

The Berean Expositor

Acts xvii. 10, 11

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

II Tim. ii. 15

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DEAR FELLOW-BELIEVERS,

We can truthfully say of the last two years, “Never before have we faced such intimidating costs in the printing and publishing of our testimony; yet never before within a like period have we been permitted to publish so great a number of separate volumes”.

The God make known to the Corinthians seems to have been very manifest. In those epistles we read:

“The weakness of God is stronger than men.”

“God hath chosen the weak things of the world to confound
the mighty.”

“Our sufficiency is of God.”

Having said so much we must say more. These same epistles speak of those who were “labourers together with God”, and, humanly speaking, only the protracted and constant fellowship of a faithful few, giving time, labour and money, “deep poverty” indeed abounding unto “riches of liberality”, could have accomplished this happy result.

We earnestly pray that this testimony to the Truth “rightly divided” will be as abundantly blessed to the readers, as the publishing has been to the producers.

Yours by all sufficient grace,

CHARLES H. WELCH,
GEORGE T. FOSTER,
LEONARD A. CANNING.

November, 1952.

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True from the Beginning.

A testimony of the past restated.

pp. 139, 140

At the Yorkshire Evangelical Conference, held in 1899 Canon Faussett, D.D., gave an address entitled "The Old Testament in the light of internal evidences" which was recorded in *Things to Come*, Vol. vi., pages 54 to 56. Some of the statements made by Canon Faussett seem worthy of preservation and expansion, for until the end of time the Scriptures will be attacked, and we need to be reminded that they contain abundant evidence of their integrity. Omitting many items that it was wise and necessary to include at the actual conference, we note:

"History fits geography."—To-day we usually speak of "Tyre and Sidon" as though they always existed together, but while Genesis knows the city of Zidon, Tyre is never mentioned (Gen. x. 19, xlix. 13). The greatness of Zidon is acknowledged by Joshua who calls it "Great Zidon" (Josh. xi. 8, xix. 28), but at that time Tyre was but a stronghold of Zidon, and not mentioned. In David's day however Tyre took the lead (II Sam. v. 11) and Zidon takes a lesser place. Had the book of Genesis been written in later times, Tyre and Sidon would most certainly have been coupled together, and thereby have betrayed the hand of the late writer.

"Language accords with the context."—The record is that Moses was brought up in Egypt, and Egyptian words should therefore make their appearance in the books of Genesis and Exodus. The Egyptian word *tebah* is actually used of Noah's ark, whereas the Hebrew *aron* is used of the ark in the tabernacle. Again, the early date of the Pentateuch can be discerned by the way in which the pronouns "he" and "she" are represented. In the five books of Moses "he" and "she" are not distinguished by gender, but in the later books "he" is written *hu* (masculine) and "she" is written *hi* (feminine). *Hi* is never used in the Pentateuch. No other writer than Moses uses the word *naar* "youth" in both genders. Again Moses uses the Egyptian *achu* translated "meadow" (Gen. xli. 2) but which should be rendered "reeds". Many other Egyptian words not listed by Canon Faussett, could be brought forward to supplement this testimony to the integrity of the books of Moses.

"Natural History accords with the wilderness sojourn."—There are eleven animals mentioned in Deuteronomy which are not recorded in Leviticus and Numbers, mainly antelopes, the ibex of Arabia, the coney or hyrax, the little pachyderm related to the hippopotamus. They are numerous in the Arabian desert, but are not found in Egypt or Palestine. This accords with the record that when Leviticus was written, Israel had only just come from Egypt and did not know yet the animals of the desert. Deuteronomy, written at the close of the forty years in the wilderness, and before entering Canaan, is

familiar with the *fauna* and *flora* of the desert. This change of the lists of animal shows that Moses, and not a priest a thousand years later, was the writer.

“*An unbroken chain.*”—Malachi, the last of the prophets pre-supposes the history of Elijah, the law of Moses and the history of Esau and Jacob. Zechariah pre-supposes the feast of tabernacles, the earthquake in the days of Uzziah, and the Babylonian captivity. Haggai pre-supposes Solomon’s temple, the exodus from Egypt, and God’s covenant with Israel by Moses. The prophets refer to the tabernacle in Shiloh, the creation, the flood, the destruction of Sodom, the Amorites, the Patriarchs and the deliverance from Egypt. The subsequent reigns look back to David as the founder of the dynasty. Samuel pre-supposes the Judges and Joshua, and Joshua pre-supposes the Pentateuch.

A golden thread runs through the many parts, uniting them into one organic whole, the promise of the seed of the woman. This promise becomes more definite in Noah’s prophecy, for he focuses attention upon the line of Shem. At the call of Abraham, a descendant of Shem, the range is further narrowed to Isaac, Jacob and thence to Judah, finally fixing upon the family of David, and so to the birth of the Saviour at Bethlehem.

This article is necessarily brief, it is but to stimulate the mind, but if any reader is thereby encouraged to search and see whether these things are so, the conviction will grow as the evidence is accumulated that we can unreservedly confess “Thy Word is true from the beginning”.

Acknowledgment.

#1. The Place of Acknowledgment in Experimental Truth.

pp. 18 - 20

Salvation is a finished work. Nothing that man can do can make salvation more secure than it is, for it rests solely upon the once-offered sacrifice of Christ. It is a salvation that is by grace. Yet, it is equally the testimony of the Scriptures that salvation is also “by faith”, and though it be a work already accomplished on behalf of sinful man, no man is “saved” apart from faith in the Son of God. Man is a moral being and in this lies his separateness from the rest of the visible world. No one has ever seen a stone “refuse” to fall to the ground when released, nor the sun hesitate on his course. Like man, sun and stones, stars and trees, are creatures but, unlike man, they are not moral. It is of the essence of the moral sphere that obedience be freely rendered. The very idea of an *enforced* holiness is intolerable either to reason or to revelation. The man who is “saved by grace” is a man who has also felt his need and has been “saved by faith”.

Now a word that recurs in the spiritual history of man as recorded in the Word, and that forms the bridge over which man as a moral creature passes into salvation and its accompanying blessings, is the word “acknowledge”. Let us turn to some passages of Scripture that reveal the important place “acknowledgment” has in the mind and will of God for His people.

“Only acknowledge thine iniquity” was the one proviso needful for restoration in the Lord’s call to Israel by Jeremiah:

“Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed My voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you” (Jer. iii. 12-14).

Acknowledgement is here seen as one phase of repentance. “Return”, “acknowledge”, “turn” and the like truth is also found in the New Testament. Much to the same effect is the testimony of Prov. xxviii. 13:

“He that covereth his sins shall not prosper: but whoso *confesseth and forsaketh* them shall have mercy.”

This passage makes us think of that great example of true acknowledgment, David, whose repentance has given us those two wonderful Psalms, xxxii. & li. Psalm xxxii. opens with the blessedness of the man whose transgression is forgiven, but before this blessedness could be experienced by David, he had to acknowledge his sin. While he kept silence his misery was great, and the hand of the Lord was heavy upon him.

“I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin” (Psa. xxxii. 5).

Parallel with this is the experience of Psalm li.:

“Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against Thee, Thee only, have I sinned, and done this evil in Thy sight” (Psa. li. 1-4).

When we turn to the epistles that speak of the grace of God to the church, we shall find that in some places where the Authorized Version reads “knowledge”, the true meaning is “acknowledge”. In the first epistles of John, where *experimental truth*, associated with *walking* in the light, is the theme, “confession” is used in much the same way as “acknowledgment” is used elsewhere.

“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (I John i. 9).

Before the prodigal son “came to the father”, he “came to himself” (Luke xv. 17, 20). Before he experienced reconciliation and wore the best robe, he had said:

“Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son” (Luke xv. 18, 19).

The moment that salvation becomes our realized possession the Lord is pledged to lead us out and on. We have but to read the book of Exodus to see this plainly set forth. From the moment the blood of the Passover had been shed and the hour of deliverance had come, Israel never lacked a leader. Moses may go the way of all flesh, but Joshua is there to take his place, and over and above all human agency, we find the pillar of cloud and fire that never left the people throughout their pilgrimage. Let us therefore turn our attention to the experience of being led by the Lord.

“Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths” (Prov. iii. 5, 6).

From these words it is evident that the acknowledging of the Lord is fairly comprehensive. It is impossible to acknowledge the Lord unless our trust in Him is with “all our heart” and in “all our ways”. Very often no other “leading” is necessary than to stand at the parting of the ways, look ahead, and see whether following the one or the other would involve some denial of the Lord. If this is seen to be so, the matter is settled, and prayer for guidance at such times may too much resemble the attitude of Balaam (Numb. xxii. 13, 19).

This acknowledgment of the Lord in all our ways is very finely brought out in the story of Abraham’s servant, who said:

“I, *being in the way*, the LORD led me” (Gen. xxiv. 27).

Returning to our text (Prov. iii. 5, 6) we further observe that there is a correspondence instituted between “trust” and “lean”; and between “with all thine heart” and “in all thy ways”. The “heart” deals with the life and motive force within, the “ways” deal with the outgoings of this hidden power in active and practical service. It is important to keep the divine order. Mere outward conformity, “ways”, without inward reality, “hearts”, is a self-blinding form of hypocrisy.

**#2. *Epignosis* and *Epiginosko* refer to acknowledgment rather than added knowledge.
pp. 35 - 37**

When it is true that “all the heart” is engaged with the things of God the normal outward expression will be an acknowledgment of Him in “all our ways”. This close association of “heart” and “way” is very clearly seen in Psalm cxix.:

“The undefiled in the WAY seek Him with the whole HEART” (1, 2).

The question:

“Wherewithal shall a young man cleanse his WAY?”

is followed by the statement:

“With my whole HEART have I sought Thee” (9, 10).

Again the Psalmist says:

“I will run the WAY of Thy commandments, when Thou shalt enlarge my HEART” (32).

In the next stanza we read:

“Teach me, O Lord, the WAY of Thy statutes.”

and its echo:--

“Give me understanding, and I shall keep Thy law; yea I shall observe it with my whole HEART” (33, 34).

And yet again:--

“Incline my HEART unto Thy testimonies quicken Thou me in Thy WAYS” (36, 37).

So in verse fifty-eight we have the “whole heart” followed in verse fifty-nine by “I thought on my ways”.

Many other examples could be brought forward to emphasize the close connection between “heart” and “ways”, but the foregoing will suffice.

To an English ear, the word “acknowledge” conveys the idea of “confession”. Another rendering that would perhaps be truer to the original would be “recognize”. It is a blessed thing to be sensitive to the presence and work of the Lord; to be able to “recognize” Him in the dark as well as in the light; in the difficult path as well as in the hour of triumph. When one is able thus to “recognize” Him the direction of our pathway will follow as a matter of course.

It is interesting to know that the LXX version uses the word *orthotomeo* “rightly divide”, where the English version reads “direct”. This is an important factor in the true interpretation of II Tim. ii. 15 for the word would be immediately recognized by Timothy as one with which his early training had made him familiar, and thus would understand the practical necessity to follow the Divinely appointed finger-posts regarding dispensational truth as the wayfarer and pilgrim would follow the directions placed for his guidance at the fork of the road.

If acknowledgment of our sin is a necessary prelude to the “joy” and “experimental knowledge” of sins forgiven, acknowledgment of the Lord in all our ways is assuredly as necessary, if we would be “directed” in all our paths.

In the New Testament *epiginosko* and *epignosis* are translated both by the words “knowledge” and “acknowledge”. In early days the distinction between them was not so sharply drawn as now. For example, the majestic words:

“We knowledge Thee to be the Father of an infinite Majesty,”

was the recognized form in the year 1535A.D. To-day “knowledge” stands, in the first instance, for the “stuff” of knowledge, the information gathered, or the intelligence possessed. This however is the secondary meaning of the word, and even to-day a first-class dictionary places the primary meaning of “knowledge” as: “Acknowledgment, confession; recognition of the position of claims of any one” (Oxford English Dictionary).

Epignosis is the combination of *epi*, “on”, and *gnosis*, “knowledge”, but it must not be assumed that the addition of *epi* indicates merely the piling up of knowledge upon knowledge: few, if any, occurrences of the word would justify this usage.

When Hosea says:

“The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land” (Hosea iv. 1),

mere formal knowledge, historical knowledge, grammatical knowledge, is not intended. There is implicit in the word the idea of acknowledgment or recognition. If we could divest the word “recognition” of its secondary meaning (that of “recognizing” a person

by feature or manner), and retain only the primary meaning, that of recognizing or acknowledging a liability or an obligation, the word would suit admirably.

This matter is something more than a mere technicality; it lies near the very heart of all true teaching, and we therefore “recognize” the claims which the word has upon us to make its meaning clearly understood. *Epiginosko* occurs forty-two times in the New Testament and *epignosis* occurs twenty times. While space will permit of the setting out of only a selection from all these references, we trust that all who teach others, and those who desire the fullest proof of all that is here set forth as truth, will personally acquaint themselves with the usage of these words in the whole of the sixty-two occurrences:

“Ye shall *know* them by their fruits” (Matt. vii. 16).

“Elias is come already, and they *knew* him not” (Matt. xvii. 12).

“When Jesus *perceived* in His spirit” (Mark ii. 8).

“The people saw them and many *knew* Him” (Mark vi. 33).

“Their eyes were holden that they should not *know* Him” (Luke xxiv. 16).

In these few references taken from the Gospels, “recognize” could, with advantage, be substituted for “know”. We do not “know” a fig-tree by the mere fact of looking at its fruit, for a “knowledge” of the fig-tree involves acquaintance with several sciences, and then is but partial. Yet the most untutored and illiterate observer would “recognize” a fig-tree by its fruit.

It is a most natural transition for the word “recognize” to take on a moral colouring, so that while the recognition of a fig-tree by its fruit may not involve self-denial or expose to persecution, it becomes another matter to “recognize” the rejected Christ or the doctrine which is after godliness.

In the passage we are about to consider let us therefore, with this explanation in mind, consistently use the word “recognize” or “acknowledge” in place of “knowledge”. Limitations of space compel us to confine ourselves to one passage only, but that a representative one.

“Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness” (Titus i. 1).

Here the Apostle associates his ministry with two phases of Christian experience (1) According to the faith of God’s elect, this is basic; (2) According to a recognition of the Truth, this is experimental. This second phase is expanded thus: “According to a recognition of the truth, which (in its turn) is according to godliness.”

The Apostle is inspired to hold an even balance. He stresses neither the sovereignty of God nor the responsibility of man, but gives each its place. The faith of God’s elect comes first, and this is according to truth. We love Him because He first loved us. There could be no recognition of truth on our part, had it not been preceded by grace. It is however entirely untrue to represent the Apostle’s doctrine as the faith of God’s elect, and that only. That is but one side of it. It has another:

“The Lord knoweth them that are His.”

That is the elective side, the side that lies beyond our control, responsibility or power. The other is:

“Let every one that nameth the name of Christ depart from iniquity” (II Tim. ii. 19).

This is the experimental side, the side that lies within the ambit of our control, responsibility and power, as those who have received mercy to be faithful.

The possession of the “knowledge” of the truth which is according to godliness is no guarantee that a “life” of godliness will ensue. But the “acknowledgment” or “recognition” of such truth does carry with it the idea of taking one’s stand, and abiding by any consequences that may follow.

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

was a call to Timothy, who “knew” the truth, to “acknowledge” it, or, in the sense adopted in this series, to “recognize” its claims. The call comes with equal force to us to-day, when “knowledge” has increased, but when “the godly man ceaseth”, and acknowledgment of the truth, at times, costs dear.

#3. “Face to face”, or future “recognition” of the truths that lie behind the imagery of human speech. pp. 58 - 60

The earliest use of *epiginosko* by Paul, is that found in I Cor. xiii. 12:

“For now we see through a glass, darkly; but then face to face: now I know in part;
but then shall *I know* even as also *I am known*.”

In this passage the first “know” is *ginosko*, the second and third in italics, are *epiginosko*. The apostle has been speaking of the transitory character of the gifts enjoyed by the church, and contrasts the partial knowledge which then obtained, with a future day, when, in exchange for seeing “through a glass darkly”, the believer would see “face to face”: when, instead of the partial knowledge which our very nature imposes, we shall “recognize” even as we are “recognized”. This day of full recognition does not refer to the present dispensation of the mystery, for, however transcendent the blessings and superior the calling and sphere of the church of the Body of Christ, no member of that body sees “face to face”, or “recognizes” even as he himself is “recognized” by the Lord and the higher intelligences of the spiritual world. That day is future, not only for the Corinthians, but also for us.

Before we can appreciate the Apostle’s teaching in I Cor. xiii. 12 it will be necessary to attain some element of certainty as to the figure he uses when he speaks of seeing

through a glass darkly. There is a division of opinion among commentators as to whether the word “glass” refers to a mirror “by” which objects are seen, or to a semi-transparent window, “through” which objects are seen. Bloomfield understands *esoptron*, “glass”, to refer to the *lapis specularis* of the ancients, thin plates of some semi-transparent substance with which windows were glazed. But as he admits that there is no other example of the use of this word *esoptron* for *dioptron* his case is very weak. Alford’s comment on this usage is:

The idea of the *lapis specularis*, placed in windows, being meant, adopted by Schöttgen from Rabbinical usage is inconsistent with the usage of *esoptron*, which (Meyer) is always a MIRROR the window of *lapis specularis* being *dioptra*” (Strabo xii. 2, p.540).

