

The Berean Expositor

Acts xvii. 10, 11

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

II Tim. ii. 15

VOLUME VII.

1917

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ISBN 0 85156 073 3

LONDON:

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4, SPRATT HALL ROAD, WANSTEAD, E.11.

DEAR FELLOW-MEMBERS,

It is our exceedingly joyous task, in the midst of all the sad evidences of sin and its works, to pen a few lines of gratefulness for the continuance of the witness of this expository monthly.

This continuance through another year, involving as it does time, health and money, beside the higher gifts of the Lord's grace, is of itself a witness to the faithfulness and sufficiency of our gracious God.

We feel it to be our mission, should the Lord continue His mercy toward us, still to keep zealously to the confines of our title, *The Berean Expositor*, and to avoid all temptations to turn aside into reasonings and disputings, or deal with topics that are outside the expositor's sphere.

We hope, D.V., before the conclusion of 1918 to have commenced the exposition of two other books of the Bible.

May we all still find "grace sufficient".

Yours in that blessed hope,

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1917.

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Moses, a type of Christ.
Exodus iv.
p. 47

The two signs given to Moses at the commencement of his work as Israel's deliverer are very suggestive when taken as a type of Christ.

- (1). *Power over the Serpent.*
- (2). *Power over the Leprosy.*

The serpent is, throughout Scripture, typical of Satan and the deliverance that would foreshadow redemption must not merely deliver from hard bondage.

Leprosy, too, is a constant type of sin. These two signs are presented doctrinally in I John iii. 5 and 8.

“He was manifested *to take away our sins.*”

“For this purpose was the Son of God manifested, that He might *destroy the works of the devil.*”

Answers to Correspondents. pp. 136-141

No. 21.—K.J.M., SMARDEN.

“If Timothy’s ministry depended on his ‘not neglecting’, ‘remembering’, and ‘stirring up’ the gift given by the laying on of hands, how can others expect to be successful ministers without it? . . . The gifts of Corinthians are subject to various interpretations; but that there are Christian men (not so-called, but whose *lives* abound in Him) who exercise the gift of healing at the present day, one cannot deny. Prophecy or ministers equally therefore are not the works of evil spirits or demons. These are the verses I want to understand clearly:--

I Tim. i. 18. ‘This charge. . . according to the *prophecies* which went before *on* thee.’

By the laying on of hands.

‘Prophecies’ (I Cor. xiii. 8-10). Given by the Spirit.

I Tim. iv. 14. ‘Neglect not. . . by prophecy, with the laying of the hands of the presbytery’ (elders). N.B.—*Prophecy. Laying on of hands.*

II Tim. i. 6.—‘Wherefore I put thee in remembrance that thou *stir* up the gift of God. . . putting on of my hands.’ N.B.—*Gift of God. My hands.*

II Tim. i. 14.—‘That good thing which was committed unto thee.’

? *Not by Paul.*

? *By the Holy Spirit, and the laying on of hands.”*

In seeking to be as helpful as possible in answering your questions, we will first examine the subject of the laying on of hands.

The laying on of hands.—We meet with this practice in the opening book of the N.T. Matt. ix. 18 says, “My daughter is *even now dead*, but come and lay thy hand upon her and she *shall live*”. Here, not merely healing, but life from the dead is the result. In Matt. xix. 15 the Lord lays His hands upon the little children, evidently an outward sign of blessing well known at the time (see verse 13). Mark vi. 5 speaks of the laying on of hands for healing, and xvi. 18 includes this among the signs that should follow the preaching of the gospel as commissioned to the apostles. Acts vi. 5, 6 shows the laying on of hands in the appointment of Stephen and the others. That this laying on of the apostles’ hands did not necessarily impart any added spiritual power may be inferred from verse 3, where the men selected were to be “full of spirit and wisdom”, where the word “spirit” refers to the “gifts”, not the “Giver”. The same is not the case with the next reference (Acts viii. 17), for it is definitely said that holy spirit was given them by the laying on of the apostles’ hands, that it was to confer this that they went to them (15), and that an unsaved man could *see* that through the laying on of the apostles’ hands the spirit was given (18). Acts xiii. 3 however is not in the same category; Barnabas and Saul had

been separated by the Spirit of God unto a special work. Barnabas we know was already “full of holy spirit” (xi. 24), and the laying on of the hands of their fellow “prophets and teachers” did not confer any gift, but simply gave a solemn ratification of the call of the Spirit. Chapter xix. 6 is a repetition of the case cited in chapter viii., for the holy spirit came upon the men when Paul laid his hands upon them. Paul also in chapter xxviii. 8 lays his hands on the father of Publius and heals him. In I Tim. v. 22 Timothy is charged to “lay hands suddenly on no man”, and the context (see iii.) speaks of the great care necessary in appointing “bishops and deacons” over the church of God. I Tim. iv. 14 speaks of the laying on of the hands of the *elders*, while II Tim. i. 6 speaks of something imparted by the laying on of the hands of the *apostle* (“my hands”). The whole teaching of the laying on of hands therefore may be reduced to three heads.

- (1). The healing of the sick and raising of the dead.
- (2). The imparting of “the Holy Spirit”.
- (3). The confirmation of an appointment to some office in the Church.

Looking at the facts recorded in the Acts, only the apostles had the power to confer “holy spirit”, while both the apostles and others are said to lay their hands on men who had been set apart for some special ministry. The references to Timothy come under headings 2 and 3, for not only is there no indication that Timothy had the gift of healing, but on the contrary there is definite witness that he was advised to resort to the medical value of a little wine for his “often infirmities”. Let us examine the passages cited in your letter.

“This charge I commit to thee, son Timothy, according to the prophecies as to thee preceding, in order that thou mightest war by them the good warfare, maintaining faith and a good conscience; which (last) some having put away, have made shipwreck as to faith” (I Tim. i. 18, 19).

Timothy is here spoken of as a man concerning whom prophecy went before, and indicated him as a minister chosen by Christ. The apostle, therefore, because of this special calling, deposits or entrusts to Timothy a special “charge”. What is this charge? It appears from the passage quoted to have reference to the endeavour to “maintain faith and a good conscience” among those who were making shipwreck of faith. Earlier in the chapter the apostle had defined “the charge”; Timothy was to remain at Ephesus that he might “charge” some not to teach other doctrines (i. 3). Verse 5 reads, “now the end of the *commandment*”, and by the rendering “commandment”, the mind of the reader is turned aside from the true current of the apostle’s thought. Translate the verse, “now the end of the *charge* is love out of a pure heart, and of a good conscience, and of faith unfeigned, which some having swerved have turned aside, etc.”, and its connection with “this charge” of verses 18, 19 is very evident. “The charge” receives amplification in chapters ii. and iii. where various items of doctrine and practice are specified. The attitude of the church toward kings and governments, the place of man and woman in the ministry, the relation of husband and wife, the qualifications necessary for the office of bishop and deacon. The careful direction of these things was to be Timothy’s difficult task at Ephesus. Paul therefore reminds him that there had been special marks of divine

favour fitting him for this work: the charge concludes for the time in iii. 14, 15 by the apostle saying:--

“These things I write unto thee, hoping to come unto thee shortly, but if I tarry long, that thou mayest know how to behave thyself in the house of God.”

Chapter iv. opens with a reference to the departure from the faith as a result of giving heed to seducing spirits and doctrines of demons, whose conscience is seared. Verses 6 and 11 shew that all this is a part of the charge given to Timothy. The greatness of the task, and the nature of the opposition seem to have made Paul specially anxious to stimulate Timothy to resolute action and faithfulness; “let no man despise thy youth”, he says, “be an example”, “attend to the reading, the exhorting, the teaching, neglect not the gift that is in thee, which has been given to thee through prophecy, with laying on of the hands of the eldership”.

Chapter v. indicates that the discipline of the church was to be undertaken by Timothy. Elders, and elderly women and widows, were to be dealt with; verse 7 uses the word “charge” again. Timothy is also evidently in charge of the distribution of the funds for the ministering brethren (verses 17, 18); further, he sits as judge to hear cases brought by one member against another, and he is solemnly adjured to conduct these things without partiality or prejudice. Timothy also had the appointing of elders and deacons, for he is warned not to lay hands hastily on any man. In chapter vi. 13 the apostle returns to his “charge”, encouraging Timothy by the example of faithfulness exhibited by his Lord, and again in verse 17. The closing words of the epistle express the apostle’s concern for Timothy’s faithfulness, the temptations that surrounded him, and again he makes his appeal to the special trust that Timothy had received. In the second epistle the apostle expresses his confidence that the unfeigned faith he so much emphasized in his first charge, dwelt in Timothy; because of this the apostle reminds him to rekindle the gift of God which is in him by the laying on of the apostle’s hands. Again, this “gift” has no reference to “healing”, but directly to the special ministry of Timothy:--

“For God has not given us a spirit of cowardice, but of power, and of love, and of a sound mind, *therefore* be not ashamed. . . . the good deposit entrusted to thee, guard, through *pneuma hagion* (the gift that Timothy and Paul possessed) that dwelleth in us”.

Timothy is solemnly adjured to “preach the word” and to make full proof of his ministry (iv. 1-5). What was this ministry? We have seen something of its responsibility and all-round activity in the first epistle; here the apostle gives it a name, and throws fuller light upon its character:--

“Do the work of an *evangelist*, make full proof of thy ministry, FOR I am now ready to be offered, and the time of my departure is at hand.”

From this it is evident that Timothy was to do the work of an evangelist, and that he was to take the place of the departing apostle; he had partly entered into this, as is evident from the first epistle. The “evangelist” is the one *omitted* from I Cor. xii. 28, where a “gifted” ministry associated with prophecy, miracles, and healing, is spoken of. The evangelist’s office, which Timothy was about to enter, is that mentioned in Eph. iv. 11, 12:--

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints.”

The order of the apostles was not continued; no successors were appointed who were called apostles. The evangelist succeeded the apostle, as the teacher succeeded the prophet. By viewing the four orders of ministry mentioned in Eph. iv. 11 we find that they are in two pairs, the first possessing miraculous gifts, the second not necessarily so.

A		Apostles.	\	Inspired.
B		Prophets.	/	
A		Evangelists.	\	Uninspired.
B		Pastors and Teachers.	/	

There is no mention in the Scriptures of any one being called an evangelist after this, the only one of the four of Eph. iv. 11 that is spoken of as having continuance is that of “teacher” (see II Tim. ii. 2).

The work of Timothy was closely allied to the work of the apostle. During Paul’s life-time he was entrusted with responsibility that approached that of the apostle, with the exception of supernatural powers. Paul, not Timothy, delivers to Satan, but Timothy exercises a fulness of uninspired powers in the church. At the apostle’s death, Timothy enters into another phase of his ministry, the work of an evangelist; that men are called evangelists to-day, and that their work is very different from that indicated by Paul to Timothy only shows that we have used the term loosely.

Preachers, teachers, and ministers to-day do not necessarily take Timothy as their model. Qualifications are given in detail for the office of bishop (or overseer or elder) and deacon. These qualifications make no difference whatever to the possession of any “gift”, although Timothy would lay his hands upon them in token of recognition.

It would appear then that we need to distinguish between the three uses to which the laying on of hands is put, to distinguish between the special work of Timothy in the early days of the transition, and that of the teachers who should succeed him, and to observe that the gift of healing has no place whatever in the passages dealt with.

The enquiry into the exercise of healing powers by godly persons can only be safely conducted upon *first hand evidence*, and should there be evidence that dead had been raised, or blind made to see, poisons taken with immunity, and lepers cured by a touch, as well as less defined sicknesses dispelled, it would approach nearer to the powers exercised by the early church. We can only be guided by the teaching of the Word. That binds *us*. If the Lord, in special circumstances, does go outside the limits of this dispensation, that must be considered as exceptional and in no wise to be taken as a guide for ourselves. We trust that you will consider the case of Timothy afresh, and that you will continually and patiently seek to “try the things that differ”.

“Apostolic Mistakes.” **pp. 73-77**

The second of the so-called “Apostolic mistakes” recorded in the Acts of the Apostles, is the appointment of Matthias to the place forfeited by Judas. Traditional teaching says in effect that the vacancy was reserved for the Apostle Paul, who was chosen and appointed in God’s own time, and that Matthias was appointed because of the over anxiety of the Apostles to make up the number.

Let us remember that the Lord had occupied the better part of forty days in giving the Apostles instruction concerning the kingdom of God. This would be based upon “Moses and the prophets” (Acts xxviii. 23). We are told that upon one occasion, during the ten days that intervened between the Lord’s ascension and the day of Pentecost, Peter stood up and drew attention to the gap in the apostolic number. The Lord had already linked the number of the Apostles with the number of the tribes (Matt. xix. 28), and the day was drawing near when, endued with power from on high, the Apostles were to herald once again the gospel of repentance and restoration.

Peter’s procedure is to draw attention to the testimony of Scripture to the betrayal of the Lord by Judas.

“Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghost, by the mouth of David spake before concerning Judas, which was guide to them that took Jesus” (Acts i. 16).

There is no apparent difference between Peter’s manner and delivery here, before Pentecost, and that recorded in Acts ii. 25-36. David is cited as prophesying that which had taken place, and legitimate inferences were drawn. Peter goes on in verses 17-19 to recount the history of Judas, how he was numbered with the Apostles, took part of the ministry, and finally died an awful death in “Aceldama, the field of blood”. This leads up to the second reference to Scripture in verse 20:--

“It is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein”.

This was fulfilled by calling the field *Aceldama*, a place that would pass under a ban and be considered accursed. “And his bishoprick let another take”, continues the quotation. The Psalm quoted here reads in the A.V., “And let another take his office” (margin *charge*), and the A.V. margin of Acts i. 20 reads “office or charge”. The Apostle evidently quoted from the LXX version. Peter’s action so far runs parallel to what is written. He now puts the legitimate deduction into practice.

“Wherefore of these men which have companied with us *all the time* that the Lord Jesus went in and out among us, *beginning* from the baptism of John, *unto* that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection” (verse 22).

There must have been some clear reason in Peter’s mind for so particularly defining the qualifications that were essential to become one of the twelve. First, it was not

sufficient that the person thus chosen should have known the Lord for a part of His ministry, he must have “come together” (same word as in i. 6) with them from the beginning. This we shall find is confirmed by the Lord’s words in Luke xxii. 28-30:--

“Ye are they which have continued *right through* (without a break, see force of *diamenō* in II Pet. iii. 4) with Me in my temptations. . . . ye may. . . . sit upon thrones judging the twelve tribes of Israel.”

From Matt. xix. 28 we learn there will be twelve thrones, and consequently there must be twelve apostles. Of all the company gathered on this occasion (and Acts i. 15 tells us there were one hundred and twenty), two only fulfilled this condition. We do not read anything of “Joseph called Barsabas who was surnamed Justus”, or of “Matthias” in the Gospel narrative. So far, all has been in perfect harmony with the scriptural requirements in view of the complete witness to be given on the fast approaching day of Pentecost. At this point, however, Peter and the rest turn to the Lord.

“And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias: and he was numbered with the eleven apostles.”

The use of the lot is in entire conformity with Scripture teaching. Already in this chapter the word has occurred twice, translated “part”, viz., in verse 17, and also in verse 25. The casting of lots as a means to discover the Lord’s mind figures early in Scripture. Aaron cast lots upon the two goats on the day of atonement, the land of promise was divided by lot. No believer would venture to suggest that it was all a matter of chance as to which portion of the holy land became that the Lord had already planned the inheritance and the casting of the lot was His method of communicating His will just as surely as by the Urim and Thummim, or the pillar of cloud. Proverbs xvi. 33 says very definitely:--

“The lot is cast into the lap, *but the whole disposing thereof is of the Lord.*”

This we take to be true in Acts i. We do not believe that Matthias was appointed by the Lord on that occasion, but that the Lord’s appointment was at that time *made known*.

In I Cor. xv. the Apostle Paul very definitely teaches two things, (1) The “twelve” were in existence and could see the risen Lord some time before His ascension (verse 5); and (2) that Paul himself was not of the twelve (verse 8). The arrangement of the witnesses to the resurrection in verse 5-8 is suggestive:--

- A | Seen of Cephas (one Apostle).
- B | Then the twelve (all the Apostles).
- C | After that 500 brethren (not of the twelve).
- A | Seen of James (one Apostle).
- B | Then all the apostles (the twelve).
- C | Last of all of Paul (not of the twelve).

Ephesians iv. tells us of an order of Apostles which was instituted not before the Lord ascended, but “when He ascended up on high and gave gifts unto men. . . and He gave some Apostles”. As far back as Matt. x. we have the names of the twelve Apostles given to us.

The tradition that Paul was the twelfth Apostle is the cause of the attempt to explain this passage as another “Apostolic Mistake”, whereas the fact is the mistake of mixing up Church and Kingdom is the cause of this well meaning higher criticism.

The ordinary reading of the words of Acts i. 25 is that Judas fell from his apostleship “that he might go to his own place”. The verse has been included in the number that provide a solemn warning concerning judgment to come. It is possible that another meaning attaches to the words altogether. The assembly prayed to the Lord to select one (to take the place of Judas, from which he fell), that he (that is, the selected one, Matthias) might go to his own place (that is, among the twelve Apostles), and they gave the lot, and the lot fell upon Matthias; and he was numbered with the eleven. This we believe to be the true interpretation of the passage, and believing this we see divine warrant for the inclusion of Matthias as the appointed by the Lord.

Immediately following this appointment comes the record of the day of Pentecost, a clear attestation that all was ready. Peter stands up “with the eleven” (ii. 14). In chapter iii. Peter could urge repentance in view of the coming of the Lord and the restitution of all things, which would necessitate the setting up of the twelve thrones for the twelve apostles, and Paul was not converted until two years after. So far we find perfect accord in all parts of Scripture, and more and more do we feel that the “mistakes” are those of the would be correctors and adjusters of Scripture.

Eternal Life. pp. 77-80

In our issue of July 1916 we drew attention to the way in which *aionian* life was used in Matthew's Gospel. There is a marked difference when we consider the teaching of John's Gospel. While works are constantly associated with *aionian* life in Matthew, faith is the constant accompaniment in John. The first occurrences are typical. John iii. 14-16, Here *aionian* life is definitely linked with faith, and with the offering of Christ. The reference to the serpent lifted up, shows very definitely that faith in Christ as the offering for sin is in view. The Lord Himself used the expression "lifted up" to signify "what death He should die" (John xii. 33). The last verse of John iii. testifies to the same truth. "He that believeth on the Son hath *aionian* life: and he that believeth not the Son shall not see life; but the wrath of God awaiteth for him".

John v. 29 is one of the passages introduced by the solemn words "verily, verily", the terms are somewhat different, but faith is still the essential, "He that heareth My word, and believeth on Him that sent Me, hath *aionian* life, and shall not come into condemnation, but is passed from death unto life". John vi. records the miracle of the feeding of the five thousand, and the subsequent effect upon the people. The Lord rebuked their mere desire for food, saying to them, "Labour not for the meat that perisheth, but that meat which endureth unto *aionian* life, which the Son of man shall give unto you: *for Him hath God the Father sealed*". The argument is continued throughout the chapter. It reappears in the words of John xvii. 3; that argument is faith in Christ as *the sent One*. "This is *aionian* life, that they might know Thee, the only true God, and Jesus Christ, *Whom Thou hast sent*". Speaking of the disciples the Lord says, "they have believed that Thou didst send Me" (xvii. 8). Again, in verse 18, the Lord refers to being "sent into the world". His prayer continues and looks forward to the time when the "world may believe that Thou hast *sent Me*" (verse 21); and finally, "that the world may know that Thou hast *sent Me*". This is evidently a most important theme.

Returning to John vi. we make the following correction in verse 27, "*Work* not" instead of "labour not". The reason for this is found in the question of verse 28: "What shall we do in order that we might *work* the works of God?" The answer that Christ gave to this question was, "This is the work of God, in order that ye believe on Him Whom He hath sent" (29). "They said *therefore* unto Him, What sign shewest Thou?" It is important that we follow the argument here. What is the cogency of the word "therefore"? In answer to their question about working the works of God, the Lord said, "This (i.e. this miracle already witnessed) is the work of God, with the object that ye might believe on Him whom He hath sent". Their unbelief at once seized upon the words "the work of *God*". This miracle then is the work of *God*, "What sign showest thou therefore, that we may see and believe *thee*, what dost *thou* work" (i.e. of thyself). For, the argument continues, Moses who was sent by God proved his mission by the miracles he wrought, as for example the fact that the Scriptures record, "He gave them bread from heaven to eat" (31). Again they had to be corrected. "Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven". The correction is

two-fold. First, Moses did not give the manna in the wilderness, but God; and secondly, the manna in the wilderness was not the true bread, the real thing, it was but a type.

“For the bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread, and Jesus said unto them, I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst. . . . For I came down from heaven not to do mine own will, but the will of Him *that sent Me*” (verses 33-38).

He is the sealed one (27) and the sent one (38). In connection with this emphasis upon being the sent One is the will of the Father and the election unto life. Verse 37 is very strong, “All that the Father giveth Me shall come to Me”. Verses 39 and 40 emphasize the will, the gift, and the sent One. Of those given to Him He was to lose nothing. In John xvii. these thoughts recur. *Aionian* life He gives to as many as the Father gave Him (2); “Thine they were and Thou gavest them Me” (6); “I pray not for the world, but for them which Thou hast given Me; for they are Thine” (9). In verses 11 and 12 we have the fact stated “that none of them is lost” who were given to the Lord. Judas being known from the commencement as being “a devil” is mentioned in verse 70, of the chapter (vi.) which we are considering. The elective character of the subject of chapter vi. is emphasized by the Lord, for continuing in verse 44 He says, “No man can come to Me, except the Father which hath *sent Me* draw him”.

The Lord also makes reference to resurrection. In verse 39 being raised again at the last day is supplemented in verse 40 by having *aionian* life. Verse 44 and 45 say the same thing. *Aionian* life therefore is resurrection life, life which is something different from the life that is possessed by creatures in this world. The fathers who ate the manna “are dead”. The Lord, as the sent One, is the living bread, and He gives “to live unto the age” (51). He testified that man by nature had “no life” in him. The utter dependence upon Christ for life is further brought out by the parallel in verse 57. “As the living Father has sent Me, and I live by the Father: so he that eateth Me (the living bread, the sent One), even he shall live by Me”. Many, even of the disciples, when they heard this, said, “This is an hard saying; who can hear it?” Again the Lord emphasizes His place with the Father (62), the elective character of the subject (64, 65). All but the twelve “went back”. The Lord asks them:--

“Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of *aionian* life, and we believe and are sure that Thou art the Christ, the Son of the living God.”

Here then is the full meaning of believing the Lord as the sent One. It is a faith in Him as “the Christ, the Son of the living God”. Towards the close of the book the Apostle clearly indicates its purpose:--

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

The opening chapter records the blessing that follows belief “in His name” – power to become the sons of God. This too is in a setting that emphasizes election unto life.

(Conclusions). pp. 95, 96

The witness of John the baptist points to Christ as the sent One. The reference to *aionian* life in John iv. 36, is in a somewhat different connection, and is the one reference which is not linked with faith, but rather with service. John v. 39 is a somewhat misapplied verse. Verse 36 speaks of the *works* that the Lord performed as His witness that the Father had *sent* Him. Further, He said, "Ye have not His word abiding in you: for whom He hath sent, Him ye believe not". They may have had a vast acquaintance with the letter of the word. They could glibly instruct the wise men that Messiah would be born in Bethlehem, but they did not act upon their knowledge and go and worship Him! They had not His word abiding in them.

"Ye search the Scriptures, for in them *ye think ye have aionian* life, AND THEY ARE THEY WHICH TESTIFY OF ME, *and ye will not come to Me that ye might have life*".

What a testimony! Search the Holy Scriptures merely for the receiving of honour from men (41, 44), and failing to see Christ "The sent One", the One concerning Whom the Scriptures speak, and without Whom the Scriptures are void.

May we ever pray to be kept from any approach to such a condition. This, then, seems to be the special aspect in which *aionian* life is present in the Gospel of John. It differs in several essential respects from the aspects of Matthew's Gospel. We do not attempt here to solve the problem which arises out of this difference; we first of all state the facts, reserving our conclusions until the various phases of the subject have been passed under review.

Fundamentals of Dispensational Truth.

The Six Days of Creation. pp. 10-15

The first act of God that is recorded as taking place in the present order of things is an act of restoration, an act of giving life out of death, and light out of darkness. This present creation was ushered in by an act of grace, even as it will be followed by the fruit of glory. Many of our readers may remember arguments designed to adjust Gen. i. with geology. Genesis is God's revelation, geology is man's imperfect discovery. We do not need to adjust God's revelation to man's imperfect discoveries. We have to be careful, however, to distinguish between *God's* revelation and *man's* interpretation.

Here geology and theology stand more upon equal terms. The one is the finding of erring men in the records of God's works, the other, the finding of erring men in His Word. These findings may continually disagree, but between *His* works and *His* Word there can exist nothing but harmony. One set of interpreters tell us that the earth was brought into existence, was created in the absolute sense of the term, about 6,000 years ago. Another set tell us that they require countless millions of years to account for what they see in the crust of the earth. Some demand a period wherein the fossilized remains of extinct animals, and the fossilized forests that make the coal fields, shall have lived and flourished. Others, by reason of their attachment to another interpretation, have gone so far as to assert that the rocks were created with the fossils in them just as we find them! The microscope turns the chalk cliffs of Dover into masses of minute shells, shells which once contained living organisms. When once we have seen that the present creation which occupied six days in making is a *successor* to one that was created "in the beginning", the demands of the geologist for as many million years as he may require make not the slightest alteration necessary in the revelation of God. The six days' creation is set out in detail, and the order and arrangement as given seem to be purposely designed to foreshadow the sequence of events that constitute the outworking of the purpose of the ages. Six days are occupied in work, one in rest. That there is some definite arrangement may be seen in the following.

1 st day.	A Day and Night. Division. Light.
2 nd day.	B Waters. Division. The Firmament.
3 rd day.	C Earth. Division. Grass, herb and fruit.
4 th day.	A Day and night. Division. Light bearers.
5 th day.	B Waters. The Firmament.
6 th day.	C Earth. For cattle, grass. For man, seed and fruit.

It will be observed that the first three days complete the extent of creation, that is to say, they deal with light, heaven, and earth. In the second set of three those creatures that are to appropriate and enter into the creation already brought forth are created. The light of the first day is concentrated on the fourth day; there we have not light, but luminaries or light-bearers. The day and the night which were divided from one another in the first day, are ruled over by the moon and the sun, respectively, on the fourth. The waters and the firmament are dealt with on the second day. The waters already exist (they are not

created on the second day), but a firmament is made which divides the waters from the waters. Some of the waters with which “the world that then was perished” have been lifted up above the firmament which God called heaven. These waters are referred to in Psa. cxlviii. 4, “Praise Him, ye heavens of heavens, and ye waters that be *above* the heavens”, and again in Psa. civ. 2, 3, “Who stretchest out the heavens like a curtain (the idea of the word firmament); who layeth the beams of His chambers in the *waters*”. There is something here that has not yet entered into astronomy. The waters that were left on the earth are made to produce not only sea creatures, but also “fowls to fly above the earth in the open firmament of heaven”. So the fifth day completes the second. The third day deals with the earth. First its separation from the waters, and then the fruitfulness of the earth, spoken of as grass, herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself. The sixth day sees the creation of beast and man. To the lower animals is given every green herb for meat. To man, the herb bearing seed, and the tree in which is the fruit of a tree yielding seed.

Thus the whole creation is rounded off, all is adapted and prepared for its use, from the sun that rules the day to the provision of the green herb for the creeping things on the earth.

The seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made. The two words translated “finished” (Gen. ii. 1), and “ended” (Gen. ii. 2), are translations of a word which indicates totality. The creation thus brought about was finished and ended. Any subsequent work or creation that may be attributed to God must therefore be of another creation than this present one. Where it speaks of God resting, it is “from all His work which He had made”, and “created and made” (Gen. ii. 2, 3). The work of the seven days occupied in the creation and making of “the heavens and the earth which are now” contains all the elements and provide the platform necessary for the outworking of the great plan of the ages.

We must be prepared to learn many lessons that may at first prove hard, by a recognition of this fact. On every hand we are faced with the fact that there are not only wonderful creatures, animal, vegetable, and mineral, that easily typify all that we mean by the word “good”, but that created by the same hand there are countless other creatures, animal, vegetable, and mineral, that aptly typify all that we mean by the word “evil”. The venomous snake is the creature of the same One who fashioned its harmless victim. The One who so marvelously sealed up the fruiting bud to preserve the precious life within, also created an insect armed with the necessary boring appliances to pierce through that protective covering, and deposit an egg which should produce devastation. These things are mysterious and are unanswerable upon any basis that ignores the purpose of the ages. That purpose definitely moves on beyond this present life. Vanity is written from beginning to end of this creation, and the teeming life, with its types of good and evil, its sheep and its goats, its serpents and its doves, its thorns and its figs, its darkness and its light, these speak plainly of the moral and spiritual state through which the creation is passing and urges us onward to “the rest that remaineth”. When pursuing various lines of research into the purpose of the ages, we are apt at times to fall into the error of laying down a law as to what God can and cannot do. While we know that He can do nothing

unrighteous, we should be very careful that our standard is not self originated. In many instances when the Scripture brings us up against some problem, we are definitely faced with a fact that silences much argument, viz., GOD IS CREATOR. A well known instance is that reply of Paul given in Rom. ix. 20. Who among us has not had searchings of heart before the revelation of the purpose of election. Who has not felt at one time or another a questioning spirit that would, if allowed to go on, arraign the great God before the bar of our understanding? Or, when attempting to meet the objections put forth by others, how many times have we elaborated the argument concerning the sovereign grace of God? The Apostle embarks upon no long reasoned explanation. The questioner is taken immediately into the presence of the Creator, "Nay but, O man, who art thou that disputest with God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus?" Another typical example is found in the case of Job. Stoutly and persistently Job argues his case against the three friends. Job had "justified himself rather than God", and Elihu proceeds to reprove him. Job had complained that God had unjustly sought occasion to afflict him (xxxiii. 8-11). What is Elihu's answer to this? "Behold, in this thou art not just. I will answer, not God is more righteous than man, but *greater*, and that He giveth not an account of any of His matters. Elihu returns to this statement again in xxxv. 5, and again in xxxvi. 26. Then from the storm Jehovah spake to Job, and again there is the direct appeal to the stupendous work of creation. Job is overwhelmed with the appalling greatness of the One against whom he had dared to murmur. "Where wast thou when I laid the foundations of the earth?" "Hast thou searched the secrets of the deep?" "Where is the way where light dwelleth?" "Canst thou bind the sweet influences of Pleiades?" "Doth the hawk fly by thy wisdom" Job is brought low by this first utterance of the Lord, saying, "Behold, I am vile" (xl. 4). Again the Lord addresses Job, and again there is an overpowering exhibition of the strength of the Creator. The Lord draws Job's attention to the Behemoth (probably the hippopotamus) and to Leviathan (probably the crocodile). There is no reference to God's righteousness in the passage, but simply the impotence of any to stand against Him. Of the crocodile God can say, "None is so fierce that dare stir him up", and follows that remark by saying, "who then is able to stand before *Me*?" Again the Lord continues His description, and again, without one word of teaching concerning the question of whether God *can* rightly do this or do that with His creatures (the case in point), Job utterly breaks down. Job answers (we quote from the beautiful metrical version of the late Dr. Bullinger):--

"I know, I know, that Thou canst all things do:
 No purposes of Thine can be withstood.
 [Thou askedst (xxxviii. 3; xl. 2)]—
 'Who is this that counsel hides,
 And darkens all, because of knowledge void?'
 'Tis I! I uttered things I could not know;
 Things far too wonderful, beyond my ken.
 Hear now, I pray thee: let me speak this once.
 [Thou saidst (xl. 2)]—
 'Tis I who ask thee: Answer Me.'
 I heard of Thee by hearing of the ear,
 But now mine eye hath seen Thee, I abhor
 [Myself]. In dust and ashes I repent."

The reader will call to mind many other passages where the Lord refers in a similar way to the great initial and unanswerable fact of creation. To say that because the term righteousness is not mentioned by the Lord, that therefore it is excluded, however, is not true. If we will only think for a moment we shall see that the creation involves righteousness as a fundamental.

If an engineer does not act righteously in design and construction, his machine will fail. Scrupulous care in measurement, adjustment, and material are first principles in successful work. The fact that creation has come into being so perfectly adapted for its multitudinous functions, so true in its response to the "laws of nature", reveals to the anointed eye righteousness on every hand. Instead of endeavouring to frame an *abstract* standard the actions and purposes of God, we shall, when we have the closer acquaintance with God that Job had, realize that those very works and deeds that at first we hesitated not to question, carry with them their own justification, for if they were not right they could not be. While this view will simplify the issues in one respect, it will increase the problem in another, for we shall learn with chastened Job that in saying what God can or cannot do with the work of His hands, we have uttered things we could not know; things far too wonderful, beyond our ken.

Job xxxviii.-xli. asks us questions which deal with the realm which is within the bounds of scientific investigation, and, with all our boasted knowledge, what can we answer to the questions of the Lord. This, scripturally, should close our mouths from uttering what God will do in ages yet to be.

The Six Days of Creation. The Firmament; its relation to the Ages. pp. 42-45

There are one or two items of importance that must be observed before we pass on from the creation of the six days as a whole, to the creation of man in particular.

On the first day God said, "Light be, and light was", and "God saw the light that it was good". This last expression follows the appearing of the dry land and gathering of the waters into one place (verse 10). Again, on this third day the expression occurs after the earth brought forth the herb and the fruit tree (12). The appointment of the sun and moon ruling over the day and night is also "good" (18). The creation of the inhabitants of the waters and of every winged fowl is pronounced good (21).

The sixth day saw the earth bring forth cattle, the beast and the creeping thing, and these are pronounced good (25). Man, too, is created on this day, and he is blessed (28), while the sixth day does not end without the record, "And God saw everything that He had made, and behold it was very good". Seven times in the six days therefore do we find the word "good". Twice does the expression occur on the third day, and twice on the

sixth. The one day where the word is not recorded is the second, the day when “God made the firmament” which He called “heaven”. The question arises immediately as to why the Lord did not say that this was good.

The reader will observe that while the first verse tells us of the creation of both the heavens and the earth, verse 2 goes on to speak of only one section of that creation, namely, the earth. It is the *earth* that becomes without form and void, and it is upon the face of the *waters* that the Spirit of God moves. The heavens are not mentioned here. We are not told that the heavens became involved in chaos, nor, if they were, that they were brought through into light again. When we come to the second day we read that God makes a firmament, and this firmament He “*called heaven*”. This means the heavens that are now are not the heavens of Gen. i. 1. There has come in a temporary “heaven”, which is to last only for the course of the ages. Its first name is “a firmament”, this name is descriptive of its nature, and in the A.V. margin is given “*Heb. expansion*”. The Hebrew word is *rakia*, and comes from *raka*—“To stretch forth”. Job xxxvii. 18 uses this word, “Hast thou with Him *spread out* the sky, which is strong, and as a molten looking glass?” Exodus xxxix. 3 keeps close to the meaning of the word in the passage from Job, “And they did *beat* the gold into thin plates.” So again in Isa. xl. 19, “the goldsmith *spreadeth it over* with gold.” *Rakia* occurs 17 times in the O.T., being always rendered “firmament”. Gen. i. contains nine of these occurrences.

Let us endeavour to find out all that is written concerning this firmament, the heavens of the present, which were not seen to be “good” in the eyes of the Creator. Gen. i. 6 makes the primary purpose of the firmament plain. (1) It was to be “in the midst of the waters”, and (2) it was to “divide the waters from the waters”. Verse 7 shows that this purpose was put into operation, “and God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.” “It was so.” When we look out over the “expanse” (*rakia*) away to the blue sky, however far the extent of that expanse may be, we know that above it are waters, and that it was made to divide the waters. Further, verse 8 tells us that God called the firmament *heaven*. It appears, therefore, that while the creation of the six days is in view, “the heavens” always refer to this firmament. The next reference to the firmament, by the use of the “Genitive of Apposition”, draws our attention to this “the firmament of the heavens” of verse 14, meaning the firmament which is the heavens. In this firmament God placed two great lights, for signs and for seasons, and for days, and years, to give light upon the earth. Verse 20 concludes the references to the firmament by telling of the fowls that fly above the earth in the open firmament of heaven.

The next time we meet the word the limitation of the term is prominent. “*The heavens* declare the glory of God; and *the firmament* showeth His handiwork” (Psa. xix. 1). The sun, placed in the firmament according to Gen. i., is here seen running his appointed course “from the end of the heavens, and his circuit unto the ends of it” (verse 6). Psa. cl. Calls for praise to God (1) in His sanctuary and (2) in the firmament of His power. Ezekiel and Daniel alone of the Prophets refer to the firmament. A careful study of Ezek. i. 22-26, a highly complex passage, will, we believe, reveal that the firmament of

Ezek. i. is not that of Gen. i., but that it gives us *in symbol* what the firmament of Gen. i. is with regard to God and the outworking of His purposes.

Verse 22 commences, “And *the likeness* of the firmament.” Likeness figures largely in the descriptions given in this chapter. Instead of saying, “Out of the midst thereof came four living creatures,” we read, “. . . . came *the likeness* of four living creatures (verse 5). The likeness of the firmament was upon the heads of the living creatures, and under the firmament were their wings. Above this firmament was the likeness of a throne, and upon the likeness of the throne was the likeness of the appearance of a man above upon it. Here, this likeness sets forth hidden realities and their import. Above the firmament upon a throne sits One who is like man—this is none other than Christ, the Image of God. Beneath the firmament are four living creatures, called Cherubim in chapter x.

Daniel xii. 3 is the only other reference. It is to this firmament that Scripture refers at the time of the flood when it says, “The windows of *heaven* were opened,” and we have been told already of the waters that are above the firmament. Here for the time is the throne of God (Psa. xi. 4). His glory, however, is above the earth and the heavens (Psa. cxlviii. 13). At verse 4 in this Psalm reference is made to the waters that are above the firmament, and to the heavens of heavens, which is the higher sphere of God’s activity, beyond the limitations of “the heavens and earth which are now”. To this age limit refer all the references of Ecclesiastes, “under the heaven”, and “under the sun”. To this refers Dan. iv. 26, “After that thou shalt know that the heavens do rule.” Here also is “the kingdom of the heavens” of Matthew, and here also the scenes of the Revelation.

