervened between the Exodus from Egypt and the year in which he began to build the Temple of the Lord. He speaks of this year as 'the 480th year after the children of Israel were come out of the land of Egypt', and the fourth year of his reign (1 Kings 6:1). If we compare Solomon's period with that given by Paul in Acts 13, we find a difference of ninety -three years, which, again, is too great to be set aside as of no importance. In order to make this point clearer, we will set out Paul's computation again, in conjunction with the period covered by Solomon's account.

	Years
Wilderness Wandering	40
Period of Judges	450
Saul's Reign	40
David's Reign (1 Kings 2:11)	40
Solomon's First Three Complete	
Years (1 Kings 6:1)	3

	573
Deduct -- Solomon's Computation	480

Total to account for	93

Let us now look back over the list of items given in the chronology of the book of Judges. We observe that there are five periods of servitude, varying in length from seven years to forty. Adding these periods together we have the following:

Years		
First Servitude	(Judges 3:8)	8
Second Servitude	(Judges 3:14)	18
Third Servitude	(Judges 4:3)	20
Fourth Servitude	(Judges 6:1)	7
Fifth Servitude	(Judges 13:1)	40
		--
		93
		--

This is indeed a revelation. The very number of the years of Israel's servitude is equal to the difference between the accounts of Solomon and Paul. If we look more attentively at Solomon's statement, we find that he does not say that the total number of years that intervened between the two points was 480, but that 'in the 480th year' the Temple was commenced. The number is ordinal (480th), not cardinal (480), showing that while Paul was using the calendar of the world, Solomon was using the calendar of the Lord, and in that

calendar no notice is taken of periods when Israel are in bondage. From this emerges a principle. When Israel are lo -ammi, time is not counted prophetically.

We must now review the book of the prophet Hosea, where the prophetic import of the name Lo -ammi is worked out.

Hosea. The restoration of Israel, symbolized and promised

The prophecy of Hosea follows those of Jonah and Amos so far as chronological order is concerned, but stands at the head of the twelve minor prophets in the Hebrew canon. The name Hosea is the Hebrew word for 'salvation' and appears in chapter 1, in the promise:

'But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen' (Hos. 1:7).

This promise might well be taken as the key promise of the prophecy. The word reappears in the closing section of the prophecy.

'Thou shalt know no god but Me: for there is no Saviour beside Me' (Hos. 13:4).

'I will be thy king: where is any other that may save thee in all thy cities?' (Hos. 13:10).

'Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in Thee the fatherless findeth mercy' (14:3).

The reader will not fail to observe how this last reference perfectly balances the first, even to the inclusion of the word 'mercy'. This insistence upon the word 'salvation' and 'save' suggested by the name of the Prophet, is a feature that is noticeable in another grouping of the prophets in the Hebrew canon.

The term 'prophet' covers some books which are historical rather than predictive and opens with the book of Joshua, and closes with the book of the minor prophets considered as one book. The 'prophets' therefore of the Hebrew canon open with 'Joshua' the Salvation of the Lord, the Captain, and closes with 'Joshua' the Salvation of the Lord, the High Priest (Zech. 3). The whole prophetic section of the Old Testament being bounded by the name borne by The Saviour, for 'Jesus' is but the Greek spelling of Joshua, as a reference to Acts 7:45 and Hebrews 4:8 will show.

A disquisition on such a theme as 'the nature of God' is naturally outside the scope of studies such as this, but none should be able to read the words 'I will ... save them by the Lord their God' (Hos. 1:7) without being struck by its peculiar phraseology. It is 'The Lord' Who is the speaker, verse 4, 'And the Lord said ... I will avenge ... I will break ... And (God, the word supplied by the A.V.) said ... I will no more ... I will utterly ... I will have mercy &c. and will save'. If the passage had read 'I will save them by Myself' it would have been readily understood. It must be remembered that of 'God, Absolute and Unconditioned' we know, and can know nothing. He Himself is greater than all His names, and by His very nature Unnameable. In this verse in Hosea we see, as it were, God Himself, referring to Himself in the realm of the manifest and the conditioned. He is 'Jehovah their God', Who in fulness of time became Man and was known as 'The Man Christ Jesus'.

The opening chapters of Hosea (1 to 3) are chiefly characterized by the fact that the Prophet enacts in his own family life the message that he has to tell, and this is followed by another section (4 -14) in which the Prophet, while still using symbol, speaks the message by word of mouth.

'Go, take unto thee a wife' (1:2). 'Go yet, love a woman' (3:1).

This is 'the beginning of the word of the Lord by Hosea'.

'Hear the word of the Lord, ye children of Israel' (4:1).

This is the continuance of the prophecy of Hosea.

The word translated 'beginning' is not the same as that found in Genesis 1:1. It is the Hebrew chalal, and is found again in the margin of Hosea 8:10, where the text reads 'sorrow'. It may appear strange to the casual reader that a word can mean either 'beginning' or 'sorrow', but the fact is, that the idea of a 'beginning' is a derived meaning, the primary idea of chalal being 'to perforate', thence by stages 'to lay open', 'to give access and so profane or defile', and eventually 'to begin' in the sense of 'opening'.