If we keep to the known examples of the use of *esoptron*, we must reject the idea of the *specular*, the semi-transparent window, and retain the figure of a mirror. The only other occurrence of the word in the New Testament is James i. 23, where the fact that a man is said to behold his natural face “in a mirror”, makes it impossible to translate *esoptron* by the word “window”. Two occurrences in the Apocrypha are helpful.

“The unspotted mirror of the power of God, and the image of His goodness” (Wisdom 7:26).

“Never trust thine enemy: for like as iron rusteth, so is his wickedness. Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him, as if thou hadst wiped a mirror and thou shalt know that his rust hath not been altogether wiped away” (Ecclus. 12:11).

From these references we may learn two items of interest:

- (1) That it was no uncommon thing for a mirror to be spotted.
- (2) That the reference to “iron rust” indicates that such mirrors were made of metal, not of glass.

That the mirrors which the women of Israel brought out of Egypt were made of “brass” and not of “glass”, we know, for out of them were made:

“the laver of brass, and the foot of it” (Exod. xxxviii. 8).

Job compares the firmament to “a molten mirror” (Job xxxii. 8); and Nahum speaks of the nation of Israel becoming a “gazing stock”, or perhaps better, a “mirror”, so that the nations might see in Israel’s punishment an example for themselves. The LXX departs from the literal here, and translates the Hebrew by *paradeigma*, “an example” (Nah. iii. 6). Shakespeare’s conception of drama runs parallel with this Biblical usage:

“Whose end, both at the first, and now, was, and is, to hold, as ‘twere the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time, his form and pressure” (Hamlet iii. ii. 23).

The writer of the article on “glass” in “Kitto’s Encyclopaedia” thinks that a mirror cannot be intended in I Cor. xiii., for “face to face” he contends, presents an improper contrast, for in a mirror, “face *answers* to face” (Prov. xxvii. 19). This objection however

is not valid: there is no word to correspond with “answer” in the original. A more literal translation yields a different meaning and message:

“As water, face to face;
So heart, man to man.”

“If I bring rock together, it abuts, but there is no mixture. If I pour sand together, it meets, but I may trace the parcels if they differ; but ‘water’ is a fine picture of ‘heart’ two sparkling drops, as they touch, instantly are blended” (Miller).

There seems no room for doubt but that the apostle speaks of a “mirror” here. No one having any acquaintance with language will be stumbled by the use of *dia*, “through”. We see “through” a mirror in the sense of “by means of” the mirror and *dia* with the genitive is translated “by” or “through” in the sense in I Cor. i. 1, 9, 10, 21; ii. 10; iii. 5, 15, to give no more instances.

What does the apostle mean when he says “in a glass *darkly*”? The word translated “darkly” is *ainigma*, our English “enigma”. There is an allusion here to Numb. xii. 8.

“Mouth to mouth, even apparently, and not in dark speeches” (*ainigmaton*).

Ainisso, the verb from which *ainigma*, “enigma”, is derived, means to hint, intimate with obscurity, insinuate, teach by figurative language.

We have discussed the necessary limitations of human knowledge and of Divine revelation to human hearers in the series entitled “Fruits of “Fundamental Studies” (Volume XXIX, p.161), and to this limitation the apostle refers when he says that “Now we see by means of a mirror enigmatically”.

Are there no images, figures, or symbols in the epistles of the mystery? Is not the very title “Christ” a condescension to our limitations? It means “Anointed” and we can appreciate the symbols involved, but when we see “face to face” will not the title “Christ” be, for the first time in our experience, “recognized” even as we are “recognized”? Do not the facts that lie behind the figures “head”, “body”, “members”, “temple”, “citizens” await fuller recognition? If we now “know” even as we are known, what is the meaning of the words:

“The Love of Christ which *passeth knowledge*”
or
“The peace of God which *passeth all understanding*”?

There are a few, who, by reason of temperament and circumstances, torment themselves with problems concerning the future glory. One such problem that we have had put to us is “Will the saints recognize their loved ones in glory?” For our own part, we have no problem. Recognition is incipient in individuality, and individuality is vitally bound up with memory, and I cannot remember things pertaining to myself without remembering things pertaining to others. Peter, even in this life, apparently had no difficulty in recognizing Moses and Elijah on the mount of transfiguration, even though he had met neither of them in the flesh. Should any reader of these lines still be worried

by this question of future recognition, perhaps the amended translation of I Cor. xiii. 12 will come as a relief:

“Then shall we *recognize* even as we are *recognized*.”

#4. Acknowledgment, the spirit of wisdom and revelation (Eph. i. 17, 18). pp. 79, 80

The first fourteen verses of the epistle to the Ephesians contain a revelation of the distinctive truth of the Mystery, as entrusted to the Apostle Paul in his capacity of the prisoner of Jesus Christ for us Gentiles. In this opening revelation the Apostle makes known some unique features of this dispensation. Its blessings are “spiritual”; its sphere “heavenly places”; its association with the age-purpose, “before the overthrow of the world”; its pre-eminence in this exalted sphere indicated by the word elsewhere translated “adoption”, and its hope is said to be “prior”. At verse fifteen, the Apostle ceases to add further teaching, and turns to prayer. If *epignosis* meant simply piling knowledge upon knowledge, the Apostle could have gone on, regardless of the moral and spiritual response or lack of response of these Ephesian saints, but at verse seventeen he prays:

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him that ye may know what is the hope of His calling” (Eph. i. 17, 18).

The margin of the A.V. reads *for the acknowledgment* in place of *in the knowledge*. The preposition *en* occurs more than one hundred and twenty times in Ephesians and is translated “in”, “by”, “with”, “through” and “at”; it is only translated “for” in iv. 32, where it is translated “*for Christ’s sake*”, an exceedingly free rendering and which the R.V. renders “in Christ”.

Accepting, as we have in this series, the translation of *epignosis* as “acknowledgment” or “recognition”, we still have to ponder the Spirit’s meaning. Does the apostle mean that the gift of a spirit of wisdom and revelation *leads to* and *enables* “acknowledgment”. That is, shall we accept the A.V. marginal reading “*for the acknowledgment*”? or, while returning the new rendering of the word *epignosis*, shall we leave unaltered the preposition *en* and read “*in the acknowledgment*”? Should anyone ask what difference such a rendering would indicate, we reply that in the first translation the spirit of wisdom and revelation *leads to* acknowledgment, whereas in the second the spirit of wisdom and revelation is *found in* the acknowledgment, and will not be granted, where acknowledgment is withheld. This is a serious difference, and we believe that the second translation expresses the truth. How is it that we have to say of one and another believer: “He did run well, he appeared to be quite convinced, both of the general application of the principle of right division, and of the particular application to the present dispensation

of the mystery—yet, somehow, he seems to have drawn back, his testimony is silenced. If he preaches or speaks in public, it is painfully evident to those who know the truth that he is not emulating the apostle, who, by manifestation of the truth, commended himself to every man's conscience in the sight of God."

If we have personal acquaintance with any of these brethren we soon become convinced that it is not lack of "knowledge" that hinders. They may have ability to read the Word in the original tongue, they may be level-headed and able to follow an intelligent proposition. In fact, we feel that some have *seen all too clearly* the logical conclusions of standing by such unpopular teaching as that which is associated with the testimony of the Lord's prisoner. In such circumstances growth ceases.

If, after we have received a knowledge of the truth; if, after the eyes of our hearts have been enlightened; if, after that, we would receive "a spirit of wisdom and revelation" so that we may "see" (*eideo*) what is the hope of His calling, that spirit must be received "in the acknowledgment of Him". The eyes of our heart may be enlightened, but we may not "see" for all that. Prejudice, fear of man, a too careful pondering of consequences, all these may have a blinding effect, or if not blinding, a dimming and distorting influence. We may still "see", but see "men as trees walking".

When we hear and read some of the things that are advanced under the aegis of Paul the prisoner, we cannot help but feel that such must be the explanation. Let us take this message to heart. Let us "acknowledge" the truth that we have seen. Let us not hide it out of fear, or dissimulate because of advantage. The clear perception as to what is the hope of our calling is largely associated with this acknowledgment, and where there is no acknowledgment a blessed foretaste of the glory of our inheritance must be forfeited. A realization of the source of all power to usward who believe will never be obtained where there is not frank and full acknowledgment.

If in the fulfillment of our stewardship, *The Berean Expositor* had made no statement about the Lord's Supper; if it had not made a clean cut at Acts xxviii.; if it had included the hope of I Thess. iv. in the doctrine of the mystery; if it could have retained the ecclesiastical position of the first epistle to the Corinthians, while holding to the teaching of Ephesians; if it could blend the New Covenant with the Mystery, it might have "prospered" as the world or Christendom counts prosperity. Its readers might have been multiplied, our spiritual pride fed, our creature comforts increased, but how poor in all essentials we should have been! If this witness is comparatively "unknown" yet the Lord acknowledges it. If we are comparatively "poor" we have proof that we have "made many rich", and if in the eyes of the world we "have nothing", yet, with the eyes of our heart enlightened, we are conscious that we "possess all things".

May every reader, together with the writer and his colleagues, be numbered among that blessed company who thus "acknowledge Him".

**#5. A Coveted Acknowledgment ignored (by man),
yet recognized (by the Lord) (II Cor. vi. 9).
pp. 99, 100**

In that day we shall all recognize even as we are all recognized now (I Cor. xiii. 12). Such was the promise that held our attention in the previous article. We now turn to a passage in the second epistle to these same Corinthians, that deals with the present, viz.,:

“As unknown, and yet well known” (II Cor. vi. 9).

The margin of our old Bible, which is too worn to be used elsewhere than on the desk, reads, “As ignored yet recognized”. Dr. Bullinger in his “Figures of speech used in the Bible”, places II Cor. vi. 8-10 under the figure *Antithesis* or Contrast, and these verses contain the last of a series of statements distributed under four heads, as follows:

- (1) A seven-fold *passive experience* (II Cor. vi. 4, 5).
- (2) A seven-fold *self-denial* (II Cor. vi. 5, 6).
- (3) A seven-fold means *to endure* (II Cor. vi. 6-8).
- (4) A seven-fold *result* (antithesis) (II Cor. vi. 8-10).

This last group is composed of a series of *antitheses*, which include the passage we are considering.

“Deceivers, and yet true;
Unknown, yet well known;
Dying, yet living;
Chastened, yet not killed;
Sorrowful, yet always rejoicing;
Poor, yet enriching others;
Having nothing, yet possessing all things.”

This long list of personal experiences is introduced by the words, “in all things approving ourselves as the ministers of God” (II Cor. vi. 4). The word “approving” translating the same word that is rendered “commending” in iii. 1 and v. 12.

“Do we begin again to commend ourselves?”
“For we commend not ourselves again unto you.”

Meyer draws attention to the position of *heautous* in these passages as compared with II Cor. vi. 4. Where the commending of *ourselves* is used in a bad sense, *heautous* precedes the verb; but in II Cor. iv. 2 and vi. 4 *heautous* follows the verb. Alford remarks:

“This is only one of continually occurring instances of the importance of the collocation of words with regard to emphasis.”

It would have improved the rendering, and removed the ambiguity of the Authorized Version had it rendered the fourth verse, “In all things, as the ministers of God, approving ourselves”, that is, “as it is meet that ministers of God should do”.

Referring to this list of afflictions in conjunction with those presented in II Cor. xi. 21-28, Canon Tate says:

“Forming conjointly a splendid enumeration of particulars, which—unparalleled, as, from their nature they ever must be—may be ranked among the very highest examples of the sublime and the pathetic.”

II Cor. vi. 8-10 shows the *real*, as compared with the *reputed* situation in which the Apostle laboured. It is here, the second in the list, that we meet with our text, “as unknown, and yet well known”, or, as we have suggested, “as ignored, yet recognized”.

This seven-fold antithesis may be set out thus:

In the eyes of man.

Deceivers.
Ignored.
Dying.
Chastened.
Sorrowful.
Poor.
Having nothing.

In the eyes of God.

True;
Recognized.
Living.
Not killed.
Always rejoicing.
Enriching others.
Possessing all.

The word “deceiver” *planos*, is used of Christ (Matt. xxvii. 63), Antichrist (II John 7), Paul (II Cor. vi. 8) and the seducing spirits of the closing days of this dispensation (I Tim. iv. 1). How closely the apostle followed in the footsteps of his Lord. The Lord Himself is classed with His very opposite, even as Paul was classed with the very demons who will attempt to undo his life’s work. Who are we, therefore, to murmur or complain if, occasionally, we too find ourselves in this same exalted company? In such circumstances the words of Kipling, written on a lower plane, often come to mind:

“If you can bear to hear the truth you’ve spoken,
Twisted by knaves to make a trap for fools.”

And one wishes that some Christian poet might take “If” as his model, and give us a companion poem relating to true Christian experience. (Since writing this series it has been our joy to read a poem by Reginald Wallis which fulfils this wish.)

#6. The “Recognition” that leads to “Full Adulthood”.
“The knowledge of the Son of God” (Eph. iv. 13).
pp. 117 - 120

Epignosis, the word under consideration, occurs but twice in Ephesians, and *epiginosko* not at all. This of itself should make us hesitate to subscribe to the suggestion that *epignosis* means the “full knowledge” of the mystery as distinct from the more elementary knowledge of the Pentecostal dispensation. We have looked at Eph. i. 17, where is the first occurrence of *epignosis* in that Epistle. We must now look at Eph. iv. 13, the only other reference.

We are all doubtless familiar with the fact that the epistle to the Ephesians is divided into two main parts, chapters i.-iii. containing doctrine, and chapters iv.-vi. containing corresponding practice. We observe, therefore, that the word we have translated “acknowledgment” occurs once in the doctrinal and once in the practical section of this epistle.

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro” (Eph. iv. 13, 14).

This passage must not be visualized as one long chain of equal links, but rather as a succession of expansions, each containing a development of the doctrine enunciated. The goal is “the unity of the faith”. This goal is further expanded and explained as “the acknowledgment, or recognition, of the Son of God”. To follow the subdivisions clearly, it is necessary to correct the Authorized Version in the matter of the translation of the preposition *eis* which occurs in verses 12 to 16 seven times, as follows:

“*For* the work of the ministry, *for* the edifying *in* the unity of the faith
unto a perfect man, *unto* the measure may grow up *into* Him *unto* the
edifying of itself in love.”

While it is impossible and undesirable to reduce the translation of the Greek original to a lifeless and mechanical uniformity, it is wise, when examining a passage, to realize that where prepositions are repeated, it will seriously influence our understanding if such repetition is hidden by a variety of renderings, however charming they may sound.

Eis answers the question *Whither?* The idea of a goal or an end in view is always present. Consequently, where the goal is material or physical, “to”, “into” or “unto” is the usual rendering. Where the goal is intangible, “for” sometimes better expresses the idea of moving on to its attainment. Thus we have *eis* translated in Rom. xiv. 9, “to this end”. While “into” may sometimes be a legitimate translation, it can sometimes be an overstatement. In John xi. 38, “cometh *to* the grave” is true, “cometh *unto* the grave” would be true, but “cometh *into* the grave” would be false (cf. 41). The Lord came *unto*, but not *into*, Sychar (John iv. 5, 8, 28). Mary came *unto*, but not *into*, the sepulcher (John xx. 1, 11).

For the purposes of study and analysis, “unto” is the safe translation, and the occurrence of *eis* in Eph. iv. 13 subdivides the goal into three parts.

Till we all come

UNTO (<i>eis</i>)	The unity of the faith.	
	The knowledge of the Son of God.	
UNTO (<i>eis</i>)	A perfect man.	
UNTO (<i>eis</i>)	The measure of	
	The stature of	
	The fullness of	THE CHRIST.

The goal of the ministry given by the ascended Lord, when He gave some apostles, some prophets, some evangelists and some pastors and teachers, was “the unity of the faith”. This unity of the faith embraces, and is partly explained by, “the knowledge of the Son of God” which, in its turn, is revealed under the figure of the “perfect man”, and this perfect man is none other than Christ in all His fullness of stature—truly an amazing Goal.

In the epistles of Paul to the Romans, Galatians, Hebrews, both epistles to the Corinthians and the first to the Thessalonians, reference is made to Christ as the Son twenty-seven times, but in the epistles of the Mystery there are but two such references, the one already quoted from Eph. iv. and one in Col. i. 13, “The kingdom of His dear Son”.

The doctrine of the sonship of Christ had been made known before the opening of the dispensation of the Mystery. The sonship of Christ, even as to its human side, forms a definite part of the witness for the present dispensation. This is implied in the exhortation given to Timothy:

“Remember that Jesus Christ *of the seed of David* was raised from the dead according to my gospel” (II Tim. ii. 8).