On many occasions the Scriptures speak of God “stretching out the heavens”. Psa. civ. 2, “Who stretched out the heavens like a curtain”; also Isa. xl. 22; xlii. 5; xlv. 12; li. 13; Jer. x. 12; li. 15; Zech. xii. 1. These passages should all be read with their contexts, noting how closely they are connected with the theme of God’s purpose, as though the act which formed the firmament, the heavens of the present creation, was connected with the purposes that have this creation for its sphere. Limited as it is by the creation of Gen. i. 1, and the new creation of Rev. xxi. When we grasp the significance of the firmament, and the purpose that is carried out within its expanse, we may then see the perfect fitness of the statements of Ephesians, where in the words “the heavenly places” (*epouranios*, a word which literally means “upon the heavens”), we are taken beyond the firmament. Some blessings outside the scope of Ephesians are heavenly, but none are said to be “*in the super-heavenlies*”. We remember reading a letter from a well taught servant of God, who characterized our teaching as erroneous and dangerous, and he sought to dispose of the teaching we have given from Ephesians by saying that the 1st chapter of the 1st Epistle of Peter is so identical that to read it is to be convinced that they both teach the same thing. We hope later on to institute a comparison, but for the time we note one point. Ephesians always speaks of the blessings of the one body as being in the *epouranios*, the sphere *above* the heavens. Peter, however, does not pierce the firmament, the inheritance he speaks of is reserved “in the heavens”, not in the sphere above the heavens. Before the overthrow of the world (A.V., foundation of the world) and before the ages times (A.V., times eternal) there was *no firmament*, and the blessings

that Scripture connects with that period are not so limited as those which are from or since the overthrow of the world, and since the ages. We do not know what Astronomy has to say about the firmament and the waters that are above it, but we have the revelation of Him who “stretched out the heavens like a curtain: Who layeth the beams of His chambers in the waters”, and we know His Word is Truth.

The Six Days of Creation.
“For Signs and for Seasons.”
pp. 70-73

Any attempt to indicate the bearing that the six days’ creation has upon the purpose of the ages, would be lacking in completeness if no reference was made to the work of the fourth day. We considered in our last paper the object for which the firmament was made, and the present paper deals with the heavenly bodies that were appointed therein to rule the day and the night, to give light upon the earth, to divide the light from the darkness, and to be for signs and for seasons, and for days and for years. The familiar name *sun* does not occur in Gen. i., indeed not till Gen. xv. is the name referred to. The name *moon* is not mentioned until Gen. xxxvii. The titles of Gen. i. are “the greater light” and “the lesser light”. It must be remembered that the stars are linked with these two great lights in connection with their appointment. It should not read as in the A.V., “*He made* the stars also”, as though the stars are a kind of afterthought; the words, “the stars also,” must read on from the words, “to rule the night.” This is seen to be true by reading Psa. cxxxvi. 8, 9:--

“The sun to rule by day: for His mercy endureth for ever. the moon and the stars to rule by night: for His mercy endureth for ever.”

The sun is mentioned six times in Genesis, and each reference has special relation to the covenant purpose of God. There is no ordinary every day reference to the sun in this book. The first mention is in Gen. xv. The sun is going down, and the darkness which follows is symbolical of Israel’s night in Egypt. Gen. xix. 23 speaks of the sun’s rising—here it is blessing. Lot enters Zoar and is safe. Again the sun sets. In Gen. xxviii. 11 Jacob has left his home, and becomes a stranger and a wanderer. In his sleep he has the vision of the steps up to heaven; here he receives the blessing and covenant of Abraham, and he calls the place Bethel. Gen. xxxii. 31 ends the night of wrestling, Jacob newly-named Israel passes over Penuel, the sun rises upon him and he is safe. The last reference is that which comes in Joseph’s dream. The sun, the moon, and the eleven stars make obeisance to him, foreshadowing not only his own personal elevation to the throne of Pharaoh, but that of the Lord Jesus Christ at His second coming.

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The number of times the Hebrew word *kokab* (star) occurs is 37, the Greek *aster* occurring 24, and *astron* 4. *Chammah* (Hebrew “sun”, “heat”) occurs 6 times, *cheres* 3 times, and *shemesh* 118 times. The Greek *helios* (“sun”) occurs 30 times.

The symbolic meaning of the sun setting, and the sun rising may be gathered from such a passage as the following:--

“Thy sun shall no more go down. . . . for the Lord shall be thine everlasting light”
(Isa. lx. 20).

“But unto you that fear My name, shall the Sun of righteousness arise with healing in His wings” (Mal. iv. 2).

When the Lord spoke to Job, He spoke of the “ordinances of heaven”. Dr. Bullinger’s metrical version of Job xxxviii. 31-33 reads:--

“Canst thou bind fast the cluster Pleiades (seven stars)?
Or, canst thou loosen (great) Orion’s bands?
Canst thou lead forth the Zodiac’s monthly Signs (twelve)?
Or, canst thou guide Arcturus and his sons (The Bear)?
The statutes of the heavens: Know’st thou these?
Didst thou set their dominion o’er the earth?”

The certainty of the “ordinances of the heavens” forms a basis for proclaiming the equal certainty of God’s promises (see Jer. xxxi. 35-37, and xxxii. 20-26 which should be read).

The ordinary seasons of the year “seedtime and harvest”, “summer and winter”, are not the only seasons that are indicated in Gen. i. The word *moed* (seasons) means “an appointed time”, and that there are such appointments in the purpose of the ages the Scripture abundantly prove.

Take Daniel’s prophecy as an example. “At the *time appointed* the end shall be,” (viii. 19; xi. 27, 29, 35). “A time” (xii. 7).

Gen. i. 14 says also, “let them be for signs.” “The signs of heaven” according to Jer. x. 2 caused dismay among the heathen, and there are many indications that the signs of the heavens were originally understood by men. To set out the witness of the sun and the stars to prophetic truth would necessitate a volume. Such a volume is Dr. Bullinger’s *Witness of the Stars*, of which a most useful abridgement may be found in the *Companion Bible*, Part I., Appendix 12. Psa. xix. is the great Scripture classic on this subject. It is divided into two main sections, the first dealing with the witness of the sun in the heavens, the name *El* (God) being used; in the second section the witness of the Word is the theme, and the name *Jehovah* (Lord) is used. There we read that the heavens are telling the glory of God without audible speech, and that their witness extends to the ends of the world. In these heavens the sun goes through his revolutions. Psa. cxlvii. 4 (R.V.) says:--

“He telleth the number of the stars, He giveth them all their names.”

Here is an inspired statement to the truth that God both numbered and named the stars. Some of these names are given in the Bible, others have come down from antiquity; many have been corrupted or lost. *Ash*, *Cesil* and *Cimah* (Arcturus, Orion, and Pleiades)

(Job ix. 9). Job xxxviii. 32 says, "Canst thou bring forth Mazzaroth in his season?" The margin gives it "the twelve signs". In the sign *Virgo* (the Virgin) is preserved the ancient name *Tsemach* ("The Branch"), a prophetic title of Christ as the virgin's seed, and many interesting prophecies still remain enshrined in the ancient star names that have come down to us.

A prophecy was handed down in the East that in the constellation of *Coma* (the desired one), a new star would appear at the birth of Him whom it foretold. Balaam prophesied concerning the appearance of a star in connection with a Sceptre.

"There shall come forth a star at (or over) the inheritance of Jacob. And a sceptre shall rise out of Israel."

The wise men from the East were led by a star, the meaning of which they were perfectly certain.

The heavenly bodies are God's great pledge and timepiece. For signs of the One to come, and the things to come; for seasons or cycles of time, as indicated and measured by the movements of the heavenly bodies. To attempt to go further into this complex subject would carry this paper far beyond its intended limits. To those who feel desirous of investigating the subject more fully, we heartily recommend *The Witness of the Stars* by Dr. Bullinger.

The sign of the Lord's coming, referred to in Matt. xxiv., together with the darkening of the sun and moon, will doubtless come to mind. Also the quotation from Joel in Acts ii. 19, 20, together with parallels in the book of the Revelation will suggest further lines of study. For our immediate purpose it is sufficient that we have shown that the firmament, with its sun, moon and stars, are all a part of a great design not created for their own sakes, not created merely for their physical effects, but created and arranged in view of their testimony to the faithfulness of the great Purposer, and the fixedness of His great Purpose.

The Creation.--Man. (Gen. i. 26-31 and ii. 7). pp. 102-108

The work of the sixth day of creation commences in much the same way as do the other days, "Let the earth bring forth," but the record suddenly takes an individual and more personal character when the creation of man is described. For the first time a conference is indicated in the counsels of the Most High. "And God said, Let Us make man in Our image, after Our likeness." The *Companion Bible* refers this statement to the figure of *Hendiadys*, and suggests the reading, "In the likeness of Our image." Ten times in this chapter do we read of various parts of creation being made "after his kind", and now we have the marvellous statement quoted above. To the simple mind, this early introduction of plurality in the reference to the Persons of the Godhead is self-explanatory, and we do not feel that we are justified in embarking upon a series of

controversial articles on this subject. The dispensational place of the creation of man is our more immediate concern. If we accept the rendering, "In the likeness of Our image," the first question that seems to demand an answer is, To what does this image refer? If we take the expression to have reference to the attributes of God, it hardly seems possible to draw a line and say, "From this point the likeness ceases." Man as created was neither Omnipotent, Omniscient, nor holy. The fact that man after the fall is spoken of as being the image and likeness of God (Gen. ix. 6; I Cor. xi. 7; James iii. 9), shows that we are not to look for the likeness on the moral plane. Yet it does appear a difficulty to think that man, physically, is the image of God, Who is Spirit. We must give heed for a while to the teaching of Scripture regarding Christ, and this will enable us to understand, at least in some degree of clearness, the meaning of Gen. i. 26.

Col. i. 15, 16 ascribes the creation of all things visible and invisible to "the Son of His (the Father's) love". It is written, "God is Spirit", "God, Whom no man hath seen, nor can see", and therefore from the first moment of creation the creature has needed a mediator. The supplemental title therefore, if we may use the expression, that follows in Col. i. 15, is that He Who is the image of the invisible God, is the firstborn of all creation. II Cor. iv. 4, in a different context, speaks of "the gospel of the glory of Christ Who is the image of God." If man therefore was made in the likeness of the image of God, he was made in the likeness of Christ, for He is the image of God. This places man upon the earth in a typical capacity. That the first man was a type of Christ is readily seen from Scripture. Take for example I Cor. xv. 45-47, "The first man Adam was made a living soul; the last Adam a life-giving spirit." "The first man is of the earth, earthy; the second man is the Lord from heaven." The passage immediately goes on to speak of the image of the earthy, and the image of the heavenly. There are some honoured teachers who believe that the creation of man in Gen. i. 26 refers to a totally different person from the man who was made out of the dust of the earth as recorded in Gen. ii. It is beyond question that the first man Adam is the one whose creation is recorded in Gen. i. 26, where the word "man" is in the Hebrew *Adam*. He is the first Adam. I Cor. xv. 45 says that it is written, "the first man Adam was made a living soul," but this is not written in Gen. i., but in Gen. ii., which links the two passages together. Rom. v. 14, under another aspect, tells us that Adam was a figure, or type, of Him that was to come. In both cases the type is eclipsed by the antitype. The true and last Adam is a bearer of glory and blessing that the first knew not of.

Something of the typical position of man is indicated in Gen. i. 26 by the words, "let them have dominion." Notice that the pronoun "them" is used four times. We are by no means limited to one man and one woman in this passage, although actually only one man and one woman were created. Mankind is viewed in this work of the sixth day, and not the individual of the species. We are told that man, unlike the other orders of creation, was created in the likeness of the image of God, that he was given dominion over the fish, the fowl, the cattle, all the earth, and every creeping thing. In chapter ii. we are told how God made man of the dust of the earth, and not only so, but *when this took place*, "in the day, etc.," verse 4. Verse 4 commences the first of the eleven generations that sub-divide the book of Genesis. "The generations of the heavens and the

earth when they were created.” When we read in Gen. v. 1, “This is the book of the generations of Adam,” we are likewise given a definite time from which to start:--

“*In the day that God created man, in the likeness of God made He him; male and female created He them; and blessed them, and called their name Adam, in the day when they were created.*”

This man Adam, whose creation is recorded in Gen. i. 26, lived 130 years and had a son whose name is Seth. The Adam of Gen. i. and the Adam of Gen. ii. are therefore identical. The generations of Adam, of Noah, and of others, are their immediate descendants. This must be the meaning, however figuratively interpreted of the first reference, the generations of the heavens and of the earth.

Special attention is drawn in Gen. ii. 4, 5 to the fact that the creation of “every plant of the field” must be believed to have taken place “before it was in the earth,” and “every herb of the field before it grew”. This indicates that a great amount of detail is withheld from us in Gen. i. When we read, “Let the earth bring forth grass, the herb yielding seed,” we are to remember that Gen. ii. 4, 5 tells us that a creative work had already been done. So when we read, “Let us make man”, we are prepared to find that further details will be given of that which so vitally concerns ourselves. These details are given in Gen. ii. under the generations that there commence. Man was *created* in the image of God (Gen. i. 27), he was *formed* of the dust of the ground. The elements that enter into the composition of the herb, the tree, and the cattle, enter into the composition of man. The generic name for man, as well as the name of the first man, is *Adam*, for he was formed of the dust of the *ground* (*adamah*). Man is of the earth, earthy. But, one may interpose, “You forget that of Adam it is written, ‘and man became a living SOUL,’ a statement that is not said of the lower creatures in Gen. i.” It is true that the word *soul* does not occur in the A.V. until the record concerning man is reached, but this is by reason of the power of tradition. The translators of our wonderful authorised version apparently believed that man was possessed of an immortal soul, and consequently, when they met the Hebrew words translated “living soul” in the passages that speak of animals and creeping things, they assigned to them a lower meaning; the ordinary reader is consequently at a serious disadvantage. A ray of light is shed from the margin of Gen. i. 30, where the reader will discover that the word “life” in the sentence, “everything that creepeth upon the earth, wherein is life,” has the marginal note, “*Hebrew, a living soul.*” This fact shatters the conception that man alone is a living soul, and with it goes the fabric of error that has grown up upon that fundamental falsehood.

In Gen. i. 20, 21, 24 and 30, the Hebrew word *nephesh* (“soul”) is used of the lower orders of creation. In chapter ii. two words occur twice. When they have reference to man they are translated “a living soul”, but when they have reference to animals they are translated “living creature”. Out of the first thirteen times that *nephesh* occurs in Genesis, ten of these occurrences refer to animals. It is evident that the Apostle Paul, when writing to the Corinthians, had no idea that Gen. ii. 7 taught the immortality of man, for he uses this very passage to prove the reverse. In I Cor. xv. 44 he says, “It is sown a *natural* body, it is raised a *spiritual* body.” We must bear in mind that the word “natural” is literally “soul-ical”, if such a word is allowable (*psuchikos*). In this state it is

“sown”. The reader will observe that the “soul-ical” condition is also linked with corruption (42), “dishonour” and “weakness” (43). It is not a necessary, nor an illuminating interpretation that makes the “sowing” to mean the burial of the dead. Dead seed is not sown. The entry of man into this world is his “sowing”. Since Adam’s fall that sowing has introduced his children into corruption, dishonour, and weakness. The Apostle clinches his argument concerning the low estate of man by nature by referring to Adam himself, and not to Adam *fallen*, but Adam as he left the hands of his Maker, “and so it is written, the first man Adam was made a *living soul*, the last Adam a *life-giving spirit*”. The first man is also “earth” in contrast to the second man who is “heavenly”. After emphasizing the contrast between the “earthy” and the “heavenly”, the Apostle concludes:--

“And I say this, brethren, because *flesh and blood* cannot inherit the kingdom of God; neither doth *corruption inherit incorruption*.”

It will be observed that Adam, *as created* and unfallen, is unfit for the kingdom of God. Man by nature is of the earth, independently of sin.

“The *soul* of the flesh is in the blood. . . . an atonement for your *souls*; for it is the blood that maketh an atonement *by reason of the soul*” (Lev. xvii. 11, R.V.).

It is clear from this inspired reasoning that the “soul” is linked to “flesh and blood”, and is in no sense “spiritual” in its nature. Indeed, “soul” is contrasted with “spirit”. Heb. iv. 12 distinguishes between the two, as does I Cor. xv. 44. The “natural” man receiveth not the things of the Spirit of God (I Cor. ii. 14).

In James iii. 15 we have the word *psuchikos* translated “sensual”. “This wisdom descendeth *not* from above, but is earthly, sensual, demonical.” The whole of the teaching of Scripture regarding the soul points to it as the sum of natural life. All that goes to make up the individual feelings, desires, and experiences of each living being is expressed under the Bible word “soul”. Just as man became “a living soul”, so he becomes at death “a dead soul” (Num. xix. 11, margin). Hunger, and the pleasures and functions of eating (Prov. vi. 30, xiii. 25, xix. 15, xxvii. 7), and all the natural enjoyments of this life (Eccles. ii. 24, margin, “delight his *senses*”, Luke xii. 19) are attributes of the soul. One of the strangest series of passages, and a series whose testimony is as opposite to the ordinary conception of the soul as can be imagined, is that in which the O.T. associates it with the various organs of the body, these organs as it were in their functions making up the living soul. We will give a few examples:--

Gen. xlix. 6.	“O my soul. . . . Mine liver” (A.V. “honour”).
Psa. xvi. 9.	“My hearth is glad, my liver (A.V. ‘glory’) rejoiceth.”
Psa. xxxi. 9.	“Mine eye. . . . yea, my soul and my belly.”
Prov. xiii. 25.	“Satisfying of his soul; but the belly of the wicked shall want.”
Psa. xvi. 7.	“My kidneys” (A.V. “reins”, Jer. xvii. 10).

The figurative use of the organs of the body are based upon a fact, namely, that *the combined organism* is the soul.

It is common mistake to speak of the soul of man as something separate from himself; Gen. ii. 7 does not say man became the possessor for the time of a living soul, but that man *himself* became a living soul. A living man is a living soul, a dead man is a dead soul, an immaterial independent “spiritual” something is not the “soul” of the Bible. The Hebrew word “soul” (*nephesh*) is closely related to the word “to breathe”, which is *naphach*. Ex. xxiii. 12, “be refreshed”, *naphash*, have time to breathe. The Hebrew word “nostril” is also similarly connected, *aph* meaning a breathing organ. Seeing the close connection that the inspired language makes between “soul”, “breath”, and “nostril”, and having seen sufficient to dispose of the general teaching that the soul is synonymous with the spirit, we may be able to learn the lesson of man’s lowly place from Gen. ii. 7, instead of finding there a God-breathed immortality. We have often heard the idea urged that the fact that *God* breathed into Adam must of necessity convey to Adam something of the Divine nature. “The breath” of life of Gen. ii. 7 is used in Josh. x. 40 (“utterly destroyed all that *breathed*”) as an equivalent for “soul” in verse 37 (“utterly destroyed all the *souls*”). So also Josh. xi. 11, 14. Has it ever struck the reader that the “nostrils” are a strange entrance for immortality to enter into man? The fact that man is one whose “breath is in his nostrils” is used in the Scriptures to indicate his helplessness; if tradition were truth it would lend encouragement to the doctrine that man by nature is allied with the Godhead. Gen. ii. 7 gives no warrant for teaching that there was anything spiritual about Adam at all. As every other “soul” that was to become a “living soul”, he breathed *with* (not “into”, see usage of Hebrew preposition *beth*) his nostrils the breath of life, and man became a living soul (a “breather”, *nephesh*). The passage *does not say*, “God breathed”; it says “he breathed”, and the context alone can decide to whom the “he” refers.

We feel that it is essential, if we would not make a most fundamental error, to see the true nature of man at his creation. As a perfect man he was placed upon the earth, but the perfect man was “natural”, not super-natural. He was “flesh and blood”. He was innocent, nevertheless he was not righteous. His communion with God was that of an unfallen creature. All that is said of his surroundings were of a nature to attract “a living soul”, the fruit trees good for food, the garden, etc., but nothing for the spirit. I Cor. xv. tells us that the spiritual was *not first*, that man as a living soul was not spiritual, he was earthy, and flesh and blood. A being that is not spiritual cannot have a *spiritual fall*. If he transgresses, his sin and his punishment must be within his own sphere. The death penalty threatened to Adam could not have been “spiritual death” unless Adam had a “spiritual” nature. The “spiritual” nature of man came after the fall, where faith and hope were called into exercise, where sacrifice and worship and longing for the new life began to take hold upon those who believed. Adam as created was placed at the head of physical creation. From this position he fell, and that position will be taken up with added glory by the Son of man when He comes again.

The Creation.—The Fall of Adam (Gen. iii.). **pp. 132-136**

The first dispensation (see Vol. VI., page 136) ends with the fall of Adam. There seems no reason to doubt but that this first dispensation was the briefest of all. A Rabbinical interpretation of Psa. xlix. 12 refers it to Adam, who “abode not a night”, but who, on the tenth day from the commencement of the creation week, fell, thereby necessitating the day of atonement to be observe on the tenth day of the month. To read Gen. ii. 8-25 one is not impressed with a sense of a long period. The description given of the garden planted in Eden is limited to the trees, and the river that watered the garden. Of the many trees wherewith that garden was planted two only are given names. One is the tree of life, the other is the tree of the knowledge of good and evil, to eat of which meant death. Much has been written concerning this tree of knowledge of good and evil, and the penalty that followed transgression, yet much seems to be but the guesswork and imaginings of men, who have introduced into the subject themes that belong to another sphere. Adam was told not to eat of this tree, for in the day that he ate he should surely die. The word are simple, and were easy of comprehension. Something connected with the knowledge of good and evil involved death, just as the eating of some poisonous berry might have been prohibited for similar reasons. That God should plant a tree bearing such fruits is only explainable by the fact that He had a great purpose. We may safely assume that up to the time of eating of this tree neither Adam nor his wife had a knowledge of good and evil. Spiritual enjoyments and aspirations are never mentioned in relation to Adam before the fall. Adam, so far, lived in a realm of types and symbols. The true paradise of God with its river of life and tree of life was unrevealed, yet how many have spoken of Adam’s shadow as though it were the true substance!

In considering the teaching of Scripture as to the purpose that God had in view, we must remember that there were already, unseen and probably unknown by man, fallen spirits. Gen. iii. 1 is proof enough of this. Scripture does not speak of the purpose of redemption as something which God had to bring in to remedy the evil introduced by Adam’s disobedience. Redemption was planned before man was created, for Christ was foreordained as the Lamb before the foundation of the world. The great outstanding feature of the command to Adam is its simplicity. All that Adam has to do is to *abstain*. He is not under a law of positive precepts, the keeping of which involved a great care, labour, and watchfulness. He was under the easiest of conditions. Surrounded by everything that was good and pleasant, he simply had *not* to take of the forbidden tree. It was a passive obedience. Human nature was put upon the simplest of trials. Another feature of the trial it is important to remember is that no promise was attached to obedience. There is no alternative made to Adam. Some teach that had he continued obedient to the divine prohibition he would have been transferred to heaven and have received eternal life, but that is pure speculation. What was this knowledge the attaining of which was fraught with such consequences? The references to “good and evil” in this passage are four. Gen. ii. 9 and 17 speak of the tree itself, its position in the garden, and the prohibition regarding its fruit, Gen. iii. 5 and 22 speak of the consequences of eating of it: “Ye shall be as gods” (or God), and “Behold, the man is become as one of Us, to know good and evil”. The tempter mingled truth with his lies at the beginning as he has

done ever since. His lie was, “Ye shall not surely die”. There was no lie in the words, “Ye shall be as gods (or God), knowing good and evil”. That which was forbidden to Adam under pain of death is held out as a mark of spiritual growth in Heb. v. 14. The full-grown ones, the perfect, have their senses exercised to discriminate between good and evil. Whatever Adam may have done had no outside influence been brought to bear upon him is not a matter for us to speculate upon. Scripture records the introduction of an item that completely altered the whole aspect of the trial and its consequences. That item was the temptation by a wise and superior being, enforced by deception and guile. If we cannot recognize any alteration of the test by the introduction of this outside temptation we may also refuse to recognize any modification of the penalty, but we believe a little consideration will show that the introduction of an outside temptation made a very great difference. Think for a moment of the book of Job; Satan is allowed to test Job to the extreme, yet Job in the end receives double for his loss, and Satan has the mortification of knowing that by the record of the book of Job, there is on permanent record a classic example of how he overreached himself, and that out of intended evil God brought ultimate good. Such we believe is the case in connection with the fall of Adam. In the case of Job we are allowed a glimpse of the heavenly and invisible side of the history, a glimpse denied to Job himself. We are, however, allowed no such insight in the case of the temptation of Eve. With suddenness the tempter is introduced into the narrative of Scripture. “Now the serpent was more subtil than any beast of the field which the Lord God had made.” He raises questionings regarding the will and word of God. He holds out the bait, “Ye shall be as gods” (or God); he lies by saying, “Ye shall not surely die”. The woman was deceived, “the serpent beguiled Eve through his subtilty” (II Cor. xi. 3), “Adam was not deceived, but the woman being deceived was in the transgression”. When Adam was asked by the Lord, “Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?” Adam replied, “The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat”. We cannot believe that Adam was trifling. He stood in his shame before his God. We believe he truthfully stated his case. He was not deceived like his wife was, but went into sin out of attachment to the woman who had been given him. The Lord apparently accepted his reply, for He addressed the woman, “What is this that thou hast done?” The woman’s reply also stated truthfully the case, “The serpent beguiled me and I did eat.” No word of censure, no word of judgment is addressed to the guilty pair, but the curse is pronounced upon the serpent. Enmity also is pronounced as between the woman and the serpent, between her seed and his, and in the pronouncing of the serpent’s sentence comes the first great Messianic promise, “it shall bruise thy head, and Thou shalt bruise his heel”. Adam and Eve must have wondered at this first great exhibition of grace. The evil one had overreached himself. Intent upon accomplishing the downfall of man, his very temptation provided an opportunity for the exercise of mercy. To the woman who had sinned under the influence of deception, and whose action and invitation had involved Adam, the Lord says:--

“I will greatly multiply thy *sorrow* and thy conception; in *sorrow* shalt thou bring forth children; and thy desire shall be unto thy husband, and he shall rule over thee.”

Sorrow is the word that is most emphasized. It occurs again in the words spoken to Adam:--

“Cursed is the ground for thy sake; in *sorrow* shalt thou eat of it all the days of thy life, thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust thou return.”

Sorrow enters into creation together with sin and death. Yet the words which tell them of their sorrow, tell them that where sin abounded grace was to superabound. If Adam was to eat *in sorrow*, he was nevertheless to be spared to *eat* “all the days of his life”. The death sentence is held back. As an outside spiritual force had entered into the case on the one side, an outside spiritual force shall enter into the other. If the serpent could not restrain himself, but must attempt to hasten man’s ruin, the Lamb of God can step in and bring about His redemption. Already the great conflict that runs throughout the Scriptures has become apparent. Man, though responsible for his disobedience, was not entirely alone in the deed. He must suffer the wages of sin, but he shall learn before he returns to the dust “good and evil”. As a living soul he had no exercise of faith, no patience of hope. As a fallen sinner, seeing on the one hand the “evil” of the serpent’s motives, and the “good” of the Lord’s provision, he might learn for his eternal welfare lessons which in his original state he was not capable of learning. The ways of God are wonderful, and altogether beyond us. Sin and sorrow and death are nevertheless beneath His sway. Adam commences a new experience. The creation around him becomes no more a delight. A curse rests upon it, never to be lifted until the last Adam comes as the life-giving spirit to deliver the groaning creation from its bondage of corruption. Adam’s experiences become one lesson of good and evil. A spiritual conception is now a possibility. In a new life beyond the grave lies all the hope of man. Adam is prevented from further access to the tree of life. Life unto the ages can only be his now by virtue of the promised Seed, and the pledge of the redemption of creation and of man is found in the cherubim tabernacled at the east of the garden. So ends the first dispensation, the first step so far as the human race is concerned of the purpose of the ages.

It shows us man standing between the wiles of the serpent and the wisdom of God. The cherubim that are referred to constitute a great pledge of redemption, and were understood so to mean by those who first peopled the earth. We must consider something of their message in our next article before we go on to the section which covers the period from the fall to the flood.

**The Cherubim (Gen. iii. 24).
The hope of Creation.
pp. 164-167**

Gen. iii. is a complete section of Scripture, as its wonderfully complete structure shows. We do no more here, however, than call attention to the opening and closing members. The chapter opens with the “serpent” and closes with the “cherubim”. The serpent is connected with the tree of knowledge of good and evil, the cherubim with the tree of life. The serpent is the medium of a supernatural tempter, the cherubim, afterward

described as comprised of animal and human forms, are always associated with the Divine presence and purpose. The fact that the structure of Gen. iii. puts the serpent and the cherubim in correspondence should make us consider what the parallelism teaches. There is a passage in Ezekiel xxviii. that will throw light upon the subject. Ezekiel's prophetic lamentation upon the king of Tyrus uses language that goes beyond the possibilities of any human king.

“Thus saith the Lord God; Thou sealest up the sum (thou art the finished pattern), full of wisdom and perfect in beauty. Thou hast been in Eden the garden of God. . . . thou art (wast) the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee” (verses 12-19).

We believe that this passage can find its fulfillment in but one person – Satan. As a fallen being he is introduced into the narrative of Gen. iii. He had, by then, been deprived of his character of the covering cherub, and after the fall of Adam the cherubim appear—this time a combination of symbols taken from the six days' creation. “By pride fell the angels”. Lucifer, son of the morning, said,

“I will ascend into heaven, I will exalt my throne above the stars of God. . . . I will be like the Most High” (Isa. xiv. 12-14).

Here, the king of Babylon is linked with this supernatural being, like the king of Tyrus was in Ezek. xxviii. His temptation to man was along similar lines, “Ye shall be as God”.

It would seem from a due consideration of these things that into the place forfeited by Satan, the cherubim of Gen. iii. were placed. It appears from Ezekiel that one of the functions of the cherubim was to “cover”. Heb. ix. 5 speaks of “the cherubim of glory shadowing the mercy seat”, and I Kings viii. 7 tells “the cherubim covered the ark”, showing that this was in some measure continued. The cherubim occur in the symbolism of the Tabernacle and of the Temple (Exod. xxv. 18-22; xxxvi. 35; I Kings vi. 23-29). They are specially connected with God's dwelling place (I Sam. iv. 4; II Kings xix. 15; I Chron. xiii. 6; Psa. lxxx. 1; xcix. 1; Isa. xxxvii. 16), and throne (Ezek. i. and x.).

The description given of the living creatures in Ezek. i. is the description of the cherubim (see x. 20). Ezekiel tells us that they had “the likeness of a man” (i. 5). They had four faces, and one was the face of a man, one of a lion, one of an ox, and one of an eagle (i. 10). These cherubim are seen under the throne, which had the appearance of a sapphire stone, and upon the likeness of the throne was the likeness as the appearance of a man above upon it. The cherubim are particularly connected in Ezekiel with the purposes of God pertaining to Israel. The departing, and the returning glory (iii. 23 and xliii. 2) is associated with them. The living creatures of the book of the Revelation (wrongly called “beasts”) are likewise associated with the throne, the glory and with Israel, and also, forming a link with Genesis, the living creatures are closely associated with creation. The serpent is judged and set aside, while the cherubim are placed to preserve the way of the tree of life. The long line of redemptive purposes, passing from Eden to the Tabernacle, from the Tabernacle to the Temple of Solomon, from the

desecrated Temple of the Captivity to the Temple yet to be, is definitely linked with the cherubim. Man had dominion over the cattle, the beast of the field, and the fowl of the air. These are all represented in the cherubim. The sea and its inhabitants do not figure in these symbols, and stand rather as types of evil. The pledge that God's purpose in creation should stand was given at the east of the garden of Eden.

In Gen. iii. 24 the word translated "placed" is literally, "to dwell as in a tabernacle". The fire that turned every way, represents the same word as used in Ezek. i. 4, "infolding itself"; the word "keep" means to preserve. Gen. iii. 24 therefore may read:--

"And He tabernacled (between) the cherubim at the east of the garden of Eden, and a fierce fire infolding itself to preserve the way of the tree of life."

The cherubim foreshadow the great work of Christ in its redemptive aspect. The way of the tree of life has been preserved. Man fallen and undone as he is need not be hopeless, for even Adam and Eve had this blessed symbol and tabernacle of hope before them, telling of a day when this groaning creation shall enter into the liberty of the glory of the children of God. The dark ending of the first dispensation is illuminated by promise and hope. Every succeeding dispensation partakes of this character. This earth, cursed for Adam's sake, ceases to be his rest or his hope. Over the darkness and death of creature failure grace has triumphed. No longer surrounded by everything that was good for food and pleasant to the eyes (which require no spirituality to appreciate), Adam and Eve are turned into the world outside of the garden, to walk by faith, to worship by faith, to live by faith (in short, a spiritual experience had become a possibility), and are pointed to the only escape from the effects of disobedience.

Truly, the Lord overruled the tempter's designs for good, and while by no means condoning sin, did of His own rich grace provide a Saviour. As in our case:--

"He commanded light to shine out of darkness."

“The Last Word.”

“A man’s heart deviseth his way, but the Lord directeth his steps.”

“The lot is cast into the lap; but its every decision is of the Lord.”

While many of the Lord’s children are blessedly and fully blessed in Christ, they do not always enjoy those blessings as they might. One of the causes that is at the root of much disappointment is the failure to realize the Lord’s purpose, and consequently failure to arrange one’s life in conformity with it. Failure to understand the gracious purpose of God leads to making plans and schemes that can never be fulfilled. How blessed it is, however, having seen the purpose of the Lord, to so direct one’s plan in life that those plans may be graciously blessed and established.

With the object of bringing such a thought before our readers, we draw attention to Proverbs xvi. 1-9:--

Structure of Proverbs xvi. 1-9.

- A | a | -1. The plans of man.
- b | -1. The final decree of the Lord.
- B | c | 2-. The ways of man.
- d | -2. The spirit weighed by the Lord.
- C | e | 3-. Roll works unto the Lord.
- f | -3. Thy plans shall be established.
- C | e | 4-. All things made for that final decree.
- f | -4. Even the lawless one.
- B | d | 5. The wicked punished by the Lord.
- c | 6-8. The ways that please.
- A | a | 9-. Man’s heart deviseth.
- b | -9. The Lord directeth.

A little revision is necessary to enable the reader to obtain the true message. Verse 1, “preparations” = plans; “answer” = the final decree, or, as *The Companion Bible* says it may be rendered, “the last word”. Verse 3, “commit” = roll; “thoughts” = plans. Verse 4, “for himself” = same word and meaning as “answer” of verse 1.

The meaning of the passage is better expressed therefore as follows:--

“To man (pertain) the plans of his heart, but from the Lord comes the last word.”

Verse 2 warns that conscience of itself is no safe guide in the making of our plans, verse 3 and 4 continue:--

“Roll thy works unto the Lord, and thy plans shall be established.” The Lord hath made all things with regard to His last word, yea even a lawless one for the day of evil.”

The Lord, then, has no delight in frustrating our plans. When we begin to “roll our works” in His direction, then, our plans will also be crowned with success. Nothing is outside this final decree. The wicked as the righteous can go so far and no more. Verse 9, which completes the structure, balances the true interpretation of verse 1, and verse 33 emphasizes it. Oh for eyes to see His purpose, then for hearts to plan along His way, for works directed toward Himself, and a continual and grateful recognition that “the last word” must always come from the Lord.

Proverbs xvi. 1-9 (KJV).

1. The preparations of the heart in man, and the answer of the tongue, is from the Lord.
2. All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.
3. Commit thy works unto the Lord, and thy thoughts shall be established.
4. The Lord hath made all things for himself: yea, even the wicked for the day of evil.
5. Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished.
6. By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil.
7. When a man's ways please the Lord, he maketh even his enemies to be at peace with him.
8. Better is a little with righteousness than great revenues without right.
9. A man's heart deviseth his way: but the Lord directeth his steps.

Verse 33: The lot is cast into the lap; but the whole disposing thereof is of the Lord.

Studies in the Epistles of the Mystery.

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

The Inheritance and the Prior Hope.

(A new light upon a much debated theme).

pp. 17-21

The third blessing particularized in this series is that of inheritance. This inheritance is directly linked with the glorious sphere of blessing brought to light in verse 10. In Him, the One Who heads up all things in the dispensation of the fulness of the seasons, in that One also we have obtained an inheritance. The R.V. reads, "We were made a heritage". Rotherham reads, "We were taken as an inheritance". It will be seen that the A.V. speaks of our obtaining an inheritance, while the R.V. speaks of our being made a heritage—presumably for the Lord Himself (see verse 18).

In I Sam. xiv. 41 the Septuagint uses this word in relation to the casting of lots, "And Saul and Jonathan *were taken*", i.e., were taken by lot. The primary idea in the word translated "inheritance" is something taken by lot. Israel as distinct from the nations are spoken of not only as *receiving* an inheritance, but of *being* an inheritance. "But the Lord hath taken you. . . . to be unto Him a people of inheritance" (Deut. iv. 20); "For the Lord's portion is His people; Jacob is the lot of His inheritance" (Deut. xxxii. 9). By a special decree, the tribe of Levi and the priestly family of that tribe had no inheritance in the land.

"And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them. I am thy part and thine inheritance among the children of Israel" (Numb. xviii. 20).

In the future restored kingdom of Israel this will still hold good (see Ezek. xlv. 28). The passage in Eph. i. 11, if read in the light of God's dealings with His earthly people, seems to take a more definite shape. The first thought is not that we have *obtained* an inheritance, but that we have been taken by the Lord to be His heavenly inheritance. Verse 18 records the prayer that we might know what is the riches of the glory of His inheritance in the saints. Surely there can be no honour, no heritage so great, there can be no glory so high, as that of being the Lord's heritage. To the most favoured tribe of Israel God did not give even an equal inheritance in the land, He deprived them rather, and gave them in a special sense their heritage in Himself. To the most favoured of all those companies that are outside the commonwealth of Israel the Lord has not given an inheritance so much, as He has glorified them in making them His inheritance. What can we covet more than being able to say in the language of the faithful Shulamite, "My Beloved is mine, and I am His?"

God has described the very stones that form the foundation of the New Jerusalem. We know its measurement; we can picture its street of gold, and its gates of pearl, but where is there in the Prison Epistles any attempt to describe the "inheritance of the saints in the light"? It is a present glory to know that we have been taken to constitute His

inheritance, just as the parallel tells us that the church of the one body is the *fulness* of Him that filleth all in all.

At this point predestination re-appears. The first passage (verse 5) deals with our being “placed as sons”, which by comparison with the opening verses of Gal. iv. is made parallel to being recognized as the heirs. In verse 11 we find that predestination has settled the high glory of that chosen company. The “placing as sons” was “according to the good pleasure of His will, to the praise of the glory of His grace, wherein He highly favoured us in the Beloved.” The “taking for a heritage” was “according to the purpose of Him Who worketh all things after the counsel of His own will, that we should be to the praise of His glory, who first hoped in Christ.”