While a verbal connection between the word 'beginning' and the subsequent strange episode in the life of the prophet would not be evident to the English reader, Hosea, who was commissioned by God to 'take a wife of whoredoms' (Hos. 1:2) would scarcely fail to note the word 'beginning' was derived from the word meaning 'to lay open, profane, defile', and employed by Moses and other writers for the very pollution and profanation he was called upon to exhibit (Lev. 21:7,9,14; 19:29).

It does not necessarily follow that Gomer, the daughter of Diblaim, was an immoral woman. It means that she was of 'Israel' as distinct from 'Judah', for Israel, that is the Ten Tribes, had become idolaters, having their own sanctuary at Beth -el. We have already learned about the 'altars of Beth-el' from the prophet Amos, and Hosea refers to Beth -el in 10:15 and 12:4 in a markedly contrasted manner.

The two marriage contracts into which Hosea entered, are highly significant, and must now be examined.

Hosea's marriage contracts		
A	1:2-. 'Go take a wife of whoredoms'.	
B	1:-2. Meaning, the departure of the land from the Lord.	
C	1:3. Hosea takes Gomer.	
D	1:4 to 2:23.	e 1:4 -9. The three children.
		a Jezreel 'I will avenge'.
		b Lo -ruhamah 'Not ... mercy'.
		c Lo -ammi 'Not My people'.
Prophetic significance.	f 1:10 to 2:1.	Prophetic import of the three names.
	f 2:2-22.	Prophetic fulfilment of the three names.
	e 2:23. The three children.	a Jezreel 'I will sow'.
		b Ruhamah 'Mercy'.
		c Ammi 'My People'.
A	3:1-. 'Go yet, love ... an adulteress'.	

B	3:-1.	Meaning, Israel who look to other gods.
C	3:2.	Hosea buys her, with the price of a slave.
D	3:4,5.	e1 3:4-. Many days.
Prophetic significance.		f1 3:-4. Abide ... without a king etc.
		e2 3:5-. Afterward.
		f2 3:-5-. Return ... Lord ..., and David their king.
		e3 3:-5. Latter days.

It is evident by this disposition of the subject -matter, that these two marriage contracts entered into by the Prophet were intended to set forth in symbol the relationship of the Lord to Israel, their defection, the long period of their estrangement and their final restoration.

The names of the three children which were born were most certainly given because of their typical meaning. The name of the wife, Gomer, does not appear to have been chosen because of its meaning, but because of its association. Gomer was the name of a northern people, of Japhetic origin (Gen. 10:2). Some believe that from these descended the Cimerii, the ancestors of the Cymry or the Welsh. Israel by their sins and idolatry had put themselves in the position of the far -off Gentiles. The three children of this marriage were named by God's instruction Jezreel, Lo -ruhamah and Lo -ammi (Hos. 1:4,6 and 9).

Jezreel. First it should be observed that there is in this name a paronomasia between Israel (Yisrael) and Jezreel (Yizrael). Then, it must be remembered that two words similar in sound, provide a further prophetic foreshadowing. The Hebrew word 'to sow' is zara, the Hebrew word 'to scatter' is zarah, so that the expressions 'may God sow' and 'may God scatter' appear very similar to the eye and ear in the original. Israel were to be 'scattered' among the nations (Lev. 26:33; Jer. 31:10), but eventually they were to be 'sown' again in their own land (Jer. 31:27). The prophet Zechariah uses the word 'sow' with the meaning equivalent to 'scatter' (Zech. 10:9). The scattered tribes of Israel were known as 'the dispersion' (Ezek. 12:15; John 7:35) and 'the twelve tribes scattered abroad' (Jas. 1:1) where the Greek word for 'seed' spora enters into the composition of the word diaspora 'the dispersed or scattered'.

In this name, therefore, of Hosea's firstborn son, the whole of Israel's history is compressed. They shall be scattered, but they shall at last be gathered. The names of the two children that followed are prophetic of the condition of Israel during this scattering, Lo -ruhamah meaning 'not having obtained mercy', Lo -ammi meaning 'not My people'. The 'Lo -ammi' period of Israel's scattering is of the utmost importance to the right understanding of the dispensational place of the Mystery and the church of the One Body. Israel became 'lo -ammi' at Acts 28:28, when for the first time in history it could be said 'the salvation of God is sent unto the Gentiles' independently of Israel. In God's good time, a complete reversal will be made of all the conditions that are now associated with Israel's blindness, which reversal is the subject of Hosea 2:23 -- (1) 'I will sow', Jezreel, the second meaning attached to the Hebrew name; (2) 'I will have mercy', removing the negative 'lo' from the name Lo -ruhamah; and (3) 'My people', removing the negative 'lo' from the name Lo -ammi. Great shall be the day of Jezreel when this blessed reversal takes place (Hos. 1:11).