However great the difference between the *position* of the risen Christ as Head of the Church, and the *position* of the risen Christ as David’s heir, the *Person* remains unchanged, and consequently the doctrine of the sonship of Christ, so clearly taught in Romans and Hebrews, remains a fundamental of the faith of all times.

We have already observed that the one reference to “the Son of God” occurs not in the doctrinal but in the practical section of Ephesians. In the fourth chapter we are not taught the *doctrine* of the Divine sonship, but we are told that we shall never attain to full growth and maturity apart from “the recognition of the Son of God”. What this recognition involves is discovered in the expansion of the theme that follows. Christ is “recognized” as “the perfect Man”, and the measure of our growth is “the measure of the stature (or age) of the fullness of the Christ”. Just as in Paul’s early epistles the sonship of Christ is stressed, so also in the same epistles the sonship of the believer is stressed; and just as there are only two references to the sonship of Christ in the epistles of the

Mystery, so there is no reference to the sonship of the believer in the prison epistles, except the one passage which speaks of his “adoption”, *huiiothesia*, “to place as a son” (Eph. i. 5).

In the epistles of the Mystery the single reference to Christ as the Son of God is used to encourage growth, and the single reference to the adoption of the believer points not merely to sonship, but to the dignity of the *firstborn* son, the distinctive title of Christ in Col. i., “Firstborn of every creature” and “Firstborn from the dead” (Col. i. 15, 18), being the counterpart. In Eph. iv. the believer is referred to a “measure”. For the exercise of grace in ministry the believer’s attention is directed to “the measure of the gift of Christ” (Eph. iv. 7-12). For growth and attainment, he is directed to “the measure of the stature of the fullness of Christ” (Eph. iv. 13, 14). For his individual share in the growth of the body, each member is reminded of the “measure of every part”, if the body is to increase and edify itself in love (Eph. iv. 15, 16). The “perfect” man is in direct contrast with the “children” who are tossed to and fro (Eph. iv. 13). The word “perfect”, *teleios*, is often placed in contrast with “babes” (Heb. v. 14, with Heb. v. 13; and I Cor. ii. 6 with iii. 1 & xiii. 11).

“Be not *children* in understanding in understanding be *men*” (I Cor. xiv. 20).

Here the word translated “men” is *teleios*, “perfect” or, as it should be rendered in this passage, “of full age”. The word translated “stature” includes both height and age, the two evidences of adulthood that are immediate to the eye.

“Add one cubit to his stature” (Matt. vi. 27).

“He was little of stature” (Luke xix. 3).

are proofs that the word *helikia* refers to height.

“He is of age” (John ix. 21).

“When she was past age” (Heb. xi. 11).

are proofs that the word *helikia* refers to age. Like *teleios*, the word indicates adulthood, and it is this that the apostle has in mind in Eph. iv. 12. It is the “recognition” of the Son of God by the adult believer which is placed in contrast with the “wind of doctrine” that tossed to and fro the “babe”, and which shows that practical issues are before us.

The secret of spiritual maturity, is NOT introspection, for the holiest saint will be horrified at the evidences of corruption which he will find within. The secret of spiritual maturity is the “recognition” of what Christ means to the believer as the Son of God, the perfect Man, and true growth is “up into Him in all things which is the Head”. Finally, it is “the fullness” which is the goal here, “the measure of the stature of *the fullness* of the Christ”.

To appreciate in any adequate degree what is intended by this word “fullness” would demand a life’s study of the Scriptures, and to enter really into its meaning demands resurrection glory as its atmosphere.

Attested Truth. **pp. 93 - 99**

*(Being the substance of an address given by the Principal,
on Foundation Day, May 28th, 1949, at the Chapel of the Opened Book).*

To the believer, brought up in orthodoxy, accustomed to the phrase “the Church began at Pentecost”, taking to himself as a matter of course the words “we are the people of His pasture, and the sheep of His hand” (Psa. xcv. 7), the results of the application of “right division” and the somewhat startling claims of “dispensational truth”, may seem after all to rest upon the somewhat uncertain basis of human deduction and inference. It may be that if we can discover that dispensational changes that subdivide the purpose of the ages, have always been announced, and that spiritual deduction only finds its place after, and not before, the announcement has been made public, the recognition of the differences that claim attention and which are vital to the full acknowledgment of our calling may be simplified.

First, in order to be sure that the term “dispensational truth” shall be understood, let us consider its place in the revelation and interpretation of the Word.

THE THREEFOLD DIVISION OF ALL TRUTH.

The revelation given in the Scriptures comes to us in three forms (1) Doctrinal Truth; (2) Dispensational Truth; (3) Practical Truth.

What do we mean by Doctrinal Truth?—Doctrinal truth embraces all that has been revealed concerning the Being and Attributes of God, and all that God has done, commanded, promised or foretold in Creation, Law and Grace. “All have sinned” is true under whatever dispensation we may be called. “God is Just” is as true under grace as it was under law. “To the Jew first” was true during the period covered by the Acts, but cannot be put into practice since the dismissal of the Jew in Acts xxviii. This latter statement therefore comes rather under the next heading.

What do we mean by Dispensational Truth?—Dispensational truth takes note of the purpose of the ages, the changes that have been introduced since Creation, such as may be denominated the dispensations of Innocence, Law, Kingdom, Grace, Church, Mystery, &c., and the office of dispensational truth is to decide whether any particular doctrine—be it command, promise, calling or prophecy—does or does not pertain to any particular individual. Dispensational truth would lead the believer to distinguish between the blessing which says, “the meek shall inherit the earth”, and those blessings which are described as “all spiritual” and to be enjoyed in “heavenly places”.

What do we mean by Practical Truth?—Not until doctrine has passed the mesh of dispensational truth, can practical truth put in its claim. It is obvious that the people of Israel, called to be a royal priesthood and a holy nation, with its sphere of influence in the

earth, could not be called upon to put into practice the injunctions of Eph. iv.-vi. In like manner, the Church of the One Body has no guarantee that obedience to the special truth attaching to that calling will result in blessing in “basket and in store”. Those who are under the law must have a very different form of practice from those who are under grace.

Only by loyally preaching and teaching the truth of God as related to these three aspects can we hope to become workmen who need not to be ashamed, for only by so doing shall we “rightly divide” the Word of truth. We believe this threefold division will command the assent of all who honour the Scriptures as the revelation of the mind and will of God.

In the endeavour to discern the changing dispensations, we may collect together “things that differ”, we may observe that one calling is associated with the period “before the foundation of the world”, and another with a period “from (or since) the foundation of the world”. We may observe that in one calling Christ is “King”; in another He is represented as “Priest after the order of Melchisedec”, in another He is denominated “Head over all things to the church which is His body”. We observe that some are “to inherit the earth”, but that others find their place in the “New Jerusalem”, and yet others are blessed with all spiritual blessings “in heavenly places”; and that this sphere of blessing is “where Christ sits at the right hand of God”. We might moreover bring forward the prevalence of miraculous gifts and the persistence of the hope of Israel, right through the Acts of the Apostles to the last chapter, and compare and contrast this state of affairs with the teaching of the “Prison Epistles”. These, and many other studies are a legitimate approach to the Scriptures, and fulfil the injunction “comparing spiritual things with spiritual”. In this present study the key word is the word “Witness”, and our contention is that every dispensational change is accompanied by an accredited witness. We are not left to our own searchings or deductions, we find witnesses at intervals along the way, who declare in the name of Him that sent them that this or that change has taken place. If this be so, then we should spare no pains to become acquainted with so important a feature in the unfolding of the divine purpose. We have called this address “Attested Truth”, for dispensational truth is inseparable from “witnesses” specially raised up at the crises of spiritual history.

The word “witness” (Anglo-Saxon) and the words “testimony” “testify” (Latin) together with “record” and “report” (Latin) and the English word “martyr” which is from the Greek, are employed in the New Testament to translate the various verbal forms of the word *martus*, and together present a fairly comprehensive idea of the meaning of the original.

Testimony or witness is that which is affirmed as something seen, heard or experienced, or that has been made known by divine revelation, and for which the testifier would be prepared, if need be, to confirm by a martyr’s death. The words, *ho martus ho pistos* are translated “faithful witness” in Rev. i. 5, and “faithful martyr” in Rev. ii. 13.

The words that will be employed, or have a bearing on the subject, are:

Martureo “to bear witness, to testify”. *Marturia/on* “That which is testified.”
Promarturomai “To bear witness beforehand.”
Epimartureo “To bear witness, to make a deposition.”
Diamarturomai “To affirm with solemn protestation.”
Sunepimartureo “To bear witness together, to concur in testimony.”

The first thing that we must do is to discover who, and what are called “witnesses” in the New Testament and, in order to avoid cumbering ourselves with unwanted material, we shall ignore references to “false witnesses” or those witnesses referred to who have no bearing upon the subject in hand.

- (1) JOHN THE BAPTIST. “The same came for a witness” (John i. 7).
- (2) THE LORD JESUS CHRIST. “I am one that bear witness of Myself” (John viii. 18).
 - (a) The Father bears witness of Christ.
“The Father that sent Me beareth witness” (John viii. 18).
 - (b) The Holy Spirit’s witness of Christ.
“He shall testify of Me” (John xv. 26).
 - (c) The Scriptures bear witness of Christ.
“They are they which testify of Me” (John v. 39).
- (3) SUPERNATURAL GIFTS AND SIGNS.
 - (a) To Christ.
“The works that I do, bear witness of Me” (John v. 36).
 - (b) To apostles.
“God also bearing them witness with signs” (Heb. ii. 4)
- (4) PETER and THE TWELVE. “Ye shall be witnesses unto Me” (Acts i. 8)
- (5) THE APOSTLE PAUL,
 - (a) *Paul, before Acts xxviii.* “His witness unto all men of what thou hast seen and heard’ (Acts xxii. 15).
 - (b) *Paul both before and after Acts xxviii.* “A witness both of these things which thou hast seen and of those things in the which I will appear” (Acts xxvi. 16).
 - (c) *Paul after Acts xxviii.* “The testimony of our Lord nor of me His prisoner” (II Tim. i. 8).

It is written of John the Baptist “John did no miracle” (John x. 41), and there is neither sign, wonder nor miracle recorded of the apostle Paul after the change of dispensation which took place at Acts xxviii. We therefore distribute the witnesses in the New Testament as follows:

- A | John the Baptist. No miracle.
- B | Christ, and His apostles until Acts xxviii.
Sign, wonder and miracle.
- A | Paul the Prisoner. No miracle.

It should be noticed with heart searching seriousness, that each one of the “witnesses” enumerated in the list above, were actually “martyrs”. John the Baptist was *beheaded*, The Lord Jesus Christ was *crucified*, Peter was forewarned by the Lord as to the *death* he should die and spoke of the near approach of his “decease” in his second epistle, and Paul wrote his second epistle to Timothy in view of his approaching death which tradition says, as well as the evidence of the epistle, was by *execution*. They were witnesses in the double sense of the word. It cannot be too strongly emphasized therefore that only in a secondary sense can any one of us to-day be called “witnesses”.

A “witness” must have had first hand evidence. He must be able to say “I was there”, “I saw with my own eyes”, “I heard with my own ears”, and we only spoil the incisive character of New Testament testimony by appropriating so intensely personal a term to ourselves. Let us put this to the test.

JOHN THE BAPTIST.—“How far was he an eye-witness”?

“The next day John seeth Jesus coming unto Him, and saith, Behold the Lamb of God, which taketh away the sin of the world. THIS IS HE OF WHOM I SAID and John bare record (*martureo* same word ‘bear witness’ John i. 7), saying I SAW the spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon Whom thou shalt SEE the spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost” (John i. 29-33).

THE TWELVE.—How far were these “eye-witnesses”?

“Wherefore of these men which had COMPANIED with us ALL the time that the Lord Jesus went in and out among us, BEGINNING at the baptism of John, UNTO that same day when He was taken up from us, MUST one be ordained to be a WITNESS of His resurrection” (Acts i. 21, 22).

PETER.—“He was seen of Cephas” (I Cor. xv. 5).

PAUL.—“Chosen see that Just One and hear His voice’ (Acts xxii. 14).

As we trace the unfolding purpose in the New Testament we observe that at each central epoch, a witness is raised up. This witness will either have extraordinary confirmation of his calling by the “signs and wonders” and the “divers miracles and gifts of the Holy Ghost” (Heb. ii. 4) or if he be like John the Baptist who did no miracle, the prophecies that went before and at his birth (Luke i. 5-20, 57-80), were a sufficient attestation. With most of these assertions we shall find general agreement among believers, and as our chief interest is related to the special witness of Paul, and as it is in connection with this witness that the greatest difference of opinion is found, we will devote the remainder of our time to his particular ministry.

Witnesses for Pentecost and its message are abundant in the early Acts. Even the number “twelve” had to be made up—for had not the Lord spoken of “twelve thrones” that must be occupied by the “twelve apostles”?

With the call and commission of Paul, however, a new witness appears and his advent indicates another dispensational change. He is given a number of titles, “A chosen vessel” being the earliest recorded. Paul was to bear the name of the Lord before the Gentiles, and Kings and the children of Israel. “Gentiles” occupying the first place even

as they do in the prophetic utterance of old Simeon (Luke ii. 32). The emphasis upon the Gentiles in these passages, cannot be disassociated from the withdrawal of favour from Israel.

“It was necessary that the word of God should first have been spoken to you; but seeing *ye put it from you*, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles” (Acts xiii. 46).

From Acts xxii. 6-15 we learn more fully the commission given to Paul following his conversion on the road to Damascus:

“For thou shalt be His witness unto all men of what thou hast seen and heard” (15).

and referring to this first ministry which ends with the shadow of prison in Acts xx., he summed it up as “testifying (or witnessing) both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ” (21).

In his defence, the Apostle more than once linked the two sections of his ministry by the word that is translated either “witness” or “testify”.

“As thou hast *testified* of Me in Jerusalem, so must thou *bear witness* also at Rome” (Acts xxiii. 11).

In like manner, Paul’s prison ministry, the ministry that unfolded the new dispensation of the mystery, the ministry that finds its exposition in the “Prison Epistles”, Ephesians, Philippians, Colossians, Philemon and II Timothy, this too is a “witness” or a “testimony”. The first ministry comes to an end in Acts xx., and the new ministry is envisaged. Referring to the prophecies that spoke of “bonds and afflictions” Paul said:

“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, TO TESTIFY the gospel of the grace of God” (Acts xx. 24).

This implies something more than preaching the gospel as an “Evangelist”, it includes this, but it gives meaning to the emphasis which is laid on “the grace of God”, for in the Prison Epistles we read that “the dispensation” which had been given to the apostle as “the Prisoner of Christ Jesus for you Gentiles” was “the dispensation of *the grace of God*” (Eph. iii. 1, 2).

Again, in his defence before Agrippa the apostle spoke of his twofold ministry, again using the word translated either “witness” or “testimony”.

“I have appeared unto thee for this purpose, to make thee a minister and a WITNESS both of these things *which thou hast seen*, and of those things in the which *I will appear* unto thee, delivering thee from the people, and from the Gentiles, unto whom now I send thee” (Acts xxvi. 16, 17).

Some of these words were uttered by the Lord on the Damascus Road, but in Acts ix. Paul was not delivered from “the people”, neither was he “sent unto the Gentiles” at that time. “Now I send thee”, with these words the apostle intimates that the second

appearing to him of the Lord had taken place, according to the promise originally made, and “NOW”, that is at the time of his defence, he was being “sent unto the Gentiles”, the Roman powers undertaking his transport as a prisoner.

The apostle’s prison ministry is called “the testimony (or witness) of our Lord” and of Paul “His prisoner” (II Tim. i. 8). The special teaching which Timothy was enjoined to commit to faithful men, was a teaching which he had heard of Paul “among many WITNESSES” (II Tim. ii. 2). So, in his first epistle to Timothy, Paul speaks of the great message concerning “One God and one Mediator between God and men, the man Christ Jesus, Who gave Himself a ransom for all”, he adds (our translation):

“THE TESTIMONY IN ITS OWN PECULIAR SEASONS” (I Tim. ii. 5, 6).

Then immediately following this most discriminating claim, he adds:

“Whereunto I am ordained a preacher and an apostle (I speak the truth in Christ, and lie not), a teacher of the Gentiles in faith and verity” (I Tim. ii. 7).

The words translated “in due time” in I Tim. ii. 6, which we have rendered “in its own peculiar seasons”, are the Greek words *idios* and *kairos* in the plural dative. *Idios* means something peculiarly one’s “own”, and is so translated in I Tim. iii. 4, 5, 12. A similar phrase, similarly translated in the Authorized Version is found in Titus i. 2, 3:

“In hope of eternal life, which God, that cannot lie, promised before age-times (*pro chronon aionion*); but hath in due times (*kairois idiois*) manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour.”

Here we find it is a “God that cannot lie” which strikes the same note as the interjected words of I Tim. ii. 7 “I speak the truth in Christ I lie not”, and suggests that this peculiar dispensational claim here “attested” would be strongly “contested”, a fact that most of those associated with *The Berean Expositor* will endorse. Here also we have a message “committed” to Paul in harmony with a “commandment of God”, which is but another way of saying “whereunto I am ordained” (I Tim. ii. 7).