That there is a close parallel between verses 5, 6, and 11, 12 the most casual reading will show. A more attentive consideration will throw light upon a vexed question. The words of the A.V., “first trusted,” are corrected in the R.V. to “before hope,” “a state of prior expectancy.” Some view the passage as referring to Israel, e.g.:--

“This is a proper characteristic, or distinguishing mark of the Jews. They had the promises of the Messiah” (Chandler quoted by Dr. Macknight).

Others have taught (and we ourselves were included in this company for a time), that those who had “a prior hope” were the members of the one body, whose hope will be realized before the hope of Israel, etc. In the one interpretation, the word *pro* refers to the *act of hoping*, in the other, of the *effect of that hope* in the future. A writer quoted in *Things to Come* for August, 1915, says:--

“A Greek Concordance will show that the preposition *pro*, when in composition, invariably attaches to the verb of which it is the prefix, and never has reference to the effect produced by such verb.”

If this be the case, and the Concordance gives much weight to the remark, then “the prior hope” must refer to the act of “hoping before”, and not to being called into a company whose hope is to take place before the hopes of other companies are realized. The reader may feel that with such a contradictory set of statements—all made by those who reverence and love God’s Word—the hope of arriving at a satisfactory conclusion is rather uncertain.

We drew attention above to the close parallel that exists between the statements of verses 5, 6 and 11, 12. This parallel we believe will provide the solution of the difficulty, and emphasize the glory of the calling that has taken us to be “His inheritance.”

Let us look at the parallel verses.

- | | | | | |
|---------|--|---|--|---|
| 5, 6. | | A | | Predestinated as children. |
| | | B | | According to good pleasure of His will. |
| | | C | | To praise of glory of His grace. |
| | | D | | <i>Highly favoured in the Beloved.</i> |
| 11, 12. | | A | | Predestinated as inheritance. |
| | | B | | According to purpose. . . . will. |
| | | C | | To praise of His glory. |
| | | D | | <i>Who pre-hoped in Christ.</i> |

It will be seen at a glance that the passage in question is echoed by the words, "Wherein He hath highly favoured (A.V. accepted) us in the Beloved." Before taking this further, it will be necessary to consider the little word *pro*, translated in the A.V. "first" and in the R.V. "before". In both renderings the idea of time seems prominent. *Pro* in composition may indicate, before of *place*, *time*, or *preference*. Romans iii. 9 is an instance of the third meaning, "Are we *better* than they" (*proechomai*). Rom. xii. 10 is another, "In honour *preferring* one another." Being guided by the structure (members D. D.) we are led to see that the emphasis is not so much on *time*, or *place*, as in the greatness of the favour bestowed. This secondary use is common to English also. We speak of "a prior engagement," but we also speak of "a Prior," meaning one next in dignity to an Abbot. The nearest approach we can get to the meaning of the passage before us, as guided by the words used and the direction of the structure, is to translate *tous proelpikotas*, "those who have a *prior* hope," meaning by the prior hope the exalted and high dignity which pertains to those who have been so "highly favoured in the Beloved" as to be made the members of His body, the church of the dispensation of the mystery, the fulness of Him that filleth all in all, and His inheritance.

This view of the passage makes no reference to those who, being Jews, had hoped in Messiah *before* the Gentiles, and does not necessarily say anything as to whether this hope will be *realized* before all others (although we believe such will be the case), but the outstanding thought is *priority in dignity, excellence, and exaltation*. Eph. ii. 6, 7 echoes the call to praise with which Eph. i. 12 concludes, and for similar reasons.

"And hath raised us up together, and made us sit together in the heavenlies in Christ Jesus, that in the ages to come He might show the *exceeding riches* of His grace in His kindness toward us through Christ Jesus."

May we, in contemplating this high calling, remember the praise that is due.

The Blessings of the Spirit (Eph. i. 13, 14). The Seal, the Earnest, the Redemption. pp. 49-52

The blessings that have been before us in the papers that have dealt with Eph. i. 1-12, have had as their basis the purpose of the Father carried to fruition by the work of the Son. To remind ourselves of this will not be waste of time. Eph. i. 4 tells us that the purpose of the Father was, among other things, "that we should be holy and without blame". The work of the Son accomplishes this, for

"Christ loved the church and gave Himself for it. . . . that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be *holy and without blemish*" (v. 25-27).

To understand the true place of the passage now before us, we should turn for a moment to Col. i. There in verse 22 we read:--

“In the body of His flesh through death, to present you holy and unblameable and unreprouable in His sight.”

There we have, as the outcome of the Father’s grace (Col. i. 12, 13) and the Son’s redemption, our inalienable position. We have been “made meet”, just as we have been highly favoured in the Beloved, and nothing we can do or fail to do can alter this standing in Christ. Nevertheless, Col. i. 23 immediately proceeds with an *if*. It is not the ordinary “if”, it is modified a little, and may be rendered, “if at least”, or “if indeed”. It will not be true, however, to take away the meaning “if” altogether. Verse 23 leads on to verse 28, where we reach its true import. The work of Christ, without any conditional steadfastness on our part, assures the presentation of verse 22. Verse 28 has something more in view, “that we may present every man perfect in Christ Jesus”. How can Paul hope to present any one perfect in Christ Jesus? Can he hope to improve upon the holiness and unblameableness of verse 22? Verse 23 onward steps into the sphere of the believer’s responsibility.

As in Philippians ii., here we see the outworking of salvation. It has reference to *continuing* in the faith, not simply by believing, of *not being moved away* from the hope, not simply hoping; it has relation to the sufferings of Paul, sufferings that could never take away one sin, or render even the sufferer himself acceptable before God. Yet Paul speaks of these afflictions as being “that which is behind of the afflictions of Christ”, which he, Paul, suffered in his flesh “for the church”. To the same effect is II Tim. ii. 10-12:--

“Therefore *I endure* all things for the elect’s sake, that they may also obtain the salvation which is in Christ Jesus WITH EONIAN GLORY. . . . if *we endure* we shall also reign with Him.”

The apostle emphasizes the hope, the hope of the glory (Col. 1. 23, 27), in connection with this phase of truth. The presentation of every man perfect that was in the Apostle’s heart, has reference to the walk here, the endurance, the fellowship with His sufferings, the learning obedience by the things suffered, the attaining unto the “reigning with Him”, the “prize of the high calling”, the “crown of righteousness”. This subject in relation to the word “perfect” finds further exposition in the series, *The Hope and the Prize*, now running, but so much has been necessary to enable us to appreciate in some measure the teaching of Eph. i. 12-14.

The Spirit seals, and gives the earnest. He bridges the interval up to the day of redemption.

The following arrangement may help us in studying this passage.

Eph. i. 12-14.

- A | Doxology for the work of Christ.
- B | The exalted position of our hope.
- C | Hearing. \ Faith.
- D | Believing. /
- C | Sealing. \ Hope.
- D | Earnest. /
- B | The purchased possession.
- A | Doxology for the witness of the Spirit.

There is no need for the italicised word “trusted”, nor for the word “after”, as given in the A.V. of verse 13. The passages reads:--

“In Whom ye also, upon hearing the word of truth, the gospel of your salvation; in Whom also, upon believing ye were sealed with that Holy Spirit of promise, Who is an earnest of our inheritance, unto redemption of the purchased possession, unto praise of His glory.”

In the section governed by the Spirit, we read of “hearing the word” and of “believing”. The truth mentioned here is not truth in general, not even the whole truth of Scripture, it is specifically “the word of the truth, the gospel of *your* salvation”. The practical bearing of *the* truth, the special truth preached by the apostle Paul as minister of the One Body, is well seen by noticing all the references in Ephesians. They are i. 13, iv. 21, 24, 25, v. 9, vi. 14. It will be seen that every reference is in a practical setting. Some may say, chapters iv., v., and vi. are practical, but chapter i. is in the doctrinal section. This is so, but we have already pointed out that of the threefold blessings described in chapter i., those under the Spirit have reference to the practical outworking of the truth. It will make this fact more illuminating if we show the arrangement of the references.

Truth.

- A | i. 13. The word of truth. Gospel of your salvation.
- B | a | iv. 21. Taught. Truth in Jesus. “Put off.”
 - b | iv. 24. New man. Righteousness and holiness of truth.
- a | iv. 25. Speak truth. “Put away.”
 - b | Children of light. Goodness, righteousness, truth.
- A | vi. 14. The girdle of truth. “Work out” (A.V. “having done all”).

To have heard this truth, to have believed this truth, to have been created anew, and taught of God, this, is being sealed with the Holy Spirit of promise. That this sealing is directly connected with the reception and outworking of the truth taught in Ephesians, is proved by a further reference to chapter iv. Following the exhortation concerning the truth in verses 21-25, comes a practical exposition of it, in works (28), and words (29), and then, “grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption”. The three terms that head our article are borrowed from the market place. The buyer puts down the earnest money, a deposit, thereby securing the goods. They are

then sealed to show the new ownership, and await the day of full possession. In the passage before us, the believer is sealed, and the Holy Spirit of the promise becomes the earnest of the believer's inheritance. Some prefer to translate the passage, "the promise Holy Spirit". The Holy Spirit is here seen as the Spirit of the promise, rather than the promised Spirit. The promise is future in its fulfillment. The "Holy Spirit" is amplified by the "earnest", and the "promise" by the "purchased possession".

The redemption that is here mentioned is not referring to the redemption which brings the deliverance from trespasses (i. 7), it has in view the redemption of an inheritance. Students of Scripture will be familiar with the story of Ruth, where Boaz as kinsman-redeemer redeems the forfeited inheritance of Naomi. Eph. i. 14 must be read in the light of this Biblical custom. The inheritance is not yet ours, but we have the earnest, the O.T. "surety" (see LXX of Gen. xlv.). It is a possession to be entered when our exalted hope is realized. To this Titus ii. 13, 14 directs our view:--

"Looking for that blessed hope, and the manifestation of the glory of our great God and Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity (the redemption of Eph. i. 7) and purify unto Himself a peculiar people, zealous of good works" (the purchased possession).

From this flows the great unfolding that occupies the remainder of the chapter. The apostle would that these believers should know the riches of the glory of His inheritance in the saints, and the hope of His calling. May it be ours to receive an abundant answer to the Apostle's prayers.

The Prayer; its Introduction. (Eph. i. 15-23). pp. 81-84

The great threefold basis of the dispensation of the mystery has now been reviewed. We have traced the purpose of the Father being carried into effect by the work of the Son, and being sealed and secured by the pledge of the Spirit.

The apostle introduces as his next theme a prayer for those who have "like precious faith", and it is to the study of this wonderful prayer that we now address ourselves.

The prayer seems to divide itself first of all into two themes, viz.:--

- A | 15. Faith according to you (*kath' humas*).
- B | 16-19-. Revelation concerning Christ and His inheritance.
- A | -19, 20. Faith according to resurrection power (*kata ten energeian*).
- B | -20-23. Revelation concerning Christ and His body.

The passage opens with the word "Wherefore". The words that are thus translated are *dia touto*, which may be rendered "on this account". It is evident therefore that the prayer we are about to consider is directly related to the subject of verses 3-14. Possibly the

connection will be more manifest as we go on, but verse 14, with its reference to the inheritance, supplies part of the basis for the apostle's prayer.

“On this account”, because The Father has chosen you in Christ before the overthrow of the world, because the Son has redeemed you and taken you for an inheritance, because your hope places you in the highest rank (the fore-hoppers), because the Spirit is the seal and the earnest until the day of complete acquisition, for this cause I pray.

There is a two-fold reason, however, for the apostle's prayer, not only because of the grace just referred to, but also because that grace had been received and that truth believed, “After I heard of your faith in the Lord Jesus”. The faith here referred to is the same that is spoken of in verse 13, where it is related to “the word of truth, the gospel of your salvation”. Here, in verse 15, their faith is said to be “in the Lord Jesus”. It is a title that Paul uses on several occasions, Rom. x. 9; II Cor. iv. 14; Gal. vi. 17; Phil. ii. 19; Col. iii. 17 being some of the references. The title seems to imply a great love to the Lord, a desire to honour that name which once was despised and which was connected with His lowliness and suffering. It is essentially a resurrection title. To believe that *Jesus* is LORD is to believe that He rose from the dead. These Ephesian saints had this faith. Moreover, it was the faith that characterized all the members of the one body.

“Wherefore, I, too, hearing of the faith which relates to you in the Lord Jesus, and that which is for all the saints.”

There is sufficient evidence, we feel, to warrant the omission of the word “love” from this verse. The faith which was according to them, was also that which “all the saints” shared. There is such a thing as “the unity of the faith”, and such forms the basis for the apostle's prayer. “The saints” whose faith is mentioned in verse 15, are the saints in whom the Lord has His inheritance in verse 18. If the faith of verse 15 is that which characterizes “all the saints”, so is the second great prayer of Ephesians (iii. 14-21)—the comprehension of what is depth, length, breadth and height is only possible as entered into “with all saints”.

The apostle mingled praise with his prayers. For all that grace had wrought he says, “blessed be God”; he obeyed the precept given to others, “with thanksgiving let your requests be made known to God”. He tells us also that “without ceasing” he prayed for these believers. This ceaseless ministry of intercession is referred to in Col. i. 9, “For this cause we also. . . do not cease to pray for you.” The context of this passage has many points of resemblance with Eph. i. 15, 16. The hope is prominent, the inheritance of the saints is there, the exalted position of Christ “far above all” is repeated. In II Tim. i. 3; Rom. i. 9; and I Thess. i. 2, 3, ii. 13 we read:--

“I thank God. . . that without ceasing I have remembrance of thee in my prayers night and day.”

“For God is my witness. . . that without ceasing I make mention of you always in my prayers.”

“We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith.”

“For this cause also thank we God without ceasing.”

This is not put forth as exhaustive, or in anything like regular sequence, it aims rather at giving a comparison.

In the first prayer the believer is directed to the work and glory of Christ *for* him, and to view himself *in Christ*, whereas the prayer of chapter iii. speak of the *inner man*, and of Christ dwelling *in the heart* by faith. The first prayer declares the one body to be “the fulness”, whereas the second prayer prays “that ye might be filled with all the fulness of God.”

The prayers of the apostle Paul would be of the greatest interest to the believer, in whatever way they might be found or handed down, but when God includes those prayers in His inspired Word, and moreover, when we think of the exceedingly limited space occupied by the prison epistles, then these prayers must make petition for vital things, petition which should form the basis for the prayers of all members of the one body, and prayers which bring into prominence the doctrines concerning which it is most necessary that the believer should have a full knowledge.

The Prayer; its Threefold Preparation (Eph. i. 15-23). pp. 113-117

The apostle, in verses 17 and 18, gives us the threefold preparation for which he prayed on behalf of the saints. This threefold preparation comprises first, a spirit of wisdom, secondly, of revelation, and thirdly, of enlightened eyes. This petition he makes to “the God of our Lord Jesus Christ, THE FATHER OF THE GLORY”. It is certainly true that these words may mean “the glorious Father”, but we must remember that in scripture the word “father” carries a somewhat wider meaning than it usually does in English. Gen. iv. 20, 21 will illustrate this wider meaning. In II Cor. i. 3 we read of the Father of mercies, and in James i. 17 of the Father of lights. In each case there is a strong reason in the context for this usage. In II Cor. i. the Father of mercies is also the God of all comfort, and from Him alone can true consolation flow. In James i. the reader is warned against attributing any temptation to sin unto the Lord, He is the Father of lights, and only good gifts can come from Him. So in Eph. i., God is the Father of the glory. He it is Who provides it, and holds it in hope for us. To Him therefore the apostle prays, that He may grant us to know what is the riches of *the glory* of His inheritance. Before this can be possible, however, a spiritual preparation is necessary, and this forms the first part of the apostle’s prayer.

“That the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in full knowledge of Him (the eyes of your heart having been enlightened), that you may know, etc.”

<p>Gen. iv. 21. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. 22. And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.</p>
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Do we realize the great importance of spiritual wisdom? In our many petitions does the prayer for wisdom find a place? Solomon, when he chose wisdom, received signal manifestations of the Lord's pleasure. The place of wisdom is emphasized in such passages as, "Happy is the man that findeth wisdom" (Prov. iii. 13); "Get wisdom, get understanding" (iv. 5); "Wisdom is the principal thing. . . . get wisdom" (iv. 7); "Wisdom is better than rubies" (viii. 11). When we remember that it is used in relation to Christ, we see still more its importance; Christ is not only the *power* of God unto salvation, but the *wisdom* of God after salvation.

"But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, as well as (a free rendering of the presence of the particle, *te*) righteousness, and sanctification, and redemption" (I Cor. i. 30).

Wisdom is connected with our walk, "See then that ye walk circumspectly, not as fools, but as wise" (Eph. v. 15); "Walk in wisdom to them that are without" (Col. iv. 5). While Eph. i. prays for a spirit of wisdom in order to know the deeper things pertaining to our calling, Col. i. 9 prays for "wisdom and spiritual understanding" in order that such may "walk worthy of the Lord unto all pleasing". The two subjects are not so far removed from one another as they may appear. To none but those who were "perfect" could the apostle speak of the "hidden wisdom" in I Cor. ii., and to none will be revealed the full glories of our calling but to those who seek by grace to walk worthy of it. As it was said of old, "then shall we know if we follow on to know", so it is to-day. When God saved us, the riches of His grace abounded towards us (Eph. i. 7, 8), but when He reveals the mystery of His will, it is with all wisdom and prudence.

There is a fact relating to the usage of the word wisdom which is worth recording. The word occurs nine times in the prison epistles, but is only found in the epistles that speak of Christ as the *Head*, and which tell of His *fulness*. In the three passages in Ephesians where wisdom occurs, we find knowledge and the mystery mentioned also. (See i. 8, 9, 17, and iii. 10). Wisdom differs from knowledge. Wisdom has reference to the capacity to make good use of knowledge, the ability to discern. How much we need this, how seldom we seek it! Not only does the apostle pray for wisdom as a preparation to full knowledge, but he prays for revelation. There is no ambiguity about the word used here. It is the same as that used by the apostle when he claimed to have been given the dispensation of the mystery, "by revelation He made known to me the mystery" (Eph. iii. 3), or when he claimed to have received the gospel "by the revelation of Jesus Christ" (Gal. i. 12). It does not mean that to each believer is given a revelation in order to add to inspired truth—no further "revelation" in that direction is warranted—but it means that a revelation is needed before we can understand what has already been written. Not a few of our readers will agree to this fact. To them, as to the writer, many passages of Scripture were read and re-read; their meaning, so far as the human side was concerned, was plain, but we read as it were through a veil; this, God alone can do. The moment we realize this, we shall cease to wonder why so many of our friends "cannot see" that which is so plain to us. Israel, when they read the Scriptures, have a veil over their hearts, even though the original Hebrew may present no difficulties to them. We can plainly see that the O.T. points to the Lord Jesus Christ; they, however, do not see this; the veil has not been removed from their hearts (II Cor. iii.). Tradition forms a thick veil, and covers the

eyes of many. The unveiling that is prayed for is “in the knowledge of Him”. *Epignosis* means “full of knowledge”, used much, though not exclusively, in reference to the mystery. It would not only be failure of perception, but disloyalty not to point out that the word “knowledge” does not stand alone, it is in the full knowledge of HIM. A loveless, Christless knowledge “puffeth up”, but “this is *aionian* life, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent” (John xvii. 3).

The second prayer in Ephesians (iii. 14-21), has in it the petition “to know even that which surpasses knowledge—the love of Christ”. The apostle, in the height of his faithful ministry, and even after he had received so many revelations of inspired truth, tells us that his heart’s prayer still was, “that I may know Him” (Phil. iii. 10). The unity of the faith is given as “the full knowledge of the Son of God” (Eph. iv. 13). The somewhat parallel prayer in Col. i. prays that we may be “filled with a full knowledge of His will” and increase “in the full knowledge of God”. In this full knowledge the believer is “renewed after the image of Him Who created Him” (Col. iii. 10). It is important to “know” the original language of inspired truth, it is helpful to “know” the many branches of learning that go to comprise “Divinity”, but to “know Him” glorifies such lower attainments, and to fail to “know Him” writes across such scholarship *Ichabod*. Said the apostle, “though I understand all mysteries, and all knowledge. . . . and have not love I am nothing.” He could have said instead, “and know not Christ”, with equal truth.

There is a difference of opinion as to whether the pronoun “Him” in this verse refers to the Father of glory, or to Christ. Tracing the sustained reference through the succeeding verses (“His calling”; “His inheritance”; “His power”; “He wrought in Christ when He raised Him from the dead”), we feel sure that the reference is to the Father.

This is the beginning, the unity of the faith culminates in “the knowledge of the Son of God”, and “the love of Christ which surpasses knowledge”. Here in this introduction our eyes are directed to the Father of glory, what He has done, what riches and glory and power He has, and how He has exalted the Lord Jesus Christ to His own right hand. But eyes must be enlightened before they can see. Verse 18 should not read as though the apostle was praying for the eyes of these believers to be enlightened, but *because they had been* enlightened, “The eyes of your heart *having been enlightened*.”

The A.V. reads, “the eyes of your understanding”, but the critical Greek text, supported by the *Numeric* text, reads “heart” instead. The reference to the heart goes deeper than the understanding. “Thou shalt love the Lord thy God with all thine heart” comes before loving Him with “soul” and “mind”. The apostle assumes that the eyes of the heart of those for whom he prays this mighty prayer have been enlightened; he heard of their faith in the Lord Jesus, and so he can unreservedly pray that this faith may grow, and that those enlightened eyes may see Him and His glory, which are invisible.

This, then, is the threefold preparation. There immediately follows the threefold petition, with which we hope to deal in the next paper.

The Prayer. Its Threefold Petition (Eph. i. 18-23). pp. 145-148

We have seen the threefold *basis* of the prayer in the work of the Father, the Son, and the Holy Spirit in 3-14; we have seen the threefold *preparation* for this prayer in the spirit of wisdom and revelation, and in the enlightened eyes. We now consider the threefold *petition* of the prayer itself.

The first petition is “that ye may know what is the hope of His calling”. The second concerns “the riches of the glory of His inheritance in the saints”, and the third “the exceeding greatness of His power”. Let us consider these petitions in their order.

WHAT IS THE HOPE OF HIS CALLING? Chapter ii. 12 makes it clear that “in that season” [which is set in contrast to “the dispensation of the fulness of the seasons” (i. 10), which we believe to be “the dispensation of the mystery” (iii. 10)], the Gentiles, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, and, moreover, being without Christ, had no hope. The hope that we find the apostle Paul entertained in the last chapter of the Acts is “the hope of Israel”, and to have no part *then* with the hope of Israel was to be without hope at all. “But now” a change has taken place. Access independently of Israel or covenants is made known: “Now, therefore,” believers in the Lord Jesus Christ are no more strangers and foreigners (see verse 12), but are blessed as members of His body, having received a new calling, and therefore a new hope. Should the reader question this connection between “hope” and “calling”, we would point out that where the believer’s hope is mentioned in Ephesians, his calling is mentioned too. In chapter iv. we read, “There is one body and one spirit, even as *ye are called in one hope of your calling.*” “His calling” and “your calling” are alike linked with one hope. What is hope? Is it not the realization and entry into those things that we have now by faith? If we settle in our minds our calling, we shall also settle the question of our hope. Our calling, according to II Tim. i. 9, is a holy calling, and is connected with a purpose that goes back “before age-times”, parallel in fact to the statement of Eph. i. 4 which places God’s choice of the members of the one body “before the foundation (or overthrow) of the world”. His calling places us “in heavenly places”, “where Christ sitteth at the right hand of God.” Where our calling places us we enter now by faith, and hope looks forward to the day of realization. The apostle, therefore, by linking the hope with the calling, seems to indicate that there is this close relation between them, and therefore it follows that the more clearly we see what our *calling* is, the more clearly we shall see what our *hope* is.

A passage which has a bearing upon this petition is Col. i. 27, “Christ among you (Gentiles) the hope of glory”. Without Christ, and outside the commonwealth of Israel, the Gentile was without hope. The middle wall has, however, been broken down. Christ is preached among the Gentiles with no reference to Israel, or Israel’s covenants. This constitutes a new calling, and the apostle definitely says so in the verses of Col. i. which immediately precede the verse quoted. He speaks of it as a mystery hidden from the ages

and generations, but NOW made manifest to the saints. These saints are members of the one body (Col. 1. 24), and the dispensation “completed the Word of God” (25).

We have pointed out before, and there are many who ask relating to the point, that nowhere in the prison epistles is the hope so clearly defined as, for example, is the hope of Israel. But this is in harmony with the highly spiritual character of the calling. We know that resurrection and the change of the body of humiliation into conformity with the body of His glory is a part of this blessed hope. We know that when Christ Who is our life shall be made manifest, then shall we also be manifest *with Him in glory*. Historic details are entirely absent. Details that are perfectly fitting in connection with the hope of Israel, that figure in Daniel and the Revelation, are entirely out of place in connection with the hope of this calling. We know that His calling and our calling have placed us “far above all principality”, and that we shall one day “be manifested with Him in glory”. No definite explanation is given as to the manner of our reaching that blessed sphere, no parallel to I Cor. xv. or I Thess. iv. is found in the epistles of the mystery. The hope like the calling is a part of a secret or mystery. It *can* be known, and the way is indicated—by receiving your calling, KNOW HIM. As His glory unfolds itself to the enlightened eye, and the spirit of wisdom and understanding perceives its true import, so will the conception of our calling expand, and with it a truer appreciation of our hope.

We have already drawn attention to the connection between Col. i. 27 and this passage, viz., that Christ Himself is the riches of the glory of the mystery, and the hope of the glory. The personal element in Col. i. 27, 28 is very prominent. We are not concerned there with *what*, but *Who*, viz., Christ personally. By purely grammatical necessity the Greek language uses the personal *Tis* (Who) in the first two petitions of Eph. i. 18, and without the revelation of Col. i. 27 we should have no warrant for rendering the word other than the A.V. “what”. We know, however, that the hope of the glory is Christ, and therefore we cannot help seeing some reference to this “knowledge of Him” in Eph. i. 18. “*Who* is the hope”, and “*Who* the riches”, are not necessary from a grammatical point of view, but from the knowledge we have through such passages as Col. i. 27 we see the grammatical peculiarity being used to include a blessed fact. We do not think that any of our readers are likely to start introducing absurdities into their renderings simply because Greek words, unlike English, are often given a masculine or a feminine gender; but this by the way, and for those who have access to the original. Let us also remember it for ourselves, and for one another. Oh that we may know more fully and more truly “the hope of His calling”. Possibly that knowledge is linked with our consistent walk, and as we “walk worthy of the calling” the hope of the calling will be made more manifest to us.

The Prayer. Its Threefold Petition (Eph. i. 18-23)

pp. 177-179

The second petition in this great prayer is for a perception as to “What is the riches of the glory of His inheritance in the saints.” The reader may remember, that in the series “The Blessings of the Son” page 17-21 of this volume, when dealing with Eph. i. 11, we found that the teaching led us to see that the high privilege and blessing of the saints was not that they had obtained an inheritance so much, as that they themselves had been taken to constitute the Lord’s inheritance. We referred to Deut. iv. 20, where Israel’s peculiar and sacred privilege is expressed in similar terms. The church of the one body is His inheritance. What they will inherit in the ages to come does not concern them. Like the Corinthians, they can say that all things are theirs, for they are Christ’s and Christ is God’s. The second petition does not ask that the saints should receive a knowledge of what the inheritance may be, but what the riches of the glory of that inheritance may be.

The Prison Epistles are full of riches. Riches of grace, and riches of glory; riches for the present, and riches for the future. The references to riches in Ephesians arrange themselves in the following manner:--

- A | i. 7. Forgiveness according to the **riches** of His grace.
- B | i. 18. Prayer concerning the **riches** of His glory.
- C | ii. 7. The exceeding **riches** of His grace in the future.
- B | iii. 8. Preaching concerning the unsearchable **riches** of Christ.
- A | iii. 16. Strength, according to **riches** of His glory.

It will be observed that all the references are in the doctrinal section of the epistle. The epistle to the Philippians, which makes no reference to the headship of Christ, His fulness, or the mystery, has but one reference to “riches”, and that in a most practical setting, “My God shall supply all your need according to His riches in glory by Christ Jesus”.

Colossians differs again from both Ephesians and Philippians. In the two occasions where the apostle speaks of riches, it has to do directly with the knowledge of the mystery (Col. i. 27, ii. 2). The riches concerning which the apostle prays in Eph. i. do not stand alone, they are the riches of the glory; even then that is not all. The glory is the glory of His inheritance, and this inheritance is in the saints.

Glory is spoken of in many connections in the Scriptures. There is the glory of the kingdom (Matt. vi. 13), there is the glory of the Only begotten Son as the Word made flesh (John i. 14), and as the Coming One (Matt. xxv. 31). There is the glory which the Saviour had with the Father before the world was (John xvii. 5), the light of the knowledge of the glory of God is seen in the face of Jesus Christ (II Cor. iv. 6). There is the glory that may be obtained as accompanying salvation (II Tim. ii. 10). There is the hope of one day being fashioned like unto the glorious body of the risen Lord (Phil. iii. 21), and of being presented a glorious church to the Lord (Eph. v. 27). From the many manifestations of glory, one is singled out by the inspired apostle as a subject for

prayer—the riches of the glory of His inheritance in the saints. In verses 21 and 22 of chapter ii. we read:--

“In whom all the building fitly framed together groweth into an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit”.

The saints are His inheritance, the saints are His holy temple. Some have not felt happy at the suggestion that the words *tōn hagiōn* may have a wider meaning than, “of the saints”, and may include the meaning, “of the holiest of all”. We do not wish to import O.T. types into the mystery, but Eph. ii. speaks of the saints being builded together and growing into a holy temple, and consequently there is the thought that in the highest of the heavenlies the Lord’s inheritance will be in His chosen ones who will themselves constitute the living stones of that holy temple. Temples of themselves indicate the presence of sin and the need for a mediator. The glory of the new Jerusalem is not in a temple whose stones outshine the glistening city walls, or whose gleaming pavements eclipse the streets of gold. The glory of the new Jerusalem is that it has NO TEMPLE, for the Lord God and the Lamb are the temple of it. We believe the same can be said of the heavenly places. The riches of the glory is in no resplendent temple other than the temple formed of the Lord and His body the church. It is the hope of His calling that we pray to know. It is the riches of the glory of His inheritance that we must seek to comprehend. As we do so we shall find that the knowledge of His inheritance will give us greater joy, and open larger vistas than by merely contemplating what our inheritance may be. It is too often overlooked in the wonder of our own future blessedness, that God Himself awaits that day too. Now He is comparatively unknown, misrepresented, misunderstood. Only a very few feebly realize His love and His truth; He will yet joy over a returning Israel with singing, He will yet rejoice to say, “the tabernacle of God is with men”; He will yet receive from the hands of His beloved Son a perfect kingdom, and when the varied ranks of the redeemed shall enter into their allotted inheritances, when Abraham shall become the heir of the world, and the Lord Jesus Christ shall be acclaimed as “the heir of all things”, “the riches of the glory of His inheritance”, the inheritance of God Himself, in that day of universal rejoicing, will be closely related to the high and holy calling of those, once dead in sins, but then presented holy and without blemish before Him. If such our destiny, what manner of persons ought we to be? In the darkness and the temptations of the present world let us encourage ourselves by a constant remembrance that we shall form His inheritance, and continually pray that we may get to know more fully what constitutes the riches of its glory.

The Parables.

The Talents (Matt. xxv. 14-30). pp. 21-25

The last recorded parable of the Gospel of Matthew deals with reward or loss consequent upon service rendered to an absent Lord.

The parable opens much like the Sower, for in each case the formula, "The kingdom of the heavens is like unto," is omitted. The first parable (for parable it is, see xiii. 18), starts with the words, "Behold the Sower went forth to sow"; the last with the words, "For as a man travelling into a far country". Both parables speak of results. There is the ground that produces no fruit, and the ground that does. Then again the fruitfulness varies, some thirty-fold, some sixty-fold, some an hundred-fold; this is exactly echoed in the parable before us. There is the unprofitable servant, there are the profitable ones. Their profitableness, though similar in ratio, is nevertheless different in amount, one produces five talents, the other two.

There is another comparison which we must remember. On page 43 of Volume IV. & V. is set out the structure of this second set of parables which commences with xviii. 23-35, the wicked servant, and introduces the word *sunairō*, "to reckon", which occurs *nowhere else* except in the last parable of Matthew, which is the one at present under notice. This set of parables is bounded by the idea of *a reckoning with servants*, and comes in that section of Matthew where the public ministry of Christ becomes less and the private ministry more prominent. Moreover, in both parables there is a reference to "talents".

The parable of the talents divides itself into three sections, the nobleman's prospective going, his absence, and return. Each action of the nobleman has a bearing upon his servants; to them in the first place the goods are delivered, in the second they trade with the goods or otherwise, and in the third they are rewarded or punished accordingly. This will be seen clearly if set out as follows:--

Matt. xxv. 14-30.

- A1 | 14. The journey contemplated.
- B1 | 15-. The delivery of the goods to the servants.
- A2 | -15. The departure.
- B2 | 16-18. The use of the goods by the servants.
- A3 | 19. The return and the reckoning.
- B3 | 20-30. The reward or punishment of the servants.

It will be observed that the period of service is during the Lord's absence. The commission is given just before his departure, and the reward is given upon his return. At the close of each of the four Gospels, the soon departing Lord gives various commissions to His disciples. John shows in the difference between the ministry given to

Peter and that given to himself a reflection of the words, “according to his several ability”. We can readily see that the Apostles who heard the Lord utter these parables would see their own place therein. To them perhaps were given the five talents, and mighty works were done by the Apostles through the gift of the Spirit during the period of their ministry. To others two talents were given. In I Cor. xii. various gifts of the Spirit are enumerated, closing with the words, “But all these worketh that one and the selfsame Spirit, dividing to every man *severally as He will*” (verse 11). In the parable the talents are divided “*according to his several ability.*”

With this parable it is helpful to read that of the pounds in Luke xix. In this case one pound is given to each servant instead of a different amount to each as in the parable of the talents. Then, instead of saying, “Behold I have gained” so many talents, as in Matthew xxv., the servant says, “*Thy pound hath gained*” ten or five pounds. In the case of the evil servants of Matthew xxv., he digs in the earth and hides the Lord’s money, while in the parable of the pounds he keeps it laid up in a napkin. Again, in each case the evil servant gives a similar excuse for his action. In Matt. xxv. it is, “I knew thee that thou wert an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid”. In Luke it is, “I feared thee because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow”.

In both parables the reply of the Lord is that the money ought to have been so used that he would have received his own with interest. In both is emphasized the principle, “Unto every one that hath shall be given, and from him that hath not, even that he hath shall be taken away from him.” The parable of the talents is followed by the judging of the *nations*, whereas the parable of the pounds concludes with the judgment upon the *nation* “which would not that I should reign over them.”

Let us consider some of the points a little. First, the difference between the amounts given. When the Lord divides his goods “according to their several ability”, the servants can say, “*I have gained five talents,*” but when the Lord gives to each the same—one pound, the servant says, “*Thy pound hath gained.*” Here we have a twofold view that is most important for us to see clearly. The principle is stated doctrinally, and in higher connections, by Paul in Philippians ii. 12, 13, “Work out your own salvation”; this is the talent aspect, the “several ability”, the “*I have gained*” position. “For it is God which worketh in you”, that is the one pound aspect, the “*Thy pound hath gained*”, with no reference to the individual ability. The reference to “gains” is not absent from Philippians either, but is really a vital part of its teaching. “For me to live is Christ, and to die *gain*”; “That I may *win* (have for my gain) Christ”; “What things were *gain* to me.”

In both parables the unprofitable servant hides the money; the one in the earth, the other in a napkin. Matt. v. 14-16 says, “Ye are the light of the world. A city that is set on a hill cannot be hid. . . . let your light so shine”. This takes us again to Phil. ii., for there, immediately following the words already alluded to, “work out your own salvation”, the apostle says, “among whom shine ye a light in the world”, this being further connected with the wish, “that I may rejoice in the day of Christ”. The Apostle tells them that he “desired fruit that may abound to their account” (iv. 17).

There is food for thought in the repetition of the unprofitable servant's words that he knew his Lord "reaped where he had not sown". Although the light in which the servant saw this was wholly false, the fact itself does not appear to be so. The Lord does expect to reap where He has not sown, namely, through the loving service of His people. They, however, are only too conscious that this service is only possible "as He works in". The reward in each case is commensurate with the amount gained. No difference is made in the case of the one who could say, "*I* have gained", or the one who said, "*Thy* pound hath gained". In each case they are made "rulers", a reward peculiarly given to "him that overcometh". The words, "made thee ruler" of Matt. xxv. 21, and Matt. xxiv. 45-47, are the same and emphasize the fact that the parable of the Talents is an expansion of the shorter parable. The word in Luke xix. 17, "have authority", is echoed in Rev. ii. 26. The words of Matt. xxv. 27 are of great moment. "I should have received mine own *with interest*." To this end the Apostle wrote in Titus ii. 10-14, "that they may adorn the doctrine of God our Saviour in all things. . . . zealous of good works"; or in I Tim. vi. 18, 19, "that they be rich in good works. . . . laying up in store *for themselves* a good foundation against the time to come." The punishment of the unprofitable servant is no more severe than that of the one who "sows to the flesh", for Gal. vi. 8 tells us, "he shall of the flesh reap corruption", or of the one who, building upon the true foundation that which does not stand the test, suffers loss, and is saved so as by fire (I Cor. iii.). The unprofitable servant is still a servant, and is differentiated from "the enemies" in Luke xix. 27.

When we were considering the first parable we saw that the various sowings were reflections of the various ministries of the Lord and His apostles. There is therefore every likelihood that in this last parable, with its different talents, the apostles' ministries are in view. Although various parallels have been drawn between the five talents and the ministry of Peter, the two talents and that of the twelve, and the one talent and that of the teaching of the Epistle to the Hebrews, we do not feel that we can do more than mention them, and refer to leave the subject open.

In thus drawing this series to a close, we feel that the reader who has followed the articles and studied the passages will be at least clearer in his view as to the two great subjects of the two sets of parables, and while taking to himself many lessons and receiving much help, will see that to introduce "the Church" into these parables is to miss their real testimony.

We purpose (D.V.) taking up another line of study in place of the parables, and hope later to consider the parables of Luke's Gospels, as we have those of Matthew.

May we receive the application of the teaching of the parable of the talents, and be enabled to fulfil it in the terms of the Epistle to the Philippians.