The second relationship of Hosea is given in chapter 3. The word translated 'friend' in Hosea 3:1 is the Hebrew *rea*, which differs from the word translated 'evil' in the vowel points, and is usually translated *ra*. The LXX translators translate this verse 'go yet, and love a woman that loves evil things, and an adulteress', and it is in line with the truth for which this symbol stands that these words should refer to the same woman -- Gomer -- who had acted unfaithfully even as Israel had done. We sincerely hope that by so concluding we have not said evil of an innocent person, and must of course leave the matter to the judgment of the reader, or, better still, to the judgment of 'that day'.

The woman in view had evidently become seriously involved, for the price paid by Hosea was the price demanded for the liberation of a slave. The symbolism of this new marital transaction is then explained:

'For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days' (3:4,5).

The interval of the 'many days' is to be characterized by a mutual 'abiding' or 'waiting'. The woman was to 'abide' without further unfaithfulness, the man would abide and wait also. This waiting negative attitude is explained by the sixfold negation of verse 4. Israel has had no 'king' since the days of their captivity. On the other hand, the very scattering among the nations has made it impossible for any foreign prince to rule over them. Since the destruction of Jerusalem, Israel have been deprived of the right to offer sacrifice, but, since the days of their captivity they have never again fallen under the old spell of idolatry, they have had no priest in the true sense of the word, but neither have they teraphim.

The Bible student needs no explanation of these terms, except perhaps the last, teraphim. This word is variously explained, but always with a consciousness that much to do with its origin and intention is unknown. Dr. J.E. Shelley contributed a suggestive article to the Bible League Quarterly in 1939 in which he speaks of the 'generations' which compose the bulk of the book of Genesis, and suggests that these 'ancestral tablets' were called teraphim by association with Terah the father of Abraham, and says that 'certain Jewish legends represent Terah as actually a maker of idols'. The word 'teraphim' occurs but six times in the English of the A.V. All the references, apart from Hosea 3, being found in Judges 17 and 18. The word occurs, however, fifteen times altogether in the Old Testament, being translated 'image', 'idolatry' and 'idol'. It was the teraphim that Rachel stole and hid (Gen. 31:19 -35). It was the teraphim that Michal placed in the bed vacated by David (1 Sam. 19:13,16). In 1 Samuel 15:23, Ezekiel 21:21 and Zechariah 10:2 it will be seen that the teraphim were consulted and associated with witchcraft and divination.

'When the temple in Jerusalem was burned in a.d. 70 all the genealogical records of Israel's tribes were utterly destroyed. There is no man among the Jews today who can prove definitely of which tribe he is, by giving his genealogical records' (Dr. J.E. Shelley).

Israel had long been without a king, when they entered their *lo -ammi* condition at Acts 28. The last thing to go at the destruction of the temple would have been their genealogical records. Since that date Israel has 'waited', and must wait until a priest stands up with Urim and Thummim -- in

other words, until the Lord Himself returns. The words of Hosea 6:1,2 suggest that the period covered by this 'abiding' will be 'two days', which in the symbolical use of the term may cover the two thousand years that may intervene before their complete restoration. As we have no certain knowledge as to when this period actually started, it is useless to attempt to compute the date of Israel's restoration, but we can read the signs of the times.

The return of Israel, with the confession that they will make, constitutes the closing chapter of this prophecy. All is graciously reversed. Instead of being lo -ammi and lo -ruhamah the fatherless find mercy (Hos. 14:3). Their backsliding is healed, and this restored people grow as the lily, have the beauty of the olive, the odour of Lebanon, with their fruit derived alone from the Lord.

Finally, let us never forget that, not only will Israel be 'not My people' during this dark period of their history, but God declared 'I will not be your God'.

Let those who treat the record of Acts 28 with scant concern, think again what the intervening nineteen hundred years would have been like had no parenthetical dispensation come into being.

* their after -saintliness = thereafter, saintliness is a matter of growth in grace.

* The reader is referred to Inspiration in An Alphabetical Analysis Part 6, where the author amends this statement to show that what Peter actually said was that the prophetic word was more sure than the vision he received on the mount (2 Pet. 1:18-21).

* The form en tois epouraniois, which is in question, does not occur in the LXX: we have made no slip up here as the comment of a recent writer would lead his hearers to believe.

* gage = challenge to fight

* In The Berean Expositor, Vol. 41, p. 90 and in his book Perfection or Perdition (chapter 2, section "Propitiation and the Pilgrim"), the author quotes The Emphatic Diaglott and suggests that Hebrews 2:16 should read:

'For truly it', i.e. the fear of death, or death itself, 'does not lay hold of' or seize on 'angels, but of the seed of Abraham it does lay hold' (Theolog. Rep. and Kneeland).

* John gives the added information, that the judgment seat is in a place that is called the Pavement, which in the Hebrew tongue is Gabbatha.

* These articles will be found in The Berean Expositor, vols. 39 and 40, with the exception of 'Everyone or Each', and 'The Teaching of Hebrews 12'.

- See Galatians (p. 37), for evidence of date.

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Main articles are printed in bold type capitals thus: ADOPTION. Subsidiary articles are printed in small capitals thus: Ascension.

Each article has been given its Part number in bold, followed by the page number. The Part number and the page number are separated by a colon. Thus:

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indicates that an article on the subject 'Seated' may be found on page 218, in
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