The revelation of the mystery and the dispensation of the grace of God, especially committed to Paul the Prisoner with its accompanying Gospel of the grace of God (?), and its teaching concerning the one Mediator Who gave Himself a ransom for all, as distinct from the more limited reference in Matt. xx. 28, which was “for many”, this new ministry was a testimony or a witness that had its own peculiar season for its manifestation and announcement. Therefore every fresh unfolding of the dispensations has been accompanied at its inception, with a specially equipped and commissioned witness. Dispensational truth, like all other aspects of truth, can be supported, illustrated and enforced, by comparison, by study and by every other legitimate means, but it is an occasion for thanksgiving to have seen, that its discovery does not depend upon the WIT of man, but stands solidly and unassailably upon the WITNESS of God. From the days of John the Baptist until the end of time, each and every dispensational change could be heralded with the words employed by Paul “A testimony in its own peculiar season”.

Dispensational Truth is “Attested Truth”.

EPHESIANS.

“To make all men see what is the dispensation of the mystery”
(Eph. iii. 9, R.V.)

#7. The Muniment Room (i. 3 - 14). The Threefold Charter of the Church of the one body. pp. 1 - 4

EVERY BLESSING THAT IS SPIRITUAL.

We have seen that the opening section of Ephesians is threefold, and deals with:--

The WILL of the Father	(i. 3-6).
The WORK of the Son	(i. 7-12).
The WITNESS of the Spirit	(i. 13, 14).

Each department in this great passage is devoted to one phase of the truth and together make up the Charter of the Church. We go back in time to “before the foundation of the world” (i. 4) and on to the future day of redemption (i. 14 with iv. 30). This redemption comes under the heading “The Work of the Son” for He alone is the Mediator, He alone the Redeemer, for He alone offered Himself without spot an offering and a sacrifice for sin. The Spirit’s seal and earnest follows and does not precede this great redemptive work, the Witness of the Spirit combines the “Promise” given before age times (II Tim. i. 8-10 and Eph. i. 14) with the “Redemption” accomplished by Christ.

In Eph. i. 3-6 we have “The Will of the Father”. We ask a series of questions concerning this will and submit the answers:

WHAT does the believer inherit? “All spiritual blessings.”
WHERE will this inheritance be enjoyed? “In heavenly places.”
WHEN was this will made? “Before the foundation of the world.”
WHO will inherit? Those who received “The adoption”.
WHY did the Father thus choose? “The good pleasure of His will.”

While these five subdivisions of this mighty subject do not actually state all that is written, it will be found that they will help us as we endeavour to grasp something of the stupendous revelation which is here made to use.

“ALL SPIRITUAL BLESSINGS.”

“Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places” (i. 3).

Our blessings are not so much in mind in this opening passage as an overwhelming sense of grace. “Blessed be God.” No petition rises to the Father, no confession, no vows of reform, no statement of failure, but thanksgiving and worship, full and free, ascends unto the God and Father of our Lord Jesus Christ. No blessing is sought or desired, “all blessings” are acknowledged.

The opening words of this glorious revelation are NOT “may I be blessed” but “may He be blessed”. This note struck so early, should never be forgotten by the reader as he follows his guide through chamber after chamber of unspeakable glory. “He *hath* blessed us”. The word *eulogia* “blessings” is derived from the verb *eulogeo* “to bless”, which is a compound of *eu* “well” and *lego* “to speak”. The reader will recognize that this word is the origin of the English “eulogy”, a word meaning a high form of praise. The word translated “blessings” in Eph. i. 3 is actually once translated “fair speeches”, namely in Rom. xvi. 18 which reveals the primary meaning of the word. *Eu* is an adverb and is found in Eph. vi. 3, “that it may be *well* with thee”. It is of frequent use as a particle in combination with other words and is most familiar to the reader in the word *evangel* or “gospel” where the letter “u” is pronounced “v” in English.

Writing to the believer before the great dispensational landmark of Acts xxviii., Paul speaks of “the blessing of Abraham” coming on the Gentiles, but Abraham is never mentioned in the “Prison Epistles”, and no blessing of Abraham is associated either with “heavenly places” or “before the foundation of the world”. There are some terms used in the Scriptures, which by their very nature and the place they occupy in the scheme of salvation, come over and over again in the writings of the apostle. Such terms as “faith”, “redemption”, “justification” will come to the mind immediately, and are found in many of the epistles whether written before or after Acts xxviii. No one moreover could deny the use of the word “blessing” when speaking of these great doctrines of salvation, yet the fact remains that Rom. xv. 29 “the fullness of the blessing of the gospel of Christ”, I Cor. x. 16 “the cup of blessing which we bless” and Gal. iii. 14 “the blessing of Abraham”, are the only other occurrences of the word in Paul’s epistles. So far as the Prison Epistles are concerned Eph. i. 3 stands alone of the new revelation and never again employed in any capacity by the apostle. Terms such as “seated together” and “blessing” receive emphasis by their glorious solitariness. They stand alone and are beyond compare.

These blessings of Eph. i. 3 are moreover peculiar in this, that they are “all spiritual”. As the record stands in the Authorized Version “all spiritual blessings” must be considered as plural. The fact is, however, that in the original the word is singular, and a literal rendering is “in (or with) every blessing (that is) spiritual”. Where the Greek word *pas* “all” is used of one it means “the whole”, “entire” or “all the”, but if it be used to cover several items, it means “every”.

Green, in his handbook says that where the adjective *pas* “all” in the singular number is written without the article “the”, it signifies “every”, but with the article it means “the whole of” the object which it qualifies. Thus *pasa polis* means “every city”; *pasa he*

polis, or *he pasa polis* “the whole city” and *he polis pasa* would have a slightly different meaning—either “the city, all of it” or “the city in every part”.

The church of the one body is blessed “with *every* blessing that is spiritual”. This is even wider in its scope than to say “all spiritual blessings”, for if the number of the blessings were but few—say four, they could be defined as “all spiritual”, whereas the mind reels as it endeavours to grasp the fact that there is no blessing that comes under the category of “spiritual” that is omitted. It is highly improbable that while we are in this life we shall be able to appreciate a tithe of what is here so freely bestowed.

We turn our attention from this vision of unspeakable glory to consider the nature of the blessings thus bestowed. They are “spiritual”, Greek *pneumatikos*. *Pneuma* “spirit” is derived from the idea of “breath” and goes back to the equivalent terms that are found in the Hebrew. It would be a mistake however just here and now to attempt a dissertation on the origin and usage of *pneuma*, for that would take us so far afield that we should be in danger of forgetting our immediate quest. First of all, we discover that *pneumatikos* occurs three times in Ephesians:

“All spiritual blessings” (i. 3).
“Hymns and spiritual songs” (v. 19).
“Spiritual wickedness” (vi. 12).

Without comparison or consideration we might have been tempted to think that “spiritual” blessing must mean any blessing that comes from “God, that they must be good, that they must refer to redemption and so on. But Eph. vi. 12 gives us pause, for there we read of “spiritual WICKEDNESS”. It is manifestly absurd to speak of “good” “holy” or “Divine” wickedness, and therefore we realize that the word spiritual has other and different connotations if it can be used in the same epistle of both “blessing” and “wickedness”. In Eph. vi. 12 “spiritual” wickedness is set over against “flesh and blood”. It is evident that the word “spiritual” is the opposite of the word “corporeal”, and this is what we find elsewhere. Paul, writing in the epistle to the Romans places the idea of “spiritual” over against the “carnal”, “for we know that the law is spiritual (*pneumatikos*); but I am carnal (*sarkikos*)” (Rom. vii. 14). “For if the Gentiles have been made partakers of their *spiritual* things, their duty is also to minister unto them in *carnal* things” (Rom. xv. 27). In first Corinthians he not only contrasts spiritual with carnal, but also with “natural”.

“The natural man (*psuchikos*) but he that is spiritual” (I Cor. ii. 14, 15).
“It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body” (I Cor. xv. 44).

The “carnal” things of Rom. xv. 27 were good. We can learn from other passages that the apostle was very earnest in his endeavour to fulfil the injunction received at Jerusalem, that in the exercise of his ministry among the Gentiles he should remember the poor saints at Jerusalem, and quite a large portion of the epistles to the Corinthians is occupied with the “collection”. These “carnal” things would include food, drink,

clothing and other necessities of life. The “natural” is placed over against the spiritual, for the spiritual is supernatural and is enjoyed on resurrection ground.

In complete contrast with the spiritual blessings of the mystery, are the “carnal” or “natural” blessings of the law.

“Blessed shalt thou be in the city, and blessed shalt thou be in the field blessed shall be thy basket and thy store the Lord shall command the blessing upon thee in thy storehouses the Lord shall make thee plenteous in goods” (Deut. xxviii. 1-13).

“Blessed is every one that feareth the Lord; that walketh in His ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house, thy children shall be like olive trees round about thy table” (Psa. cxxviii. 1-3).

How completely opposite all this is from the experience of the believer under the dispensation of grace. Like Paul, he may know what it is to suffer need, to be in want, to know what it is to be continually in trouble. He will have no guarantee of a settled dwelling place, he has no promise of special protection during periods of danger, his “basket and store” may show impoverishment, while the ungodly may appear to prosper. It would be foolish to assess a man’s spiritual worth to-day by the size of his bank balance, or the weight of his watch chain. Eph. i. 3 does not speak of daily bread, of dwelling place, of home comforts or of business success, it visualizes a new plane, the spiritual, which is on resurrection ground. The earnest of our inheritance is not a bunch of grapes as it was when the spies returned with the grapes of Eschol, neither are our enemies men of flesh and blood, but spiritual foes.

The individual believer, like the rest of mankind must needs find the means of living and provide things honest in the sight of all men, but these come to him as the blessings of the wilderness. They are no more “spiritual blessings” than the “manna” of the wilderness was the fruit of the land of promise. A member of the one body may be rich or poor, sick or well, troubled or tranquil, but such conditions have no reference to “every blessing that is spiritual” for two reasons, i.e., their nature and their sphere.

This second reason refers of course to the words “in heavenly places” but this subject must occupy our attention when next we meet.

#8. The Muniment Room (i. 3 - 14).
“In heavenly places”, “where Christ sitteth”.
pp. 21 - 24

The believer in the dispensation of the mystery is blessed with every blessing that is spiritual. No limits are set to the extent of these blessings, only to their character. We now leave one subject of wonder, but to exchange it for another of equal marvel. These spiritual blessings are linked with a sphere “in heavenly places”.

IN HEAVENLY PLACES *En tois epouraniois.*

We have said elsewhere that this phrase is unique, that it occurs in the epistle to the Ephesians and nowhere else. The unwary can easily be moved when they read that, in spite of what we have said, *epouranios* occurs in fifteen other places outside of Ephesians, as widely distributed as Matthew, John, I Corinthians, Philippians, II Timothy and Hebrews. We have been accused of misleading God’s people and of misquoting scripture, and yet, in spite of all that has or can be said we repeat that the phrase “in heavenly places” *en tois epouraniois* is unique, occurring nowhere else than in the epistle to the Ephesians. The word “heavenly” *epouranios* most certainly occurs elsewhere, this we have never denied, we read in Matt. xviii. 35 of “My heavenly Father” and in John iii. 12 of “heavenly things”, in I Cor. xv. 40 of “celestial bodies” and in Hebrews of those who “tasted of the heavenly gift”. No one, so far as our knowledge permits us to say, has ever maintained that those Hebrews who had tasted of the heavenly gift, had actually ascended up to heaven itself in order to taste it! Many things may be heavenly in origin and in character that are not enjoyed “in heaven”, and this is the point, it is this feature that is unique.

First let us consider the implications of this term “in heavenly places”. What justification is there for the added word “places”. The reader will agree that the word “places” answers the question “where?” and our first consideration must be to examine the scriptures to see whether “this is so”.

Hou is an adverb of place, and is used elliptically instead of the full expression *eph hou topou* “in what place”. We read in Col. iii. 1 “seek those things which are above WHERE Christ sitteth at the right hand of God”. Presently we shall see that “heavenly places” is synonymous with “where Christ sitteth at the right hand of God”, and that it is moreover allied with the word *ano* “above”, which also is directly connected with these heavenly places.

This one passage, Col. iii. 1, establishes that Christ is represented as being someWHERE, and if He is said to be seated at the right hand of God in heavenly places in Ephesians, no more need be said on that score. That such a statement is true every reader is aware, for Eph. i. 20, 22 directs our wondering attention to the exalted position of Christ, Who being raised from the dead was set “at His own right hand in the heavenly

places”. This sphere of exalted glory is further defined, it is said to be “far above all principality and power” (Eph. i. 21). Now the simple connective *ano* is sufficient to take us to “where” Christ sitteth at the right hand of God (Col. iii. 1), consequently the intensive *huperano* employed by the Apostle, and translated “far above” in Eph. i. 21, cannot certainly mean less, it must mean more than the simple *ano*. If we allow the Apostle to speak for himself we shall be left in no doubt as to the nature of this exaltation. In the fourth of Ephesians we read:

“He that descended is the same also that ascended up far above all heavens, that He might fill all things” (Eph. iv. 10).

Let us notice one or two important features in this passage “He ascended up” *anabaino* literally means “to go up” as one would a mountain (Matt. v. 1); or as the false shepherds who “climb up” some other way (John x. 1). The ascension is put in contrast with His “descent” *katabaino*. This also primarily means “to go down” as rain descends (Matt. vii. 25), or when one descends a mountain (Matt. xvii. 9). Eph. iv tells us that His descent was to “the lower parts” *kaloterōs* and that His ascent was “far above all heavens”, and lest we should be tempted for any reason to set a limit to this ascent, we are further informed that this descent and this ascent was in order that He may “fill all things”. Consequently, the Saviour ascended to the highest conceivable position in glory. Now this position described as *huperano* “far above all heavens” is found in Eph. i. 21, “far above all principality and power”. They are co-extensive in scope and meaning. In other parts of the New Testament we read of this ascension and one or two passages give further meaning and point to the phrase we are examining. When the apostle speaks of the ascension when writing to the Hebrews, he says of Christ that He “is passed into the heavens”, which the Revised Version corrects to read “passed through the heavens”. The word here is *dierchomai* “passed through” as Israel passed through the Red Sea (I Cor. x. 1) or as the proverbial camel is spoken of as going through the eye of a needle (Matt. xix. 24). Again, in Heb. vii. 26 Christ is said to have been made “higher than the heavens”. We can therefore understand that the *epi* in the compound *epouranios* does really indicate position and place—every reference so far considered points to that one fact, this is “where” Christ sits, this is “where” all spiritual blessings will be enjoyed.

However, we have not yet concluded our examination. Christ is said to be in “heaven” (Heb. ix. 24) in the self same epistle that says He “passed through the heavens”. How can this be? The Hebrew reader acquainted with the first chapter of Genesis would need no explanation. The heaven, which is “at the right hand of God” is the heaven of Gen. i. 1. The heavens through which Christ “passed” and above which He ascended is called the “firmament” or “expansion” in Gen. i. 6. This “heaven” spread out during the ages “as a curtain” and “as a tent to dwell in” is to pass away. The Lord is far above this limited “heaven” and so is the sphere of blessing allotted to the church of this dispensation.

While there are references in the Old Testament scriptures as well as in the New which show that saints of old knew that there were “heavens” beyond the limited firmament of Gen. i. 6, no believer ever entertained a hope that the sphere of his

blessing was THERE where the exalted Christ now sits “far above all heavens”, yet this is what we are now to learn.

The expression *en tois epuranois* occurs five times in Ephesians as follows:

A i. 3. “In heavenly places.”		Dispensation of fullness of times. Mystery of His will. The purpose in Himself.
B i. 20. “In heavenly places.”		Principality and power. Power, strength, might. Power inwrought.
C ii. 6. “In heavenly places.”		Quickened \ Raised } together. Seated /
B iii. 10. “In heavenly places.”		Dispensation of the grace of God. The Mystery. The purpose of the ages.
A vi. 12. “In high places” (A.V.). “heavenly places” (R.V.).		Principality and power. Strong, power, might. Power worked out.

We will not attempt to examine these references here, but each one will come before us in its turn, and will be given the attention that such a revelation of grace demands. We have been concerned in this study to establish two related things:

- (1) That “in heavenly places” refers to a sphere, a place, a condition that answers the question WHERE?
- (2) That “in heavenly places” is unique, and is found only in the Epistle to the Ephesians.

The mystery, concerning which Ephesians was written, is the only calling of believers that goes BACK so far, even to “before the foundation of the world” (an expression that awaits examination), it is the only calling of believers that goes UP to where Christ ascended when He passed through the heavens, when He ascended up “far above all heavens”. If these two features alone do not make the calling of the Church of the One Body UNIQUE, language is emptied of its meaning, and all our attempts to let the scriptures speak for themselves is so much waste of time. If “unique” means, “having no like or equal; unmatched, unparalleled, unequalled; alone in its kind in excellence”, these references to the phrase *en tois epouranois* do most certainly indicate a sphere of blessing “unparalleled, unmatched, unequalled” in all the annals of grace or glory.