The Apostle PAUL

“Doctrine, Manner of Life, Purpose,” (II Tim. iii. 10). pp. 46-47

There is a well known and oft-quoted trio of graces, “faith, hope and love”. The three items that form our title are not quite so well known, but are in every way as noteworthy. The Apostle in this second epistle to Timothy is sending his final message. Apostolic inspiration apart, we should expect that words written under such solemn circumstance as those in which this epistle was written, would be of weight and of importance.

The A.V. reads, “But thou hast fully known my doctrine,” etc., but the margin gives as an alternative, “thou hast been a diligent follower of my doctrine,” etc. In I Tim. iv. 6 the same word is rendered “attained”, where the context is in some ways parallel with II Tim. iii. It will be seen that the words of I Tim. iv. 16, “Take heed unto thyself and unto the doctrine”, link together the “doctrine and manner of life”. Timothy is urged to “fully follow”, and what power accompanies the exhortation of one whose doctrine, manner of life, and purpose are so harmonious and true.

It is not possible, in the space we have, even to outline the Apostle’s “doctrine”, to exhibit the many blessed and in any detail his “purpose”, yet our studies along these lines have led us to see that his doctrine, his manner of life, and his purpose were all expressed in the one word “Christ”. The Apostle’s doctrine was focused upon the risen and glorified Christ of God. His grand unfolding of justification by faith, or his glorious revelation of the dispensation of the mystery, was only comprehended by comprehending the relation that Christ bore to the subject. His manner of life, also, was a manifestation of Christ. If Paul preached a risen Christ, he lived as one who had died indeed unto sin, but was alive unto God. If Paul preached that Christ had indeed been raised from the dead, he set his mind upon things above. If Paul preached “Christ, and Him crucified”, he too lived as one who had crucified the flesh with its affections and desires, and to whom the world was crucified and he unto the world. He died daily, that “the life of Jesus” might be manifest in him. This vital connection between doctrine and practice figures prominently in the first of Paul’s Epistles. There we find him speaking of the *work* of faith, the *labour* of love, and the *patience* of hope of the Thessalonian believers. Not only were they consistent in their walk, but the apostle refers to the “manner of life” of those who preached the gospel to them. “For our gospel came not unto you in *word only*. . . . as ye know what *manner of men* we were among you for your sakes, and ye became followers of us, and of the Lord” (I Thess. i., ii.). Sound doctrine we must have and hold, but a priceless adorning of the doctrine of God our Saviour is a consistent manner of life and purpose that can be expressed in such words as, “One thing I do. . . . I press toward the mark”, or in such breathings as “that I may know Him”. May we be “followers together” with such a teacher, following His Lord as we have him for an example.

**“That I may finish my course.” (Acts xx. 24).
pp. 125-128**

We have given a passing glance at the apostle's words in II Tim. iii. 10 on page 46. Let us consider some of the objects that he, by his own confession, had before him. To have a purpose in any sphere is a long way in the direction of its accomplishment. How often we are struck by the coincidence, that perhaps the very day following our interest in some peculiar theme, a friend drops a word about it, or we open a book and read about it; there is every probability that the words would have been spoken or read if we had not previously thought of them, but we noticed them because we were interested. There are many things happening all around us that pass unheeded because we have no use for them. To have a definite purpose in life make many of the hitherto unperceived and unused incidents contribute to its achievement. Paul calls the attention of his son in the faith not only to his doctrine and his manner of life, but to his purpose, that which he had placed before himself, *prothesis*. Acts xx. 24 contains a statement of the apostle's purpose; let us consider it. The R.V., following the critical Greek Texts, omits the words, “none of these things move me”. This omission is supported by the *Numerics* text. Sometimes when trials beset us we have had to confess that the apostle's “unmoved” condition was far ahead of our own experience; we may feel greatly moved, yet in spite of all our fears hold on our way, and this seems to be the spirit exhibited in Acts xx. 24. Bonds and afflictions awaited the apostle, yet he says:--

“But I make of no account, nor hold I my soul valuable to myself, so that I may finish my course, even the ministry that I received from the Lord Jesus, to bear full testimony to the gospel of the grace of God.”

Here is a man careless of life, but not because of indifference or unbelief: an all-absorbing purpose holds him on his way, and in view of its accomplishment nothing in life can enter into consideration. It is important to note that the apostle does not speak of his life, but of his soul; this he did not hold as precious to himself. To translate the word correctly brings this passage into line with the others that testify to a similar line of truth, and we may see more fully the apostle's meaning concerning himself by noticing how other scriptures, as well as his own epistles, refer to the disciple (or the witness) and the soul.

The classic passage of the Gospels is Matt. xvi. 24-27.

“If any one wills to come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever may will to save his soul, shall lose it, and whoever may lose his soul on My account shall find it. For what is a man profited, if the whole world he may gain, and his soul he shall forfeit? or what shall a man give in ransom for his soul? For the Son of man is about to come in the glory of His Father, with His angels, and then He will give back to each one according as his work”.

The soul, as used in Scripture, stands for all that goes to make up the man, his life, his faculties, and his activities; it indicates the capacity to enter into all the possibilities of ours being. But we are in an alien country; our Lord here has been rejected and crucified, we therefore are called upon to choose between following Him in His rejection, which

will involve the denial of SELF and the loss of SOUL, that we may sow to the SPIRIT, and reap in the day of Christ. One may gain the “whole world” now at the price of faithfulness (the Lord Himself knew the temptation, see Matt. iv. 8), but the soul would be forfeited in the day when faithful ones would “find” theirs. These words “forfeit” and “find” have their equivalents in Heb. x. and xi. The Hebrew believers had suffered for their faith, they had suffered together with prisoners, they had submitted to the spoiling of their goods with joy, for they knew that they had more enduring and better possessions, they lost their souls in this life that they might find them (x. 34). The “forfeiting” of the soul of Matt. xvi. seems echoed in Heb. x. 38, 39, “if any draw back”, “we are not of those drawing back unto destruction”, the “finding” of the soul, being echoed in the words, “but of faith unto the *acquiring* of the soul”. Heb. xi. follows with a long list of those who lost their souls in this life, who gave up much of that which they might legitimately have enjoyed, in view of the better resurrection. The question, “What shall a man give in ransom for his soul”, (apparently if forfeited by reason of seeking selfish interests in this life), is echoed in the account of Esau, who having bartered the spiritual for the temporal found no place for repentance (Heb. xii. 17). The “gaining” or “winning” of the whole world finds reflection in the apostle’s own confession in Phil. iii., where he willingly loses all his “gains” that he may “win” or “gain” Christ. He says that he did not hold his souls as valuable, honourable, precious. (See usage of *timios*, Acts v. 34, I Cor. iii. 12, I Pet. i. 19; and *time*, Rom. ix. 21, II Tim. ii. 20, 21; and *atimia*, I Cor. xi. 14, II Cor. vi. 8). He knew what it was to be classed among the “offscouring of all things”. Among the sustaining powers that enabled him to rise above persecution, disgrace, libel, and opposition, that enabled him to reckon his dearest possessions as so much refuse, was the great purpose of his life, “so that I may finish my course”. That he did so finish, his last epistle testifies, for writing to Timothy he says, “I have finished my course. . . . henceforth a crown”. That every reader of *The Berean Expositor* may be able so to say is one of the definite objects before the writer. May it be our blessed privilege.

“That we may present every man perfect in Christ Jesus.”

Col. i. 28.

pp. 142-144

We have seen the inflexible purpose that sustained the apostle in his endeavour at all costs to “finish his course, even the ministry he had received of the Lord Jesus”. We now consider a passage where he shows the goal he set before himself regarding his ministry of the truth of the mystery among the saints. His purpose is expressed by the words, “that we may present every man perfect in Christ Jesus”. Two presentations are spoken of in Col. i., and they are related to each other as fruit is to root, or building to foundation. The first is spoken of in verse 22:--

“In the body of His flesh through death, to present you holy and unblameable and unreprouvable in His sight.”

This presentation is unconditional, it is the work of Christ in harmony with the purpose of redemption, and is the basis of the meetness, the deliverance, and the redemption of verses 12-14. *Continuance* in the faith grounded and settled, and *not being moved away* from the hope of the gospel, these are the evidences of growth, without which the believer remains barren and unfruitful. It is in connection with this aspect of truth that the apostle's sufferings were said to be for the hope of the glory of the mystery among the Gentiles that the apostle says:--

“Whom we preach, putting every man in mind, and teaching every man in all wisdom, with the object that we may present every man perfect in Christ Jesus.”

The apostle speaks of his “striving” (verse 29), and the word used in the original is *agōnizomai*. Chapter ii. continues the theme, for he says, “for I would that ye knew what great conflict (*agōna*) I have for you”; this conflict was with the object detailed in verse 2. Looking at the passage as a whole, we find that the explanation of what constitutes being presented perfect is the condition of spiritual attainment indicated in verses 2 and 3 of chapter ii. The structure will help us to see the balance of parts.

- A | i. 27. The riches of glory.
- B | i. 28. Every man presented “perfect”.
- C | i. 29. The striving to this end (*agōnizomai*).
- C | ii. 1. The conflict to this end (*agōna*).
- B | ii. 2. Detailed description of “the perfect”.
- A | ii. 3. The treasures of wisdom and knowledge.

Verses 2, 3, following the critical texts, read:--

“In order that their hearts may be comforted, being knit together in love, and unto all the riches of the full assurance of the understanding, unto full knowledge of the mystery of God--Christ--in Whom are hid all the treasures of wisdom and knowledge”.

When the apostle desired to present every man perfect, he desired the attainment of these verses. The “perfect” ones will find comfort of heart in the teaching of the mystery, and not only intelligent appreciation. They will also be knit together by the “bond of perfectness”, while refraining from bonds that are fetters. Their understanding of the mystery of God will give them a holy confidence which no criticism or adversity can shake, and which is rich in its revelation of grace and glory.

Finally, the “perfect” will have reached the centre of all things. They will recognize that which is the beginning, middle and end of the mystery of God, they will know that CHRIST IS ALL. By reason of this they will probably be the most misunderstood of all, as the Apostle has said, “he that is spiritual discerneth all things, but is discerned of no man”. To the majority the “perfect” will be an enigma. Observing neither days nor ordinances, being outside man's denominations, their path is a lonely but a blessed one.

The consideration of the question of what the Scriptures mean by being perfect, is outside the scope of this article which has the purpose of the apostle as its theme. The reader should ponder such passages as Matt. v. 48; xix. 21; I Cor. ii. 6; xiii. 10;

Eph. iv. 13; Phil. iii. 15; Col. iv. 12; Heb. v. 14; James i. 4, 17, and the passages which speak of “perfectness”, “perfecting”, and the whole epistle of Hebrews.

It is something to provoke one to emulation to see how the apostle did not remain satisfied with seeing men saved from sins, but suffered and strove to present them perfect in Christ Jesus. He, like Peter, desired the babes to grow, to ever keep before them “the perfect Man, and to remember that the measure of our faith is

“The stature (of full age) of the fulness of the Christ”.

**“Christ shall be magnified in my body” (Phil. i. 20, 21).
pp. 167, 168**

The apostle who allowed nothing to turn him aside from finishing his course, who pressed on through all opposition in his desire to present every man perfect in Christ Jesus, did not forget his Master in his zeal for His service, nor his Lord in his desires for His saints. Writing to the Philippians the apostle could say of himself:--

“With all boldness, as always, so now also, Christ shall be magnified in my body whether by life, or by death, for to me to live is Christ, and to die gain.”

What faithful service must lie behind the ability to say that, “as always, so now also”! The magnifying of Christ in the body is a deeper experience than the words may at first indicate. To the Philippians themselves the apostle speaks of standing fast in *one spirit*, and with *one soul* striving together for the faith of the gospel. We should probably have placed the spirit highest, and the body lowest; it is not so in Christian experience. The new convert to the faith may magnify Christ in his spirit, but may shrink from the ordeal of magnifying Christ in his body. There is in this distinction a most important principle; the believer first knows Christ as the risen One at the right hand of God, the One Who is far above all principality and power, then as the truth lays hold upon his heart and life, as the life begins to evidence itself in growth, the believer is taken backward in his experience, he begins to learn not only the glory of the resurrection, but the teaching of death and burial; the cross too becomes something experimental in his life and knowledge, he seeks not only to “know Him” in His present glory, but begins to desire to “know Him” in relation to having fellowship with His sufferings, and conformity to His death. Joined with Christ as the risen One he entertains doubt of sharing that resurrection life, yet as he enters into deeper fellowship of his sufferings it is “if by any means” he may attain unto a resurrection which is connected with being made perfect, or reaching a goal, and off gaining a prize. It is this that the apostle has to teach us when he speaks of spirit and soul in the case of the Philippians, but reserves the reference to the body to himself.

We endeavoured some time ago to draw attention to the interpretation of Phil. iii. 21, where the “vile body” is the “body of humiliation”. This humiliation does not necessarily call attention to indwelling sin or natural corruption, which is common to every child of

Adam, but to the body of the believer who shares the humiliation of his Lord (ii. 8 and iv. 12 “abase”). Speaking personally, we feel that the “out resurrection”, “the prize of the high calling”, and the “body of glory” are all parts of one line of teaching, just as the “fellowship of His sufferings”, “the loss of all things”, and “the body of humiliation” are also phases and aspects of the condition that is necessary to attain to these glories.

The apostle had this well before him in Phil. i. 20, 21, for he says in immediate connection with the words:--

“Christ shall be magnified in my body, whether by life or by death, FOR, to me to live is Christ, and to die gain.”

The apostle at the cost of the loss of all things sought to have Christ as his gain (iii. 8). Here he tells us that while life is granted to him, Christ shall be magnified in his body, the body of humiliation, and when it shall please his Master to allow him to suffer death for His sake, Christ shall make that death turn out to his gain, the battered and scarred body of His faithful servant shall be conformed to the likeness of His body of glory.

Many times it may be true of us that “the spirit is willing, but the flesh is weak”. For the believer to have reached the position of being able to “glorify God in his body” as well as in his spirit, indicates that he has made a step forward in the development of the teaching of the mystery. When we reach this stage the exhortation, “be anxious for nothing”, will not seem so far above our condition as sometimes it may do now.

**“For I determined not to know anything among you,
save Jesus Christ, and Him crucified” (I Cor. ii. 2).
pp. 169, 170**

To understand the reason for the apostle’s determination to know nothing among the Corinthians, but Jesus Christ and Him crucified, one must go back to the first chapter, begin at verse 10, and read through to the second chapter.

Divisions and contentions marred the witness of the church at Corinth; they exhibited a sectarian spirit; even Paul, however he might have detested it, could not prevent some from saying, “I am of Paul”, yet it is very probable he had to bear the blame of some for seeking to lead away disciples after himself: the Corinthians could not be spoken to *as* unto spiritual, but *as* unto carnal; they were babes, they walked as men. While it was true that they were on the one foundation, the Lord Himself, the apostle entertains great fears regarding the structure they were raising. There was a glorying in men, and in a worldly wisdom, which spoke ill for them. In direct contrast to the wisdom of the Greek, and the religion of the Jew, the apostle declared, “We preach Christ crucified”, saying that “the preaching of the cross is to them that perish foolishness”. He concludes chapter i. with the words, “That according as it is written, He that glorieth, let him glory in the Lord”, and continues in chapter ii. 1, “And I brethren, when I came to you”, indicating that his

line of action was parallel with that of the verse quoted in i. 31. Excellency of speech is well in its way, but to those who were taking pride in the flesh, who were being enamoured of the wisdom of this world, the apostle saw in it grave danger.

He had the mystery* of God to declare, but that mystery, like that of Eph. i., must be made known with all wisdom and prudence; carnal believers were babes, babes can only take the milk of the Word, and therefore the apostle tells us that he reserved the “wisdom of God in a mystery” for those who were “perfect” (verse 6), and “spiritual” (verses 12-16). Paul’s determination among carnal believers was to preach the offence of the cross. To realize the teaching of the cross was to give the death blow to the flesh, its wisdom and its ways. The apostle does not hide from us the fact that he understood the offensiveness of his doctrine, he reminds the Corinthians that he was with them

in weakness, in fear, and in much trembling, that his speech and his preaching were not in persuasive words of wisdom, but in a demonstration of spirit and power.

Toward the end of chapter iii. the apostle returns to the subject of “glorying in man”, and in chapter iv. returns to the question of his stewardship of truth. Some may have adversely criticized the apostle’s refusal to speak on the deeper subject of the mystery; he acknowledges that he was in fear and trembling, nevertheless he stood fast to his determination.

In chapter iv. he tells the Corinthians to account of him and his fellow-workers as “the ministers of Christ, and stewards of the mysteries of God”. As a steward of the mysteries he had to be faithful, even though he might offend some and be misjudged by others. The opinion of others, he tells us, was to him a very small thing, indeed he did not judge or examine himself. “I know nothing against myself”, he confesses, but this does not justify him; the Lord is his judge, and when He comes He will make manifest the counsels of the hearts. All this the apostle declares he had written so that the Corinthians might learn how wrong it was to say, “I am of Paul”, or “I am of Apollos”, that no one be puffed up *for one against* another.

The determination of the apostle to meet the allurements of the flesh by preaching Jesus Christ AND HIM CRUCIFIED cost him many tears, and many sorrows. It is a determination that we do well to remember, and when we know full well that our doctrine and our message will not be palatable, we must remember our stewardship, our responsibility alone to the Lord, our utter independence of human opinion, and, whether men will hear, or forbear, we must preach the Word that the Lord gives us.

[* - R.V. and Numeric N.T. read “mystery” instead of “testimony”.]

Paul and his Adversaries.
pp. 171-174

When we consider the steadfast way in which the apostle Paul pursued the great purpose of his life, we miss much teaching and encouragement if we omit a fairly comprehensive review of the difficulties and problems that beset his path.

When the apostle was bidding farewell to the elders of Ephesus, he referred to one of the elements of severe trial that had marked his pathway. Speaking of the ministry that was then closing he says:--

“Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and the temptations which befell me by the lying in wait of the Jews” (Acts xx. 18, 19).

The treatment he received at the hands of the Jews figures prominently in the list of sufferings that pertained to his ministry:--

“Of the Jews five times received I forty stripes save one. . . . in perils of mine own countrymen” (II Cor. xi. 24, 26).

Again in I Thess. ii. 14-16 the opposition of the Jews is mentioned as something the apostle had already encountered, this being his first epistle. The ninth chapter of Acts tells us of his conversion, and the deadly opposition of the Jews is seen in the selfsame chapter:--

“And after that many days were fulfilled, the Jews took counsel to kill him, but their lying in wait was known of Saul. And they watched the gate day and night to kill him” (24).

In verse 29 we find that Paul

“Spake boldly in the name of the Lord Jesus, and disputed against the Hellenists (Greek-speaking Jews, not Greeks); but they went about to slay him”.

In Acts xiii., where the apostle has a foreshadowing of his independent Gentile ministry, his opponent is a Jew, who seeks to turn away the Gentile deputy from the faith (verses 6-12). As a result of his preaching at Antioch in Pisidia, the Jews were

“filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. . . . the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts” (xiii. 44-50).

Leaving Antioch the apostle reaches Iconium, where

“the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. . . . and when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully and to stone them, they were ware of it, and fled unto Lystra and Derbe” (xiv. 1-6).

The intense hatred that the Jews of Iconium felt against the apostle urged them to follow the devoted messenger from both Antioch and Iconium, where they

“persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead” (xiv. 19).

The revival of the apostle is not less wonderful than the courage exhibited, for he returned again to Lystra AND to Iconium, AND to Antioch,

“confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God” (xiv. 21, 22).

Words were enforced by example, and the confirmation and exhortation must have been very impressive. So vividly does the writer of the Acts recall the same, that he does not merely tell us in his own words what Paul said, but suddenly leaves the narrative form for quotation, “we must”, etc., quoting Paul’s own words to the disciples.

Chapter xv. introduces another line of assault; the enemy of truth used the hatred of the Jew to bring about, if possible, the death of the appointed *messenger*. This failing, he tries another method; he uses the Jews to attack the apostle’s *message*.

“And certain men which came down from Judæa taught the brethren, that if you are not circumcised with the rite of Moses you cannot be saved.”

Nothing daunted, the apostle and Barnabas “had no small discussion, and disputation with them.” After having suffered so much already at the hands of the Jews, it must have been exceedingly trying to be punished at the hands of the Gentiles *for being Jews*, for that was the charge laid against Paul and Silas, which brought the stripes and imprisonment (xvi. 20). Yet they could sing praises unto God in the inner prison!

Leaving Philippi, the apostle reaches Thessalonica, “where there was a synagogue of the Jews”. Do we read that Paul, having received such continual ill-treatment at the hands of the Jews, avoided their place of worship? No!

“And Paul, AS HIS MANNER WAS, went in unto them.”

“The Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar” (xvii. 1-5).

The brethren sent away Paul and Silas by night unto Berea: who coming, “went into the synagogue of the Jews”. Oh wondrous faith! Oh stedfast love! May we follow this example of unflinching faithfulness. The Lord graciously gave the apostle a season of refreshing at Berea, which, however, lasted only for a short space,

“But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people” (xvii. 13).

Paul is the name that is hated, Silas is not mentioned; it is Paul who is sent away “to go as it were to the sea”; but Silas and Timothy remained. It is also not devoid of emphasis to read in verse 15 that the brethren “conducted” Paul to Athens.

Chapter xviii. finds the apostle at Corinth, reasoning in the synagogue, and testifying to the Jews, who opposed and blasphemed. When he at length did feel that he must shake his raiment and say to his disbelieving countrymen, “your blood be upon your own

heads”, he adjourned to the house of one Justus, “whose house joined hard by the synagogue.” Then we read:--

“And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house. . . . Then spake the Lord. . . . Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee”.

Throughout all the blaspheming opposition, and murderous plotting, the Lord had not seen any necessity to speak in a vision for Paul’s encouragement, but the sudden conversion of the chief ruler of the synagogue is immediately followed by the word of encouragement. The apostle’s fear of being “set upon by man” shows that he was of like infirmity as ourselves. The apostle does not leave Corinth, however, without being the subject of a Jewish insurrection (xviii. 12). The synagogue witness of the apostle comes to a conclusion at Ephesus (a fitting place), for it was to the elders of Ephesus that he explained his twofold ministry (xx. 17-27), and to that church he wrote the epistle of the mystery some years after. Although the apostle had entered the synagogue for the last time, he had not finished with Jewish opposition. Chapter xx. 3 tells us that the Jews laid wait for him as he was about to sail to Syria. At Cæsarea the prophet Agabus took Paul’s girdle and bound his own hands and feet, and said:--

“Thus saith the Holy Spirit, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles” (Acts xxi. 11).

Like his master before him, Paul had to set his face stedfastly toward Jerusalem, with some knowledge at least of what awaited him. When the apostle did arrive at Jerusalem, no fellow-apostle opened his door to give him brotherly hospitality or recognition, Mnason of Cyprus, an old disciple, had that honour. The suggestion made by James and the elders that Paul should purify himself in the Temple, led to his recognition by some Asiatic Jews who had come up to Jerusalem to keep the feast; again the apostle’s life was endangered, and the Jews only left beating Paul when they saw the Roman soldiers running toward them. The Jews waited with patient hatred through the two years of Paul’s imprisonment under Felix, and when Festus took his place, they approached him on the subject, thinking he might be more likely to hand Paul over to them and send him to Jerusalem. Festus prevented this attempt to obtain hold upon Paul, and the apostle was finally delivered from the Jews by his appeal unto Caesar.

Thus far we have considered the attack upon this devoted servant from one quarter only, yet how great was the opposition to the apostle’s ministry toward the Gentiles, and how great the grace given that enabled him to triumph over it all, and to be able to write after such incessant and implacable hatred:--

“My heart’s desire and prayer to God for Israel is, that they might be saved” (Rom. x. 1).

We in our small spheres find the opposition of those who are our own kin trying in the extreme, and often this opposition is enough to deflect us from the purpose of our lives. May we take heart at seeing the courage and the stedfastness of the apostle of the Gentiles. Other methods of attack were used by the evil one, which we must consider in another paper.

“Without were fightings, within were fears.”
pp. 175, 176

The opposition to the apostle Paul that came from his own people, the Jews, would constitute as much as the faith of most of us could endure. When we examine the Scriptures, however, we find that the opposition and persecution of the Jews were but a part of a great campaign organized against this chosen vessel. The apostle’s life was continually embittered, and his lot made almost unbearable by the uncharitable opposition of believers. The chapter in Acts that tells of his conversion, and of the beginning of Jewish hatred against him, tells also of the beginning of another trial, a trial that must have cut deeper, because it came from those nearer and dearer than any fleshly tie. After standing so boldly at Damascus, and having his life threatened by the Jews, Saul came to Jerusalem, and

“assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple” (Acts ix. 26).

The suspicion was a natural result of his former violent attitude toward the believers, yet it must have come like a blow in the face to the new convert evidently seeking to prove the reality of his profession. The earliest epistle that the apostle wrote is I Thessalonians; in it he reminds them that

“Even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention, for our exhortation was not to deceit, nor of uncleanness, nor in guile” (ii. 2, 3).

Why should an apostle speak like this in a letter unless cowardice, deceit, uncleanness and guile had been put to his charge? Or again, what a deal of heart-breaking misrepresentation is behind his statement before God as his witness, when he says:--

“Neither at any time used we flattering words, *as ye know*, nor a cloke of coveteousness, nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as the apostles of Christ” (ii. 5, 6).

Someone must have accused him of such things, and that more than once, to call for so strong a negation as this. The apostle had on many occasions to give his very heart’s love only to find it trampled under foot. Instead of deceit and guile, and pretexts for greed, the two figures he uses to illustrate his attitude are that of a nursing mother (not merely a nurse), and that of a father. “We were gentle, even as a nursing mother would cherish her own children. . . .”. The apostle reminds them of his yearning over them, and how he not only imparted the gospel to them, but was willing to impart his very soul if needs be; “for you remember”, he continues, with a yearning for their full trust in his integrity, “our labour and travail, for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God”. “Ye are

witnesses”, he cries, “and God also, how holily, and justly and unblameably we behaved ourselves among you that believe” (ii. 7-12).

“Without were fightings, within were fears.”
(Conclusions) pp. 189-191

The epistles written to the next church are even more the outbursts of a heart sore with misrepresentation, shameful in gratitude, and shattered hopes.

However strongly the apostle may have abominated sectarian and party movements, he had the mortification of hearing that a party saying, “but I am of Paul”, formed one of the divisions at Corinth (I Cor. i. 12). He is obliged to defend his determination to know nothing among them save Jesus Christ and Him crucified (chapter ii.), while he declared it was to him “a very small thing” that he should be judged of them, yet to be judged unjustly is no light trial (chapter iv.). That the apostle had already sounded deep waters is soon evident, for in verses 9-13 he uses words that seem to freeze the mind as one prayerfully faces their true import. In verse 9 he likens his condition to the criminals who were exposed in the arena last, and who were devoted to certain death:--

“a spectacle unto the world, and to angels, and to men. We are fools for Christ’s sake, we are weak, we are disgraced. Even unto this present hour we both hunger and thirst.”

One would at least have expected the apostle to have been relieved of anxiety concerning his daily bread, but no, at the time of writing his epistle hunger and thirst were known by him, while the Corinthians were “full”, “rich”, and “reigned as kings” (verse 8). Not only so, but he continues, “we are naked, and are buffeted, and are homeless”. Ill clad, hounded from city to city by the Jews who sought his life, a homeless, weary fugitive—such is the Bible picture of the chiefest of the apostles. The care of all the churches, and the authority he had as an apostle, would seem to demand that he should be free to discharge his difficult office, but no, “we labour”, he says, “working with our own hands”. In Acts xx. 34 indeed he tells us, “these hands have ministered unto my necessities, and to them that were with me”; he, the great apostle, worked for others beside himself. “Yea, ye yourselves know”. Again, in II Thess. iii. 8, he reminds the church:--

“Neither did we eat any man’s bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any one of you”.

Continuing the awful list in I Cor. iv., the apostle says, “being reviled, we bless; being persecuted, we suffer it; being blasphemed, we entreat”, then comes, as it were from the depth of his tortured spirit, the last word of shame.

“We are made as the FILTH OF THE WORLD, and are the OFFSCOURING OF ALL THINGS unto this day”.

When we consider that most of this is *additional* to the fierce persecution he received from the Jews, we can realize a little how much he had to endure. Chapters v. - viii. are occupied with some of the problems of the church at Corinth, and then the apostle returns to the charges of his traducers. They questioned his apostleship (ix. 1, 2), they questioned his motives and right regarding eating and drinking (4), of marrying (5), and working for his own living (6). He proves from the analogy of every day life and of nature (7), as well as by the teaching of the law (9-11), that he would be quite within his right to be supported in temporal things by the churches. "Nevertheless", he says, "we have not used this power, but suffer (love *beareth* all things, xiii. 7) all things, lest we should hinder the gospel of Christ". This noble self-denial, however, was cruelly misrepresented:--

"Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I have robbed other churches, taking wages of them, to do you service" (II Cor. xi. 7, 8).

"I will gladly spend and be spent for you; though the mire abundantly I love you, the less I be loved".

Then one can almost hear the sigh that escapes him,

"Be it so, I did not burden you, but being crafty, I caught you with guile" (xii. 15, 16).

He could not, however, let it appear that he really had been crafty, his whole being revolted against the injustice of these charges, "Did I make a gain of you"? he cried, and refuted the charge so repugnant to his desires and motives.

Thus beside the murderous hatred of his own countrymen, the very churches that owed, humanly speaking, their spiritual existence to his self-denying endeavours, contributed to the apostle's sufferings of mind and body, yet, with every evidence that every injustice and unkindness was keenly felt, and that the physical sufferings were a severe strain upon the "earthen vessel", he pursued his course, and it is a joy to us to know that he could write the inspired statement, *I have finished my course*.

May grace be given us to follow this devoted servant in so far as he followed his Lord.

Studies in the Book of the Revelation.

“The Day of the Lord” (Rev. i. 10); the prophetic period of the Book. pp. 1-5

“I came to be in spirit in the day of the Lord, and I heard behind me a loud voice as of a trumpet.”

Verse 9 tells us that John *came to be* in Patmos for the word of God and the testimony of Jesus; verse 10 tells us that he *came to be* in spirit in the day of the Lord, and verse 11 completes the parallel by saying, “What thou seest write in a book.” The word and testimony were received by signs (“He sent and signified,” verses 1 and 2) in the isle called Patmos, and are vitally connected with the statement “in spirit in the day of the Lord.”

There are four occasions where John tells us that he was “in spirit,” viz., Rev. i. 10, he became in spirit in the day of the Lord; iv. 2, he became in spirit, and saw the throne in heaven; xvii. 3, he is carried away into a desert in spirit to see the woman sitting on the scarlet beast; xxi. 10, he is carried away in spirit to see the holy city. When John is to be taken to a desert or a mountain he is “carried away in spirit,” and when he is transported into time, “the day of the Lord,” or to the future heavenly sphere, he writes, “I became in spirit.”

The four references made by John find an echo and an explanation in the statements to a like effect made by Ezekiel.

“The spirit lifted me up, and brought me into the east gate of the Lord’s house” (Ezek. xi. 1).

“And afterwards the spirit took me up and brought me *in a vision* by the spirit of God into Chaldea, to them of the Captivity. So the vision that I had seen went up from me” (Ezek. xi. 24).

“The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the valley which was full of bones” (Ezek. xxxvii. 1).

In Ezek. xl. 2 we have a close parallel to Rev. xxi. 10:--

“In the visions of God brought He me into the land of Israel, and set me upon a very high mountain, upon which was as the frame of a city on the south.”

The man with the measuring reed (verse 3), and the command to declare what he saw (verse 4), also find their parallels in the Revelation. This and the seven succeeding chapters are punctuated by the words, “then, and, or afterwards, he brought me.” Ezek. xliii. 5 records similar words. Ezekiel was not merely taken in vision from one locality to another, but was taken into the yet future even as was John.

In Ezek. viii. 1-3 the parallel with Rev. i. is most pronounced.

“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, of 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 earth and heaven, and brought me in the visions of God to Jerusalem.”

The description of the wondrous being who appeared to Ezekiel is very similar to the description of the Lord Who appeared to John. The vision is a prelude to a revelation of dark apostasy and the retiring glory of God. It is also in the book of the Revelation.

There is no mystery about the meaning of John when he tells us that he “came to be in the day of the Lord in spirit.” It cannot possibly mean that he felt in a specially spiritual frame of mind on a Sunday—such a suggestion is too trivial to require refuting. We should, moreover, be thankful that the expression “I became,” has been used in verse 9 in a sense that is literal. John *became* in Patmos literally and really. He *became* in the day of the Lord in spirit, and not literally and really. There are a great number of believers who, if they were asked for their Scriptural warrant for calling the first day of the week “the Lord’s day,” would immediately point to Rev. i. 10 as their authority. Further, many of those who use this title of the Lord’s day abstain from using the word *Sun-day* because of its pagan connection (though to be consistent they should follow the society of Friends and omit the names of days altogether, for Moon-day, or Thors-day are equally as bad). It would doubtless come as a shock to such that their term “Lord’s day” is equally Pagan! The title for the Sun is “Lord.” In Hebrew it is Baal. The Syrians call in *Adonis*, from *adonai*, Lord. Pagan Rome called the first day of the week *Dies Dominica*, omitting the word “Sol” because the Sun was pre-eminent. Other days had the planets mentioned by name. There is nothing to choose therefore between *Sun-day* and *Lord’s-day* as applied to the first day of the week—both alike are pagan—one masking the paganism by a traditional sanctity.

The book of the Revelation is taken up with something infinitely vaster than days of the *week*. It is solely concerned with the day of the LORD. To read that John became in spirit *on* the Lord’s day (meaning Sunday), tells us practically nothing. To read in the solemn introduction that John became in spirit *in* the Day of the Lord, that day of prophetic import, is to tell us practically everything. Traditional bias is seen even in the rendering of *en* by “on” instead of “in.” The Hebrew language does not allow such a construction as “The Lord’s day,” it can only be expressed by “The day of the Lord.” The Greek language, however, like the English, permits of both modes of expression, and the one used here is “The Lord’s day,” making the word Lord’s an adjective. There can be no difference between the thing signified, whichever mode of expression be chosen, it is the same *day*, the difference is one of emphasis. Rev. i. 10 means “the Lord’s DAY”; had it been set out as in the Hebrew it would have meant “the LORD’S day,” but no other day than this could be meant by either expression.

A parallel expression is found in I Cor. iv. 3 where the A.V. translates, “man’s judgment”; it should read “man’s *day*,” the construction being the same as Rev. i. 10. Man’s *day* manifestly means man’s day of judging, as evidenced by the context.

Rev. i. 10 takes us to a future day, when the Lord and not man shall be the judge, “The day of the Lord” in the O.T. is either *Yom Jehovah*, or *Yom l’Jehovah*, “a day for the Lord.” Isa. xiii. 6 gives some idea of the day of the Lord.

“Howl ye (referring to Babylon), for the day of the Lord is at hand; it shall come as a destruction from the Almighty.”

Verses 9-13 go further and closer to the imagery of the Revelation:--

“Behold the day of the Lord cometh, cruel both with wrath and fierce anger. . . . 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. . . . in the wrath of the Lord of Hosts, and in the day of His fierce anger.”

The prophecy of Joel is entirely taken up with that day. “Alas for the day, for the day of the Lord is at hand, and as a destruction from the Almighty shall it come” (i. 15). Chapter ii. 1, 2, and 11 show how terrible will be that day; iii. 14 links that day with the harvest, and the judgment of the nations. Obadiah 15, 16 speaks of it as a day of retribution for the heathen in words that are very similar to Rev. xviii. 6-8. Zech. xiv. 1-11 tells us that in the day of the Lord the nations will be gathered against Jerusalem, that He will go forth and His feet shall stand upon the mount of Olives, that He shall be King over all the earth, and Jerusalem shall be safely inhabited.

We have endeavoured to bring to the readers’ attention in these papers the great importance of studying the Prophets (all of them, including the “Minor Prophets”). If this is not done, the Revelation must remain a book of unexplained imagery and intention, but to a mind already charged with the purpose, language, and symbols of the Prophets who spoke so much and so often of the day of the Lord, the Revelation will be the great gathering up of all their threads, the capstone of their united building.

If in Rev. i. John is taken, in spirit, to the future day of the Lord to see the visions and to write them in a book, ALL the book that he writes, including chapters i., ii. and iii. must be future in their interpretation. There is no part of the prophecy or vision that is not “in the day of the Lord.” That day is the point of time from which all time must be measured. When John says anything “it is present,” or “it shall arise,” *he speaks from the standpoint of his vision*—the day of the Lord, and not A.D. 96. No vision has been given to John as far as we have gone in our study. All is preparatory and introductory. Immediately, however, the prophetic point of time is settled, the visions begin, for as soon as he “became in spirit in the day of the Lord” he “heard a great voice, as of a trumpet.” This is a reference to Zeph. 1. 14-16 where “the *voice* of the day of the Lord” is linked to “a day of the trumpet.” The voice said to John:--

“What thou art seeing write in a book, and send it to the seven churches, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.”

These places are all found in that part of the earth adjoining the land of Canaan called by us Asia Minor. The reason why this spot of earth and not another is chosen is for the simple yet awful fact that it is directly connected with the place of Satan’s Throne, for

that will be at Pergamos, as Rev. ii. 13 shows. The development of things in the near East (written March 1916) makes this spot of earth to be more and more important, and here the scene of the Revelation is laid; round about this part much will happen, and members of the assemblies in these places will come prominently into view during the time of tribulation and persecution.

The Vision of the Son of Man (Rev. i. 12-17). pp. 33-37

In our last paper we found that the Apostle John was taken “in spirit” to the day of the Lord, a period concerning which Old Testament prophecy is specially clear. From that standpoint the Apostle sees the visions of the Apocalypse, and is here instructed to write them in a book, and send it to the seven churches which are in Asia. We can well believe that as Paul was commissioned to write to seven churches, which should be representative of the Gentile section of believers particularly, so these seven churches in Asia may have been selected in order to show the character of the church in the last days.

The trumpet voice that John heard when translated to the day of the Lord caused him to turn to see the One Who thus spoke. The vision of the Son of man in the midst of the seven golden lampstands is presented to him. This is the opening vision of the book. To miss its character is to be turned into by-paths of error.

The structure of the passage shows how the mind is concentrated upon the person and dignity of the Son of man.

Rev. i. 12-17. The Opening Vision.

- A | 12. John. “I saw.”
- B | 13-16. The Son of man. His person and glory.
- A | 17. John. “I saw.”

The member B | 13-16, being the most important, demands expansion, viz.:-

The Son of Man (13-16).

- B | a | In the midst of the seven golden lampstands.
 - b | Clothed to the foot.
 - c | Girt with girdle.
- C | d | Head and hair like snow.
 - e | Eyes as a flame of fire.
 - e | Feet like brass in a furnace.
 - d | Voice like sound of many waters.
- B | a | In right hand seven stars.
 - b | Out of His mouth a sword.
 - c | Countenance as sun.

The Son of man is seen standing in the midst of the seven lampstands and holding in His right hand the seven stars. Revelation itself tells us what these represents.

“The mystery of the seven stars which thou sawest in His right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands which thou sawest are the seven churches.”

We cannot help feeling that any attempt to “explain” this inspired explanation is apt to mislead. If the angels are not angels as the rest of the angels in this book, then the explanation given to John needs an inspired solution.

Two passages of Scripture seem to be referred to under the symbol of the seven golden lampstands. Exodus xxv. 31-40, which speaks of the six-branched lampstand in the tabernacle, and Zech. iv. 2. We ought to note, in passing, that Solomon, who like Moses received a pattern to work by, has ten golden lamps instead of seven (I Kings vii. 49).

The seven lamps link the vision of Rev. i. to wilderness times rather than the kingdom of peace. Zech. iv. refers to the lampstand of gold, with its seven lamps, as bearing a light in a day of small things. Connected with these seven lamps, and supplying them with oil, are two olive branches. Rev. xi. 4 uses the symbol as of the two witnesses. From this we gather that the seven assemblies constitute the Lord’s witnesses in a corrupt day. In their midst stands the Son of man, and watching over them are angels, who are held responsible for their charges.

The description given of the Son of man is parallel with the description given in Daniel x., so that if the Apostle had wanted to make us connect the subject matter of Rev. i. with things distinctly to do with Israel, he could not have done it better. In order that the parallel may be clearly seen, we put the two descriptions together:--

Dan. x. 5, 6, 8-14.	Rev. i. 13-17.
Behold, one—a man. Clothed in linen. Loins girded with fine gold of Uphaz. His body was like the beryl. His face as the appearance of lightning. His eyes as lamps of fire. His feet like polished brass. His voice like voice of a multitude. There remained no strength in me: for my comeliness was turned in me into corruption. . . . then was I in a deep sleep on my face, and my face touched the ground. And behold a hand touched me, which set me upon my knees and the palms of my hands. Fear not, Daniel. I am come to make thee understand what shall befall thy people in the latter days. Shut up the words and seal the book to the time of the end (xii. 4).	A Son of man. Clothed with a garment to the foot. Girt about the paps with a golden girdle. His head and hair like wool and snow. His eyes as a flame of fire. His feet like fine brass. His voice as the sound of many waters. And when I saw Him I fell at His feet as one dead. He laid His right hand upon me. Fear not. Write the things which thou hast seen. . . . the seven stars are. . . . Blessed is he that readeth, and they that hear. . . . and keep those things that are written, for the time is at hand (i. 3).

The close parallel that is evident here leads to one conclusion. The time, place and people of the two books are the same. "Thy people" is Israel, "the latter days" bring us to the period of the Revelation, "the day of the Lord," the difference between the two accounts is that Daniel was told to shut up the words and seal the book *to the time of the end*, whereas John is told, "Blessed is he that readeth, and they that hear the words of the prophecy, and keep those things that are written therein, *for the time is at hand.*"

Having such a definite connection with Israel and the time of the end impressed upon the opening vision of the Revelation, we wonder how it is that so many see the "church" in this passage. However, it is not for us to question the views of others, but rather to get to know more and more of the truth of God for ourselves. Turning to the vision that John beheld, we find that in the midst of the seven golden lampstands was the Son of man.

THE SON OF MAN.—Titles, when used of Deity, are dispensational. God is spirit. The invisible God has made Himself known under a variety of titles. In the Incarnate Word He is revealed as the Saviour, the Shepherd, the Head, the Son of God, and many other titles. Each has its distinctive connection. The Son of man is related to the earth; not the earth in a wrong or unspiritual sense, but to God's purposes of blessing in the earth. The first occurrence in Scripture is found in Psa. viii., where He has "dominion over the works of Thy (God's) hands." The title occurs 84 times in the N.T., and is never used by Paul in his Church Epistles. The one other reference in Revelation is xiv. 14, where, crowned with a golden crown, He comes to reap, for the harvest of the earth is ripe.

The seven references in Matt. xxiv. & xxv. to the Son of man link the title closely with the *parousia*, the great tribulation, the days of Noah, the throne of glory, and judgment of the nations. Something of the glory of this Son of man is gathered from John's description. The garment which reached to the foot was the robe worn by both Kings and Priests. When Isaiah "saw His glory," he tells us "His train (or the hem of His garment) filled the temple." The golden girdle is met with again in xv. 6, as worn by the seven angels who came out of the Temple of God. When Daniel saw the Ancient of days (vii. 9), he says, "the hair of His head was like pure wool," which John says of the Son of man. "White" is mentioned more times in the Revelation than in the rest of the N.T. To the overcomer it is given to walk with the Lord in white, to receive a white stone, to be clothed in white raiment. The Son of man sits upon a white cloud, rides a white horse, and finally occupies a great white throne. Righteousness at length shall be brought in, even as Daniel ix. declares it shall be. The all-searching eyes of the Son of man are seen in the "flame of fire." Those eyes saw the evil in the Church of Thyatira (ii. 18), and when He at length rides forth upon the white horse to rule the nations, still it is written, "His eyes were as a flame of fire" (xix. 12). "His feet were like unto shining copper, as if they burned in a furnace." When Ezekiel saw the Cherubim, he tells us that their feet sparkled like the colour of burnished copper (i. 7). When we wish to indicate the failing and earthly character of even the best, we use a figure and say, "After all, they have feet of clay." Nebuchadnezzar's image that he saw in vision, while having a golden head, had feet of clay. The heavenly Cherubim, and the Son of man, have feet that shine like

purified burnished copper. John says that His voice sounded like many waters. Ezek. xliii. tells us that when he saw the returning glory of the God of Israel

“His voice was like the noise of many waters, and the earth shined with His glory. . . . and He said. . . . the place of My throne, and the place of the soles of My feet. . . . shall the house of Israel no more defile.”

Rev. i. is preparatory to this returning glory. John saw that the Son of man had control of the seven angels, for “he had in His right hand seven stars.” This clause is repeated in ii. 1 and iii. 1. He also had proceeding out of His mouth a sharp two-edged sword. This is referred to in ii. 12 and 16. This sword is to be used in the smiting of the nations (xix. 15-21). If it should seem strange to speak of a sword proceeding from the mouth of the Son of man, Heb. iv. 12 will show the appropriateness of the figure. The word translated “sword” in Rev. i. occurs 6 times in the book, and only once elsewhere, namely Luke ii. 35.

The final description given by John is that His countenance was as the sun shineth in his strength. John had once before seen this glory foreshadowed, when the Lord was transfigured, for we read that “His face did shine as the sun, and His raiment was white as the light.” Upon this mount, Peter tells us, the Lord Jesus received “honour and glory.” The only occurrence of Son of man in Paul’s writings is in Heb. ii. 6, and connects the “honour and glory” with the dominion of Psa. viii. and is given as a pledge of the kingdom over which as Son of man He will reign (Heb. ii. 5-9). Here in Rev. i. John beholds the glorified Son of man, the King Priest after the Order of Melchisedec. The result of this glorious vision upon John was that he fell at His feet as one dead.

Let us rejoice as we think of the high glory that awaits the King of kings, and Lord of lords, and let us not hesitate to render to Him His due.

The Victor of Death. The Prophetic Pledge. (Rev. i. 17-20).

(Special note on the interpretation of verse 19).

pp. 65-69

It may be of service to repeat a portion of the structure of this chapter, which is given in full in Volume IV. & V., page 107. The portion we give shows the parallel of verses 17, 18 and 5, 6.

- B | a | 5-. Christ the first begotten from the dead.
 - b | -5, 6. Result of that death. Redemption.
- C | c | 7. His coming. Effect on tribes when they *see* Him.
 - d | 8. Title. Alpha and Omega. I AM.
- C | c | -17-. His glory. Effect upon John when He *saw* Him.
 - d | -17. Title. First and Last. I AM.
- B | a | 18-. Christ. I am He that liveth and was dead.
 - b | -18. Result of that death. Power.

It will be recognized that throughout this chapter the glory and the power that pertain to the Son of man is in virtue of His resurrection. He is the first begotten from the dead— behold, He is alive unto the ages of the ages. He it is Who *looses* from sins. He also it is that has *the keys* of hades and of death.

The effect upon the tribes of the land when they see Him whom they pierced is mourning; the effect upon John, who is called the disciple whom Jesus loved, the disciple who seemed to have had the closest intimacy with his Lord in the days of His humiliation, the effect upon him is even greater, he fell at His feet as dead.

When Job, who had heard of the Lord by the hearing of the ear, saw Him, he said, “I am vile,” and abhorred himself. When Isaiah could say, “mine eyes have seen the King,” he was forced to say, “I am a man of unclean lips.” Daniel, as we have seen, tells us that his comeliness turned into corruption and he retained no strength; and John, who had leaned on his Master’s bosom, who had taken the Saviour’s mother under his protection, he fell at His feet as dead.

All the loud boastings of the men of this world, all the creature-glorifying that constitutes so great a bulk in the travesties of truth that are spreading over the earth, all these pretensions vanish as a summer cloud when the creature stands before the risen glory of Him Who was, and is, and is to come. Though we see Him not with our eyes, this is His high position *now*. To us He never can be “Jesus”; He is our Lord.

The right hand which held the seven stars was laid upon John, and the first words of the Son of man are heard saying, “Fear not; I am the first and the last.” The first time that the Lord said the words, “Fear not,” is in Luke viii. 50. The messenger from the house of Jairus came and said, “Thy daughter is dead, trouble not the Master.” But He Who, though found in fashion as a man, was to overcome death itself said, “Fear not,” and taking the girl by the hand said, “Maid arise.” While we do not wish to imply any connection between this first and last utterance of the words, “Fear not” with the glorious title that immediately follows, it is significant that in both cases we find the Lord exercising His authority over death. The connection between the title, “The first and the last” and resurrection is noticeable in ii. 8, “These things saith the first and the last, which was dead and is alive.” The original of Rev. i. 17 is more emphatic than in the A.V. The risen Lord does not merely say, “I am the first and the last,” but, I I am the first and the last. Isaiah xli. 4 uses this title in connection with God’s purpose in Israel, saying, “Calling the generations from the beginning, I the Lord, the first, and with the last.” He who called the generations from the beginning, the generations before the call of Abraham, as well as the special generation of the line of the promise through Abraham, He will be also “with the last” when He gathers Israel and blesses the Gentiles. Notice in the context a reference to the making of idols. In xliv. 6 we find the title again, “thus saith the Lord, the King of Israel, and His redeemer the Lord of hosts, I am the first and I am the last, and beside Me there is no God.” Note again how verse 9 renews the reference to the making of idols. We meet the title once more in Isa. xlvi. 11, 12, “I will not give my glory unto another. Hearken unto Me O Jacob and

Israel, My called; I am He, I am the first, I also am the last.” Again see in verse 5 a reference to an idol, graven image, and molten image. These are the three O.T. references to the tile. The title occurs in Revelation also three times. Rev. i. 17, ii. 8, and xxii. 13. There is no doubt when we read Isaiah that this title is claimed exclusively by God. He will not give His glory to another. In the Revelation it is just as exclusively used by Christ as the risen One. We have no argument to set forth. We accept this series of facts as a revelation to our faith and recognize in the Son of *man* One Who is also the Most High God. Not only does the Lord take to Himself these high glories, but He unfolds the fuller reasons for our confidence in Him, “I am He that liveth, and was dead, and, behold, I am alive unto the ages of the ages, Amen; and have the keys of death and hades.” Romans xiv. 9 says, “For to this end Christ both died, and rose, and lived again, *that He might be Lord both of the dead and living.*” Romans vi. 9 says, “Christ being raised from the dead dieth no more; *death hath no lordship over Him.*” He who died, lives, and more than that, He has dominion. He has the keys of death and hades. Keys denote authority. The resurrection of Christ has taken the victory away from death and hades.

The fact that in this opening vision of the Revelation this authority over death and hades is emphasized, links the first chapter with the twentieth, which ushers in the new heavens and new earth.

“He will swallow up in this mountain the face of the covering covered over all people, and the veil that is spread over the nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces” (Isa. xxv. 7, 8).

Hos. xiii. 14 says in a context which speaks of Israel’s restoration, “I will ransom them from the power of the grave (*sheol*, equivalent to *hades*); I will redeem them from death: O death, I will be thy plagues; O grave I will be thy destruction.” He Who has the power of death has been vanquished. A stronger than he has overcome him. This world, still lying in the wicked one, still ruled by the prince of this world and the god of this age, is to give place to the rule of righteousness of heaven’s deathless King. Fear not, he says to John, you are about to see evil at the worst development. Satan and Antichrist and demons will conspire together, with death and hades (Rev. vi. 8) as confederates, to fix the curse of sin upon this earth. Fear not John, I live, I control, and finally thou shalt see death and hades, together with Satan and his accomplices, cast into destruction. With this encouragement, John is told to write that which he sees. Verse 19 has been used as the basis for division of the Revelation in such a way that it has held in its grasp the minds of thousands. This verse is supposed to teach the threefold division of the book.

- (1). The things which thou hast seen.
- (2). The things which are.
- (3). And the things which shall be hereafter.

According to this system of interpretation the messages to the seven churches are the things which are, and consequently the seven churches are taken as the history of the professing church down the age, generally indicating the church of Philadelphia as having special reference to the particular persuasion of the writer for the time being.

The future prophetic part of the book is commenced at chapter iv., where John is told that he will be shewn things which must be hereafter. There is another rendering that adheres closely to the literal wording of the passage and also to the sense of the context, which runs as follows:--

“Write therefore what things thou sawest, and what they are, even what things are about to happen hereafter.”

Alford, Rotherham, Moses Stuart, and Dr. Bullinger among others, have given this as the meaning. That the expression, “and what they are”, is a good rendering, meaning “what they represent or signify,” may be seen in the very next verse. The seven stars ARE the angels, and the seven lampstands signify the seven churches. Verse 19, therefore, instead of indicating a threefold division of the Revelation, testifies to its unity. John is told to write the things which he sees, say what they signify, and to know that these visions which he interprets are the things that are to take place hereafter. Verse 20 immediately begins to do this for us.

- (1). John had seen the seven stars and the seven lampstands.
- (2). He is told what they signify, viz., angels and churches.
- (3). And he knew that they were to be hereafter.

Instead, therefore, of ransacking the history of Christendom to find something that accords with the statement made in the addresses to the seven churches, we see that the Lord has shown us the things that shall be hereafter. On the earth, in this fast-approaching day of the Lord, will be a believing and tried people (they will not constitute the church of the one body), and for the encouragement and warning of these churches who are the “overcomers” of the rest of the book, this prophecy is written.

In subsequent papers which will deal with these seven churches, we hope to show how closely connected they are with the rest of the book.

We accept the interpretation of the seven stars as all-sufficient. They are seven angels. To re-interpret this as meaning a bishop, or a synagogue overseer is nothing but presumption. Angels figure enough in this book to fix the meaning beyond controversy. It is no new thing for Israel to be placed under the care of angels; Michael the Archangel is their prince, and throughout their history (see Heb. i., ii., Gal. iii. 19, Acts v. 19, Dan. iii.28; vi. 22), angelic ministry was the rule, not the exception. It is perfectly normal therefore to find, in a book which draws aside the veil and shows us some of the heavenly activities, that the little companies of believers in their day of trial are given into the care of angelic custodians.

The Epistles to the Churches. (Rev. ii., iii.).
(A demonstration of the essential unity of the Book).
pp. 97-101

In our last article we drew attention to the marked connection that is made with the book of Daniel, thereby establishing more clearly than ever the truth that the book of the Revelation has special relation to the people of Israel. We further drew attention to what we consider to be the true interpretation of Rev. i. 19, which disposes of the idea that the seven churches must refer to the history of professing Christendom. We saw that the passage taught that what John saw, and what the visions meant, were the things that should be hereafter. If this be so, chapters ii. and iii. contain an unfolding of the mystery of the seven stars and the seven golden lampstands, and relate to the future.

Before we consider the epistles to these churches in detail, we would draw attention to the way in which they fit into the remaining part of the book. Some will be more obviously connected than others, but we believe we shall be able to indicate sufficient points of contact to establish the important fact that the period to which these seven epistles refer is identical with the period covered by the remainder of the Revelation. In other words, the seven epistles throw light upon the spiritual history of the churches from WITHIN, while the remaining visions throw light upon the spiritual history of the same period from WITHOUT. Now although it is not a necessity that the inner history of any particular period should *always* at all points reflect the outer history, yet we should expect, at places, to find some reflection, and it is to that reflection we now call attention.

In Vol. IV. & V., page 46, the reader will find the structure of the book as a whole. The central member covers chapters iv. to xx., and exhibits a seven-fold division of the visions. In order to show the connection between this seven-fold series of visions, and the seven churches, we will call the first section of this seven-fold division Ephesus, the last Laodicea, and the intervening members according to the order of the seven churches. We can then note anything that seems to connect the attitude of the church with the period indicated by its name.

The Ephesus Church (ii. 1-7).	In the midst seven stars in right hand. Threat to remove lampstand out of its place.
The Ephesus Period (iv. 1 - vii. 3).	In the midst seven-sealed book in right hand. Seven lamps, eyes, spirits. Mountains and islands "moved" (same word as above) out of their places.
The Smyrna Church (ii. 8-11).	Tribulation; faithful unto death; second death; hurt.
The Smyrna Period (vii. 9 - xi. 14).	The great tribulation; two witnesses slain; death; slay; hurt.

The Pergamos Church (ii. 12-17).	Hold fast My name; Satan's throne; the hidden manna; the doctrine of Balaam.
The Pergamos Period (xi. 15-19).	Fear Thy name; the kingdoms of this world become Christ's.
The Thyatira Church (ii. 18-29).	The woman Jezebel; the morning star; the rod of iron; depths of Satan; keep works; faith and patience; false prophetess; her children killed.
The Thyatira Period (xii. and xiii.).	Woman clothed with sun; the twelve stars; the rod of iron; Satan; keep commandment; patience and faith; false prophet; God's children killed.
The Sardis Church (iii. 1-6).	A few with undefiled garments; They shall walk with me in white; Name confessed before the Father.
The Sardis Period (xiv.).	144,000 not defiled; they follow the Lamb; without fault before the throne of God.
The Philadelphia Church (iii. 7-13).	Worship before thee; a pillar in the temple; the name of the City of God – New Jerusalem; the trying of them that dwell on the earth; the hour; I will keep thee out of the hour.
The Philadelphia Period (xv. - xviii.).	Worship before Thee; the temple; the great city Babylon; they that dwell on the earth; one hour; come out My people.
The Laodicea Church (iii. 14-22).	White raiment; supper; faithful and true; Amen; Spue out of mouth; sit in My throne; stand at door.
The Laodicea Period (xix. and xx.).	Fine linen; marriage supper; faithful and true; the Word of God; Out of His mouth a sword; sets on thrones; the Judge.

Such is a summary of the points of resemblance. Let us consider their bearing upon the prophetic unity of the book.

The first church that is addressed is the Church at Ephesus. The Lord speaks of Himself as the One Who holds the seven stars in His right hand, and Who walks in the midst of the seven golden lampstands. The tree of life is spoken of as being "in the midst" of the paradise of God. In the vision which covers the "Ephesus" period, John sees the Lord as a Lamb as it had been slain, having seven horns and seven eyes which are the seven spirits of God sent forth into all the earth. He alone was found worthy to take the seven-sealed book out of the right hand of Him that sat upon the throne. There is a threat made to the church at Ephesus of the removal of their lampstand out of its place. If this threat is taken in conjunction with the actual effect produced by the opening of the sixth seal, when, "every mountain and island were moved out of their places," its force will be the more felt in chapter vii. we read of devastation which is about to fall upon the earth, the sea, and the trees, and this makes the promise to the overcomer of being granted to eat of the tree of life which is in the midst of the paradise of God of greater moment.

Turning to the church at Smyrna we enter into an atmosphere of tribulation; this is the note that is struck in the opening of the Smyrna section. There we find those who came out of great tribulation arrayed in white robes. Death is on every hand, the sea becomes blood, and a third part of its creatures die; many men die of the waters also, that were turned to wormwood. Not only death, but strange beings who have power to “hurt” (chapter ix.) are spoken of. A limitation is set to their power to hurt, namely, “only those men which have not the seal of God in their foreheads.” This lends emphasis and point to the promise to the overcomer at Smyrna—he shall not be “hurt” of the second death. Men may “kill the body,” even as they do the faithful believers of chapter xi., hence the exhortation and example, “Be thou faithful unto death” like those two witnesses.

The Church at Pergamos is said to hold fast the Saviour’s name, and in the Pergamos section rewards are spoken of for those that “fear Thy name.” Satan’s throne is at Pergamos, but the church there must remember that soon the true King will reign, according as we read in the corresponding section that the seventh angel sounds, announcing the advent of heaven’s King. The promise of the hidden manna takes the mind back to the pot of manna that was laid up in the holiest of all in the Tabernacle, it is appropriate therefore to read in chapter xi. of the temple being opened and the Ark seen; the reference to the doctrine of Balaam is parallel to the reference to those who destroy (or corrupt, see margin) the earth.

The Thyatira Church emphasizes the corrupt state introduced by “that woman Jezebel,” and the promise is made to those who have not known the depths of Satan. Those “depths” are seen in the Thyatira section, when the dragon stands upon the sand of the sea, and calls up the beast and the false prophet. “The woman clothed with the sun” is in strong contrast with “that woman Jezebel.” Jezebel was a false prophetess, reflecting *in the church* the presence of the false prophet outside. There is the parallel between those who “keep the works,” and those who “keep the commandments.” Among other qualities that are commended by the Lord are “faith and patience,” and in the corresponding section of the book the “patience and faith” of the saints is a subject to which the reader’s attention is particularly drawn. Here again a close parallel is observed between the promise made to the overcomer, and the man child of chapter xii. Both are to “rule the nations with a rod of iron,” and so to the end of the series. The diligent student will compare the passages, and see how perfectly the whole fits together.

In the Sardis Church and section the great parallel is that between those who have not defiled their garments, and the 144,000 undefiled ones of chapter xiv.

Philadelphia has many parallels which are obvious in the list already given; the reference to worshipping before them and before the Lord, the two contrasted cities, the emphasis in both sections on “the hour” are important.

Laodicea is the only Church that speaks of “supping,” and its corresponding section is the one that contains all the other references to “supper” in the Revelation (xix.). The counsel to buy “white raiment” is evidently in view of the “fine linen” wherewith the

bride is clothed. He Who speaks to the church is called the *faithful and true* witness; He who rides out of heaven in the corresponding section is the same—"faithful and true." The promise to the overcomer, that of sitting with the Lord in His throne, is realized in chapter xx. 4, where those who live and reign, and sit upon thrones are those who have proved themselves faithful witnesses during the time of antichristian oppression. The reference in Rev. iii., "I stand at the door," is linked with the "Judge" by James v. 9, and so with Rev. xx.

This close comparison seems to establish beyond dispute the close interrelation of the seven churches with the rest of the prophecy. Here is a field of search open to the humblest possessor of a Bible. The interpretation that necessitates an intimate knowledge of the history of Christendom for the past nineteen centuries is by force of circumstances limited to the very few. The interpretation we have been led to adopt is absolutely independent of any source of information outside the covers of the inspired Word.

The Nicolaitanes.—The Bane of the Seven Churches. pp. 129-132

When the apostle Paul was inspired to write his epistles to the churches, we find that he wrote to seven. When the Spirit of God would give us a picture of the spiritual state of the day of the Lord, He causes John to write to seven churches in Asia. In our last article we attempted to show the close relation that existed between these seven churches and the remainder of the prophecy of the Revelation.

It is not our intention to take each epistle in detail; we shall content ourselves with drawing attention to one item before passing on to chapter iv.

THE NICOLAITANES.—The church at Ephesus is commended for hating the deeds of the Nicolaitanes. The church at Pergamos is said to have those who hold the doctrine of Balaam and the doctrine of the Nicolaitanes. The church of Smyrna is not associated with the Nicolaitanes by name, but it has to suffer at the hands of those who are called by the Lord, "the synagogue of Satan," just as to the church at Thyatira it is said to as many as have not "this doctrine," and have not known the "depths of Satan." The church at Sardis has some "defiling" tendencies at work among them, and the synagogue of Satan figures again in the church of Philadelphia.

The way in which the doctrine of Balaam is linked with the doctrine of the Nicolaitanes suggests a connection between them. We know from O.T. history, as well as the details given in Rev. ii. 14, what the "doctrine of Balaam" was. When we realize that the *Bal-aam* means, "lord of the people," and *Nikos-laos* means "conqueror of the people," we shall possibly perceive that the doctrine of Balaam is the type of the future apostasy of which the doctrine of the Nicolaitanes is the fulfillment or antitype. At the time of the end we see indicated by these epistles a movement set on foot to promote the making of the covenant between Israel and false Christ; to accomplish this end the

wicked one introduces his “tares,” and among the true worshippers at Ephesus are those who practice the abominable deeds of the Nicolaitanes. It would also appear that an attempt had been made to impose upon them an order of false apostles; these had been tried and found to be liars. The deeds of the Nicolaitanes had been also treated with commendable hatred. It would seem from the words of the Lord to the church in Smyrna, that Satan, defeated in his first attempt, resorts to more violent methods. Those who said they were apostles, and were not, are replaced by those who say that they are Jews, and are not; this seems to indicate an attempt to swamp the faithful by numbers of false professors. There is also evidence that persecution is to be stirred up against these faithful ones; the devil is to cast some into prison, and a ten days’ tribulation, culminating apparently in the martyrdom of many, will prevail.

At Pergamos we have Satan’s throne; there he will dwell. The “deeds” of the Nicolaitanes have now become the “doctrine” of Balaam or of the Nicolaitanes. It appears that prison and persecution having failed to promote the design of the false Christ, persuasion is next attempted. Balaam, who failed to curse Israel from the top of the mountain, taught Balak a most effective way to ensnare that separate people. The church at Pergamos is to be enticed through the medium of the flesh; they will be enticed first of all to eat things sacrificed to idols, and then to the most abominable excesses that have ever been cloaked under the title of religion. By the time we reach the central church we reach the period when the dread covenant with hell and death will be made, and the covenant with Israel broken. The harlot nation is exalted by the beast and is fitly typified by the false prophetess, “that woman Jezebel.” Verse 20 compared with verse 14 shows the plague spreading: here we reach the ‘depths of Satan.’

Death and defilement are visible in the church at this time, a name to live, and ready to die, are the words of the Lord. A few had not defiled their garments, but it seems that many had fallen into the snare. The church in Philadelphia and the church in Laodicea seem set in contrast as indicating the end, the one faithful and overcoming is kept out of the hour of temptation, the other is about to be spued out of the Lord’s mouth. No greater picture of their moral rottenness could be presented than is done by this reference to the nausea caused by the condition of the church.

Both Peter and Jude refer to the “error of Balaam” as prophetic of the end, and while there are many things dealt with in these epistles, the gradual leavening of the churches by the evil doctrine and deeds of the “conquerors of the people” seems to underlie most of the failure and the opposition.

A composition between the story of these churches with the history of Israel in the past is very helpful, and readers will find much profit in studying the work of the late Dr. Bullinger, “*The Apocalypse, or the Day of the Lord,*” on this subject. The progress also of the promises, starting with the tree of life in the paradise of God, including the wilderness by the references to the manna, and Balaam, and ending with the kingdom, throne, city, and temple, is also helpfully treated in the same work.

In the midst of the trials and temptations by which the church will be surrounded in the day of the Lord, the faithful are warned and encouraged by having their remembrance of the Lord's dealings with their fathers brought vividly before them, and of the prophecies that point on to the "rest that remaineth" for those who "endure to the end."

In conclusion, may we point out that the overcomer is the one to whom the final words are addressed, whatever state the church may be in as a whole, whether commended or spoken of as being dead, whether faithful or being merely luke-warm. To the individual among them the Lord addresses words of encouragement and cheer. The varying experiences of these overcomers are traced through the remaining chapters of the Revelation; they continually appear either as a persecuted and suffering people, or as raised and crowned and victorious.

While we do not believe that the seven churches of the Revelation as a whole speaks of the church of the mystery, they speak *to* it. There are lessons of parallel failings, and parallel triumphs, which it is wise for us all to receive with meekness.

“The Throne set in heaven” (Chapter iv.). pp. 161-164

In turning to the teaching of the fourth chapter, we commence the study of the great seven-fold centre of the book. On page 46, Volume IV. & V., will be found the structure of the Revelation as a whole, and the central member, occupying chapters iv. to xx. is made up of a series of seven pairs of visions, the first in each pair being something seen or heard "in heaven," the second being the result or effect "on earth."

The opening heavenly vision occupies chapters iv. and v. The main features are connected with the throne, the book, the Lamb, and the living ones.

The structure is simple and emphasized the two-fold theme of the section, together with the contrast intended to be observed between the elders and the living ones, and the Lamb.

The first vision in heaven (Chapters iv. and v.).

- A | iv. 1-8-. The throne. Elders and living ones.
- B | -8-11. The saying of the living ones and elders.—Creation.
- A | v. 1-7. The throne, book, Lion, Lamb.
- B | 8-14. The song of the living ones and elders.
The saying of angels.—Redemption.

From chapter i. 10 to the end of chapter iii. The apostle had been "in the spirit." As the second verse of chapter iv. tells us that he was again "in spirit," we have a sufficient

indication that we are dealing with a new vision. The words, “after this,” do not necessarily mean that chapter iv. succeeds chapter iii. in order of fulfillment. John hears through the open door of heaven the former voice which he had heard sounding like a trumpet (i. 10) speaking with him, and saying, “come up hither, and I will show thee what things must come to pass hereafter.” “Immediately I came to be in spirit,” continues the writer, “and, behold a throne was set in heaven.” Let it be duly pondered, that at the forefront of this central section we have brought into prominence a THRONE SET IN HEAVEN. *It is the day of the Lord*, a day of justice, of vengeance, of reward. The Revelation is the book of the throne. *Thronos* occurs sixty-one times in the N.T., fifteen of these occurrences are apportioned between the books of Matthew to Jude, the remaining forty-six occurrences being found in the Revelation, or more than three times as many as the rest of the N.T. *It is not the standing or atmosphere of the church*. The throne set in heaven is the central, governing fact of the Revelation. We dare not hurry over our exposition, every item in this opening vision being pregnant with meaning, and containing illumination for the remainder of the visions.

The opening vision of chapter i., which spoke of Him Who ruled among the churches, shewed us the vision of One Who was heaven’s Priest. The vision that now opens shows us the throne of heaven’s Judge and King. It is suggestive of the change of subject to note the difference carefully.

<p>Chapter i. <i>The voice as a trumpet.</i></p> <p>I saw seven golden lampstands. In the midst One like the son of man clothed with garment to the foot, girded with golden girdle, hair like wool and snow, eyes like flame of fire, feet like burnished copper, voice like many waters.</p>	<p>Chapter iv. <i>The voice as a trumpet.</i></p> <p>Behold, a throne was set in heaven. One sat thereon. He was like a jasper and a sardine stone: there was a rainbow round the throne like an emerald; lightnings, thunderings and voices.</p>
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In chapter i. John sees no other beside the Son of man, but in chapter iv. there are many accompaniments of kingly state. To realize the prophetic import of the words, “a throne set in heaven,” we must turn for awhile to O.T. scriptures. Psa. ciii. 19-22 is parallel; we not only have the throne set, but the call to the heavenly powers to bless the Lord, as they do in Rev. iv., “The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all.”

Proud Nebuchadnezzar had to learn that “the Most High ruleth among the kingdoms of men,” and John, who was to behold in vision the awful days of tribulation, apostacy, and blasphemy, is shewn first of all the throne, that he may know, and that we may know, that all is still within the hollow of His hand, and that “that day” shall vindicate the wisdom, the righteousness and the holiness of Him Who sitteth upon the throne. This is brought out very fully in Psa. xi. There the psalmist says that in the Lord he had put his trust, and the wicked are about him ready to shoot privily at the righteous. “If,” says he, “the foundations be destroyed” (as they must be when the righteous are persecuted and the wicked triumph), “what can the righteous do?” For answer he continues, “the Lord is

in His holy temple, the Lord's throne is in heaven"; he also summarizes in verse 6 the plagues of the Revelation, "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup."

The cluster of Psalms xciii.- xcix. are worthy of close study in relation to our subject; we can only give one or two notes as specimens.

"The Lord reigneth, He is clothed with majesty" (Psa. xciii.).

"O Lord to Whom vengeance belongeth. . . . shew Thyself" (Psa. xciv.).

"O sing unto the Lord a new song. . . . for He cometh, for He cometh to judge the earth" (Psa. xcvi.).

"The Lord reigneth, let the earth rejoice. Righteousness and judgment, are the habitation of His throne" (Psa. xcix.).

"The Lord reigneth, Let the people tremble.

He sitteth between the cherubim, let the earth be moved" (Psa. xcix.).

The balance of thought between the "reigning" and the "sitting between the cherubim" is suggestive, especially in the light of Rev. iv.

Dan. vii. 9-14 seems to speak of this throne.

"And I beheld till thrones were set, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like pure wool: His throne was like the fiery flame, and His wheels as burning fire. . . . *the judgment was set* and the books were opened. . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him, and there was given to Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him."

The importance of the vision of the throne "set" will be appreciated in proportion as we realize the awful character of the time of the end. To us, believers of an entirely different dispensation, the passage is not wanting in its lesson, surrounded as we may be by wickedness and strife. It is our peace to know that unseen and unknown, the Lord is at the right hand of the majesty on high. To us, as to all of every time, the words come, "Be still, and know that I AM GOD," not merely, I am a Deliverer, or a Provider, or a King, or a Consoler, but I AM GOD—to know this, is to reach the goal of our being, and to have learned the lesson of the ages.

Sidelights on the Scriptures.

The Third Egyptian Room.

pp. 29-31

Table case A contains a good set of sandals of various periods. As we look at these, and remember that Israel's shoes did not wear out, neither did their feet swell even though they walked miles in the sandy wilderness, we can appreciate the better both the kindness and the miracle.

Table case B contains a series of weapons, axe-heads, daggers and spears being prominent. Table case C contains a series of writing examples and implements. No. 7 is interesting. It is a school copy, to be hung up for the young students to copy. No. 10 is particularly interesting. It is a working drawing for either a bas-relief or statue of Thothmes III. At the side are a series of rough sketches of the bent arm. What is most striking is the fact that the drawing is made out on a basis of red squares exactly as an architect or engineer would work to scale to-day! This is older than Moses. No. 20 is a school exercise, a geography lesson. The names of Keftin, or "hinterlands", the southern corner of Asia Minor and the Island of Crete are copied out. In this table case there is also a collection of Scribes' palettes. The colour of the paint, red and black chiefly, is quite clear, although some of these palettes were old in Abraham's day.

Table case E contains a collection of wool, combs, spindles, needles, and needlework. No. 1 is marked with "indelible ink", with surely a guarantee behind it that no modern ink can put forward.

Standard case F and G contains a series of vignettes and hieroglyphic texts from the Book of the Dead, as they appear in the Papyrus of Ani, the scribe whose wife's toilet box we described in our last paper. This papyrus measures 78 ft. by 1 ft. 3 ins. The full title of Ani is

"Veritable (i.e. not merely honorary) royal scribe, scribe and accountant of the divine offerings of all the gods, the governor of the granary of the lords of Abydos, scribe of the divine offerings of the gods of Thebes."

His wife was a priestess in the temple of Amen-Ra at Thebes. The papyrus contains some sixty two chapters, there being only a portion of the whole, for the sixty-second chapter of the papyrus is the one hundred and eighty sixth of the whole collection. It would be wearying to the reader to give the chapter headings of all this set, we give one or two that are most suggestive.

- 2. Of coming forth by day, and living after death.
- 17. Of coming forth by day, of playing at draughts, of sitting in the Sekh hall, and of coming forth as a living soul.
- 44. Of dying a second time.
- 45. Of not suffering corruption.
- 77, 78. Deal with changing into a golden hawk, a god, a lotus, a crocodile, etc.

The true title of this great book is “Per-em-hou”, “The book of the coming forth by day”, from the title of the first chapter. Several chapters are devoted to amulets. For example, a ladder symbolized the ladder by which Osiris ascended to heaven. When the deceased needed a ladder, he simply recited the chapter of the ladder, and he has a ladder to hand as long as he may need. Man in the Egyptian conception is a very complex organization. The material part of man was called the *khat* or body, through mummification and the due recitation of prayers that body became possessed of knowledge, power, and glory whereby it became incorruptible. This glorified body was called a *sāku*. One text from this section reads, “my flesh germinateth”. A man also had an abstract personality, a ghostly double, a genius. This was called *ka*. Provision was made in the tomb for the *ka*, in the shape of food and drink. A statue was made to represent the deceased, and after a ceremonial, the *ka* was supposed to enter it. This *ka* or double could leave the statue and wander abroad. It could even take up its abode in the body of a man from whom his own *ka* had temporarily gone forth. Thus spiritism and demon possession were rendered quite easy. It is very probable that a reference to the *ka* is found in Jer. vii. 18, and xlv. 19, the “cakes” or small images of dough are in the Hebrew *khavan*, Greek *khapanos* or *khapon*, which through the Latin still exists in the “hot cross *bun*” of so called “Good Friday”. Lev. xix. 28 says, “Ye shall not imprint upon yourselves any tracing of an image”, the word “marks” (A.V.) being *qa-qa*.

The hearts or *ab* was the seat of life and fountain of good and evil thoughts. This heart was dual, material and spiritual. The spiritual could be stolen by magic. Connected with the *ka* was the *sekhem* or vital power, while the mental and spiritual attributes were grouped in the *khu*. The *khu* seems to have been a shining intangible essence, and seems to correspond to our word spirit.

The *ba* was the everlasting part of man and meant the soul. A text of the fifth dynasty reads, “*Ba ar pet, sat ar ta*,” “Soul to heaven, body to earth.” The souls was usually accompanied by the *khaibit* or shadow. This sevenfold division of man, subdivided into many mysterious and conflicting functions, gave scope for the lengthy rituals and observances that accompanied the embalming and entombment of the dead. The tradition that man possesses an immortal soul lies at the basis of Egyptian belief. One text reads, “Thou shalt exist for millions of millions of years”. Another approximating to many a modern utterance says, “My soul is God, my soul is eternity.”

It is of course utterly impossible to deal with the Book of the Dead in these pages, the interested reader will find the subject elaborately treated in the publications of the *British Museum* authorities, but we hardly think the study would be profitable, the Word of truth is our “book of *life*”, and we need no “Book of the *Dead*”.