The reader may wonder why all this “proof” is necessary for a matter so obvious. If so he has probably been spared the pain of reading the futile efforts of some of God’s own children, who, to substantiate their own ideas based largely upon a misunderstanding of the epistle to the Hebrews, would drag the church down from its destined place, and more terrible to relate, in doing so drag down the exalted Lord at the same time. The Church of the One Body, and Christ the Head are raised and seated together. Whom God hath joined together let no man put asunder.

#9. The Muniment Room (i. 3 - 14).
The Threefold Charter of the Church.
The relation of election with foreknowledge.
pp. 41 - 45

It may be felt that nothing so exclusive, so unique, can be said of any company of believers as that which we have already considered. The unique character of their blessings “every blessing that is spiritual” is so wonderful, that however many times it be repeated, yet, like the love of Christ, it still “passeth knowledge”. Added to this we have learned that this company of believers are the only ones who can entertain a hope whose sphere of realization is beyond the present limited “firmament”, is indeed “where Christ sits at the right hand of God, far above all”. There is however more to be said before our examination of these treasures of grace and glory is in any sense complete. Let us repeat some of the questions that arise as we read Eph. i. 3, 4.

- (1) What are these blessings? “Every blessing that is spiritual.”
- (2) Where enjoyed? “In heavenly places, far above all.”
- (3) At what period was the inception of this purpose?

It is to answer this third question that we now seek all sufficient grace. Before, however, we attempt this we desire to assure every reader that we have by no means “forgotten” the most important item of all—that is, that these spiritual blessings in heavenly places are ours, and ours only IN CHRIST, but this truth is stated so many times and in so many connections, that we believe it will be more useful to concentrate upon the unique character of the calling of Ephesians, before we consider that every blessing of every calling in any and every sphere, must and only can be “in Christ”.

“According as He hath chosen us in Him before the foundation of the world” (Eph. i. 4).

It will be observed that “in Him” carries the thought “in Christ” on to this new theme. These unique blessings, this unique sphere are “according” to something done in a unique period.

Kathos occurs in the New Testament one hundred and eighty-one times and is translated “as” and “even as” one hundred and seventy-one times, which is evidence enough of its primary meaning.

“According as” is found four times, namely in Rom. xi. 8 and I Cor. i. 31 where we read “according as it is written”, in II Cor. ix. 7 where it reads “according as he purposeth” and in Eph. i. 4 “according as He hath chosen us”. Seeing that *kathos* is a compound of *kata* “according to” (Eph. i. 5) and *os* “as” (Eph. vi. 20), the rendering of *kathos* by “according as” will be seen to be as near to the primary meaning of the two words as our language will permit. It is evident that the unique blessings and the unique

sphere of these blessings already indicated are in accord with, or, in harmony with, an elective purpose.

“According as He hath chosen us.” *Eklego* “to choose” is akin to *eklektos* “elect” and *ekloge* “election”. Later in this first chapter of Ephesians we read “being predestinated according to the purpose” (Eph. i. 11), which but puts the theme of election before us in other terms. By their very nature “election” and “predestination” are words of high import. They belong to the realm of Divine sovereignty and purpose and cannot be denied or fail. Speculation concerning the subject has led to much strife, and has had in some cases a deadening effect upon life and service, for an element of “fate” has been imported that has stultified effort and paralyzed the exercise of freedom of choice.

While it is beyond the requirements of exposition to turn aside and consider these questions in all their bearings, one feature seems called for to adjust the balance. We are compelled to conclude from the way in which “choose”, “elect” and “election” appear in the scriptures, that this choice or election proceeds from God and cannot be altered by man.

“Ye have not chosen Me, but I have chosen you” is the statement of the Saviour concerning the choice of the “Twelve”; and the believers are often entitled “The Elect”. Associated with “election” is a “purpose” that must “stand” (Rom. ix. 11), and it is called by its very nature “an election of grace” (Rom. xi. 5). The reader may at some time have come into touch with the Calvinistic doctrine of “decrees”, and faced the dreadful consequences of this belief, which by the very relentlessness of its logic, as surely predetermines who are to be irretrievably lost, as it predetermines the number who must be saved. He may on the other hand have been spared this conflict, but to every mind there must come at times concern over this great problem. If man is a moral agent, *held responsible* for his actions, so that should he transgress he is held worthy of punishment, then by all the laws of right and wrong, that man must have *some measure of choice*. If he be held in bonds so tight that his very evil acts are the results of an unalterable decree, conscience is seared and every stand of equity destroyed and both “sin” and “salvation” become but hollow mockeries. Man would be the sport of a power indeed greater than himself but a power who could command neither respect nor devotion. Some have faced the facts that there appear to be two lines of teaching in the scriptures, that run side by side but which never appear to meet, and are content to fall back upon the words of Abraham “Shall not the Judge of all the earth do right?” One writer says:

“Rather than give a positive answer to the question, therefore, I should desire, like Burnet, to state the arguments on both sides, and leave the conclusion to others; with Watts, to pronounce, that since we are assured, by reason and scripture, both of human free will and Divine foreknowledge, we may justly believe them both; and to say, with Simeon, that Calvinists would wish scripture to contain fewer Arminian likelihoods and Arminians fewer Calvinistic ones. There is a way of dwelling on the prescience of God which obscures His moral attributes” (Grant).

Having said so much it becomes necessary to say a little more. The problem we are facing can be at least presented with some measure of clearness if we set out the two

views represented by the two schools of thought denominated Calvinism and Arminianism.

CALVINISM	ARMINIANISM
<p>Absolute and unconditional predestination with predetermined preterition of the reprobate.</p> <p>(Preterition, first means a state of being past, then the act by a testator of passing over one of the heirs. In theology, “the passing over of the non-elect”.)</p>	<p>Predestination upon foreknowledge of the party’s acceptance of the Gospel-covenant, and an assertion that nothing is said in Scripture concerning predestination to death. Again, all the passages respecting election, are written to, or concerning, communities.</p>

There are other features in which the Calvinistic doctrine appears truer to the teaching of the scriptures than does that of Arminianism, but these are outside the present argument.

A long list of passages can be quoted from both the Old and the New Testaments which will “prove” that God is sovereign, that whatever He wills must come to pass, that He chose, He predestinated, He willed, that certain men should be saved, become members of an elect nation, or members of an elect church. An equally long list of passages can be quoted from both the Old and the New Testaments which will “prove” that man has freedom of choice, that salvation is to be preached without reservations, that God loved “the world” and not only “the elect”, that the word “whosoever” must not be shorn of its meaning to suit a narrow decretive doctrine, and so on and on.

The key to the resolution of the two divine doctrines, namely, predestination and freedom of choice seems to be the word “foreknowledge”. Predestination, according to Rom. viii. 29 flows from foreknowledge: “For whom He did foreknow, He also did predestinate.” Election, according to I Pet. i. 2 flows from foreknowledge: “Elect according to the foreknowledge of God.”

Foreknowledge, when used of man, simply means “to know beforehand”, but of necessity, not to predetermine anything.

“My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews, which knew (*proginosko* “foreknew”) from the beginning, if they would testify, that after the stratiest sect of our religion I lived a Pharisee” (Acts xxvi. 4, 5).

The same Paul who had already written Rom. viii. 29 speaks here. Does anyone in his senses contend that Paul put the blame and responsibility for his Pharisaism upon the shoulders of his contemporaries, simply because they “knew-beforehand”? The very thought is absurd.

“Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain” (Acts ii. 23).

The same Peter who was yet to write I Pet. i. 2 uses the word “foreknowledge” here.

It was the determinate counsel of God that in the fullness of time He would send His Son, Who should willingly offer Himself an all-sufficient sacrifice for sin. When the same Son stood among men, He said:

“Therefore doth My Father love Me, because I lay down My life that I might take it again. No man taketh it from Me, but I lay down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father” (John x. 17, 18).

Here in other language is expressed “the determinate counsel of God”. There was however, as we all know, another side to this great question. “Wicked hands” took Him and crucified Him. This was “foreknown” by God for “known unto God are all His works from the beginning of the world” (Acts xv. 18), and as all His works are related down the stream of time with the countless million works of man, it follows that God’s foreknowledge must comprehend what free agents un-compelled by any necessity shall at any time do.

The presence of the word “by wicked hands” makes it impossible for “foreknowledge” to be the same as the “predetermined counsel”, for then God would have “willed” “wickedness”, and as wickedness is essentially that which is contrary to His will, the whole becomes an involved absurdity. Contingent actions foreknown, do not always, of necessity, take place. An example is found in I Sam. xxiii. 10-13. David asked the Lord whether Saul would come down to Keilah, and the answer was “He will come down”. David consequently enquired whether the men of Keilah would deliver him up to Saul, and again the Lord answered “They will deliver thee up”, as a result of this “foreknowledge of God” David withdrew, and neither did Saul come down nor did the men of Keilah deliver him up. Here then is an example of foreknowledge which most certainly was not “predetermination”, for nothing happened. Whenever and wherever we have a world of contingency, a world in which has been introduced the word “if”, so that even God Himself says “if you do this or that, then I will do so and so”.

Jonah preached to Nineveh “Yet forty days and Nineveh shall be overthrown” but Nineveh repented, and Nineveh was not overthrown. We shall be wise therefore, to leave the word foreknowledge to mean just what it says and no more. The infinite knowledge of God makes it impossible that He shall not know who will preach and who will teach; where they will go, and when they will go; who shall hear, who reject, who accept, and who be left without a word of the gospel. The one great demand upon all who hear the gospel is that they believe the testimony of God concerning His Son. Whoever so believes passes into all the blessings purchased by the blood of Christ. Whoever does not believe makes God a liar (I John v. 10). If there were any idea of preordination in this, refusal to believe would be as much a part of God’s predeterminate decree as is election to glory, and it would not be possible to make God a liar by so refusing His testimony. Further, in the passage before us foreknowledge is differentiated from predestination, for we read: “Whom He did foreknow, He *also* did predestinate.” If we alter the word “foreknow” to any word bearing the sense of predetermining or predestinating, the

sentence ceases to have meaning, as, for example, if we read: “Whom He did foreordain He also did predestinate.”

We therefore understand the passage before us to declare that God, Who is not under the limitations of time and space as we are, knows all things, past, present and future, knows them perfectly and completely, and can, therefore, act with complete certainty where, to us, all would appear in a contingent light.

The whole testimony of the Scriptures is to the effect that God has a purpose before Him, according to which He works and, in accord with that purpose of peopling heaven and earth with the redeemed, He foreknew everyone who would respond to the call of grace, and accordingly marked them off beforehand for the various spheres of glory that His purpose demanded.

If we believe that God fixed unchangeably, from all eternity, whosoever should, in time, believe, then however much we may hedge and cover the fact, there is but one logical conclusion, a conclusion that, in days gone by, has driven many to the edge of despair. That conclusion is, that He Who absolutely and unalterably fixed the number who should believe, as surely fixed unalterably the number of those who should not believe, a conclusion so monstrous that it has only to be expressed to be rejected.

“How then shall they call on Him Whom they have not believed? And how shall they believe in Him of Whom they have not heard?” (Rom. x. 14).

Perhaps a simple illustration may help us in appreciating the relation of God’s foreknowledge with the purposes of election. One of the world’s master chess players, the type that can take on several opponents at once and beat them all, if he stood for a moment and glanced at the chess board of two very average players could say “in two moves you will be checkmated”, and he would in all probability be right. His foreknowledge however would in no wise compel these chess players to make any particular move. This master chess player had such a thorough knowledge of *all the possible* moves that he could foreknow, as we have suggested. God knows all possible combinations of heredity, of environment, of temperament, of time, place and circumstance, “all things are naked and open” in His eyes. The illustration may be crude, and bristles with weak points, but it may point the distinction that must be made between foreknowing a thing, and predestinating a thing, and also may suggest how it can be that God can infallibly know what a free agent will choose to do without in any sense influencing the act.

This has been a big digression. We come back to Eph. i. 4 “according as He hath chosen us in Him before the foundation of the world” with a solemn sense of the grace thus made known, and bow in worship and in wonder at the love that could so plan and so give for the salvation of those who by this very Divine foreknowledge were foreseen to be utterly unworthy.

**#10. The Muniment Room (i. 3 - 14).
The Threefold Charter of the Church.**

“Before the foundation of the world.”

**Part I. In which the word “*katabole*” is examined
and the testimony of the LXX exhibited.
pp. 61 - 65**

The unique blessings of the Church of the One Body are “according” to an elective purpose. Now, it is by no means true to say that “election” or “predestination” is a peculiarity of the dispensation of the mystery, the very distribution of these terms sufficiently disproves such a statement, and no one has ever put such a proposition forward. Yet there is something unique in Eph. i. 4 that, when once perceived, makes the calling of the Church of the One Body completely separate from that of any other company spoken of in the Scriptures. The peculiarity of this calling does not rest in the word “foundation” whatever the word shall ultimately prove to be, it rests on the word “before”, this is the unique feature. All other callings are related to a choice and a purpose that is dated “from” or “since” the foundation of the world; this calling of Ephesians alone is related to a choice and a purpose that goes back “before” that era. As a certain amount of doctrine must be built upon these two prepositions “before” and “from”, some acquaintance with them seems called for.

Pro “before” is a preposition that indicates place, time and preference.

- (1) *Before* in respect of place:
“The Judge standeth **before** the door” (James v. 9).
- (2) *Before* in respect of time:
“Judge nothing **before** the time” (I Cor. iv. 5).
- (3) *Before* in respect of preference:
“He is **before** all things” (Col. i. 17).

Apo “from” is a preposition that indicates separation or origin. The primary use of *apo* is with reference to place, but by a recognized transition, it can be employed of the distance of time, of the temporal terminus “from which”.

- “**From** that time Jesus began to preach” (Matt. iv. 17).
- “**From** two years old or under” (Matt. ii. 16).
- “**From** the beginning of the world” (Eph. iii. 9).

The two expressions “from the foundation of the world” and “before the foundation of the world” occur as follows:

FROM THE FOUNDATION.

- (1) With reference to the use of parables, in speaking of the mysteries of the kingdom of heaven.

“That it might be fulfilled which was spoken of by the prophet, saying, I will open my mouth in parables; I will write things which have been kept secret *from the foundation of the world*” (Matt. xiii. 35).

- (2) With reference to the separation of the nations at the second coming of Christ.

“Then shall the king say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you *from the foundation of the world*” (Matt. xxv. 34).
- (3) With reference to the character of those who killed the prophets sent to them:

“That the blood of all the prophets, which was shed *from the foundation of the world*, may be required of this generation” (Luke xi. 50).
- (4) With reference to the typical character of the Sabbath:

“As I have sworn in My wrath, if they shall enter into My rest: although the works were finished *from the foundation of the world*” (Heb. iv. 3)
- (5) With reference to the character of the offering of Christ:

“Nor yet that He should offer Himself often for then must He often have suffered *since the foundation of the world*” (Heb. ix. 25, 26).
- (6) With reference to names written in the book of life:

“Everyone whose name hath not been written *from the foundation of the world*, in the book of life of the Lamb that hath been slain” (Rev. xiii. 8 R.V. margin).
“They whose name hath not been written in the book of life *from the foundation of the world*” (Rev. xvii. 8 R.V.).

BEFORE THE FOUNDATION.

- (1) With reference to Christ alone:
 - (a) “Thou lovedst Me, *before the foundation of the world*” (John xvii. 24).
 - (b) “As of a lamb without blemish and without spot; who verily was foreordained *before the foundation of the world*” (I Pet. i. 19, 20).
- (2) With reference to the Redeemed:

“Chosen in Him *before the foundation of the world*” (Eph. i. 4).

Comment upon the most obvious difference between these two sets of passages is unnecessary. Let us, however, not miss one precious item of doctrine that is revealed by comparing the three references to “before the foundation” together.

In John xvii. 24 Christ was “loved” *agapao*; in I Pet. i. 19, 20 He was “without blemish and without spot” *amomos*. In Eph. i. 4 the believer is said to have been chosen before the foundation of the world “in love” *agape*, to be “blameless” *amomos*.

Here, those who were chosen in Christ, were looked upon as being so closely identified with Him, that the same terms are used. No wonder that as we proceed we read of further identification with the Beloved, that not only speaks of being “crucified together with Christ” but “raised together”, “seated together” and ultimately to be “manifested together with Him in glory”.

These two sets of terms “before” and “since” indicate two distinct time periods. Further studies will show that “before” or “since” the age times is a somewhat similar set of terms, but before these can be allied we must arrive at some understanding of the meaning of the word “foundation”.

Our thoughts naturally turn to such passages as Job xxxviii. 4 and Isa. xlvi. 13 where the Lord speaks of “laying the foundation of the earth”. Now, happily, we have a New Testament quotation in Heb. i. 10, where the word “foundation” is expressed by the word *themelion*, but when we turn to any of the passages where the words “before” or “from” the foundation of the world occur, *themelion* is not found, but instead the word *katabole* is employed.