The Second Egyptian Room. **pp. 93-95**

The feature of interest to which we draw attention in this room is related to some strange customs of the Egyptians in connection with embalming, and we venture to speak of the rather unpleasant details because we believe there lies buried beneath the accretion of Egyptian idolatry remnants of primitive truth.

In wall case No. 74 will be seen a collection of jars, as shown in our illustration:-- These jars are called Canopic Jars, by reason of some real or supposed connection with Canopus, the pilot of Menelaus. These jars received the internal organs of the deceased. Each Canopic jar was dedicated to one of the four sons of Horus, or Osiris. These were also the gods of the four cardinal points. The jars were provided with the lids which were fashioned to represent the god to whom they were dedicated. The names of the gods are:-

1. Mestha.	Man-headed.	Protector of stomach and larger intestines.
2. Hapi.	Dog-headed.	Protector of the smaller intestines.
3. Tuatmutf.	Jackal-headed.	Protector of the lungs and heart.
4. Jebhsennuf.	Hawk-headed.	Protector of the liver and gall bladder.

It will be seen that the vital organs, or at least some of them, are placed under the protection of the sons of Horus. Horus was worshipped in Egypt as the child—in the arms of his mother Isis. The Messiah in the Old Testament is sometimes called “Lord” (Heb. *Adonai*), so Tammuz (another name of Horus) was called Adon or Adonis. As Mithras he is worshipped as the Mediator. As head of the covenant he is called Baal-berith. In India as Vishnu the Preserver, he was worshipped as the great “Victim-Man”, and in the exercise of his office as the Remedial god he is said to “extract the thorns of the three worlds.” (See Hislop’s *Two Babylons*, Index “Horus”). It will be seen that the four sons of Horus are somehow related to the Pagan conception of redemption. That conception is not pure myth, but rather a distortion of the truth once given to primitive man.

We can well imagine that the awful tragedy of the fall of Adam, and his expulsion from the garden in Eden, would be impressed upon the mind and memories of his children, and that however far they went into idolatry and superstition, something of the original truth would be retained. Satan saw to it that the titles and attributes of the “Seed of the woman” should find a fulfillment in the false Messiahs of Paganism. At the end of Gen. iii. we read of the cherubim that were placed at the gate of Eden’s garden, connected with the flaming sword that kept the way of the tree of life. The cherubim are described in Ezekiel and in the Revelation as having the likeness of a lion, an ox, a man, and an eagle. Together they form a pledge that fallen creation shall be restored, that man, with his lost dominion (the cattle, the beast of the field, the fowl of the air), shall ultimately be restored.

The four sons of Horus, with their faces of man, dog, jackal and hawk, perpetuate the same story. Their custody of the vitals of the deceased, speak strongly of the idea that they stand for the preservation and restoration of man.

We do not know that any Authority, either Egyptologist or Expositor, has suggested this connection, but we feel that it is so evident, that it has but to be mentioned to Bible students for them to appreciate the connection. What the Egyptian did perhaps as a meaningless ceremonial, or perhaps under the influence of false hopes, the believer in the Lord Jesus Christ possesses. In fact, for this “the whole creation groaneth. . . . waiting” (Rom. viii. 19-23).

The Egyptian Gallery. The Shepherd Kings. pp. 156-158

The Egyptian Gallery is so arranged that entering it from the north and traversing its length, the monuments and antiquities are placed as far as possible in chronological order. Egyptology divides the history of Egypt into the Ancient Empire, which ends with the eleventh dynasty. The Middle Empire, which ends with the nineteenth dynasty, the New Empire, which ends with the thirtieth dynasty. Then come the Ptolemaic Period, the Roman and the Christian Periods. The Sculptures in the first part of the gallery form a link between the time of Abraham, Joseph, and Moses.

The dynasty to which the Pharaoh belonged who reigned during the time of Joseph was a foreign one. These kings were not Egyptians at all; they were known as the *Hyksos*, or “Shepherd Kings”. *Hyk* means “king”, and *sos* is derived from *shasu*, which meant primarily “a robber”, the nomad desert man, who plundered the caravans. Later, *shasu* meant merely “pastoral desert tribes”. We can well understand why the “shepherd” was an abomination to the Egyptian, for he was the symbol of their conqueror; we can understand also the reason why Joseph instructs his brethren to tell Pharaoh that they had had dealings with cattle from their youth. The children of Israel found in Pharaoh one of a race much more akin to themselves than to the people over whom he ruled. There seems every reason to believe that the Pharaoh of the time of Joseph was the last of his line, *Apophis II.* or *Apepi*. We are told that this Hyksos king “chose the god *Set* as his master, and served no other god that was in Egypt”, and risked civil war in the endeavour to have one god only worshipped in Egypt. The reason for this remarkable turning to monotheism is not far to seek. The one true God had delivered his land from famine; this fact may lessen the difficulty that we may feel regarding the marriage of Joseph with the daughter of a Priest of *On*. We are told in Gen. xxxix. 1, 2, that Potiphar was (1) an officer of Pharaoh, and (2) an Egyptian. Why should it be noted that Potiphar was an Egyptian? The reason is that it was somewhat rare for the kings of a conquered people to allow one of them an office of responsibility and importance. If we walk along the gallery into the Southern section we shall find in Bay 22 and 20, the head and seated figure in colossal proportions of a Pharaoh; the name inscribed upon the statue is that of *Osorkon II.*, but this king seems to have indulged in the vain-glorious habit of erasing the names of the originals of these monuments, and of appropriating them to himself. (See for other examples Vestibule, West doorway, No. 1146, and Bay 2, No. 688). This colossal figure was discovered at Bubastis; the cartouche of *Apepi* (the Pharaoh of

Joseph) was found, on a door jamb close by, in connection with an inscription which states that he had erected “many columns and bronze doors” in honour of some god, whose name is missing. The Ra-name also of *Apepi* has been found quite near.

There is a remarkable reference to the famine with which Joseph is so connected in an inscription upon a tomb in El-kab. These are the words:--

“I collected corn as a friend of the harvest god; I was watchful at the time of sowing, and when a famine arose lasting many years, I distributed corn to the city each year of famine.”

This official was living at Thebes at the very time that Joseph was ruling at Memphis.

It may be a fitting place here to give a word as to the title *Pharaoh*. The word is taken bodily out of the Hebrew and written in English letters. The word, however, is not a Hebrew word, the Hebrew preserves the Egyptian word for us. This title, however, seemed to be limited to the Scripture record, for no such title had been discovered upon the monuments; this omission, as may be supposed, was used against the integrity of the Scriptures, but more recent discoveries have proved the accuracy of the Bible title: a hieroglyph was found to occur as a regular title of the king which signified GREAT HOUSE. The idea contained in the title is current to-day in Turkey, for the Sultan is spoken of as *The Sublime Porte*, or door. While the *meaning* of the hieroglyph was known, the way in which the ancient Egyptians *pronounced* it was not so easy of discovery or of proof. M. de Rouge, however, discovered the true pronunciation, and brought back the long-lost “Pharaoh” of the Hebrew Scriptures. While speaking of this title, it may be of interest to know that the Pharaohs had five great names each, viz.:--

1. A *Horus* name, as the descendant of the god Horus.
2. A *Nepti* name, as representative of Nekhebit and Vatchit, the great goddess of the South and North.
3. A *Horus of gold* name. This has reference to the supposition that the blood of the Sun god was made of gold, consequently as the divine blood ran in the veins of Pharaoh, this name was given to him.
4. A *Suten Bat* name, as King of the South (Suten) and of the North (Bat).
5. A *Son of Ra* name, or personal name of the King.

Pharaoh was absolute; every man, woman, and child, together with the whole country, were given to him by the gods, he was believed to be a god, was worshipped as a god, his statues were placed among the statues of the gods, and received adoration. The Egyptians were practically serfs, and Pharaoh held the life of all men in his hand. Such is the measure of the height to which Joseph was advanced; these facts enable us also to understand the nature of Pharaoh’s opposition to the “god” of Israel, when he said “Who is the Lord?”

In Egypt and in Egypt’s religion we have a mirror held up to the face of human nature left to itself. Rom. i. 19-32, in speaking of the inexcusability of the nations for their lack of the knowledge of the truth, seems to have had Egypt in mind, for it says:--

“Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible *man*, and to *birds*, and fourfooted *beasts*, and *creeping things*.”

In our next paper we shall consider the monuments of this gallery, noting the Sidelights on Scripture as we pass through.

The Hope and the Prize.

The Three Spheres Considered.

(Concluded from page 191, Volume VI.)

pp. 5-10

Acts xxvi. 16 states that after the Lord had said, "I am Jesus Whom thou persecutest," He added:--

"But arise, and stand upon thy feet: for I have appeared unto thee for this purpose, to appoint thee a minister and a witness (note the word "both"; it must indicate more than one, and they are distinguished) both

- (1). Of what thou didst see,
- (2). What I shall appear to thee in."

Here it is evident that after Acts ix. Paul was given to expect another commission to be given by the risen Christ at some subsequent date. Acts xx. 24 supplies that date, for Paul is found there looking back on a past ministry, and forward to another of a different character. The word "now" in Acts xxvi. 17 must be omitted. The statement of verse 18 should be compared with Acts xx. 21 on the one hand, and with the parallel passages in Ephesians and Colossians on the other.

One other passage will suffice for the present purpose, that is Eph. iii. 1-11. Again we are met with the designation, "the prisoner of Jesus Christ," but now this prison ministry is more clearly defined, it was "for you Gentiles" (iii. 1). It is immediately connected with a special dispensation, that of the grace of God, which was given to the Apostle with regard to the Gentiles (iii. 2), and it was further connected with "the mystery" which was made known to the Apostle Paul by revelation (iii. 3). This special message is directly connected with a special blessing to the Gentiles, and is exclusively linked to the gospel whereunto Paul was made a minister (iii. 6, 7). Unto Paul was this grace given that he should preach among the Gentiles the *unsearchable* riches of Christ, and to enlighten all as to the dispensation (R.V.) of the mystery which has been hidden from the ages by (or in) God Who created all things (iii. 8, 9).

Attached to this new dispensation is a new calling, a new sphere of blessing, and a new hope. We shall be able, with this introduction, to take up the theme of the hope and the calling in our next installment.

The Hope of the Calling.

Hope as used in the Scriptural sense is very far from being a vague desire entertained with doubts and fears. Hope is the realization, the fruition, the tangible actuality of all that God has addressed now to our faith, and all that Christ has been made to us. The Hope will bring nothing radically new. It will of course transcend all our fondest imaginings, for in every dispensation it will hold true that "eye hath not seen, nor ear heard, neither have entered the heart of man the things that God hath prepared for them

that love Him,” and it is equally true that in each case it may be added, “but God hath revealed them to us by His Spirit.” The definition of faith given in Heb. xi. is often misapplied. Like the Epistle to the Hebrews itself, the faith there mentioned is not the faith that is connected with salvation from sin; it is the faith of the saint in connection with the patience of hope. It is set in strong contrast with Heb. x. 38, 39, where “drawing back” is put in opposition to believing to the “acquiring of the soul.” There in Heb. xi. we read, “Now faith is the substance of things hoped for, the evidence of things not seen.” Hope, therefore, will simply be *faith realized*. There are those who think, despite the fact that some believers totally deny the distinctive ministry of Paul, the unique calling of the One Body, and the peculiar character of the dispensation of the Mystery, that they will nevertheless find themselves enjoying the hope of that elect company in the day to come. That there is commendable humility and charity in the thought we readily admit, but we do not believe it to be true nevertheless. Faith now is linked with hope, it is the *substance* of things hoped for. Many a believer if asked to detail his hope would be found expecting the heavenly calling on the same grounds as Abraham. The hope of one day entering the New Jerusalem, the Holy City, or of meeting the Lord in the air as He comes to earth once more, these are the things that constitute his hope. The position resolves itself into this. “You tell me your calling, and I will tell you your hope.” Hence it is that in Ephesians we read twice of hope as connected with a distinctive calling. Chapter i. 18, “That ye may know what is the hope of His calling,” and iv. 4, “One body and one Spirit, even as ye are called in one hope of your calling.” Here hope is related to *His* calling and to *your* calling. The word “His” in i. 18 refers to God, as may be seen by reading on to verses 19, 20, “*His* power. . . . which *He* wrought in Christ.” Our hope is connected with the calling of God. We cannot help seeing something more than mere grammatical necessity that makes as a possible reading, “*Who* is the hope of His calling”—for Col. i. 27 very clearly links the hope, the riches, and the glory of Eph. i. 18, not with something, but with *Someone*—“To whom God would make known what (or who) is the riches of the glory of this mystery among the Gentiles, which (or who) is *Christ* among you, the hope of the glory.” When we turn to the practical section commencing with chapter iv. then we read not of “His calling,” but of “your calling.” It is clear from the statement made, that the *one* body is connected with *one* hope, which in turn is connected with the definite and particular calling revealed in the Epistles of the mystery.

One of the distinctive marks of the calling of the one body is its heavenly destiny. The word “heavenly” is not full enough to convey all that the word used in Ephesians implies—super-celestial is nearer. In the original of the New Testament two words are employed, both translated “heavenly” (*ouranios* and *epouranios*). The added word *epi* signifies *upon* or *over*, and refers to the heavens that are above the firmament, and beyond the limitations of the present creation (compare Genesis i. with Psalms cxlviii. 4, I Kings viii. 27, and Heb. vii. 26).

Further, there is used in Ephesians with this word *epouranios*, the words which indicate a real locality, and not merely a heavenly character. The words are *en tois*, “in the.” Matt. v. and vi. make several references to the heavens in the same way. “In the heavens” *en tois epouranios*. “Great is your reward in heaven” (v. 12). The church of

the one body looks above these heavens for the hope of its calling. That church is blessed *en tois epouranios*, in the super-heavenlies. We may learn a little concerning this wondrous sphere by considering several passages in Ephesians. The expression *en tois epouranios* occurs nowhere else in the N.T.

First in Eph. i. 3 we are told that there is the sphere of our blessing, “Blessed with all spiritual blessing in the super-heavenlies.” The next occurrence adds considerably to our understanding. It is where the Lord Jesus Christ went when raised from the dead, where the Father “set Him at His own right hand in the super-heavenlies” (i. 20). Not only is this lofty position defined as such, but it is also further explained as being “far above all principality and power” (i. 21).

Is it necessarily true that because the same words are used of Christ and of His church that they are to be in the same exalted position? As a matter of reasoning we should say no, it does not necessarily follow. The very principalities and powers that are beneath the feet of the Lord are nevertheless in the super-heavenlies (compare i. 21, with iii. 10 and vi. 12 margin). Where reasoning fails us, however, revelation satisfies, for Eph. ii. leaves us in no doubt:--

“Even when we were dead in sins, hath quickened us together with Christ (be grace ye are saved); and hath raised us up together and made us sit together in the super-heavenlies in Christ Jesus” (Eph. ii. 5, 6).

It seems that in all dispensations Christ can say to His own, “Where I am there shall ye be also.” Now the hope of such a calling will have its realization not on earth, not in the millennial kingdom, not in the New Jerusalem, but there, far above all, in the super-heavenlies. It sounds too good to be true, but it is just the overflowing grace of God. “That in the ages to come He might shew the exceeding riches of His grace in His kindness towards us in Christ Jesus.” (Eph. ii. 7). Philippians iii. 14 speaks of “the high calling of God.” The whole verse will come under notice when we are dealing with the prize (here we are considering the hope), but this passage must not be passed over in our review of the calling. We have seen that it is super-heavenly, it is far above all; here the Apostle calls it high calling. We are aware that many will correct us and say that the passage should be rendered “our calling on high,” referring to a time when God will call us from this scene up to Himself. The word “high” is *anō*, and *anō* is an adverb. It is the rule in English grammar that adverbs qualify the verbs, and adjectives the nouns. *Anō* being an adverb, “calling” therefore must be a verb and for clearness sake we should translate it, “the summons on high,” or “the upward summons.” Before we can consider the matter settled, however, we must face the fact that the word “calling” is not a verb, and cannot mean a future *summons* or *call*, but means a present *vocation*. It is the same word that comes in Eph. iv. 1, “The vocation wherewith ye were called.” In our English tongue the one word “calling” may be either a noun, a calling, as we speak of someone’s profession, or a verb, someone calling us. The fact that we are dealing with a vocation, and not a summons, brings us back to the adverb *anō* in Phil. iii. 14. Col. iii. 1 says, “Seek those things which are above.” Here we find the words are simply *ta-anō*. In John viii. 23 we read, “I am from above” (*ek tōn anō*). Gal. iv. 26 provides us with an exact parallel to Phil. iii. 14, “But Jerusalem which is above” (*he anō Hierousalem*). In

all these passages, as in Phil. iii. 14, the article is used, and just as Gal. iv. 26 can mean nothing else than the Jerusalem which is above, so Phil. iii. 14 can mean nothing more than the vocation which is above, or as rendered in the A.V., "the high calling." We want no false hopes or expectations. Many of the Lord's believing children have entertained the hope of an "upward calling" by reason of the interpretation given to this verse. If there be such a calling on high for the members of the one body it must be founded upon some other scripture than this. We have a high and a super-heavenly calling. With this our hope is definitely linked.

Further phases of this wondrous subject we hope to consider in our next article.

"The Hope of the Glory." pp. 25-28

When the Lord Jesus Christ is met in the air by those who shall be gathered to Him, He will already have been proclaimed throughout the heavens. The clarion cry, "The kingdoms of this world are become the kingdoms of our Lord and His Christ," will have been heard above.

The Lord will have at length risen up from His place at the right hand of God, for His enemies will have been prepared as a footstool for His feet. The times of refreshing which are to flow from the presence of the Lord will have drawn near. Heaven's King will be about to take the sceptre and reign. At what point of this great scene does the church of the one body realize its hope? Are they summoned by the Archangel Michael, the Prince who stands for the people of Israel? Do the members of His body, whose whole sphere of blessing is in the super-heavenlies, do they *meet* the Lord in the air? If they do, the usage and meaning of the word "meet" indicate that like the virgins in the parable, or Paul's friends who met him on the way to Rome, they accompany Him on His journey and return with Him to the earth. This, however, seems hardly to accord with the expression, "the hope of your calling," for that calling is clearly connected with the super-heavenlies.

It will be remembered that a few verses in Col. i. restate the teaching of Eph. i. 18, adding information in several particulars and in one especially to the point just now. Col. i. 25-27 tells us that Paul was made a minister of the church of the one body according to the dispensation of God given him to you (Gentiles, Eph. iii. 1, 2), which ministry filled up the Word of God. This completing of the Word was the mystery which had been hidden since the ages and since the generations (which generations commenced in Gen. ii.), but is now manifested during this dispensation to His saints, to whom God would make known Who is (or what is) the riches of the glory of this mystery (see ii. 2, 3) among (*en*) the Gentiles, which is Christ among (*en*) you, the hope of the GLORY. The fact that God could deal with the Gentiles irrespective of Israel, was evidenced by the proclamation of Christ among them in the terms of the mystery, and was itself the pledge of a hope which Ephesians i. had already defined as "the hope of

His calling,” and here defined still further as “the hope of the glory.” There is a parallel here to the much discussed passage of I Tim. iii. 16, to which we may be able to refer later. The added information which Col. i. supplies is that the hope of those to whom Christ has been preached under the terms of the mystery, is the hope of the glory.

Now, of itself this is nothing new, for glory characterizes the hope of creation, of Israel, of the heavenly calling, of the overcomers as well as the church of the one body. We know, however, that just as there is one glory of the sun, and another glory of the moon, so the glory that forms the hope of, say, Israel as a nation, is a different glory from that which forms the hope of the faithful overcomer. The third chapter will throw light upon our enquiry. Verse 4 says, “When Christ Who is our life shall be made manifest, then shall ye also be made manifest WITH HIM IN GLORY.” The context emphasizes the fact that “things above” are to occupy our minds, “where Christ sitteth on the right hand of God.” There, our life is hid, there, in Christ we are already seated, there, our hope is to be realized. The Lord Jesus Christ will one day “be manifested in glory,” not merely to the inhabitants of the earth, nor to those who are caught up to meet Him in the air, but to principalities and powers in the heavenlies. The knees of “things in heaven” as well as on the earth are to bow in recognition of His glory (Heb. i. 6); and there in that super-heavenly manifestation of His glory our hope shall be realized.

A very homely illustration may help us here. When the King of England was crowned, many thousands lined the route of the Royal procession, and gave expression to their loyalty by so doing, some, however, for various reasons did not do so, and among them were those who by rank and privilege had access to the Abbey and to the actual coronation. What need had they, the privileged nobility, of standing in the streets to greet the King? So, may be illustrated the hope of the church of the one body. Privileged by wondrous grace to be present at the coronation of heaven’s King, their hope will be realized before that of others, of different rank, who will rise to meet Him in the air, or enter into the holy city.

Titus ii. 13 has a similar testimony to that of Colossians, “looking for that blessed hope, even *the manifesting of the glory* of our great God and Saviour Jesus Christ.”

Some have said that this teaching is all so vague, and draw attention to the detailed statements of Scripture wherein the hope of Israel is set before the reader. Chapter after chapter of Old Testament Prophets unfolds the glories that are coming. Details too are given concerning the hope of the believer in the Gospels and earlier Epistles. Points of time, marks in history, signs and indications are given so that the proximity of the realization of their hope shall be known, but this hope, this is so vague! Instead of such a remark proving our exposition to be wrong, it lends a strong confirmation when considered in the light of Ephesians i.

We believe that in “The Bible” we have “all Scripture,” no revelation has been given since the writing of the Book of the Revelation that was intended to form part of Holy Writ. Further, we do not believe that any part of Holy Scripture has been lost, or will be discovered. Many of the writings of Apostles and others may have perished, but not one

that was given by inspiration for the use of the Church for all time. Yet, look at Eph. i. 15-23. Taking as his basis the fact of faith in the Lord Jesus, the Apostle declares that he prayed to God that He would give unto them the spirit of wisdom and *revelation* in the knowledge of Him (the eyes of your heart having been enlightened) that ye may know what is the hope of His calling. The Apostle does not say that he was about to give them further teaching, nor that he was about to reveal anything to them, he simply tells them that he prayed for them that they might have a revelation. Further, this prayer was not temporary in character, awaiting the full written statement, but was incorporated into Scripture itself; it is truth for us now that all Scripture has been completed.

The knowledge of the Scriptures must be supplemented by a spirit of wisdom and revelation in the knowledge of Him. Illuminated hearts may have revealed to them "What is the hope of His calling." Others will truthfully say, "I cannot see it." To entertain the hope of the glory will be accompanied by the desire to be presented perfect in Christ Jesus (Col. i. 27, 28). To look forward to being manifested with Him in glory will be followed by a desire to mortify the members that are on the earth and to set the mind on things above (Col. iii. 1-5). To have before one the blessed hope, even the manifesting of the glory, will mean that we shall live soberly, righteously and godly in this present age (Titus ii. 12, 13). So it is with the only other occurrence of the word glory in Colossians. They who have before them the hope of the glory, and of being manifested in glory, are "strengthened with all might according to the strength of His glory unto all patience" (Col. i. 11). The patience of the hope is here before us. The glory that is to be revealed provides the strength for present patience.

May grace be given to all who have such a hope to be able to walk in the strength of it now with all patience, longsuffering, and joyfulness, for they have an inheritance in the light (Col. i. 12), which is a parallel expression to the two words that summarizes our hope, "in glory."

The Prize of the High Calling. pp. 38-41

We have already endeavored to show that the words, "The high calling," refer to the vocation wherewith we are called and not to a future "calling on high," even though such an event may be a truth of Scripture. To read Eph. i. and ii. will dispose of any idea that this high calling is in any sense a "prize," it is in every sense a free gift of unmerited grace. The expression, "the prize of the high calling," therefore, cannot be rendered "the prize, that is to say, the high calling." The expression conveys the teaching that connected with the free grace calling there is a prize. Now it is in the nature of a prize that it must be won. It is the crown of effort and desire. Associated with the idea of running for a prize will always be a measure of uncertainty, and also of the need for the exercise of discipline and endurance. I Cor. ix. 24 gives many of these items.

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth in the games exerciseth self control in all things. . . . I therefore so run, as not uncertainly, so I strike (the word for boxing) as not beating air; but I severely keep under (really give a black eye - another boxing term) my body, and lead it captive, lest by any means, after having proclaimed to others, I myself should become disqualified.”

Turning now to Philippians iii., let us note the context of the passage which deals with the prize of the high calling. The understanding will be helped by observing the corresponding section of the epistle to that which deals with Paul and the prize. Omitting all detail for the present, the following will exhibit the chief points:--

Phil. i. 27 - iv. 2.

- A | i. 27-ii. 4. Stand fast, same love, same soul.
- B | ii. 5. “The mind of Christ.”
- C | ii. 6-11. The sevenfold humiliation and consequent exaltation of Christ.
- D | ii. 12-30. The Philippians. Paul. Timothy. Epaphroditus.
- C | iii. 1-14. The sevenfold loss and gain of the Apostle Paul.
- B | iii. 21. “The body of His glory.”
- A | iv. 1, 2. Stand fast, same mind.

The members B and C are the most important at present. The teaching of B | ii. 5 and B | iii. 21, the intimate relation between the mind of Christ and the future body of glory, we must leave till later. The members C | ii. 6-11 and C | iii. 1-14 are those requiring immediate attention.

Before we proceed we must ask our readers to put aside any suggestion regarding this epistle which they have not tested, particularly the one that *Philippians* is corrective of failure to understand the teaching of Ephesians. A careful study of the epistle fails to substantiate such an idea. What we have found is that unless Ephesians is believed and understood, Philippians will remain a sealed book. Instead of Philippians being on a lower plane than Ephesians, it is a step forward. It takes for granted that its readers entertain the *hope* of the calling, and so leads them on to consider their place in relation to the *prize* of the high calling. While the wonders of Ephesians arise from the fulness of Christ, the marvels of Philippians flow from His self emptying, and the fellowship of His sufferings. Philippians i. 29 shows what a step forward is taken when it says:--

“For unto you it is graciously given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.”

Nine times does the Apostle speak of the gospel, but it is always the personal relation of the believer to it, not what the gospel is in itself. To come to Philippians to discover the gospel of the grace of God is to come to the wrong book. The intimate relation of service and suffering connected with the gospel will be seen at a glance by the following:--

The Gospel in Philippians.

- A | i. 5. Fellowship from the first day.
B1 | i. 7. Defence. "Ye partakers." \ } Defensive.
C | i. 12. Knowledge of Paul's unselfishness. }
B2 | i. 17. Defence. "I am set." / }
D | i. 27. Citizenship worthy of the gospel.
B2 | i. 27. Striving together. \ } Offensive.
C | ii. 21. Knowledge of Timothy's unselfishness. }
B1 | iv. 3. Striving together. / }
A | iv. 15. Fellowship in the beginning of the gospel.

The whole atmosphere of this epistle is full of suffering for Christ's sake, engaging in a conflict, seeking to walk worthy of the calling, running a race with the prize in view, and stamped indelibly from first to last with unselfishness, the very opposite of the mind of the flesh, the true result of having the mind of Christ.

Philippians ii. 6-11 was not written to teach the doctrine of the Godhead, but to explain the meaning of the Apostle's words:--

"Look not every man on his own things, but every man also on the things of others.
let this mind be in you which was also in Christ Jesus."

The Apostle then proceeds to show how He did indeed "look not on His own things" in any selfish way. He was in the form of God; He willingly took the form of a servant. Not only so, He further humbled Himself, and became obedient unto death, the shameful and agonizing death of the cross. Here we find no word of explanation regarding what is meant by the "form of God"; our attention is riveted upon His condescension, He emptied Himself (made Himself of no reputation, A.V.). No doctrine is established by that death on the cross, but the apostle presses on:--

"Wherefore God also hath highly exalted Him."

This is the line of teaching he seeks to impress. This he immediately impresses by saying, "Wherefore. . . . work out your own salvation." He does not question that that salvation is theirs; he does desire that they should "work it out." To that end he brings before them the example of Christ. The reference to obedience, both regarding Christ and the Philippians, we must keep in mind as it will figure prominently presently.

The meaning of the word "work out" are illuminated by noting other occurrences. In II Cor. iv. 8-12 we have a clear exhibition of one who bore about in his body the putting to death of the Lord Jesus. In verse 17, however, the Apostle calls this terrible suffering "light affliction, which is but for a moment," because he could see that it was "*working out* a far more exceeding and *aionian* weight of glory." Again, the word occurs in a context of conflict:--

"Wherefore take unto y the whole armour of God, that ye may be able to withstand in the evil day, and having *worked out* all, to stand" (Eph. vi. 10-17).

The believer, clad in the armour of God, suffering, enduring, standing, is “working out his own salvation with fear and trembling.”

There can be no greater contrast than that of Ephesians and Philippians in their point of view. Ephesians teaches “*boldness with confidence*,” because there the question is entirely to do with being accepted in the Beloved.

Philippians speaks of “*fear and trembling*,” because it has reference to the service, the running, and the contest of the believer subsequent to his perfect acceptance in Christ. The teaching of both Ephesians and Philippians is summarized in the second Epistle to Timothy. Chapter ii. speaks of service and conflict, for the figures used are a soldier, an athlete, and a husbandman. If anyone contend in the games, he is not crowned unless he contend lawfully (i.e., keeps the rules, to which Paul alludes in I Cor. ix. when he speaks of being “disqualified,” or as the A.V. has it, “castaway”). A crown is in view, and a contest is to be won, rules have to be kept. Here is no free grace gift, like salvation, here is a prize that needs the winning. II Tim. ii. 11-13 gives the two sides of the question. “If we died with Him, we shall also live with Him.” Ephesians established this blessed fact and nothing can overshadow the “boldness and confidence” that this truth gives. It is a position so entirely given by grace that it is indefectible. Verse 12, taking this as its basis, goes further, and introduces the *prize*, and the *crown*. “If we endure, we shall also reign with Him: if we deny Him, He also will deny us.”

Our living with Him is one thing, our reigning with Him is another. This is related to our enduring now, and to draw back from this involves loss. Philippians iii. is full of this thought, and to that chapter we must address ourselves in the next article.

“The Crown of Righteousness.” **pp. 57-63**

The example of humility, suffering, and of consequent exaltation given in Phil. ii., is echoed in the case of the Apostle Paul in chapter iii. The many things that were a gain to the Apostle are counted loss for Christ. For the excellency of the knowledge of Christ Jesus his Lord he had suffered the loss of all things, and had counted those highly prized possessions as so much offal. Why? That, as he says, “I may *win* Christ.” The word translated “win” is *kerdainō*, and means “to gain” (Matt. xvi. 26). *Kerdos*, “gain,” occurs twice in Philippians (i. 21, and iii. 7). “For me to live is Christ, to die *gain*.” “What things were *gain* to me.” The reference in chapter iii. 7 undoubtedly refers to those things which were accounted by the Apostle once as actual gains; he now sought to “gain” Christ. The strangeness of the expression prepares us for the reference that follows regarding the prize, the uncertainty, and the eager pursuit. In iii. 9 words occur that must not be lightly passed over. “Not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness of God upon faith.” This passage does not say that the Apostle was seeking justification by faith in Christ (for

that he had possessed years previously), he speaks of “the righteousness which is through the faith OF Christ.” Faith in Christ is one thing, and is attended by great blessings, but the faith *of* Christ is another, and is connected with a different aspect of truth. The faith of Christ is His own personal faith, exercised by Him when as a man He lived in utter dependence upon His Father. By faith, and not by the manifestation of innate Deity, He overcame the tempter. The “prayers and supplications with strong crying and tears” were real, and it is written, “He learned obedience by the things which He suffered.”

The meeting place between the sinner and the Saviour is at the cross, and the empty tomb. Afterwards, as a saint who seeks to “walk even as He walked,” he may go back into that life of faith and seek to know Him and the fellowship of His sufferings. Shall we be misunderstood if we speak of “two justifications”? Or perhaps better, “a twofold justification”? The bearing of this truth upon the subject of “The Prize” of Phil. iii. will be more fully appreciated when the whole case has been placed before the reader, but one passage will perhaps suffice to warrant the patient investigation, and that is II Tim. iv. 6-8.

In Philipians, the Apostle had expressed his desire “to *depart*” (i. 23), and his willingness to be *offered* (ii. 17). When writing II Timothy the time for his *departure* was at hand, and the willingness to be *offered* was soon to be realized. “I am now ready to be offered, and the time of my departure is at hand.” In Phil. iii. he expressed his uncertainty regarding the obtaining of the prize; in II Tim. iv. he can speak with confidence.

“I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day.”

The crown Paul will receive is a crown of RIGHTEOUSNESS, and it will be given to him by the Lord the RIGHTEOUS JUDGE. The attaining of the prize of Phil. iii. seems to be very parallel with the receiving of the crown of righteousness of II Tim. iv. Scripture provides us with a complete illustration of the doctrine of the two justifications of which we speak, in the history of Abraham. In Gen. xv. the Lord brought Abram forth and said:--

“Look now toward heaven, and tell the stars, if thou art able to number them: and He said unto him, So shall thy seed be. And he believed in the Lord; and He counted it to him for righteousness.”

This passage forms the basis of the grand argument of Rom. iv. This argument concerns justification by faith as over against justification by works.

“For if Abraham were justified by works, he hath whereof to boast; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him the worketh is the reward not reckoned of grace, but of debt, but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness (verses 1-5).

The reference to Gen. xv. is resumed in verses 17-22, the emphasis being upon the fact that Abraham's faith rested in "God Who quickeneth the dead." It was an easier thing for Abraham to believe that in some centuries' time God would raise His own Son from the dead, than to believe that with his own body "as good as dead" and the "deadness" of Sarah, that God should fulfil His promise and give them a son. Abraham, however, was not weak in faith. He staggered not through unbelief, therefore it was imputed to him for righteousness. Now it was not written for his sake alone, but for us also if we believe on Him that raised up Jesus our Lord from the dead.

In Gen. xvii., "when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him. I am the Almighty God (*El Shaddai*); walk before me and *be thou perfect*" (cf. Gen. vi. 9, Job i. 1). A change is suggested by the fact that Abram is called Abraham in this chapter, yet more important is it to observe that it is here, and not before, that circumcision is introduced. Indeed, Rom. iv. 9-12 makes a point of Abram's *uncircumcision* in connection with the teaching of justification by faith without works. Now, however, is given to Abraham a covenant "which ye shall keep" (Gen. xvii. 10). Bearing upon this new phase is the reference of Paul in Phil. iii., "We are the *circumcision*," and his own once highly prized relation to the circumcision as pertaining to the flesh. True circumcision is related to the theme of Phil. iii. and Col. ii. 11, 18, where "being perfect," "the prize," and "the reward" echo the conditions of Gen. xvii. Abraham's attempt to walk before God and be perfect was not one long triumphant course. He often failed, as all who seek to "walk worthy of the vocation wherewith they are called," will often fail. His failures however were allowed for his "perfecting."

His first failure is related to Ishmael—a severe lesson regarding the flesh—repeated over and over again in the experiences of God's children. If any one had talked with Abraham then, he would have said with Paul, "not as though I had already attained, either were already perfected"; he would still be found "working out" with "fear and trembling." Abraham failed again in Gerar when he equivocated respecting Sarah. Now it is important to note that both these failures have reference to Sarah and the birth of Isaac. Abraham believed the stupendous promise of God, yet the *trying* of his faith found him at times wavering. At length Sarah does receive the promise and Isaac is born (xxi.); and the incident concerning Ishmael and Hagar is used as an allegory by the Apostle in Galatians to indicate the free sons connected with Jerusalem that is above, and the children of bondage connected with Jerusalem that is below, a distinction to be kept in mind when we consider the teaching of the Epistle to the Hebrews.

Gen. xxii. brings us to the supreme moment in Abraham's life and walk of faith. "God did tempt Abraham." The only son whom he loved, the child of promise is demanded of him. Possibly without saying a word to Sarah, Abraham rose up early and went through the fiery trial. Every detail given indicates the depth of his experiences.

He saddled the ass, he clave the wood, he went to the place of which God had told him. Oh, precious trial of faith, much more precious than gold that perisheth. Yet further details are given. The wood is laid upon the shoulders of the beloved son, the fire is in his hand, yea it is scorching his very heart, the knife he carries is cutting him deeper and

deeper at every step. The final thrust must have come when Isaac turned his questioning eyes and said, "My Father." The faith of Abraham wavered no longer. Abraham had received Isaac as from the dead, and his faith accounted that God was able to raise him up even from the dead (Heb. xi. 19). The altar was built, the son was bound, the knife was raised, and then came the voice of the Lord Himself out of heaven saying, "Abraham, Abraham"! With what delight must the God of Abraham have uttered the words, "Now I know that thou fearest God." The Lord had more to say to Abraham, and the second time the angel of the Lord calls to Abraham and tells him that the Lord had said, "By Myself have I sworn, for because thou hast done this thing, and hast not withheld thy son, thine only one, that in blessing I will bless thee," &c. Let it be observed with attention that here are circumstances that differ from the record of Abraham's faith as given in Gen. xv. There it was a righteousness imputed to him that *worketh not but believed*, here in Gen. xxii., it is a blessing of the highest type given, "*for because thou hast done this thing*," and it cannot be said that works are not in view. Abraham at length has walked before God and has been "perfected."

In Heb. v. 11-14 two classes of believers are brought before us. The one class "dull of hearing" who had remained "babes," and were "unskillful in the word of righteousness." The word "unskillful" is most important. It is literally *untempted*. The others were "of full age"—literally *perfect*, and not only had senses (as a babe has them), but had "*senses exercised*." Heb. vi. leads on from this. After urging the believer to go on unto perfection, the Apostle refers again to those who were "dull of hearing," for the word "slothful" in Heb. vi. 12 is the same translated "dull" in Heb. v. This dullness or sloth has reference to "work and labour of love," "diligence to the full assurance of hope unto the end," "followers of them who through faith and patience INHERIT PROMISES" (verses 10-12), then comes the reference to Gen. xxii. with its great example of a tempted and perfected saint. Verse 15 concludes, "And so, after he had patiently endured, he *obtained the promise*."

Heb. xi. is full of those who were "perfected" in the same way. Abraham's great trial comes again to view (verses 17-19), and the list closes with those who through faith. . . . *worked* righteousness, *obtained* promises." Rom. iv. 4, 5, dealing with Abraham's faith as set forth in Gen. xv., denies works a place, but the same word is used in Heb. xi. 33 when dealing with the righteousness that is the fruit, the finished thing, the result of having been "perfected." James in his epistle deals with the same aspect of truth. He opens with the exhortation to "count it all joy when ye fall into divers temptations," and his reason is the same as that of "Hebrews"—it has a "perfecting" work. He, moreover, says, "Blessed is the man that *endureth* temptation; for when he is tried he shall receive the crown of life." Chapter ii. 17-26 deals with the question of "faith without works." It may be set out as follows:--

- A1 | 17. Faith without works is dead.
- B1 | 18, 19. Faith and works. Example, Demons.
- A2 | 20. Faith without works is barren (R.V.).
- B2 | 21-25. Faith and works. Example, Abraham and Rahab.
- A3 | 26. Faith without works is dead.