Now it is impossible to argue that Paul, for some peculiar reason, would not and did not employ the word *themelion*, for it occurs as the translation of the foundation of a temple in Eph. ii. 20, “the foundation of the apostles and prophets”, and again in I Cor. iii. 10 and II Tim. ii. 19. Therefore, there must be some good reason for choosing so different a word as *katabole*. This word has entered into our own language as a biological term, *metabolism*, being the name given to the process in an organism or a living cell, by which nutritive material is built up into living matter and this process is divided into (1) constructive metabolism which is called anabolism, by which protoplasm is broken down into simpler substances to perform special functions; and (2) destructive metabolism, which is called katabolism.

In its biological use, *katabole* indicates “destruction”. It is strange, that a word which means “to place upon a foundation”, should have been adopted by scientists to indicate the very opposite, namely disruption. Very clear evidence of the essential meaning of *katabole* can be gathered from the usage of the verbal form *kataballo*. This verb *kataballo* is used three times in the New Testament:

“Cast down, but not destroyed” (II Cor. iv. 9).

“The accuser of our brethren is *cast down*” (Rev. xii. 10).

indicate very clearly the meaning of the word.

In Heb. vi. 1 the word is used with *themelion*, the true word for a foundation, and there it appears to have its primitive meaning “cast down”, but whether in the sense of overthrowing, or of laying a foundation, only a most exhaustive study of the context can decide. Job xii. 14, quoted below, has a bearing.

Kataballo occurs twenty-nine times in the Septuagint version of the Old Testament Scriptures. It will strengthen the faith of many, and deepen the conviction of most, if these references which contain the word *kataballo* are quoted, but to avoid occupying a disproportionate amount of space, verses will not be given in full. We will also quote from the A.V. instead of giving a translation of the LXX version, except in those cases where the LXX uses an entirely different text. Those who have access to the LXX will not be hindered by this course and those who cannot refer to it will be helped.

“Joab battered the wall, *to throw it down*” (II Sam. xx. 15; LXX II Kings).

“Ye (they) shall *fell* (felled) every good tree” (II Kings iii. 19, 25; LXX IV Kings).

“As one was *felling* a beam” (II Kings vi. 5; LXX IV Kings).

“I will cause him to *fall* by the sword” (II Kings xix. 7; LXX IV Kings).

“They *slew* him with a sword” (II Chron. xxxii. 21).

“Behold He *breaketh down*, and it cannot be built again” (Job xii. 14).

“He *teareth* me in His wrath” (Job xvi. 9).
 “He *breaketh* me with breach upon breach” (Job xvi. 14).
 “To *cast down* the poor and needy” (Psa. xxxvii. 14; LXX xxxvi.).
 “Thou *casteth* them *down* into destruction” (Psa. lxxiii. 18; LXX lxxii.).
 “To *overthrow* them in the wilderness” (Psa. cvi. 26, 27; LXX cv.).
 “She *hath cast down* many wounded” (Prov. vii. 26).
 “The words of a talebearer are *as wounds*” (Prov. xviii. 8).
 “Like a city that *is broken down*, and without walls” (Prov. xxv. 28).
 “Esebon and Eleale *have cast down* thy trees” (LXX translation, Isa. xvi. 9).
 “The lofty city He *layeth it low*” (Isa. xxvi. 5).
 “I will cause them *to fall* before their enemies” (Jer. xix. 7).
 “I *will cast down* your slain men before your idols” (Ezek. vi. 4).
 “Thy remnant *shall fall* by the sword” (Ezek. xxiii. 25).
 “They *shall destroy* the walls of Tyrus, and *break down* her towers” (Ezek. xxvi. 4).
 “He *shall cast down* with his swords” (LXX translation, Ezek. xxvi. 9).
 “He *shall cast down* thy walls” (LXX translation, Ezek. xxvi. 12).
 “I will leave thee *thrown* into the wilderness” (Ezek. xxix. 5).
 “I will cause the sword *to fall* out of his hand” (Ezek. xxx. 22).
 “Have him *cast down* upon the mountains” (LXX translation, Ezek. xxxi. 12).
 “Will I cause thy multitude *to fall*” (Ezek. xxxii. 12).
 “Thou *shalt fall* upon the mountain of Israel” (Ezek. xxxix. 4).
 “He *shall cast down* many ten thousands” (Dan. xi. 12).

This is rather a formidable list, and the verification of each reference is no light task, as in one or two passages there is no obvious Hebrew equivalent, yet we believe it is impossible for any reader not to be impressed with the solidarity of its witness. Every single reference is for the translation “overthrow”, not one is for the translation found in the A.V. of Eph. i. 4.

This however is not all. If each reference be read in its context, the references will be found to be those of battle, of siege, of destruction, of judgment, which tilt the beam of the balances still further. If in addition we discover what Hebrew words have been translated by *kataballo* in the LXX our evidence will be complete. These we will supply, for the benefit of any who may not have the facilities to discover them.

<i>Naphal.</i>	“To cast down, to fall” (LXX, II Sam. xx. 15 and sixteen other references).
<i>Charas.</i>	“To crush” (LXX Job xii. 14; Ezek. xxvi. 4, 12).
<i>Shachath.</i>	“To mar, corrupt or destroy” (LXX Ezek. xxvi. 5).
<i>Natash.</i>	“To leave, spread out” (LXX Ezek. xxix. 5; xxxi. 12).
<i>Nathats.</i>	“To break down” (LXX Ezek. xxvi. 9).
<i>Parats.</i>	“To break forth” (LXX Job xvi. 14; Psa. xxv. 29).
<i>Taraph.</i>	“To tear” (LXX Job xvi. 9).
<i>Satam.</i>	“To hate” (LXX Job xvi. 9).

Not a solitary Hebrew word that means to build, to lay a foundation, to erect, is here but a variety of words everyone meaning destruction, is spoiling, or causing to fall. This is “proof positive”, no reasoning is necessary except the most elementary recognition of fact when it is presented. From every point of view, the word *katabole* in Eph. i. 4 should be translated “overthrow”.

The Church of the One Body consequently is blessed with peculiar blessings, these blessings are to be enjoyed in a peculiar sphere, and now we learn, they are according to a purpose made at a peculiar period.

#11. The Muniment Room (i. 3 - 14). The Threefold Charter of the Church.

“Before the foundation of the world.”

**Part II. In which the Hebrew word “*tohu va bohu*” are associated with the Greek “*katabole*”, to which is appended the opinion of several geologists.
pp. 81 - 85**

We have provided evidence in the preceding article to justify fully the translation “the overthrow of the world” in place of “the foundation of the world” in Eph. i. 4. This however is but the first step in our enquiry. Important as the correct translation of *katabole* may be, it loses its value if we are unable to place it in its true position in the outworking of the purpose of the ages. Our quest is a dual one. We ask “when” this overthrow took place and “why” it took place, and if true answers can be given to these questions, we shall then be able to appreciate the unique calling and character of the present dispensation, which alone of all callings is associated with this period “before the overthrow of the world”.

In the list of occurrences of the phrase “from the foundation of the world” will be found one quoted from Luke xi. 50 (see last issue, p.62). This speaks of the blood of the prophets that has been shed “from the foundation of the world”, and does not leave us in doubt as to the name of the first on this list of martyrs, for it immediately adds “from the blood of Abel”. Only one person is so named in the Scriptures, and although he is mentioned by name but four times in the New Testament on three occasions there is reference to his blood that was shed. This reference alone is sufficient to discredit one attempt that has been put forward to refer “the foundation of the world” to the yet future kingdom of the Lord.

We go back therefore to the early chapter of Genesis, to a period before “Abel”, to discover this “overthrow”. There are a number of references in II Peter that focus our attention upon the flood in the days of Noah, and this too could well be described as an “overthrow of the world”, but the reference to Abel providentially prevents us from drawing a line at Gen. vi. We must go back to an earlier period. The opening verse of the book of Genesis stands alone. It is the record of the primal creation before the advent of iniquity and judgment. This unique verse is expressed in the Hebrew language by seven words, fourteen syllables and twenty-eight letters, a feature with which the student of scripture will be familiar. The second verse in the Authorized Version reads:

“And the earth was without form and void; and darkness *was* upon the face of the deep.”

The Revised Version reads:

“And the earth was waste and void; and darkness was upon the face of the deep.”

Rotherham renders the passage:

“Now the earth had become waste and wild, and darkness was on the face of the roaring deep.”

The first item which calls for attention is the true rendering of the verb “was”. The Authorized Version, it will be noticed, uses “was”, but in the same verse where “was” is repeated this is found to be in italics. If we glance down the chapter we shall see this italic *was* in verse four, or the plural *were* in verse seven. In the phrase “it was so” (Gen. i. 7) the word “was” is in ordinary type. In the phrase “and God said that it *was* good” (Gen. i. 10) the word “was” is in italics.

What is the reason for the interchange of type? “*Was*” and “*is*” are parts of the verb “to be”, and this has no equivalent in the Hebrew. Where the word is printed “was”, it is a rendering of the verb “to become” and not “to be” so Gen. i. 3 could read:

“And God said let light *come into being*, and light *came into being*.”

That the word so translated does not mean that Gen. i. 2 represents the way in which creation came into existence, but rather, that it subsequently “became” as it is there described, other examples will illustrate.

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man BECAME a living soul” (Gen. ii. 7).

“I shall be a fugitive and a vagabond in the earth, and it SHALL COME TO PASS, that every one that findeth me shall slay me” (Gen. iv. 14).

“I will remember and the waters shall no more BECOME a flood to destroy all flesh” (Gen. ix. 15).

“But his wife looked back from behind him, and she BECAME a pillar of salt” (Gen. xix. 26).

The pages of Scripture are filled with examples of the use of these two words “*was*” and “*is*” printed in italics, which represent the verb “to be”, and the words “was”, “is” and “become” printed in ordinary type, which indicated a subsequent event.

Man was not a living soul until he breathed, then he BECAME one. Cain was not looking back but forward to the possibility of the future, and Lot most surely *did not marry* a pillar of salt, his wife of many years “became” one. We must therefore revise Gen. i. 2 and read:

“And the earth BECAME without form and void.”

Some scholars moreover translate the word “and” at the beginning of this sentence by the adversative “but” as introducing an opposite state of affairs to that found in the primal creation of Gen. i. 1. In this the LXX concurs, using *de* “but” instead of *kai* “and”,

which shows that those early translators looked upon Gen. i. 2 as something *distinct* from initial creation.

What the earth “became” is revealed by the two Hebrew words that are translated “without form” and “void”. They are *tohu* and *bohu*.

Tohu. Gesenius says that this word is derived from an unused Chaldee verb meaning “to be waste, desert” which gives us the word that appears twenty times in the Hebrew Old Testament. It is variously translated “without form”, “waste”, “vain”, “vanity”, “nothing”, “wilderness”, “empty place”, “confusion” and “things of naught”. *It never refers to anything constructive*, but always something wasted and spoiled. Moses, the writer of Gen. i. 2 uses the word to describe “the waste howling wilderness” of Israel’s wanderings (Deut. xxxii. 10) and we can believe that he did not employ the word *tohu* in Deuteronomy in a meaning entirely opposite to that of Gen. i. 2. The fact that so many times *tohu* is translated “vain” again indicates the conditions obtaining in Gen. i. 2.

Bohu also comes from an unusual root which means to be “empty”, as a house that is unoccupied. This word occurs but three times in the Scriptures, and on each occasion it is paired with *tohu*. In Isa. xlv. 18 we read:

“For thus said the LORD that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it NOT IN VAIN, He formed it to be inhabited.”

Here we learn from God Himself the Creator, that He did not create the earth *tohu*; if He did not create it so it must have become so as a subsequent event. Moreover, we can learn from the parallelism of the verse, that *tohu* indicates an uninhabited condition “a waste, empty confusion”.

In Isa. xxiv., the prophet speaks of “the city of confusion” *tohu* (verse 10), and this in a context that speaks of the earth being made “empty”, “waste”, “turned upside down”, “utterly spoiled”, “utterly broken down”, and “clean dissolved” (Isa. xxiv. 1, 3, 10, 19). It will also be observed that the prophet extends the meaning of *tohu* until it resembles the companion word *bohu* by adding “every house is shut up” (verse 10).

Now this state of desolation is definitely said to be a “punishment”. “The earth shall reel to and fro like a drunkard the LORD shall punish the host of HIGH ONES THAT ARE ON HIGH, and the Kings of the earth upon the earth” (Isa. xxiv. 20, 21).

Here, this state of confusion is seen to be a judgment that falls upon the earth, not only for the evils wrought by kings on earth, but by “high ones on high”. This word “high” is used not only of high places on the earth, but as here in contrast with the earth, with heavenly heights even the dwelling place of the Lord Himself (Isa. lvii. 15).

Already we have read enough to warrant the thought that:

- (1) Gen. i. 2 indicates a state entirely different from God's creative purpose. "He created it not *tohu*."
- (2) Gen. i. 2 can be likened to a waste howling wilderness, something empty and uninhabitable, a confusion very different from creation which was intended to be "inhabited".
- (3) Gen. i. 2 is seen to be a "punishment" that descended upon "high ones that are on high" for this judgment took place long before Adam was created.
- (4) The words of Heb. ii. 5 imply that a past world had been subjected to Angels, and that before Adam.

When we examine the two occasions where *tohu and bohu* occur together other than in Gen. i. 2, punishment is most evident.

Isa. xxxiv., where these words are found together, is set in a scene of judgment. Here is a collection of terms taken from this chapter: indignation, fury, utterly destroy, slaughter, all the host of heaven shall be dissolved, and the heavens be rolled together as a scroll, a sword bathed in heaven, curse, judgment, for it is the day of the Lord's vengeance and the year of recompense for the controversy of Zion, the streams turned to pitch, the dust to brimstone, burning pitch, it shall not be quenched night nor day, it shall lie waste. These words are all found within the compass of the first ten verses of this chapter! With such a vocabulary nothing but judgment can possibly be the theme.

In the eleventh verse, we meet with the words *tohu and bohu* "without form and void":

"And He shall stretch out upon it the line of confusion (*tohu*) and the stones of emptiness (*bohu*);"

and this judgment is followed by thorns, nettles and brambles, and the place becomes an habitation of dragons, and a court for owls, together with wild beasts, satyrs, screech owls, vultures and other unclean creatures. It is beyond the ability of a truthful witness to deny that these words *tohu and bohu* are set in a context of dire judgment. The other reference is Jer. iv. and here the words are translated as in Gen. i. 2. Jeremiah sees an evil that threatens Zion from the North, likens it to a lion, and calls it "the destroyer of the Gentiles" who brings desolation in his train, laying cities waste, without inhabitant (Jer. iv. 6, 7).

The prophet continues:

"I BEHELD the earth, and lo it was *without form and void* and the heavens, and they had no light.
 I BEHELD the mountains and lo they trembled and all the hills moved lightly.
 I BEHELD, and lo, there was no man and all the birds of the heaven were fled.
 I BEHELD, and lo, the fruitful place was as a wilderness and all the cities thereof were broken down, at the presence of the Lord, and by His fierce anger" (Jer. iv. 23-26).

Here again the testimony of Scripture is clear. "Without form and void" are indubitably terms, NOT of Creation, but of Judgment, Gen. i. 2 therefore must refer to an "overthrow", and the word *katabole* in Eph. i. 4 must be so translated.

While we do not attempt to make Scripture bend and bow to the findings of “Science”, for these are continually changing, yet as the interpretation of Gen. i. does invade the territory of geological science, the reader may find the following testimony of a Scientist of interest. Lt.-Col. L. M. Davies, M.A., F.G.S., F.R.S.E., F.R.A.I., writes:

“I mistrust all attempts to treat the six days of Gen. i. as geological epochs instead of literal days. All such attempts arise from, and aim at supporting the idea that the fossiliferous rocks were laid down during six days, and I find fatal objections to the idea in the fact that these rocks are packed with evidences of disease, fear, pain, abortions and internecine strife How could God have called such things ‘very good’ during creation days if He regards them as abominable now?”

“The third chapter of Genesis introduced the *curse* and all those aborted and offensive structures, typified by serpents in the animal world, and thorns and thistles in the vegetable world, which characterize the internecine strife of nature today.”

“As a geologist and as a Christian I see only one way of reconciling scripture with the testimony of the rocks, and that is by taking the six days of Genesis as literal days, days when *a previously ruined world was restored* and provided with an (unfortunately only temporarily) ideal population” (Trans. Vic. Inst. LXX 79-83).

Mr. Thomas Fitzgerald, meeting the accusation that the interpretation of Gen. i. 2 was only put forward to save the face the Scripture in view of geological findings said: “Not when geology was a young science, but *centuries* before geology or biology were thought of, learned men translated Gen. i. 2 as the English words ‘and the earth became without form and void’.”

Dr. Paley, Regius Professor of Hebrew, Oxford, says: “The belief that creation, at least, dated backward for *countless ages*, was current in the church some 1400 years before geology” (Trans. Vic. Inst. LXX 85).