The Apostle says that there is as much profit in faith without works, as there is in *saying* to a hungry man, “Be ye filled.” Demons believe there is one God, nevertheless they tremble; there is no evidence of salvation in such faith. Abraham, however, who in Gen. xv. was “justified by faith *without works*,” was “justified *by works* when he had offered Isaac his son upon the altar.” The Apostle asks us, “Seest thou how faith worked with his works, and by works was faith made perfect?” The act of Gen. xxii. “fulfilled” the faith of Gen. xv. “Ye see then how that by works a man is justified, and not by faith only.”

Many other passages of Scripture could be brought forward, but enough has been said for the purpose. Paul’s “crown of righteousness” had reference to *that righteousness* which he had as a result of fellowship with Christ. Justified by faith, he had entered into the blessing of life and peace. An added revelation had shown him the new teaching concerning the One Body. This he had believed and preached. This new revelation did not stay at the manifestation of grace as set forth in Eph. i.-iii., but led on to even fuller fellowship with Christ, and revealed a “prize” in connection with the “high calling.” That prize is referred to under various titles. It appears to be the “crown of righteousness,” “the out-resurrection from among the dead,” “the reward of the inheritance” (Col. iii. 24), the “working out” of the salvation given, “the obtaining of the salvation which is in Christ Jesus with *eonian* glory” (II Tim. ii. 10), “the reigning with Him” as a reward for enduring (II Tim. ii. 12), the “crowning” as a result of “striving lawfully,” or “keeping the rules of the game” (II Tim. ii. 5). The *fulness* of Christ is the pivot of the teaching of Ephesians, that fulness which is His now at the right hand of God. The emptying of Christ is equally the glory of Philipians, the voluntary self-abnegation of the lowly life on earth. With this, the Apostle desires to have “fellowship”; those “sufferings” have a relation to “perfecting” (Heb. v. 8), and future glory. We hope to see this more clearly when we have considered a little more of Phil. iii. in our next article.

“The Power of His Resurrection” (Phil. iii. 10). pp. 84-89

The apostle in verse 8 had spoken of the excellency of the knowledge of Christ Jesus his Lord, and, in order to show that excellency, he leaves the main theme for a moment to tell us how his most treasured possessions were reckoned by him as worthless, so that he might gain Christ and be found in Him, having the righteousness which is through the faith of Christ. Having thus proved this point, the apostle returns to his interrupted theme, namely, the excellency of the knowledge of Christ Jesus his Lord, and, resuming, tells of his desire

“Of the knowing of Him, and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death.”

It will be noticed that in both cases mention of the knowledge of Christ is followed by (1) suffering, and (2) gaining or attaining.

- A | 8-. The knowledge of Christ.
- B | -8-. Loss of all things (*consequence*).
- C | -8, 9. So that I may gain Christ (*goal*).
- A | 10-. The knowing of Him.
- B | 10. Suffering and death (*consequence*).
- C | 11. If by any means I may attain resurrection (*goal*).

In chapter i. is recorded the apostle's prayer for the Philippians:--

“And this I pray that your love may abound in knowledge and in all discernment, so that ye may test the things that differ, and that ye may be sincere and without offence unto the day of Christ” (9, 10).

It will be seen that the apostle does not pray that the Philippians may know Him, and the hope of His calling; he does not pray that they may be taught their glorious position as members of the one body; he goes further, he prays that their knowledge may be accompanied by discernment, for things lie ahead that demand distinguishing. The prayer of Philippians is in harmony with the theme of the epistle, which is not the setting out of the grace of God as exhibited in Ephesians, but the call to those who have been thus blessed to “work out their own salvation with fear and trembling.” This prayer has in view their sincerity and inoffensive character “in view of the day of Christ.” The exhortation to “work out” their own salvation in chapter ii. is followed by the words, “that ye may be blameless and harmless, children of God *without reproach*.” The apostle raises no query regarding their “sonship” (indeed the words “son” [*huios*] and “adoption” [*huiothesia*] do not occur in the epistle), but his concern is, that being children of God, they should be such “without reproach.” In other words, the whole epistle revolves around the idea of “walking worthy of the calling,” of “working out” the salvation, or as it is expressed in Phil. i. 29:--

“Because to you it hath been given as a privilege on the behalf of Christ, *not only* to believe on Him, *but also* to suffer on His behalf.”

This is something beyond the state of believing unto salvation, this is the stepping-out of faith in union with the Lord in a world that knows Him not, “a crooked and perverse generation.” When the apostle says, therefore, in chapter iii. 10, “that I may know Him,” we must remember how far and how deeply he had already progressed in the knowledge of his Lord. Evidently there was more before the apostle to know, and what that involved is immediately indicated by the words that follow, “and the power of His resurrection.” Paul does not require knowledge as to the FACT of the resurrection of Christ, neither does he need an explanation as to HOW it was accomplished, his great concern is to know the POWER of it.

This cannot mean that he desire to penetrate into the mysteries of the unseen, and to know either the measure or the manner of the power that was needed to raise Christ from the dead, as a speculative knowledge; he desired it as something intensely practical. In Eph. i. 19, 20 the apostle prays that the saints may know the power exerted in the raising of Christ, but not as an isolated event, for his words are:--

“And what the surpassing greatness of His power UNTO US WHO BELIEVE, according to the energy of the strength of His might, which He energised in Christ, when He raised Him from the dead and seated Him at His own right hand in the super-heavenlies.”

Here are things that differ. The surpassing greatness of this *power* is unto us, its measure is according to the *strength* of the *might* which was put forth in the resurrection of Christ. This then is still the object of the apostle’s desire in Phil. iii., “that I may know Him, and the *power* of His resurrection.” Eph. vi. 10 brings these words together again in their practical application to the believer as viewed on active service:--

“Finally, *empower* yourselves in the Lord, and in the *strength* of His *might*.”

Eph. i. tells us of principalities and powers placed beneath the feet of Christ, Eph. vi. tells us that we too are called upon to overcome even as He overcame, and use the “power of His resurrection” to stand in the conflict with “principalities and powers.”

There is one more item in Eph. vi. which, when seen, links this passage to the theme of Philippians the more, and that is the word translated in verse 13 “having done all”; it is the *same word* that is translated “work out” in Phil. ii. The word occurs but once more, and that in a similar context, in II Cor. iv. 17, where we read:--

“For our light affliction, which is but for a moment, *worketh out* for us a far more exceeding *aionian* weight of glory.”

This passage not only very fully demonstrates the fact that “working out” links suffering with glory, but is found in immediate and logical connection with a most lucid exposition of what the apostle means by the “power of His resurrection.”

Chapters iii. and iv. contrast the ministry of the old covenant with that of the new, and after having shown the excellent glory of the new the apostle says:--

“But we have this treasure in earthen vessels, in order that the excellency of the *power* may be of God and not of us.”

The earthen vessel was the frail body of the apostle, and he continues by shewing, on the one hand, the almost unbearable afflictions that he passed through, and on the other, the marvellous power that sustained him.

“In everything
being afflicted, but not distressed;
being perplexed, but not in despair;
being persecuted, but not forsaken;
being cast down, but not destroyed.”

Here is a series of afflictions, perplexities, persecutions, and casting down that would have shivered the earthen vessel if left to its own “power”; but in spite of all, we find the apostle not distressed, not in despair, not forsaken and not destroyed. What is the secret of his preservation? First, the afflictions he endured were of a special character. “Always bearing about *the putting to death of Jesus* in the body.” The deliverance was

special too, “in order that the *life of Jesus* also may be made manifest in our mortal flesh.” No change therefore had come upon the physical nature of the apostle, he still speaks of his own body as “mortal flesh.” He further says that he is sustained by the knowledge that though the outward man is perishing, the inward man is renewed day by day, “for our light affliction”, etc.

One more link with Philippian teaching must be noted while we have the passage open before us. Verse 18 says, “while we look not at the things which are seen.” The word “look” here gives us the word “mark” in Phil. iii. 14 and 17. II Cor. i. 8, 9 sums up the matter, proving that we have in this epistle the exhibition of “the power of His resurrection.”

“For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed *out of measure* (same word ‘excellency’ in iv. 7), above *power* (same word iv. 7), so that we *despaired* (same word iv. 8) even of life: but we had the sentence of death in ourselves, but in *God Who raiseth the dead.*”

Paul’s own testimony is given with great clearness in Gal. ii. 20:--

“I have been crucified together with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life *I now live in the flesh* I live by the faith of the Son of God, Who loved me and gave Himself for me.”

In an article in another series we show that “crucifixion” is something beyond being reckoned to have died with Christ; we cannot attempt to prove this here other than by calling attention to the usage of the doctrine in Gal. v. 24, where the “affections and desires” of the flesh are prominent, and in Gal. vi. 14, where in contrast to circumcision, which made a “fair show in the flesh,” is set the cross of Christ.

That this has a special connection with Phil. iii. will be seen by noting that at the beginning the apostle says of those likeminded with himself, “we are the circumcision,” and at the end of the chapter he contrasts himself with those who were enemies of the *cross* of Christ. Circumcision was a voluntary and a conditional covenant. Taking up one’s cross is also voluntary and conditional act. The apostle in Phil. iii. breathes the prayer of his desire, “the fellowship of His sufferings.” There is no voluntary act in the salvation that reaches down to those who were *dead* in sins—it is of grace apart from works; the believer, however, lives, and he may “go on to perfection”, or he may shrink back and cast away his opportunities of winning the prize. He may have salvation, but he may fail to “work it out.” True it is that the outworking will be as “God works in,” but it is service that is being considered, and rewards, for which endurance is necessary.

If we marvel at the grace that saves us, what shall we say of the grace that promises to recognize the slightest act of service in His name, and accomplished by His power? To attain the *prize* of Phil. iii. it is necessary to have fellowship with his sufferings, this, however, does not come first; first of all is shown us the power that is ours for the conflict and the race—“the power of His resurrection.”

We commend these and parallel scriptures to all our readers, praying that in the matter of salvation and service they may “try the things that differ,” in view of the day of Christ.

**“The Fellowship of His Sufferings.” (Phil. iii. 10).
pp. 109-112**

In our previous article we considered the desire of the apostle to know “the power of His resurrection,” and found that it had reference to the present time and to suffering in view of glory. We feel it to be necessary to emphasize these introductory passages, lest we fail to appreciate the strength of the words of verse 11, “if by any means I might attain unto the resurrection of the dead.” The last clause of verse 11 requires so much alteration that we quote the A.V. until we have considered the wording in these articles. In the structure of verses 8-11 given on page 85, Paul’s loss of all things corresponds with the fellowship of suffering and death of verse 10, while the result, “so that I may gain Christ,” is exactly answered by the words of verse 11, “If by any means I may attain”; it is evident that the apostle has something before him that can only be attained as a result of endurance, loss, and suffering. It is foolish for us to turn away from this fact. True, we are under the dispensation of the *grace* of God, and that salvation is of grace, not works; is it less grace, or other than grace, if, after we have been saved with such a salvation, blessed with such blessings, comforted with such a hope, and honoured with such a citizenship, is it, we repeat, not more grace to promise to reward the feeble endurance in suffering which such saved ones may pass through in their endeavour to “walk worthy of the calling” in a world that hates their Lord? Surely, if from the moment of our conversion to the moment of our death our whole lives were to be one unremitting self-service, and martyrdom, it would be but our reasonable service, and could by no means be said to *earn* a reward; the reward, then, if given, must be another act of overflowing grace. Suffering with Christ is not to be viewed as something irksome, something to be endured with scant grace; Paul declares it to be an act of grace on the part of God to allow any of His believing people to enter into such a sacred fellowship, “For unto you it was *graciously given* in the behalf of Christ. . . . to suffer for His sake.” It is important to remember that this same word comes in Heb. ii. 9, “Wherefore God. . . . hath *graciously given* Him the name which is above every name.” The same verb expresses the act of God in granting to us the high privilege of suffering for Christ’s sake and of granting to Christ the exalted name as a result of His deep humiliation and death. To share the blessedness and the glory of Christ is ours for ever, to share His reproach is ours now OR NEVER. When this brief pilgrimage has ceased, never more shall we be able to have such wondrous fellowship as “the fellowship of His sufferings.” Among the sufferings that the Saviour endured, and in which Paul sought fellowship, was that of temptation and trial. “For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.” To be tempted, according to the teaching of Hebrews, and to endure, is a mark of full age or perfection. “For every one that useth milk is *unskillful*” (*apeiros*, from *peirazo*, to tempt or to try) (v. 13, 14). “Abraham, when he was tried (same word as ‘tempted’), offered up Isaac” (xi. 17). “Others were

stoned. . . . were tempted” (xi. 37). Thus it is that Christ is set forth in Hebrews as one to whom those suffering or tempted ones could go for help:--

“For we have not an high priest which cannot be touched with (*sumpatheō*, our word ‘sympathy’, literally ‘to suffer together with’) the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.”

The words, “like as we are”, are a free rendering of *kathhomoioteta* (“according to a likeness”). Heb. ii. 17 tells us that it was necessary for Him *to be made like unto (homoiothenia)* His brethren; while Phil. ii. 7 puts the being made in the likeness of men (*homoiomati*) as a part of the great humiliation that preceded His exaltation. The suffering of Christ also was that of the world’s repudiation:--

“Jesus. . . . suffered without the gate; let us go forth therefore unto Him without the camp, bearing His reproach, for here we have no continuing city but we seek one to come” (Heb. xiii. 12-14).

Here is fellowship with His sufferings, and one directly linked with the attitude of faithful Abraham, who

“By faith sojourned in a strange land dwelling in tents. . . . for he looked for a city which hath the foundations whose builder and maker is God. . . . God hath prepared for them a city” (Heb. xi. 9-16).

Moses is given as an illustration of bearing reproach for Christ and suffering together with Him; he refused such a high dignity seems to involve the fact of having had the offer presented. Moses “chose rather” to suffer evil together with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of, and for, Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward (Heb. xi. 24-26). Egypt is a type of the world, and the believer who seeks the prize of Phil. iii. must make up his mind regarding the world, or he will fail. Within the circumference of the “world” some things are better than others, just as the flesh can produce many things that are lovely and beautiful, yet are they flesh still. The believer does not say that one kind of government may not be better than another, or one nation better than another, what he does learn from Scripture is that the world with its good and its bad is the world still. It is the world that hated and still hates Christ, and still hates all those who bear witness that its virtues as well as its vices have no acceptance with God. It is the world, the fashion of which passeth away, and which is not of the Father. We may look upon the marvellous mechanism of an engine of destruction, we may readily acknowledge the beauty of its design, the exhibition of patience and skill in its construction, but that does not prevent an argument that when that marvellous machine invades our land, leaving in its train suffering and death, it should not be destroyed. So with the world, admit all you may regarding the good things of civilization, they are all within the world’s circumference and stand or fall together. Fellowship with His sufferings will involve reproach from the world.

“Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; *therefore the world knoweth us not, because it knew Him not.* . . . marvel not my brethren if the world hate you” (I John iii. 1, 13).

“Love not the world neither the things that are in the world” (ii. 15).

Just as Moses suffered the loss of all things, and counted them as refuse for the excellency of Christ, so did Paul, and so must all who lay claim to the prize of the high calling. We cannot conduct a search into all the many phases of suffering with Christ, each one will pursue his appointed track, but we do believe that if any are to attain the likeness to the “body of His *glory*”, they must in some measure have known something of the meaning of the body of *humiliation*. We take it that Paul’s desire, as expressed in chapter i. 23, the “out resurrection” of chapter iii. 11, the “prize of the high calling” of chapter iii. 14, and the being fashioned like unto His body of glory of iii. 21, all refer to the same thing. The standing of the believer as a member of the one body is indefectible. To such and to such only is there presented the possibility of winning a prize and of attaining unto the “out resurrection”. The indefectible standing is connected with the work of Christ for us, the attaining of the prize is connected with the outworking of His grace in us.

May we discern the things that differ, and lay aside every weight, run the race set before us, looking away unto the Lord, Who for the joy set before Him, endured a cross, despising the shame, and is set down at the right hand of the throne of God.

“He humbled Himself. . . . wherefore God hath highly exalted Him.”

“Conformity unto His death” (Phil. iii. 10). pp. 121-125

Conformity to the death of Christ is the final term that the apostle uses in his statement of the steps that lead to attaining the resurrection of verse 11.

In chapter i. 21 he says, “For me to live is Christ, and to die gain”. In chapter iii. he tells us that he counted all things as loss and refuse, that he might “gain” Christ. The climax of such abandonment is death. Of Christ it is said, in this context, that the lowest depth of His humiliation is marked by death, *even the death of the cross*. “The death of the cross” therefore is that which Paul has in mind when he says in Phil. iii. 10, “being made conformable unto His death”. Even in that death the repudiation of the world is marked. No honours attend the burial, no monument marks the spot, it is the death of the cross. Paul does not pray for martyrdom, he does not ask that he might die as Christ died, he does pray that he might be made “conformable unto His death”. The word used here is *summorphoumenos*. In verse 21, a verse which we believe answers very pointedly to verses 10 and 11, the word translated, “may be fashioned like”, is *summorphos*, the one conformity is related to the other. If there be no conformity unto His death of shame, how can we claim verse 21 with its conformity to His body of glory?

“To conform” means literally “to make of the same form”, and then, “to be in entire harmony with the object indicated”; the conformity which the apostle desired was *not*, as so many teach and desire, a conformity with His life on earth, but with His death. “What would Jesus do?” is misleading; the earthly life of the Lord Jesus is of the utmost

importance to us both in its teaching and its help in understanding the nature and purpose of God: we must not confuse that with the teaching before us; to obtain the prize, conformity to *His death* is necessary. Paul has already spoken in this strain before; he says:--

“Always bearing about in the body the dying (‘deadness’, see Rom. iv. 19) of Jesus, that the life of Jesus may also be manifested in our body” (II Cor. iv. 10).

The death of Christ is a wide term. From one aspect it stands alone, none can enter into fellowship with Him. In the capacity of the bearer of sin that sacrificial death would lose its saving power were it possible for even one to aspire to fellowship in it. But the death of Christ has other aspects; such a passage as I John iii. 16 will illustrate this:--

“Hereby perceive we the love of God, because He laid down His life for us; *and we ought to lay our lives* for the brethren.”

In this aspect the believer is called upon to be “conformed”. Again, Eph. v. 2 presents another aspect of that death with which we may have fellowship:--

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

Phil. iv. 18 uses the same words in reference to the kindly acts of the Philippians in ministering to the apostle’s needs:--

“But I have all and abound, I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice well pleasing to God.”

The words of I Pet. iv. 1-4 and 12-14, while referring indeed to the sufferings of Christ, give the same line of argument. Returning to the epistle to the Philippians, the great emphasis is placed upon the fact that the death of Christ was *the death of the cross* (Phil. ii. 8). This passage, as indeed the whole epistle, was not written to teach doctrine, but to enjoin practice. Philippians contains no reference to the doctrine of, or even the words, “*Redemption through His blood, the forgiveness of sins*”. Sin and redemption are not under consideration, it is supposed that the reader has already believed the basic teaching of Ephesians, and desires to “walk worthy”. That profound revelation, both of the person and work of Christ given in Phil. ii. 6-11, was written to give point to the exhortation, “Let this mind be in you, which was also in Christ Jesus”, the lowest depth of His humiliation is sounded when we read the words, “and became obedient unto death, even the death of the cross”. It is to this aspect of His death that the apostle looks in iii. 10, and to this he looks when uttering his warning with weeping in verse 18, when he speaks of those whose walk showed them to be enemies of the *cross* of Christ.

In an article under the heading *Things that differ*, we show that fellowship with this aspect of Christ’s death is voluntary. The cross had a meaning before Christ Himself was crucified, as may be seen by reading the closing verses of Matt. xvi. To take up one’s cross was to deny one’s self. We do not repeat ourselves here, but pass to yet another aspect; it is hinted in Phil. iii., but set out in Col. ii. In Phil. iii., before the apostle recounts his loss and his gain, or tells of his desire for the prize, he says:--

“For we are the Circumcision, who are serving God in spirit, and boasting in Christ Jesus, and have no confidence in flesh” (3).

There is indirect allusion, by way of severe contrast, to this in verses 18, 19. In Col. ii. 11 we read how *this* circumcision was accomplished.

“In whom ye were circumcised with a circumcision made without hands, in the putting off of the body of the flesh (no reference to sin, the A.V. reading is not supported by best texts) by the circumcision of Christ.”

We said above that the taking up of our cross was a voluntary act, so also in some respects was the performance of the rite of circumcision. True, little children of eight days old could have no volition in the matter, but its institution and occasional examples help to show that it was something over and above a type of redemption. When and under what terms was circumcision instituted? In Gen. xv. we read that Abram believed in the Lord, and He counted it to him for righteousness. Paul, when quoting this in Romans iv., insists on the fact that Abram was uncircumcised. Some time elapses, and events transpire that show that Abram still had confidence in the flesh; true, Abram believed that which God had told him—so indeed did Sarai—but Hagar an Egyptian is brought in to help to accomplish the unconditional covenant of God! “and Abram was fourscore and six years old when Hagar bare Ishmael to Abram” (xvi. 16). Thirteen years pass by without record, and when Abram was ninety years old and nine, the Lord appeared to him and said, “I am the Almighty God (*El Shaddai*, ‘the God Who is enough’), walk before Me, and be thou perfect” (xvii. 1). After speaking in unconditional terms during which Abram’s name is changed, the Lord speaks of a covenant which Abraham was to keep (10):--

“This is my covenant, which ye shall keep, between Me and you and thy seed after thee; every man-child among you shall be circumcised.”

This is additional to the covenant already made with Abraham, and follows the covenant to walk before the Lord and be perfect. Circumcision may be expressed doctrinally as the repudiation of the flesh; to put away the flesh is not an easy thing, indeed it is painful in the extreme; to endeavour to consistently live as becometh this high standard will call one into fellowship with the suffering, the reproach, the hatred, the shame that made up the dreadful cup of Gethsemane and Calvary: this is conformity to His death. Crucifixion is the word used by inspiration to define the dread ordeal, “they that are Christ’s *crucified* the flesh with the affections and desires” (Gal. v. 24). Paul’s attitude to those who desired a fair show in the flesh was:--

“God forbid that I should boast, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world” (Gal. vi. 14).

Can we, with the things of this world clinging about us within and without, can we dare to say that *crucifixion* is not too strong a term? If we cannot, if the flesh in its many guises is still pampered, if the world, the highest and the best of the world, is not discerned as it is truly in the light of God, we must say, “not as though I had *already* attained, either were *already* perfected”. To grasp the import of this conformity to the

death of Christ is to have obtained the solution of the problem of what is, and what is not acceptable in the sight of God. The believer's duty in home, business, or State is not to be settled by expediency or custom, but by this touchstone—the death of the cross. It is a high standard, yet we dare not lower it, even though we condemn ourselves in the penning of these lines. Too lightly has the prize of the high calling been spoken of, as though it were within the grasp of all who have believed. Not merely the doctrinal reckoning to have died with Christ is here, but a desire that the present life should be *conformable* to that death.

**“If by any means. . . .” (Phil. iii. 11).
pp. 152-155**

We have been considering the inspired statement of the apostle's desires; he has expressed his ardent longing to know Him, to know the power of His resurrection, to know the fellowship of His sufferings, being made conformable to His death. With what object? Let the apostle answer, “If be any means I might attain unto the resurrection of the dead”. It is evident by these words that the fellowship of His sufferings and conformity to His death are to be looked upon in some way as conditions. The previous statement of the apostle, where he said that his most treasured possessions he counted as dung, is directly connected with the desire, “that I may have Christ for my gain”. Of a truth, as Paul himself could say, when a man can say, “for me to live is Christ”, then he can also add, “and to die will be gain”.

We cannot help but feel that these passages of chapter i. are closely related to the theme before us. To sum up one's life in the one name—Christ, is equivalent to having counted all things loss for the excellency of the knowledge of Christ, and includes the fourfold statement of iii. 10. So also, if to die is gain for the apostle, then he can truthfully say that he desired to depart and be with Christ which was far better. The theme is still more opened up in the passage before us.

First let us notice that the apostle expresses *uncertainty* of attainment. “If by any means” (*eipōs*). In Rom. i. 10 he says, “making request, *if by any means* now at length I might have a prosperous journey”, and in xi. 14, “*if by any means* I may provoke to emulation them which are my flesh”. In Acts xxvii. 12, 13 the sailors, by reason of the south wind blowing which made them suppose that they would obtain their purpose, departed from the Fair Havens, “*if by any means they might attain* to Phenice”; here we have a plain record of history, the facts of the case show that instead of reaching Phenice, the ship was caught in a tempest and made a total wreck. The words used by the Spirit of God in Acts xxviii. 12 are similar to those used by Paul. The shipmaster desired to attain to Phenice, Paul desired to attain to the special resurrection indicated in the verse before us; in both cases (indeed in all cases where *eipōs* is used), there is of necessity the introduction of uncertainty.

Before we go further we must make it clear that we are not dealing with the *hope* of our calling, but the *prize* of our calling. We mention this because some have apparently failed to distinguish between the blessed hope which is unconditional and certain, and the prize which none can say they have secured until they have finished their course.

The apostle continues in verses 12 and 13 to emphasize the uncertainty which he was in, “not as though I had already obtained (the prize), either were already perfect. Brethren, I count not myself to have laid hold”; every word is suggestive of the eager runner nearing the goal, but not having reached it, and therefore not yet certain of the prize. The same element of uncertainty arising from the same conditions is found in connection with another phase of this wide subject of reward.

“Know ye not that those running in a race, all indeed run, but one obtains (same word as ‘attain’ in Phil. iii. 12) the prize (same word as in Phil. iii. 14). So run, that you may lay hold (same word as ‘apprehend’ in Phil. iii. 12); now every one that contends (for a prize) is temperate in all things, they indeed to obtain a perishable crown, but we an imperishable. I therefore so run as not uncertainly, so I combat as not beating the air; but I buffet (‘weary’, Luke xviii. 5) my body and lead it captive, lest after preaching to others, I myself should become disapproved” (I Cor. ix. 24-27).

No explanation is needed, for the passage speaks plainly for itself. Paul, saved by grace and absolutely certain of his position in Christ, when speaking of running for the prize, or wrestling for the crown (II Tim. ii.), not only refrains from saying he is certain of attaining, but goes so far as to admit of the possibility of becoming disqualified.

It is to our loss just here that the chapter division occurs. The questions that arise in the mind upon closing I Cor. ix. are anticipated and answered in chapter x. The word “moreover” in x. 1 is misleading, it is apt to make the reader think that a new subject is to be opened; the word is *gar*, and should be rendered “for”, thereby linking chapter x. with ix., “for I wish you not to be ignorant brethren”. Of what is the apostle speaking? Of a case illustrating the very point at issue. The lesson hinges upon the words “all” and “many”; five things are said of all Israel that passed out of Egypt under the protection of the sprinkled blood, viz.:-

- (1). They were ALL under the cloud.
- (2). They ALL passed through the sea.
- (3). They were ALL baptized unto Moses.
- (4). They did ALL eat the same spiritual meat.
- (5). They did ALL drink the same spiritual drink.

But they did not ALL reach, “attain” the promised land, for the passage continues, “but with MANY of them God was not well pleased: for they were overthrown in the wilderness”. If any one had said to Paul, But surely, you, with all that you have endured, with all your gifts and evident grace, surely you are certain of the prize?, Paul would have only to ask, Did Moses enter the promised land, or did he, after having preached to others, become disapproved? The passage continues with reference to the wilderness experience of Israel, concluding with the pertinent words, “*Wherefore, let him that thinketh he standeth, take heed lest he fall*”. Then for their encouragement the apostle adds the gracious words:--

“There hath no temptation taken you but such as is common to man; and God is faithful, Who will not suffer you to be tempted beyond what you are able; but with temptation, will make the issue (‘end’, Heb. xiii. 7) that you may be able to bear it.”

The reader should now ponder the parallel teaching of Heb. iii. and iv. In conjunction with this section of I Cor. We do not think it likely that any reader of *The Berean Expositor* will be found boasting, where Paul himself spoke with humble uncertainty.

It is important that every word in this passage (Phil. iii.) should be given due consideration, we will therefore not conclude this article before noticing the word “attain”. It is not the same as is used in the original of verse 12, and we must give each separate word its right place and meaning. The word “attain” in Phil. iii. 11 is *katantaō*, to come, arrive, “then came he to Derbe”, “he came to Ephesus”, etc., etc., using the word in its primary significance, namely, that of arriving at the end of a journey. It is used in Acts xxvi. 7 in reference to the hope of arriving at the promise made to the fathers, and in Eph. iv. 13 of coming unto the unity of the faith. We must keep these few words of explanation in mind as we proceed.

Some reader may be anxiously waiting to interpose, But do you mean to say that Paul entertained any doubts as to arriving at the resurrection of the dead? So much depends upon the true understanding of the words, “The resurrection of the dead”, that we refrain from saying more until the passage can be considered in our next article.

The “out-resurrection” (Phil. iii. 11). pp. 185-189

We saw sufficient in our previous article to realize that the words, “if by any means”, and “not as though I had already attained”, left room for uncertainty of attainment. What was it that the apostle was not certain that he would attain? The A.V. says, “the resurrection of the dead”. This is so utterly opposed to the whole teaching of Scripture that every reader will agree that something more than appears upon the surface must be the meaning of this deep and difficult passage. In order to arrive at the meaning of the apostle, we must consider carefully and at some length the various expressions that are used concerning the resurrection, considering in every case the exact wording of the original. Commencing at the simplest expression of all, we note the words *anastasis nekrōn*. In Acts xxiii. 6 Paul says:--

“Brethren, I am a Pharisee, the son of a Pharisee; of the hope and *resurrection of the dead* I am called in question”.

We can safely say, from the earlier verses of Phil. iii., that Paul was not anxiously striving to attain to that which was his hope when an unconverted Pharisee. Mark ix. 9, 10 depends for its true understanding upon the recognition of a small word

ek, meaning “out of”. We urge upon the reader to notice what a difference to the meaning of the passage the true appreciation of this little preposition has.

“And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were *risen from the dead*; and they kept that saying within themselves, questioning one another what *the rising from the dead should mean*”.

It appears from this passage that either:--

- (1). The apostles Peter, James, and John did not even believe that which was an article of faith among the Pharisees, or
- (2). That the Lord had said something that introduced a new factor into the teaching of the resurrection.

Something evidently puzzled them, for they did not question the fact of resurrection, but “what the rising from the dead should mean”. Their perplexity finally framed itself in the question, “Why say the Scribes that Elias must first come?” The Lord had not used the ordinary expression, *anastasis nekrōn*, but had added the word *ek*, saying, literally, “till the Son of man were risen *out from* the dead”, and they questioned what the meaning of the rising “*out from* the dead” should be. It is evident that they perceived that the presence of the preposition *ek* indicated a resurrection prior to that of “the last day” (John xi. 24), yet seeing that the Scribes taught that Elias must first come, how could that be possible? We are not immediately concerned with the explanation that follows, our only object being to establish the scripture fact that the Lord here introduces as something new a resurrection that takes place earlier than was originally expected, and that the only word that indicates this tremendous change is the little word *ek*. This new expression, if recognized, gives point to the reply of Abraham to the rich man:--

“If they hear not Moses and the Prophets, neither will they be persuaded though one rose *out from* the dead” (Luke xvi. 31; see verses 27-30).

It is this new expression that Paul uses in Rom. i. 4 when he says concerning Christ, that He was “declared to be the Son of God with power, according to the spirit of holiness, by the resurrection *out from* the dead”. Luke xx. 35 introduces us to a passage somewhat parallel, though not quite, with Phil. ii. 11:--

“But they which shall be accounted worthy to attain the age, and *the* resurrection *the one out from* the dead, neither marry nor are given in marriage”.

Here, the presence of the word “the” is important. It is *the* resurrection, that special one that is out from among the dead, which they that are worthy obtain. There is yet another form of expression, and this occurs in Acts xxvi. 23:--

“That Christ should suffer, and that He should be the first that should rise from the dead”.

Here, the word *ek* instead of coming before *dead* comes before the word *resurrection*, and so we read is *ex anastasis nekrōn*, “an *out* resurrection of dead ones”. The special emphasis given here seems to be that Christ was the FIRST to so rise.

We now come to the fullest expression of all, not merely a resurrection of dead ones, not merely a resurrection out from dead ones, not even an out resurrection of dead ones, but the OUT resurrection that which is OUT from dead ones, *ten exanastasin ten ek nekrōn* (Phil. iii. 11; see next of Lachman, Tischendorf and Tragelless).

It will be seen that the apostle was not thinking of the resurrection in its wide aspect. Seeing that he belonged to Christ, by his own teaching he was sure of participating in the resurrection of those who were Christ's at His coming. The only alternative before us is that he was seeking something different, something possibly better, and something in the way of a prize. Hebrews xi. 35 acquaints us with a resurrection that was to be "obtained", and which was called, "a better resurrection". The verse speaks of two resurrections, (1) a resurrection which was in the nature of a deliverance, and (2) while others (not accepting deliverance by that means) suffered to the full in order that they might obtain a better resurrection. Hebrews xii. is devoted to the subject of "Sons" and "Firstborn". All sons are not necessarily "firstborn". The position of the firstborn is one of special privilege in the Scriptures. These Hebrews, while being "holy brethren and partakers of the heavenly calling", were warned of the dangers of "letting slip" (ii. 1), of seeming to "come short" (iv. 1), of being "slothful" (vi. 12), of "drawing back" (x. 38), and of "casting away their confidence with its great recompense of reward" (x. 35). Were they going to fail? Were they, though delivered from Egypt, to fall in the wilderness? Were they going to "sell their birthright" for a little ease in this life? If so, the "better resurrection" of Heb. xi. 35 could not be theirs, for that was only attainable by those who had been "perfected" (xi. 40, and the whole teaching of the epistle, which see later under the title "perfected"). The second half of Heb. xii. deals with the firstborn and their inheritance.

Hebrews xii. 15-24.

- A | 15-17. The *forfeited* birthright (*prōtotokia*).
- B | 18-21. Mount Sinai.
- B | 22-. Mount Sion.
- A | -22-24. The *attained* birthright (*prōtotokos*).

Esau is brought forward as an example of how these Hebrew believers might forfeit their birthright and special position as the firstborn. Mount Sion is the goal of the "heavenly calling", the city of the living God, the heavenly Jerusalem, and an innumerable company of angels, a full festival, and the church of the firstborn having been enrolled in heaven, and to God the Judge of all, and the spirits of *perfected righteous ones*. We call special attention to the fact that it is not the perfecting of the spirits that is here intended, but that here are the spirits of "perfected righteous ones". This is in many points parallel with the teaching of Phil. iii., the city on the one hand is the heavenly Jerusalem, the citizenship on the other is "in heaven"; the "perfected" ones are the ones who find their place alongside of the innumerable company of angels; the "perfected" ones alone could attain to the "out resurrection" of Phil. iii.

These passages refer to different spheres, but are found running in parallel lines, and throw light upon our subject. Angels are "spirits" (i. 7 and 14), and angels are spoken of

together with these “spirits” of perfected righteous ones. We have already referred to the passage which says that those who are accounted to attain that age are “like unto the angels”. Creed speak of the resurrection of the “body”, the Word speaks of the resurrection of the “dead”. Some will have one kind of body, some another, God giveth a body as it hat pleased Him, and to every seed his own body; there are “heavenly bodies” (I Cor. xv. 40) to fit a “heavenly calling”, as there will be “earthly bodies” to fit the earthly calling. “There is a natural (soul) body, there is also a spiritual body”. The spiritual is found alone in the sphere of resurrection. Some will say, How are the dead raised up, and with what body do they come? We can only quote the apostle’s reply, “thou sowest *not that body that shall be*, but bare (literally ‘naked’, as every child of Adam) grain”. Paul had no desire to be “found naked”, but rather “clothed upon” with the house which was awaiting him in the heavens (II Cor. v. 1-10). This, however, must not be taken as having reference to the resurrection pure and simple, but must be viewed in its context. Suffering was “working out” glory (iv. 17), and this was in view of the judgment seat of Christ (v. 10, 11). In other words, II Cor. v. 1-10 is a *prize* rather than a *hope*. What therefore was before the apostle when he eagerly sought to attain the “out resurrection out from dead ones”? It was that he might “depart and be with Christ”, and not fall asleep and wait until the day of resurrection for the church as a whole. This was the “prize”, prefigured in the case of Enoch who “pleased” God and was taken by God. In Enoch’s case he did not see death; in Paul’s he knew that he would see death, but he knew there was a possibility of departing and being with Christ, and could therefore say that he was “willing to be absent from the body, and to be present with the Lord”.

The scriptural doctrine of the state of the dead is in no-wise altered. This “out resurrection” is an exceptional case, to be entertained only with “fear and trembling” by those who “work out their own salvation”, who suffer with Christ, who have been conformed unto His death, if by any means they may attain unto this added bliss. Many passages will be calling for consideration as a result of this statement we know, and we hope to be able to deal with them all. We must not, however, stay longer upon this one feature, as there are some weighty words to be considered in Phil. iii. before we have obtained an all-round understanding of the character of those who may have some assurance that such a “prize” is within the possibility of their achievement.

Things that Differ.

The Blood of Christ. Its Scriptural Limitations.

pp. 53-57

There are two references to the blood of Christ in the Epistle to the Romans, both of which add to our understanding of the doctrine attached to it.

“Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God” (iii. 25).

“Much more then, being now justified by His blood, ye shall be saved from wrath through Him” (v. 9).

In the first passage Christ is spoken of as “set forth to be a propitiation”. “Set forth” (*proetheto*) is the middle voice, and means, “set before oneself”, i.e., God set the propitiation before Himself as the basis of His attitude to man, and the justification of His passing by the sins that had taken place before the coming of Christ. The same word is translated in the two other occurrences “purposed” (Rom. i. 13 and Eph. i. 9). God purposed that Christ should be a “propitiation” *hilasterion*). This word occurs only once more, in Heb. ix. 5, where it refers to the “mercy seat” that was placed in the Tabernacle. Upon this mercy seat the blood was sprinkled on the great day of atonement (Lev. xvi. 14, 15). Sins were “covered” for a year, typically atoned for, the real atonement being only possible by the blood of Christ. Instead of saying that atonement is an Old Testament doctrine, and not to be used of the offering of Christ, we ought to say, rather, that the “atonements” of the Old Testament were only typically so, in reality they were merely “coverings”, Christ alone put away sin, and made an atonement.