The names of several scholars of high repute can be cited in support of this translation:
John Harris, D.D., “The Pre-Adamite Earth”, and “Man Primeval”;
The Rev. David King, LL.D., “The Principles of Geology” (2nd Edit.);
The Rev. T. R. Birks, M.A., “The Bible and Modern Thought”;
The Rev. Charles Herbert, M.A., “Neology not New” (2nd Edit.);
The Rev. E. B. Pusey, D.D., “Daniel the Prophet”.

We believe that the translation of the word *katabole* by “overthrow” is fully justified and completely in harmony with the testimony of the Septuagint version of the Old Testament and refers to Gen. i. 2, which itself has been shown to be, not the state of the world as it came from the hands of the Creator, but the state of the world after judgment had fallen upon it.

The question that still awaits consideration is, seeing that Adam was at that time uncreated, who or what, caused the “overthrow of the world”. This we must consider in our next article.

#12. The Muniment Room (i. 3 - 14). The Threefold Charter of the Church.

“Before the foundation of the world.”

**Part III. In which the agents that brought about the state
described in Gen. i. 2 are shown to be angelic.**

pp. 101 - 104

We have given considerable space to the examination of Eph. i. 4 and have proved that the Church was chosen “before the overthrow of the world” which is recorded in Gen. i. 2. The fact that the Church is associated with the “heavens” of Gen. i., and that it is associated with “principality and power” in those heavenly places “far above all”, makes the mind meditate the possibility that angelic and satanic rebellion was the agent of the overthrow, especially when we remember the “high ones on high” of Isa. xxiv. 21.

Moreover the “Serpent” of Gen. iii., and the cherubim of that same chapter seem related, while the words:

“For unto the angels hath He not put in subjection the world to come whereof we speak” (Heb. ii. 5).

“Thou madest him for a little while inferior to the angels” (Heb. ii. 7, margin).

seem to indicate that a past world had been subjected to angels and that Adam at his creation was most definitely appointed in their room and stead. Because things may “seem” to be, however, does not justify the building of a doctrine. We must have a much more definite basis as a foundation for so important a teaching and consequently we must turn to the Scriptures to discover what they teach on the subject.

It is clearly established Scripture that there was a fall among the angels. Let us make this matter sure before proceeding.

Angels sinned. “If God spared not the angels that sinned” (II Pet. ii. 4).

Angels revolted. “The angels that kept not their first estate” (Jude 6).

Angels at war. “There was war in heaven, Michael and his angels, fought against the dragon; and the dragon fought and his angels” (Rev. xii. 7).

The Dragon. “That old serpent, called the Devil and Satan” (Rev. xii. 9).

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

Some Principalities are foes. “Neither death, nor life, nor angels, nor principalities” (Rom. viii. 38).

“Having spoiled principalities and powers” (Col. ii. 15).

“We wrestle against principalities and powers” (Eph. vi. 12).

“Fire, prepared for the devil and his angels” (Matt. xxv. 41).

Pride. “Lest being lifted up with pride, he fall into the condemnation of the devil lest he fall into reproach and the snare of the devil” (I Tim. iii. 6, 7).

The epistle to the Hebrews looks back to a world which had been under the rule of angels, and in keeping with the limitations of that epistle this would include the ministry of the law of Sinai, for we read more than once that the law “was ordained by angels” (Gal. iii. 19; Acts vii. 53; Heb. ii. 2). The epistles of Peter and of Jude take us back to the days of Noah, but Ephesians goes back before the overthrow of the world, and while there are indications of a fall among the angels, just before the flood, and which indeed brought about that dreadful catastrophe, there are indications that something similar, and perhaps on a vaster scale, took place before the overthrow of Gen. i. 2, and was the reason for that great catastrophe.

We must admit that explicit teaching on the subject is not to be found in the Scriptures, and that anyone whose faith refuses the witness of type and analogy, is at liberty to refuse such teaching. We however are convinced that all Scripture is profitable, and has been written with a purpose, and that if we evade or omit these difficult portions of Scripture, our faith will necessarily suffer. The great amount of Old Testament scripture that deals with events long past, indicates that much of it is recorded because it sets forth in type or by analogy other and vaster issues.

In the opening verses of Genesis we are told nothing of the nature of the original creation, but are taken in one stride across the darkness of the great deep, to the six days work of restoration and preparation for the man, Adam, who, as we know, was made for a little while inferior to the angels. Into this creation which had been pronounced “very good” comes unheralded and unexplained “the serpent” and at the close of the third chapter, in perfect structural balance, we have “the cherubim”. It is this strange symbolic creature that leads us to a passage in Ezekiel that sheds light upon the relation of Satan to the earth prior to the overthrow. There is no doubt as to the identity of this serpent. Rev. xii. 9 speaks of the dragon as “that old (or ancient) serpent, called the Devil (Greek) and Satan (Hebrew)”.

The bait of the temptation in the Garden of Eden is found in the words “ye shall be as gods” (Gen. iii. 4, 5). The word “gods” can be accepted as an ordinary plural referring to the “gods”, a word sometimes translated “angels” by the LXX, or it may be taken to refer to the Supreme, *Elohim*, God Himself.

Satan is spoken of in the Scriptures as the god of this age, and the prince of the power of the air, and he moves in spheres and exercises powers that are beyond the range of human experience or understanding. It is therefore necessary to use type and symbol in the endeavour to bring his person and activities within our present comprehension. We are acquainted with many of these symbols, “the roaring lion”, “the angel of light”, “the false accuser”, “the serpent” come readily to mind. There are others that are imbedded in Old Testament history and prophecy that are not so well known. To one such analogy we now direct the reader’s attention.

In the prophecy of Ezekiel we have a series of historic references that exhibit certain traits that lead up to the great revelation of Ezek. xxviii. Ammon (Exek. xxv. 1-7), Moab and Seir (8-11), Edom (12-14) and the Philistines (15-17) are all judged and

denounced, and then follows in fuller detail the charge and the doom of Tyre. The judgment on Tyre includes a repetition in miniature of Gen. i. 2.

“When I shall bring up the deep (Heb. *Tehom*, same word Gen. i. 2) upon thee, and the great waters shall cover thee” (Ezek. xxvi. 19).

“I will make thee a terror, and thou shalt be no more” (Ezek. xxvi. 21).

The doom pronounced in verse twenty-one is repeated in chapters xxvii. and xxviii. The denunciation of Tyre continues throughout chapter xxvii., where we meet the boastful saying “I am of perfect beauty” (3), and after a long series of descriptive reference to the merchandise of Tyre we return to the doom already pronounced:

“Thou shalt be a terror, and never shalt thou be any more” (Ezek. xxvii. 36).

Yet, Tyre continues to occupy the attention of the Prophet, for Ezek. xxviii. opens with an address to “the prince of Tyre”. This chapter is divided into three parts, from verse twenty to the end Zidon comes into view, but for the moment can be left out of our reckoning. Verses 1-19 is a complete section and is divided into two portions, verses 1-10 speaking of the Prince of Tyre, who for all his boasting is after all “a man and no god” and shall die the death of the uncircumcised by the hand of strangers (9, 10); and verses 11-19 which speak of the King of Tyre, whose end is described in the words “Thou shalt be a terror, and never shalt thou be any more” (19). But this time the doom is accompanied by statements that lift this character out of the ordinary. Instead of being a “man” and dying the death of the uncircumcised at the hand of strangers we have this strange statement:

“I will bring forth fire *from the midst* of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee” (18).

When Ezekiel described the appearance of the One who occupied the throne supported by the Cherubim, he said:

“From the appearance of His loins even upward, and from the appearance of His loins even downward, I saw as it were the appearance of fire” (Ezek. i. 27).

and if we look at Ezek. xxviii. 14, 16 we shall read:

“Thou art the anointed cherub that covereth I will destroy thee O covering cherub, from the midst of the stones of fire.”

Such appearances, titles and experiences are superhuman, words like these apply strictly to an order that is above the human, the angelic.

The Prince of Tyre seems to be a type, a reflection, a shadow of the King of Tyre, the former being human, the latter superhuman. The Prince of Tyre lifted up his heart in blasphemous boasting, and in so doing revealed the nature of the greater supernatural blasphemer. He had said “I am God” (2) and had a conceited estimate both of his wisdom and beauty (3, 7). The opening description of this mighty being is truly wonderful:

“Thou sealest up the sum, full of wisdom, and perfect in beauty” (xxviii. 12).

The “Companion Bible” renders this “Thou art the finished pattern”, and the Hebrew word for sum means a “measure” or a “standard”. In Ezek. xliii. 10 the word is translated “pattern”.

“Thou hast been in Eden the garden of God” (Ezek. xxviii. 13).

When speaking of the fall of another boaster, namely Pharaoh, Ezekiel reverts to this same “Eden” saying:

“All the trees of Eden, that were in the garden of God envied him” (xxx. 9).

Then, because of his pride, he is thus addressed:

“To whom art thou thus like in glory and in greatness among the trees of Eden? Yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth” (18).

The Garden of Eden of Gen. ii. and iii. belongs to this present creation, and into this garden the “Serpent” entered. It may be that before the world was overthrown there was in that earlier creation a garden of God in Eden, for the somewhat strange passage quoted from Ezek. xxxi. suggests that it was the scene of a rebellion and judgment anterior to the sin of Adam.

Spurrell translates xxviii. 13, “Thy covering veil was adorned with every precious stone”, and the list of precious stones there given call to mind the breastplate of Aaron, the foundations of the New Jerusalem, and of the vision already described in Ezek. i. 26-28, and that seen by John in Rev. iv. 3-6. This “covering” or “veil” is the Hebrew *mesukah*. The masculine form *masak* is used in twenty-two out of twenty-five occurrences of the “hanging”, “covering”, or “curtain” of the tabernacle (Exod. xxvi. 36; xxxv. 12; Numb. iii. 26).

All the hangings of the tabernacle were associated with approach. This “anointed cherub” appears to have held a holy office, and we read that he was upon the holy mountain of God, yet by reason of iniquity, his heart being lifted up because of his beauty, he was cast out as profane, and finally will be brought to ashes and never be any more. A fuller exposition with much more attention to detail is found in *The Berean Expositor*, Volume XV, pp. 113-128, 130-133, which should be consulted if available. We feel sufficient has been brought forward to justify the teaching that:

Satan, now fallen, and yet to be destroyed, once held a high position before the overthrow of Gen. i. 2.

He aspired to be like God, and was cast out as profane.

He was the anointed “cherub”, and so the connection between the serpent of Gen. iii. and the “cherubim” of the same chapter is intentional.

The fall took place before the present “firmament” existed, and hence, the sphere from which he fell, namely “Heaven” as distinct from “the firmament”, must be referred to as “far above all heavens” or the “heavenly places” of Eph. i. 3.

The Mystery was never a subject of Old Testament teaching, neither was it revealed until Israel were dismissed in Acts xxviii. It links the original heavens with the future when God will be all in all, and the Church of the One Body is seen to be the only company of the redeemed whose sphere of blessing is directly connected with the heavens of Gen. i. 1 which never pass away. For similar reasons “principality and power” rather than “angels” are named in association with this church.

#13. The Muniment Room (i. 3 - 14). The Threefold Charter of the Church.

“Before the foundation of the world.”

**Part IV. In which the objection that “the world” cannot refer to Gen. i. 2
is refuted, and the opposite demonstrated and proved.**

pp. 121 - 125

In the tenth article of this series evidence was given of the unanimous testimony of the Septuagint version to the fact that *kataballo* ALWAYS means throw down, NEVER lay or build or found in any sense whatsoever. We were at some pains to make the evidence complete, omitting no reference and adding a list of the Hebrew words thus translated, because we had in mind an attack which had been made upon the translation “overthrow” in Eph. i. 4 by a writer whose name we will not divulge, but refer to him as “X”. He is quite sure of himself, for he writes:

“The ‘Disruption’ theory, so far as related to the New Testament, is another optical illusion, a mirage which disappears the closer we look at it. Yet the theory has been greedily ingurgitated by many ignorant souls who have been unable to refute the specious arguments put forward. Every one of the passages wherein the word *katabole* occurs deserts this clumsy yet alluring theory, and upon close examination reveals it as a fiction and a mirage.”

We await this writer’s reaction to the publication of the testimony of the Septuagint, particularly as he was at pains to quote Plutarch, Herodotus and other Pagan writers to support his interpretation but made no attempt to enlighten “many ignorant souls” who could not make the search, that the LXX was solidly against his views. The reference made by “X” to an “optical illusion” arose out of his own experiences. Going home one night he “suddenly encountered a real live ghost” he says, his “hair stood on end” when suddenly “a large cow with a white head” made him realize that “the whole adventure was due to an optical illusion”. Well, we hope “X” will again be undeceived. At the moment Plutarch and Herodotus have dazzled his mental eyes, but it is possible that after pondering the twenty-nine witnesses provided by the LXX, his “illusion” will resolve itself once again into a homely cow “with a white head bobbing up and down”. The unfortunate thing is, however, “many ignorant souls” will still believe in the “real live ghost”. While “X” was under this illusion he naturally had a distorted vision, and so he set about proving that the “world” in the New Testament cannot refer to anything outside human society, and that it never signifies a planet or a star. He writes:

“Our next step must be, in case someone should enquire, ‘Is the word *kosmos* never used of an orb, a starry world, a planet?’ to find out just how the term is used in the New Testament. *Kosmos* occurs in the N.T. nearly 190 times. There is thus very ample scope to fix its true meaning and characteristics. In the LXX it is found about two dozen times.”

In this last sentence “X” makes it clear that *he knew what the LXX* teaches as to the meaning of *kosmos*, but here he practices what he has elsewhere called “elliptic reasoning”, which quietly ignores evidence that is awkward or antagonistic to his views. He occupies another eight pages of print in which he can find space to quote from six Pagan Greek writers, but if he had quoted ONE reference, namely, the first occurrence of *kosmos* in the LXX his attack would have been exposed for the worthless thing it is.

Before quoting the LXX, let us examine the Dictionary, for we suppose “X” is not so great an authority that he can set aside the accepted usage of the word *cosmos* in *English* speech. The following is taken from “Lloyd’s Encyclopædic Dictionary”:

“COSMOS. Greek—(1) order, (2) ornament, (3) ruler, (4) the world or universe from its perfect order and arrangement as opposed to chaos.”

It will be seen that the Editors of this Dictionary would have had no hesitation in using *cosmos* of Gen. i. 2, in fact their reference to “chaos” almost supposes that it had been in mind. To proceed with the quotation:

“*Ancient Philosophy.* The Term *kosmos* in the fourth sense appears first in the philosophy of Pythagoras. His followers Philolaos, Callicratides, and others adopted the word, as did the philosophic poets Xenophanes, Parmenides and Empedocles. From them it passed to the natural philosophers, with whom it became a current word. The stoics used it for the *anima mundi* or the soul of the world. With regard to extent it had several senses: (1) the earth, (2) the firmament, (3) the region in which the stars are fixed or apparently move; in the Alexandrian Greek, the known world.”

As Pythagoras was born about B.C.580, it is evident that the word *kosmos* had an established meaning before the LXX incorporated it into that version. If the word thus established by usage is given a new meaning, evidence will be necessary and forthcoming.

Let us repeat “X” question after the reading the history and usage of the word *kosmos*. “Is the word *kosmos* never used of an orb, a starry world, a planet?” asks the imaginary “ignorant soul” that “X” envisages, and the remainder of his article is intended to prove that the answer is “NO”. He attempts to cover himself by limiting his enquiry to the usage of *kosmos* in the New Testament. But that will not do—unless Eph. i. 4 and other references to “the foundation of the world” are to be considered as outside the New Testament. We are not concerned with the limited fallen disrupted “world” that lies about us, and of which we form part, we are concerned with the meaning of that “world” so intimately associated with the period of our election to glory, and “X” is out to show that *kosmos* can have no reference to “an orb, a starry world, or a planet”.

Let us now bring forward our first witness. The first occurrence of *kosmos* is in that venerable version, the Septuagint. Grinfield in his “Apology for the Septuagint”, says:

“This version of the Hebrew Scriptures was made between two and three centuries before the Christian era, and was universally received by the Hellenists or Jews of the Dispersion as authoritative and canonical, being publicly used in their synagogues both before and after the Christian era. Christ and the apostles, in their reference to the Old Testament, make their principal citations in the words of the LXX, and occasionally, where it differs from the Hebrew text. The bulk of the citations in the New Testament, are equal in extent to Mark’s Gospel. The most remarkable and important feature of this version consists in its regular selection of the same doctrinal words and expressions, as those which were subsequently adopted by the Evangelists and Apostles. The terms Repentance, Faith, Righteousness, Justification, Redemption, Sanctification, &c.,; together with the titles of the Lord, Christ, Saviour, Holy Spirit, &c., are the very same in the Alexandrian version as in the New Testament, *and they are precisely in the same meaning*” (Author’s own italics).

Such is the character of the witness we are about to hear. The first occurrence of *kosmos* in the LXX is Gen. ii. 1:

“Thus the heavens and the earth were finished, and ALL THE HOST (*kosmos*) of them.”