The point, however, in the verse for our special notice is, that whatever meaning may attach to the word rendered “propitiation”, it does not apply universally, as does the death of Christ. It is limited in its application by the words that follow, “through *faith* in His blood”. Note also the context,

“The righteousness of God which is THROUGH FAITH of Jesus Christ unto all them that BELIEVE. . . . that He might be just, and the justifier of him who is of the FAITH of Jesus. . . . the law of FAITH. . . . we reckon that a man is justified by FAITH. . . . one God who shall justify the circumcision out of FAITH, and the uncircumcision through the FAITH. . . . His FAITH is counted for righteousness” (iii. 22 - iv. 5).

Nothing can be clearer than that without faith in the blood of Christ there can be no propitiatory, no mercy seat. The faith, too, is said to be “in His blood”. No other conception will do. It is not a question of believing that there is one God, for we know that demons believe that, yet tremble. It is not a question of believing the good news of the kingdom; that brings no justification with it. Justification is “by His blood”, and Christ is a mercy seat only to those who “have faith in His blood”. The two references in Rom. v. 1-9 link the same thought together. “Being justified by faith. . . . being now justified by His blood”. While the Epistle to the Romans links justification with the blood of Christ, Hebrews connects cleansing and sanctification with it.

“For if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, cleanseth to the purification of the flesh; how much more shall the blood of Christ, Who, through the eonian Spirit, offered Himself without spot to God, *purify* your conscience from dead works unto serving the living God” (Heb. ix. 13, 14).

“Wherefore Jesus also, that He might *sanctify* the people with His own blood, suffered without the gate” (Heb. xiii. 12).

Entry into the holiest is by the blood of Christ, as set forth in type in the offerings of the law (Heb. ix. 7, 12; x. 19). It is spoken of as “the blood of the eonian covenant” (Heb. xiii. 20), and “the blood of the covenant” (Heb. x. 29).

The first Epistle to the Corinthians refers to the blood of Christ three times, and in one connection only. “The communion of the blood of Christ” (x. 16), “the new covenant in My blood” (xi. 25), “guilty of the body and blood of Christ” (xi. 27). Each reference has to do with the Lord’s Supper. There is no reference to the blood of Christ in Galatians, neither is there in II Corinthians, Philippians, Thessalonians, Timothy or Titus. Ephesians speaks of the blood of Christ in two connections, “redemption”, and being “made nigh” (i. 7; ii. 13). Col. i. 14 is to be omitted according to best Greek texts. Col. i. 20 refers to the blood of Christ in “making peace” in connection with reconciliation. I Pet. i. 2 speaks, as the Epistle to the Hebrews does, of the blood of “sprinkling”. This “sprinkling” is used entirely in connection with Israel, for it occurs nowhere else in the New Testament, but in Hebrews and I Peter.

What is the meaning of the “blood of sprinkling”? The Greek word *rhantizō* stands for two Hebrews words translated “sprinkle” in the O.T., and therefore a detailed examination of the words is not necessary in this article. We are more concerned about the teaching of the act of sprinkling. The books of Leviticus and Numbers contain the clearest indications of its meaning.

Blood, oil, and the water of separation are said to be sprinkled in these two books. The Epistle to the Hebrews connects sprinkling with purifying (ix. 13, 14), the dedication of the old covenant (ix. 18-20), and the tabernacle and vessels (ix. 21). That “cleansing” is a prominent idea in the sprinkling is evident from verse 22, “And almost all things by the law are purged (cleansed) with blood”. Heb. xii. 24 links the Mediator of the new covenant with the blood of sprinkling which speaketh better than Abel. Some by Cain that cried from the ground. The fact that the “better” things of Hebrews are all to do with the new covenant as compared with the old, and that Abel and his offering heads the list in Heb. xi., whereby he received testimony that he was righteous, and, still more to the point, that by it, though Abel be now dead, he yet speaks, shows that the offering of Abel is intended. This links xi. 4 with xii. 24. The incident of Gen. iv. revolves around the forfeiture of birthright, just as the case of Esau (Heb. xii. 16), the position of blessing indicated by the same word in xii. 23. The spirits of righteous men perfected, and the fact that nearly every reference to Abel in the New Testament declares him to be righteous, and shows how he was perfected through suffering, are added witnesses (Matt. xxiii. 35; Luke xi. 51; Heb. xi. 4; I John iii. 12). Although the twelfth of Hebrews is not our exposition just now, it is well to note that it is not the *spirits* of just

men that are said to be *perfected*, it is rather the spirits of *perfected righteous ones* (see James ii. 22), but of this we hope to speak when considering *The Hope and the Prize*.

Coming back to the 1st Epistle of Peter, and remembering the teaching of Hebrews, we understand the meaning of the passage, “unto obedience and sprinkling of the blood of Jesus Christ”, so far as the reference to sprinkling is concerned. The real teaching of I Peter seems to have been much confused, particularly the special aspect, “the end of your faith, even the salvation of your souls”, but of this we shall be able to speak more clearly when considering *The Hope and the Prize* as referred to above. The redemption, likewise, by the precious blood of Christ, spoken of in I Pet. i. 18, 19, is nearly always quoted with reference to sin and sinners in general which, while being a truth, is not the teaching of I Pet. i. 18, 19; there the redemption is “from your vain conversation (foolish manner of life), received by tradition from your fathers”. This redemption is a deliverance from Judaism and tradition. The theme is developed in the second chapter, where the Apostle, speaking of the remnant of Israel who believed and who were called to be a chosen generation, a kingly priesthood, says, “unto you therefore which believe is the preciousness”, the preciousness of the blood (ii. 7), and of the rejected foundation stone (ii. 4).

John in his first epistle refers to the blood of Christ. First as that which cleanseth from all sin while walking in the light of God’s presence. What the sprinkling of the blood before the vail, upon the altar, and upon the vestments and vessels meant in type, the blood of Christ means in reality (I John i. 7). The reference in I John v. 6 is personal to Christ Himself. It is a context where the great theme is “the witness of God concerning His Son” (v. 9). The Apostle has before him the Gnostic heresy, the spirit of Antichrist which denied the Father and the Son. Against the teaching that upon a man, Jesus, descended the Christ at baptism, but which left him before crucifixion, the Apostle John writes in I John v. 6-8:--

“This is He who came through water and blood, Jesus Christ, not by the water only, but by the water and by the blood. . . . there are three that bear witness, the Spirit and the water and the blood, and these three are unto the unity.”

Not merely the unity of their agreement, but the very case in point, the unity of the Person of Christ. He was Jesus the Christ before baptism, and after the crucifixion—the threefold witness is unto the unity. There remains only four references in the book of Revelation. Chapters i. 5, v. 9 and vii. 14 speak of being “loosed from sins”, “redeemed” and “made white” by the blood of Christ. xii. 11 speaks of overcoming by the blood of the Lamb.

It will be seen that no passage speaks of the blood of Christ in the universal terms of I Cor. xv. 22. Within the grand circumference of the death of Christ as seen over against the death brought in by Adam there are circles, higher in blessing, though narrower in scope. The forgiveness, peace, justification by faith, access as true worshippers, cleansing, the dedication of a new covenant, the deliverance from the vain traditions of Judaism, the power to overcome even in the time of greatest persecution, these are the themes connected with the blood of Christ. While we rejoice to know that the Lord Jesus

offered one sacrifice unto perpetuity, never to be repeated, yet we are equally taught that that one offering has more than one aspect, and more than one effect. This will be still further seen when we consider the references to the Cross, and to the Sufferings, both a part of the one offering, yet capable of being viewed as distinct in their respective applications.

The Cross of Christ in relation to Suffering and Glory. pp. 89-93

We have seen that the Scriptures, while viewing the offering of the Lord Jesus Christ as one, connect different results with the different phases of that one offering. The death of Christ, we found, covered all who died in Adam, whereas the blood of Christ was shed in a covenant capacity, or is essentially related to faith. We have already alluded to the analogy of the various Levitical offerings. All our readers would agree, we trust, that the sin-offering, the peace-offering, and the whole burnt-offering are directly typical of the one sacrifice offered by Christ, yet we believe that they would equally assert that the doctrine that pertains to the sin offering differs very essentially from that of the whole burnt offering. As it is in the type, so it is in the Antitype, we must be prepared, in this, to try the things that differ.

We now consider the teaching of the Scriptures concerning the cross of Christ. There must have been some real reason in the divine plan that made so shameful a death a necessity. Had death simply been necessary, there were various ways in which such death could have been endured, without the suffering and the shame of the cross. The death could have taken place without the necessity of the shedding of blood, hence, these various aspects of the one great offering are to be distinguished, and their various effects kept apart. To confound things that differ here at the very centre of things must of necessity lead to grievous errors. If the truth that Christ died for all is taken as tantamount to teaching that He shed His blood for all, that He endured the cross for all, that He suffered for all, then all without exception must receive the results. But if the death for all is wider in its scope than the shedding of the blood of the covenant, then to teach universal salvation from I Cor. xv. 22 may prove to be as illogical as it appears to be unscriptural.

It is a fact that calls careful attention that the first references to a cross in the N.T. are made by the Lord to His disciples, before He told them that He Himself was to be put to death by crucifixion. This indicates that the cross had some definite association, and it will be well for us to allow the Lord's own lesson to take its place before we attempt to discover the deeper meaning of the cross of Christ.

Matt. x. 38; xvi. 24; Mark viii. 34; x. 21; Luke ix. 23; and xiv. 27 are the reference to those passages which we quote in order that their combined testimony may be unmistakable.

“He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me is not worthy of Me. He that findeth his soul (*psuche*) shall lose it, but he that loses his soul on My account shall find it.”

“Then said Jesus unto His disciples, If any one wishes to come after Me, let him deny himself, and take up his cross and follow Me. For whosoever may wish to save his soul shall lose it; and whosoever loses his soul on My account shall find it. For what is a man profited, if he should gain the whole world and suffer loss of his soul; or what shall a man give as a ransom for his soul? For the Son of man shall come in the glory of His Father with His mighty angels, and then shall He reward every man according to his works.”

Mark viii. 34-38 is similar to Matt. xvi. 24-27, therefore we refrain from quoting it here. Mark x. 21 must be read in its context. Someone came and asked the Lord what he should do that he might inherit *aionian* life. The Lord referred him to the commandments. All these he had kept from his youth.

“Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross and follow Me.”

Luke ix. 23-26 is very similar to Matt. xvi. 24-27 and Mark viii. 34-38. Luke xiv. 27 is set in a context similar to that of Matt. x. 38 quoted above. The words of Matt., “to love more than”, are exchanged here for a strong figure, “to hate”. The passage is immediately followed by two parables, where the great point is “*counting the cost*”, and concludes:--

“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple.”

Every passage is insistent upon one aspect of truth. The denial of self and all things that pertain to this life, even extending to the dearest of earthly kinships. There is also in each case a reference to future recompense. The cross is associated with the crown, the suffering with the glory, the loss with the gain. It would be too great a digression to deal with the use of the word “soul” in these passages. Suffice it to say that these and similar passages have no connection with *salvation* in its evangelical sense. This study we can reserve (together with any other side issues), for the close of this series. We feel that unless we are fully aware of the context of the Lord’s references to the cross as a mark of self-denying discipleship, we shall possibly miss the true significance of the cross of Christ itself, and be liable to import lessons and doctrines foreign to it.

The cross of Christ is not referred to in the epistle to the Romans. That such a basic epistle, dealing with such fundamentals as justification by faith, should be under no necessity to refer directly to the cross of Christ, is a fact that needs to be kept in mind. In I Cor. i. 17, 18 the apostle refers to it:--

“For Christ sent me not to baptize, but to preach the gospel; not with *wisdom of words*, lest the cross of Christ be made of none effect. For the preaching of the cross is to them that perish *foolishness*; but unto us that are saved it is the power of God.”

So in verse 21 we read of “the *foolishness* of the proclamation”, and in verse 23 of a “stumbling block” and “foolishness”, “that no flesh should boast in His presence. . . .

He that boasts, let him boast in the Lord". Chapter ii. continues in the same strain. Instead of "wisdom of words" the apostle, with a determination that cost him great trial, preached the cross of Christ, repudiating the so-called wisdom of men.

As we shall devote a special study to the references to the word "crucify", we pass on to Galatians where the cross is again referred to.

"And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased" (Gal. v. 11).

"As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. . . . that they may boast in your flesh, but it is not becoming to me to boast, save in the cross of the Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world" (Gal. vi. 12-14).

I Corinthians opposes the cross of Christ to the wisdom of men and the boasting in the flesh. Galatians opposes the cross of Christ to the attempt to avoid persecution, to avoid the *offence* of the cross, to make a *fair show* in the flesh, and to *boast* in the flesh. Ephesians, Philippians, and Colossians are epistles of the dispensation of the mystery, so we will examine the one other reference first, namely, that of Hebrews xii. 2. It is striking to observe that in no epistles, except those of St. Paul, do we find the words "the cross", and "crucify", neither Peter, James, John nor Jude uses either word. Heb. xii. 2 brings the references in the Gospels and Epistles to a completion. This reference, however, is so vitally linked with *the* theme of the epistle, that we cannot appreciate its teaching, position, or bearing upon the passages quoted above without considering the epistle as a whole. To do this we must devote the space of one article. It will be well worth the time and space, and therefore we defer any further remarks upon this subject until we are able to do so in the added light of the teaching of the epistle to the Hebrews.

The Cross of Christ. Its relation to the Crown and the Prize. pp. 117-121

In our last article we considered the teaching of the early references to the cross, and in this we are to consider the last reference, which will, we believe, give a clear understanding of the scriptural position that the cross has in the great plan of redemption. Let us remember that the cross had a definite meaning before the Lord Jesus Christ ever made it clear that He Himself was to be crucified. The close link which He has made between the disciple and his Lord compels us to believe that when the Lord of glory stooped to the death of the cross, He did not introduce thereby some entirely new conception, but fulfilled, as none other could fulfil, the meaning He Himself had in mind when He called upon His disciples to deny themselves, take up their cross, and follow Him. Heb. xii. 2 is the reference which will occupy our attention for a while.

“Looking off unto Jesus, the captain (*archegos*) and perfecter (*teleiōtes*) of faith Who for the joy set before Him, endured a cross, despising the shame, and hath sat down at the right hand of the throne of God.”

The most casual reader of Heb. xii. will not fail to be impressed with the fact that this verse is the grand conclusion towards which the apostle has been leading. We look back to the first verse; this in turn directs us to the eleventh chapter, which grows out of chapter x., until, such is the organic living unity of the Word, to really understand one verse necessitates understanding the general theme of the whole epistle. In such a series as this a detailed examination of such an epistle is out of the question. There is, we believe, scarcely a more misunderstood epistle, and as soon as space is available we hope to deal with it in these pages.

The great key word of the epistle is the word “Perfect”, and its derivatives, which occur fourteen times. The idea expressed in the words, “let us go on unto perfection”, is the idea of the book. The word which the A.V. translates “author” in xii. 2 is translated “captain” in xii. 10, and there, as in xii. 2, He is “perfected through suffering”, and “for the suffering of death crowned with glory and honour”, although at present “we see not yet *all things* put under Him”. In leading many sons to glory He Himself passed through the discipline of suffering. For Him as for them the crown was the outcome of the cross.

When the apostle borrows from the typical history of Israel to enforce the lesson of the epistle, to what section does he turn? Does he speak of the typical teaching of the Passover? No, for redemption is not his theme; the epistle to the Hebrews is not addressed to unsaved ones, but to “holy brethren, partakers of the heavenly calling”. Does the apostle draw from the typical kingdom of David and Solomon? No, for the kingdom of peace and glory had not yet come. He takes us to the period of the wilderness, *after* the redemption from Egypt, and *before* the entry into the land of promise.

“With whom was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not?” (Heb. iii. 17, 18).

What is the conclusion of and the reason for this reference?

“Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it. . . . let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief” (Heb. iv. 1, 11).

This unbelief is not the unbelief of the *unbeliever*, but of the *brethren* (see iii. 12). Typically, at least, every Israelite who left Egypt was redeemed, yet many fell in the wilderness. This did not undo their redemption, but they forfeited the land of promise. Even Moses lost this, and none of us would say that Moses was himself lost, though he might have been a loser. Changing the example somewhat, the apostle in chapter v. 7, 8 adverts to the “perfecting” of Christ:--

“Though He was a Son (‘was’ is correct, ‘were’ is hypothetical. ‘He was a Son, yet –’) yet learned He OBEDIENCE by the things which He suffered, and having been perfected He became the author of *aionian* salvation unto all them that OBEY Him.”

Notice again, it is not the faith of the sinner believing unto salvation, but the obedience of sons which by its perfecting fits for the *aionian* salvation, which was typified not by the deliverance from Egypt (which all Israel had), but by the entry into the promised land (which only some of Israel obtained). A word of rebuke is then given to those who were “dull of hearing”, who failed to get beyond babyhood, and who could not go on unto perfection. The problem of vi. 4-6 is solved in the light of the wilderness experiences of Israel. Coming to his point, the apostle says that he does not want them to be “slothful, but followers of them who, through faith and patience, INHERIT THE PROMISES” (12). Then follows the great example of Abraham, and his patient endurance which “obtained the promise”, and the fact that the Lord Jesus in the capacity of that High Priest who met the victorious Abraham has “run before” the race, and received the crown.

Chapters vii. - x. must be passed over in this survey until we reach verse 32. The Hebrew believers are reminded of the days when they did endure, when they did take joyfully the spoiling of their goods, and they were urged not to cast away their confidence, “which hath great recompense of reward.” “For ye have need of patience”, continued the apostle, “that after ye have done the will of God, ye might *receive the promise*”. The link with chapter vi. is very evident. It is still more so in the verses that follow. Such is the reference to “drawing back”, as contrasted with those that “believe unto the purchasing (or acquiring) of the soul”. This strange rendering sends the mind back at once to the references in Matthew which speak of losing the soul in order to find it. “The saving of the soul” is usually interpreted to mean nothing more than the salvation of the sinner. This we believe to be quite a mistake. The question of losing, gaining, and saving the soul has reference to “things that accompany salvation”. This will be easy of proof when we deal with the epistle.

Following immediately upon this sharp contrast between those who live by faith and those who draw back, is the inspired definition of xi. 1, a much mis-applied verse. To teach as a scriptural truth that the faith of the sinner believing unto salvation is the substance of things hoped for, and the evidence of things not seen, is a misuse of the verse. The apostle is emphasizing living by faith, of going on unto perfection and of not missing the promise by drawing back. By this faith the elders were attested. Every example given in Heb. xi. is the faith of the believer who seeks to walk worthy of his calling. How much untruth has been written in connection with Abel’s offering! How few seem to see that the great point the apostle makes is not that he was justified by faith, but that “he obtained witness that he *was righteous*”. (So also in I John iii. 12, “works were righteous”, and Matt. xxiii. 35, “righteous Abel”). Heb. xi. has no concern as to *how* Abel was justified; it is written to show that *being* justified Abel acted in harmony with such a calling. So with all the examples that follow. They all suffered, they gave up place, position, wealth, they became tent dwellers and wanderers, they looked for a city which had foundations—a heavenly one. These were the early members of the heavenly calling, they “worked righteousness, obtained promises”. Yet—

“these all, having been attested through faith, received not the promise, God having provided some better thing for us*, that they without us* should not be perfected” (xi. 39-40).

Then follow the words of xii. 1-4:--

“Wherefore seeing we also are compassed about with so great a cloud of witnesses (i.e., those already mentioned in Heb. xi., not the modern meaning of ‘spectators’), let us lay aside every weight (a swelling or a tumour, excess of flesh, which regarded physically, or spiritually, would hinder running), and the closely surrounding sin (the apostle alludes to the hampering effect of flowing robes—meaning that the runner must ‘gird up the loins’ and free his limbs), and let us run with *patience* the race *lying before* us, looking off unto Jesus, the captain and perfecter of faith, Who for the joy *lying before* Him, *patiently endured* a cross, despising the shame, and hath sat down at the right hand of the throne of God. For consider Him Who patiently endured such a contradiction of sinners against Himself, lest ye be wearied and faint in your souls. Ye have not yet resisted unto blood, striving against sin.”

The full bearing of this passage is more easily seen when the structure is discovered. We give it therefore, as follows:--

Heb. xii. 1-4.

- A | Lay aside entangling sin.
- B | a | The agony (*agōni*, contest, struggle) set before us (*prokeima*).
 - b | c | Looking off unto Jesus.
 - d | Captain and perfecter of faith.
- B | a | The joy set before Him (*prokeimai*).
 - b | d | Cross, shame, right hand.
 - c | Consider Him Who endured.
- A | Striving against sin.

The race *set before* us is echoed by the joy *set before* Him. Those who are “good and faithful servants” enter into the “joy” of their Lord. The “race” and “the joy” set before the believer and the Lord has been already referred to in a similar context of overcoming and “patiently enduring”, namely, Heb. vi. 18, “the hope set before us”. Heb. vi. 1 says, “Let us go on unto perfection”. Heb. xiii. 13, 14 says, “Let us go forth therefore unto Him without the camp, bearing His reproach. For here we have no continuing city, but we seek one to come”. The reference to the reproach and the city will establish the link with Heb. xi. The whole epistle is taken up with the pursuit of this theme. The perfecting of the believer, and the example of the perfecting of the Lord Jesus Christ (Heb. ii. 10; v. 8, 9; vii. 28, margin), the captain and perfecter of faith. The culminating suffering and reproach in which “He learned obedience and was perfected” was the death of the cross. Evangelical preaching has always maintained a foremost place in its message for the cross of Christ. Readers must weigh the Scriptures over, and of course come to their own conclusions. So far as we see the teaching of the Word, the message of the cross, with the related doctrine of “crucifixion”, is a message more for the saint than for the sinner. In our next two articles we hope to deal with the references to the cross in the Prison Epistles, and the doctrine of the crucifixion as it relates to the believer.

[* - “us” to be understood of those who are in the same dispensational place as the “Hebrews”.]

The Cross of Christ.
Its relation to the Dispensation of the Mystery.
pp. 148-152

We have reviewed the references to the cross of Christ in the Scriptures with the exception of Paul's prison epistles. We have found that the leading thought in connection with it is that of shame, self-denial, deepest humiliation and subsequent glory. We call to mind the words of one of our readers with reference to Heb. xii. 2, which we give before passing on to the prison epistles. "The word 'for' in the expression 'for the joy set before Him', is in the Greek *anti*. This means, when governing the genitive, 'in return for', 'for the sake of', the word in all its usages involving the idea of correspondency to, or answering to something." In Heb. xii. 16 we find it; Esau for (*anti*) one morsel of meat sold his birthright. The suggestion is that there is a distinct correspondence between the joy and the shame, and that *this* glory is something different from the glory which Christ had with the Father "before the world was", it is the *added glory of the overcomer*.

Turning now to the prison epistles we find that there are five occurrences of the word. The following structure of the occurrences is repeated with some modifications from Volume IV. & V. page 91:--

The Cross in the Prison Epistles.

- A | Eph. ii. 16, 17. Reconciliation by the cross. Enmity slain.
- B | Phil. ii. 8. The death of the cross. The humiliation.
- C | Phil. iii. 18. Enemies of the cross. "Earthly things."
- A | Col. i. 20. Peace by the cross. Enemies reconciled.
- B | Col. ii. 14. Freedom by the cross. The triumph.

Members A , A deal with the reconciliation, which we have dealt with at some length in Volumes V. and VI. We refer our readers to those articles as it will not be possible to summarize the subject sufficiently to keep within the limits of this article. We would draw attention to the dispensational character of this reconciliation as between (1) Jew and Gentile in the one body, and (2) between the one body and the heavenly powers. The wider reconciliation of the earlier epistles (Romans and II Corinthians) rests upon "the death" of Christ. The narrower, elective and fuller reconciliation of the epistles of the mystery is by virtue of the cross of Christ, and the blood of the cross. The remaining passages, Phil. ii. 8, iii. 18, and Col. ii. 14 must be considered more in detail. The structure of the passage where the first occurrence comes in Philippians is eloquent, and to see it will obviate the necessity of writing much explanation.

Phil. ii. 1-21.

- A | 1.3. *sumpsuchos*. One accord (A.V.).
- B | 4. Look not on own things.
- C | 5-11. Example of Christ. the great self-emptying.
 - D | 12-16. Work out your own salvation.
 - C | 17, 18. Example of Paul. The drink offering.
- A | 19, 20. *Isopsuchos*. Like minded (A.V.).
- B | 21. All seek their own things.

It will be readily seen that we are not listening to the gospel in its initial sense in these verses. The whole is addressed to those who are capable of following, at least in some measure, the great example of Christ. Members C , C deal with the great examples of self-denying and suffering, and we give the structure here of the first and greatest.

The Example of Christ (Phil. ii. 5-11). The great *kenosis* (self-emptying).

- A | 5, 6. Equality. Originally (*huparchon*).
- B | 7, 8. The Humiliation (seven-fold).
 - a | He emptied Himself.
 - b | A bond-servant.
 - c | Likeness of men.
 - d | Fashioned as a man.
 - a | He humbled Himself.
 - b | Obedient unto death.
 - c | The death of a cross.
- A | 9-. Wherefore highly exalted. As inherited (Heb. i. 4).
- B | -9-11. The Glory (seven-fold).
 - a | The name given.
 - b | Every knee to bow.
 - c | In heaven; on earth; under earth.
 - b | Every tongue to confess.
 - a | Jesus Christ is Lord.

It is not possible in this series to attempt an exposition of such a passage as this, we can but point out one or two items that bear most closely upon our immediate subject, remembering, however, that the whole passage in all its details really deals with the doctrine of the cross, as to its significance, its reward, and its bearing upon the present and future of the believer. The climax of the great renunciation (the word rendered “no reputation” is derived from that which means to empty) is found in the death of the cross. It was the last manifestation of “the mind that was in Christ Jesus”, and is the final word to the believer. The more we study the subject, the more we are convinced that the cross of Christ is not to be the first presentation of the gospel. The death of Christ, as we have seen, is the broad basis and reason. The cross is connected with deeper lessons that only believers can learn. The utter worthlessness of the flesh, the necessity for self-denial, the perfecting work of suffering with its future glory, the folly and weakness of the wisdom and power of man, these are some of the lessons learned at the cross of Christ. Further, the cross is something that may be experimentally entered into, but only as a disciple

following his Lord. Immediately “the death, even the death of a cross” is reached, then come the words, “Wherefore God also hath highly exalted Him”, and He Who stooped to the bond-servant’s place, walked and lived and died as a man, Who suffered the most awful and shameful of deaths, He is to receive universal homage and adoration. The sequel, rather, the very reason for the introduction of this marvellous theme at all, follows in verse 12, “So that, my beloved. . . . work out *your* own salvation”. The salvation is already certain. The “working out” of it is the question that is now before them.

In chapter iii., where the next reference is found, Paul shows how he in some degree follow in the steps of Christ. He enumerates his gains and losses, and tells us that he reached out for a prize. He calls upon the Philippians to consider his example and his walk:--

“For many walk, of whom I have told you often, and now tell you even weeping, they are enemies of the cross of Christ, whose end destruction, whose god the belly, whose glory in their shame, *who mind earthly things.*”

These are terrible words, spoken apparently of some who at least had made some profession of faith. The apostle would have no need to draw attention to his walk as contrasted with the world, or the unbeliever. The close relation between the words of the original for “destruction” and “loss” suggests the teaching that these believers, whose affection for earthly things made them enemies of the cross, would “suffer loss”, which would be in exact contrast to the apostle who, having fellowship with the sufferings and shame of his Lord, was running for the prize. Close parallels to this are found in I Cor. iii. and Heb. x., xi., where “perdition” (Heb. x. 39) is used in connection with those who “draw back”, and where a similar line of teaching is intended. The severe words, “whose end destruction”, should be considered with other warnings uttered to believers, e.g., “He that soweth with a view to his flesh, shall of the flesh reap corruption” (Gal. vi. 8); see contextual reference to the cross (vi. 12-14) and “crucify” (v. 24), all in connection with the believer’s relation to the flesh. Phil. iii. indeed leads us to see that what the circumcision meant in type, the cross means in reality.

“We are the circumcision, which worship God in spirit, and boast in Christ Jesus, and have no confidence in the flesh” (Phil. iii. 3).

This could not be said of those referred to in verse 19. When it is remembered that circumcision was introduced after the great unconditional covenant was made with Abraham, that it was essential for every one coming up out of the wilderness to be circumcised before entering the land of promise, its typical teaching is still further perceived. That the spiritual circumcision of the believer is connected with the cross of Christ Col. ii. will show.

“In whom also ye are circumcised with a circumcision made without hands, in *putting off* the body of the flesh, in the circumcision of Christ. . . . the uncircumcision of your flesh. . . . blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross, *having put off* the principalities and the powers, He made a public exhibition of them, triumphing over them in it.”

Nailed to the cross, in the person of the Lord Jesus Christ, were the handwritten ordinances that were against us. Ordinances have reference to the flesh—the flesh has been shewn to be hopeless by the crucifixion. “Why as though living in the world”, then, asks the apostle, “are ye subject to ordinances, which are to be subject to corruption in the using”. “Set your mind on things above, not on things on the earth”. Here we have the contrast to those who “mind earthly things”, whose “god was their belly”. In Col. ii. the other extreme is mentioned, “the neglecting of the body”, but it ends in the same way. The wondrous doctrine of Philippians centres around the stupendous fact that Christ “emptied Himself”; the glory of Colossians is that He, in Whom all the *fulness* was pleased to dwell, has been raised from death and ignominy, and once again in Him dwells all the fulness of the Godhead bodily. In each epistle His headship over principality and power is included as a part of the great reward given to Him Who for the joy set before Him, endured a cross and despised the shame. Though we do not yet see Him sitting upon His universal throne crowned with *many* crowns (a blessed bay to look forward to!), we do see, by the eye of faith, Jesus, for the suffering of death crowned with glory and honour.

We have now passed under review every reference in the epistles to the cross of Christ. Before we attempt to draw a conclusion it will be of service if we devote one article to the consideration of the doctrine that is connected with “crucifixion”. We shall then be in a position to state with scriptural certainty the position which the cross of Christ hold in the economy of redemption.

The Crucifixion.
Its place in the economy of redemption.
pp. 180-185

The results of our review of the occurrences of the *Cross* from the opening verses has had one trend and one theme—suffering as a prelude to glory, shame as a forerunner of joy. We feel, however, that it would be wise to hold back our conclusions until the related references to crucifixion have been examined.

The first occurrence of the word is found in Matt. xx. 19, where the Lord, speaking of His approaching death, says that He would be delivered to the Gentiles, “to mock, and to scourge, and crucify”. There are about thirty references altogether in the four Gospels that testify to this awful death that was endured by the Son of God. Acts contains two references, both having a somewhat similar context. In ii. 36 Peter places in vivid contrast the fulfillment of Ps. cx., “Sit Thou at My right hand until I make Thy foes Thy footstool”, to the humiliation that Christ suffered, “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ”. In chapter iv. the power of the risen Christ to heal the lame man, and the antitype—Israel itself, is again emphasized by the reference to the crucifixion, “Whom ye crucified, Whom God raised from the dead”. The reference in Acts ii. 23-33 is the rendering of another Greek word, nevertheless the atmosphere is the same, “Ye have

taken, and by wicked hands have crucified and slain”, is immediately followed by, “Whom God hath raised up. . . . He would raise up Christ to sit on his throne”. Passing to the Epistles and Apocalypse we find the references divide themselves into two sets. Those which speak of the crucifixion of Christ, and those which speak of the crucifixion (in the spiritual and doctrinal sense) of the believer.

The words that we shall consider are the renderings of *stauroō*, to crucify; *anastauroō*, to crucify afresh; and *sustauroō*, to crucify together. In I Cor. i. 23 the apostle says, “But we preach Christ crucified”. The “But” compels us to look back. Verse 18 speaks of the “preaching of the cross”; there such preaching is esteemed by them that perish, foolishness. In verse 23 the preaching of Christ crucified was a stumblingblock to the Jew and foolishness to the Greek. I Cor. ii. 2 places the preaching of “Jesus Christ, and Him crucified” in a context that repudiates “excellency of speech or enticing words of man’s wisdom,” but which does speak of true wisdom to such as are “perfect” (the latter word brings this passage into line with the Epistle to the Hebrews). In verse 8 the apostle tells us that had the princes of this age known the hidden mystery previously marked out before the ages unto our glory—for, apparently, that crucifixion was the straight and narrow path which led to the crown. II Cor. xiii. 4 is the only reference in that epistle, and it is in a context which emphasizes the shame, the weakness, the humiliation of the death of the cross. “For though He was crucified through weakness, yet He liveth through the power of God”.

Turning to the Epistle to the Galatians we find the word used more pointedly than in any other epistle. In Gal. iii. 1, when the apostle would show the folly of being “made perfect” (mark the word) by the flesh (verse 3), he uses the strong expression, “Before whose eyes Jesus Christ hath been set forth, crucified among you”. His argument is that to have seen Him thus, and then to consider that there was any possibility for good in the flesh, could only be answered by concluding that they had been bewitched. In v. 24 the subject is still more decidedly referred to:--

“They that are Christ’s have crucified the flesh with the affections and desires. If we *live* spiritually, spiritually let us walk”.

In vi. 14, in contrast to “boasting in the flesh”, the apostle says:--

“Let it not be that I should boast, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world”.

What words are these! The flesh so denied, so repudiated, so utterly contemned and loathed, that it is not merely neglected and kept under, but crucified. This is the only thing to do with it, yet how many of us can claim to have reached this position? Or again, the mutual crucifixion of the world and the believer to one another. The world with its pleasures and its sins, its denial of the Lord and its religious pretensions, its ambitions and its sorrows, the world and the believer too, are crucified in the crucifixion of Christ. Yet how strong the so-called innocent and legitimate claims of the world! and how utterly futile are half measures. Crucifixion is after all the only remedy, yet here again arises a self-searching question. When the apostle Paul confronted the apostle

Peter and rebuked him for not walking in line with the gospel, he crowned his argument against the flesh and its works by his own personal testimony:--

“I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God. Who loved me and gave Himself for me” (Gal. ii. 20).

If verse 19 be noted, the following will become apparent:--

- (a) To the law Paul had died, that he might live unto God.
- (b) With Christ He had been crucified, that the life he lived in the flesh, Christ living in him, was lived by the faith of the Son of God.

The crucifixion bears particularly upon the “life in the flesh”, the death to the law bears more particularly upon the question of justification. Paul could not have more completely repudiated the flesh, and have set forth his utter dependence on the risen Christ, than he did when he said, “I have been crucified with Christ”.

In Rom. vi. 6 we meet the expression again. Note particularly that it is not met with in Rom. i. - v. There, where the question of justification by faith is the great theme, the death of Christ, faith in His blood and faith in Him Who raised Him from the dead, are prominent. Rom. vi. turns, however, to the question of “continuing in sin”. The apostle meets the insinuation by using such strong terms as, “we that are *dead* to sin”; “baptized into His *death*”; “*buried* with Him”; “knowing that *our old man is crucified with Him*, that the body of sin might be destroyed, that henceforth we should not serve sin”. In Col. ii. 11 we have already noted, “the putting off of the body of flesh”, and now in Col. iii. 9 we may read, “that ye have put off the old man with his deeds”. There is a marked consistency of teaching here. The old man crucified, the body of sin destroyed, the body of the flesh put off, the old man with his deeds put off, speak of a power, a nature that would dominate us if it could, that would attempt to compel us to “serve sin”. In this sphere of truth there is such a thing as “yielding your members servants to righteousness unto holiness”, which the apostle amplifies in Rom. xii. 1, 2, and declares to be our “reasonable service”. The book of the Revelation makes one reference to the crucifixion (Rev. xi. 8):--

“And their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt, *where also our Lord was crucified*”.

It is a case of witness against the world, the flesh, and the devil. For their witness' sake these two were eventually killed. The city wherein this shall take place is not only named Sodom and Egypt (fit symbols of the flesh and the world), but is stated to be *where also our Lord was crucified*. It was the flesh, as represented by the religious leaders of Israel, and the world, as represented by the religious leaders of Israel, and the world, as represented by the policy of Pilate, that took up and obeyed the cry, “Away with Him, crucify Him”. That cry was the verdict of the flesh and the world upon the Faithful Witness, the Son of God. Rev. xi. 8 links the suffering of the two witnesses with the crucifixion of Christ, thereby showing us the meaning that is attached to crucifixion in the Word.

Heb. vi. 6 is the remaining passage. The whole of chapter v. and vi. 1-6 should be read. It is a question of going on unto perfection. Those who are addressed were once enlightened, they had tasted the good word of God, and the powers of the coming age; these were not unbelievers, they had gone on, they had attained to some acquaintance with the good things to come. Now if such fall away, draw back to perdition, there can be no renewing such to repentance. The type of Israel in the wilderness has already prepared for this. When the spies had brought their report, when the people had evidence of the fruit before their eyes, when they then failed through unbelief, they were turned back to wander and die in the wilderness. When they would have afterwards entered the land they found it to be impossible.

In Heb. xii. is another figure equally decisive. Esau despised his birthright. Afterwards he sought a blessing, and when he would have inherited the blessing he was rejected, for he found no place for repentance though he sought it carefully with tears. So in Heb. vi. To turn back was fatal. The death of Christ, and the shedding of His blood, had redeemed them; like Israel they had come out of Egyptian bondage, and crossed the Red Sea, they had passed from death unto life, yet they were in danger of failing, of coming short, of turning back. "Thou turnest man to destruction", wrote Moses of the wilderness wandering. So in Heb. vi. It is impossible to renew again to repentance those who against light and teaching turn back. Such, continues Heb. vi., "Crucify to themselves the Son of God afresh and put Him to an open shame". Such practically side with the flesh and the world in their mind. Possibly they would deny the charge with vehemence. But, if the flesh is allowed to lead them back from the land of promise, and if the world allures them by its seductions, if they lust after the fleshpots of Egypt, the onions and the garlic, if their soul loathes the bread from heaven, then, although they may be redeemed by the death and the blood of God's Passover, and stand upon the other side of the Red Sea, yet the *cross* and its blessings is not for them. "Saved, yet so as by fire" will be the verdict.

Thus we conclude our review of the doctrine of the cross and we believe that the passages cited demonstrate that the cross of Christ is something more advanced than the wider references to His death and atoning blood. The death may be as universal as Adamic death. The blood is not quite so wide in its application, being either associated with a covenant, or with faith. The cross is narrower still. It is connected with suffering, self-denying discipleship, and the crown of glory that follows.

So far as the type used in Hebrews is concerned, the effect of the cross is experienced by the few; of all the thousands who left Egypt two adults only entered "the rest that remained". (?)

We trust that these very weighty considerations may be used of God to open our eyes to see the things that differ, that we may be unashamed in that day, through being made willing to share His shame in this. REMEMBER LOT'S WIFE.