The Hebrew word translated “host” or “kosmos” is *tsaba*, the essence of which is “order”. It is used of the assembly in orderly troops of soldiers and of the starry host of heaven, God calling Himself “The Lord of Hosts”. Gen. ii. 1 certainly *includes* Adam, (which is not the point at issue), it also includes “heaven and earth” “all the host of them” which “X” denies. There are one or two other places in that “two dozen” references so cavalierly dismissed, that are written long after man’s world had become the thing it is, yet including the heavenly bodies and heavenly rulers—all of which the uncritical reader loses if “X” is blindly followed.

“And lest thou lift up thine eyes unto heaven, and when thou seest the SUN, and the MOON, and the STARS, even all the host (*kosmos*) of heaven” (Deut. iv. 19).

Is Moses to be reckoned as among those who mislead “ignorant souls”? If so we are glad to be numbered with him. Here right in the midst of man’s world, Moses declares that the *kosmos* includes the whole starry universe. Shall we repeat the oratorical question (i.e. a question that is put, but which does not seek an answer), “Is the word *kosmos* never used of a starry world?” Deut. xvii. 3 repeats the truth already expressed in iv. 19. The prophet Isaiah takes us further. He includes in the *kosmos* beings who are evidently spiritual powers, for they are used as a parallel with kings on the earth.

“The Lord shall punish the host (*kosmos*) of the high ones that are on high, and the kings of the earth upon the earth” (Isa. xxiv. 21).

Here *kosmos* embraces the higher ranks of heavenly beings, and this one passage is enough to justify our contention that the “world” that was overthrown at the bringing in of chaos at Gen. i. 2, includes “principalities and powers” as in Eph. vi. 12. These “high ones” (*marom*, Heb.) would be included in that great ascension spoken of in Psalm lxxviii. and Eph. iv.:

“Thou hast ascended on *high (marom)*; thou hast led captivity captive.”

We have already referred to Isa. xxvi. 5 by reason of its use of *kataballo* “The lofty city, He layeth it low; He layeth it low even to the ground”. We now refer to the same verse for a reference to “them that dwell on high (*marom*)”. “*Kosmos*” therefore includes the living “hosts” of heaven as well as the “starry host”. Shall we forfeit all this revealed truth just because most of the New Testament references to the word are concerned with man’s limited sphere? Again, in Isa. xl. 26 we are exhorted to lift up our eyes “on high” and behold Who hath created these things, that bringeth out their host (*kosmos*) by number. Here the *kosmos* includes “created” things that are above the earth. Our mentor “X” says “In the Greek Old Testament, we admit freely, *kosmos* signifies ornament or adornment”, but a witness even in a human court is expected to speak “the truth, the whole truth, and nothing but the truth”, why therefore this admission concerning “ornament” and the omission of the passages now brought forward that he contradicts?

We now append the references found in the LXX where the idea “ornament” or “delight” is intended. Prov. xxix. 17. Here the word *kosmos* translates a Hebrew word, whose root gives us the name “Eden”, where the Garden of Gen. iii. was planted. Eden is used as a type of restoration in Isa. li. 3. Exod. xxxiii. 4, 5, 6; II Sam. i. 24; Isa. xlix. 18; lxi. 10; Jer. ii. 32; iv. 30; Ezek. vii. 20; xvi. 11; xxiii. 40 are passages which speak of “ornament”, and Prov. xx. 29; Isa. iii. 18; xiii. 10 and Ezek. xvi. 13 speak of delight, glory or constellations, but all have the basic meaning of orderly arrangement that is a character of ornament and adornment. The Hebrew word which is translated “create” in Gen. i. 1 is *bara*, which primarily means “to cut, carve, form by cutting, pare down, to plane, to polish”. In Josh. xvii. 15 this “creating” is done with an “axe”. The world is an ornament, a jewel, fashioned by the loving wisdom and power of the Creator, and when the restoration or the new creation is in sight, the scripture reverts to this conception of a jewel fashioned and polished with care. Speaking of the new Jerusalem in Isa. liv. 11, 12; lxv. 18, the prophet says:

“I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.”

The reader will not need a quotation from Revelation to show that the same lavish adornment characterizes also the heavenly city.

All this may at first seem far removed from Eph. i. 4 but we could not stand by and allow those less fortunate than ourselves to be so misled and so defrauded of fact without incurring a great responsibility. We have now had sufficient evidence to justify the translation of Eph. i. 4 “before the overthrow of the world” and its reference back to Gen. i. 2 and that *kosmos* is not only the created universe, but includes spiritual beings also.

We must now pick up the thread of our exposition and resume our normal positive method of teaching, but there may be other occasions when it will again become

necessary “to contend earnestly for the faith” and when they do present themselves we pray that we may not be found wanting.

#14. The Muniment Room (i. 3 - 14). The Threefold Charter of the Church.

“Before the foundation of the world.”

**Part V. Showing that the *kosmos* “the host” of Gen. ii. 1 refers to the conflict of the ages and cannot be disassociated from the idea of “war”.
pp. 141 - 144**

We have demonstrated from the Septuagint that the translation “overthrow” for foundation in i. 4 is fully justified, and that the word “world” *kosmos* embraces not only the limited dominion and age of man, but includes the heavens, the earth and the starry host. If we leave the matter there, however, we shall but play into the hands of the great enemy of truth, who must already be rejoicing that some of the saints of God are using their powers to blind the eyes of the believer to the judgment that fell on him in Gen. i. 2. The matter however involves our loyalty to Him Who is not only our Saviour, not only our Head, but One Who has called us to be good soldiers, for remote as it may seem at first sight, the introduction of the word *kosmos* (Gen. ii. 1) involves a reference to the battle array of the Lord of Hosts. First let us turn to Ephesians, and consider the occurrences of the word *kosmos*. In three references the word is simple, but in one, the word is composite.

***Kosmos* in Ephesians.**

- A | i. 4. Chosen . . . before the overthrow of the world.
- B | ii. 2. The Prince of the power of the air . . . according
to age (*aion*) of this world.
- A | ii. 12. Gentiles (who had been chosen as in A) were without Christ,
without hope, without God, in the world.
- B | vi. 12. Principalities and powers, the world rulers of the darkness of
this age (*aion*) in heavenly places (cf. “the air”).

It is evident that here we have a record that vitally influences our calling and walk. Those Gentile believers whose election “in Christ” dates from before the overthrow, found themselves “in the flesh” in an abandoned condition in the present world. The prince (*archon*) of the authority (*exousia*) of the air, is balanced by the principalities (*arche*) and authorities (*exousia*), while “the age of this world” is exactly answered by the “world rulers of the darkness of this age”. This also is “the authority of darkness” from which we have been delivered, according to Col. i. 13.

Kosmos is employed by the Septuagint in Gen. ii. 1 where we read “all the host of them”. The word translated *kosmos* in the Greek and “host” in the English is the Hebrew

tsaba. Lloyd in his analysis says of this verse and word: “The allusion is to the marshal array of an army. All the parts of the visible creation, like a disciplined army, had their proper place.”

The only objection to this comment is that it does not go far enough. The *kosmos* was not “like” a disciplined army, IT WAS AN ARMY and there was at the time of the six days’ creation a state of war in the universe, the chosen battlefield being the earth with its immediate heavens. It is not enough to merely make such a statement. Readers of *The Berean Expositor* expect demonstration and proof.

Tsaba the Hebrew word translated “host” and *kosmos* occurs in two forms, the verb thirteen times, the noun 486 times. The verb is translated “fight”, “war”, “muster”, “assemble”, “wait upon” and “perform”. Even where it is employed in describing the service of the tabernacle, the margin (Numb. iv. 23 and viii. 24, 25) tells us that the service equally with that of the soldier in the field was “to war the warfare”. Two references to “assemble” are used only of women, and could be unrelated to the conception of war, but even then we do not really know why these women “assembled in troops” at the tabernacle. The noun is translated mostly by the word “host”, of itself a military term, and then “war”, “warfare”, “army”, “battle” and “soldier” leaving only thirteen references out of the 486 to be translated “appointed time”, “company”, “waiting upon” and “service”, and even among these the margin in the Revised Version has rendered some by the word “warfare”. Moses uses the word *tsaba* seventy-nine times, of which seventy-seven speak of war, battle, army and host, and two of the host of heaven. In Dan. x. 1 where we read “the time appointed” the Revised Version reads “warfare”. The occurrences of *tsaba* in Daniel apart from this reference are viii. 10, 11, 12, 13, where the antichristian king of the latter days wages war against the host of heaven, ultimately to be broken without hand (viii. 25).

“The Lord is a Man of War” says Moses at the overthrow of Pharaoh at the Red Sea. The Hebrew word *haras* which is translated *kataballo* in some other places, is used here in Exod. xv. 7; the “depths” that closed over Pharaoh and his host (Exod. xv. 5) is the Hebrew *tehom* identically the same that is used in Gen. i. 2. The same word that is used of “the Spirit” that moved on the face of the waters for the reconstruction of the world is translated “blast” in Exod. xv. 8. Like the flood in the days of Noah, as the epistles of Peter testify, the overthrow at the Red Sea is a smaller version of that primal catastrophe, and enables us to see that these were all acts of “war”. Another lesser picture of the same conflict is that of the destruction of a Canaanitish king Sisera at the hand of a woman. Deborah the prophetess when commemorating the victory says:

“The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo they fought from heaven; the stars in their courses fought against Sisera” (Judges v. 19, 20).

Here the heavenly host, spoken of as “stars”, engage in conflict, and Megiddo but looks forward to Armageddon, the mountain of Megiddo, where will be fought the “battle of the great day of God” (Rev. xvi. 16) with all its demonic accompaniments. Revelation plainly tells us that there will be “war in heaven” and the fallen followers, “the army” of

Satan are likened to “the stars of heaven” (Rev. xii. 4, 7, 9). Here, Satan is said to be “cast out”, the Greek word being *kataballo*, the long deferred “overthrow” first introduced in Gen. i. 2. The critic (“X”) referred to in the preceding article, does not seem to know how to avoid the evidence of this verse, all he can offer his reader is the comment: “The word used is the passive of *ballo*, at Rev. xii. 10 and it is erroneous to render this as ‘the accuser of our brethren was cast down’. This has been changed in the latest C.V. to cast (out).” But the “ignorant” reader is left still asking what really does happen to Satan according to chapter twelve of Revelation. It is one comfort to notice that even “X” the critic has not the temerity to suggest that Michael and his angels were endeavouring to put Satan upon a more solid foundation. If Satan is not said to be “cast down”, John needs to be corrected in his further testimony for he says “the devil IS COME DOWN” and that he was “cast UNTO the earth” (Rev. xii. 12, 13). If he does come down, then to all intents and purposes *kataballo* is correctly translated in the Authorized Version. If “X” desires to leave Satan “suspended”, Michael and his angels will act otherwise. Thank God, the accuser of the brethren will be cast down. Cunnington, whose accuracy is often acknowledged by “X” translates Rev. xii. 9 “he was cast down unto the earth”, and verse ten “was cast down”. In the former passage the simple verb *ballo* is used, in the later the intensive form *kataballo*. If *ballo* can be translated “cast out” or “cast down” *kataballo* when referring to the same event can mean nothing else than “cast down”. No wonder “X” treats chapter twelve “elliptically”.

Just before the overthrow of Jericho under his leadership, Joshua is reminded of the heavenly army that was led by “The Captain of the Lord’s host”. One so holy, that Joshua was told to take off his shoes (Josh. v. 15). All that Israel did was to compass the city, led by the priests, an invisible host destroyed the defences of the city. The emphasis upon the seven times seven, the blowing of the Jubilee “trumpet” and the “shout”, help us to see that here once again is a type of the overthrow of the Satanic system at the time of the end. If Michael was this Captain, or Prince (see margin Dan. x. 13, 20, 21), then at the second coming of Christ, we have the fulfillment of this type, the last trumpet, the shout, and the voice of the Archangel (I Cor. xv. 52; I Thess. iv. 16).

When Adam was placed in the garden he was told not only to “dress” it, but to “keep” it, and what this “keeping” involved can be gathered from the next occurrence of the word, “Cherubims, and a flaming sword which turned every way TO KEEP the way of the tree of life” (Gen. iii. 24). Adam failed as a good soldier, he let down his guard, he was deceived by the enemy, and the war took another serious turn. This feature of course has been repeated again and again, and is a matter of present history. The employment of the “fifth column” is as old as Eden. Elisha the prophet, knowing of this heavenly host or army, reassured his fearful servant saying:

“Fear not: for they that be with us are more than they that be with them and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha” (II Kings vi. 17).

All this and more is implied in the first use of *kosmos* by the Septuagint translators. This earth is the battle ground upon which the conflict of the ages is being fought. The collapse of Adam gave Satan a grip upon the world and mankind, and he became “the

god of this age”, “the prince of this world” and “the prince of the authority of the air”. The nation of Israel were used by God against the Canaanites, but there is also a heavenly phase of this warfare, and with this the church of the mystery is involved:

“For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. vi. 12).

“World rulers” of darkness is the Greek *kosmokrator*, *kratos* meaning power. Rabbinical writers actually adopted this Greek word and turned it into Hebrew, using it sometimes of Satan, sometimes of the angel of death, and sometimes of earthly kings. Wetstein says that the title was used of *Sisanchosis*, king of Egypt as “emperor of the world”, and the interrelation of earthly monarchies with heavenly though fallen princes is indicated in Dan. x. It is therefore of the utmost importance that we do not allow the references to the present “world” which is to pass away, and which at the present time is largely under the power of Satan, to blind our eyes to that greater *kosmos*, that “host” of which the Lord is leader, which will ultimately triumph over evil and establish righteousness and peace. Every redeemed child of God is called to be a good soldier in this glorious army. He is provided with complete armour, and a trusty weapon. May every reader realize the gravity of our calling and the utmost call there is for single-eyed loyalty. These articles have been somewhat of a digression, but the contention for the faith needs no apology, and none is offered.

“Quit you like men, be strong.”

“Endure hardness as a good soldier of Jesus Christ.”

“God Himself is with us for our Captain.”

#15. The Muniment Room (i. 3 - 14). The Threefold Charter of the Church.

**“Holy and without blame” seen against the background of Ezek. xxviii.
pp. 161 - 165**

We have spent considerable time in the endeavour to present something of the importance that the phrase “before the foundation of the world” holds in the dispensation of the mystery, and have seen that there are three unique features revealed in Eph. i. 3, 4 that for ever set the mystery apart as a revelation and a calling.

The blessings are “all spiritual” or “every blessing that is spiritual”.

They are “in heavenly places” *en tois epouraniois*. In the super-heavens.

They were planned “before the overthrow of the world”, i.e. before Gen. i. 2.

We now move to a contemplation of the purpose with which these unique things are associated. They are:

That we should be holy and without blame before Him in love.
Having predestinated us unto the adoption of children.
Having made us accepted in the Beloved.

“That we should be holy.” How easy to write, how easy to read, but what worlds of thought these few words contain. The very conception of holiness is of a thing apart. We meet men in the ordinary walk of life who would not hesitate to claim that they are as “good” as the next man. The very Apostle who wrote Ephesians could write concerning himself “touching the righteousness which is in the law, blameless”, but the claim to “holiness” is never heard in the ordinary walks of life. Every day in the conduct of daily business, the word “just”, “good”, “true” will be used by thousands in the course of business correspondence, but one could search the files of a year’s mail, and be fairly sure that the word “holy” would never be found therein.

“Thou sealest up the sum, full of wisdom, and perfect in beauty.”
“Every precious stone was thy covering.”
“Thou art the anointed cherub that covereth.”
“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.”

In contrast with this list of excellencies let us tabulate his defection.

“By multitude of thy merchandise, they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God.”
“Thou hast corrupted thy wisdom by reason of thy brightness.”
“Thou hast defiled thy sanctuaries by the iniquity of thy traffic.”

However far from ordinary experience the above account may be, it is very clear that this King of Tyre had to do with holy things. The anointing, the covering, the holy mountain, the stones of fire, the sanctuary all alike speak of holy things.

So also the fall. The “merchandise” was not the ordinary trading of an ordinary merchant, this “traffic” “defiled” sanctuaries.

We have seen that Ezek. xxviii. speaks of the fall of a being, in terms not suitable if that “anointed cherub” was but a descendant of fallen Adam. We have seen sufficient to believe that there is contained in this symbolism a reference back to “before the overthrow of the world” and to “the heavenly places” which were the realm of this great one, set forth as the King of Tyre.

If the church of the mystery was chosen to occupy the place and position forfeited by Satan and the principalities and powers that fell with him, then, we shall find by examination a further link between Ezek. xxviii. and Eph. i. 4 and its insistence upon “holiness”.

If we remember the word “holy” is allied with the word “whole” in its derivation, the words “Thou sealest up the sum, full of wisdom and perfect in beauty” (Ezek. xxviii. 12) take on a fresh significance. That the mighty being spoken of by Ezekiel had an office intimately connected with holy things, is evident.

He was cast out as “profane”, he was charged with “defiling” his “sanctuaries”, He was “the anointed cherub that covereth” and had been on “the holy mountain of God”.

While the word translated “traffic” and “merchandise” retains its usual significance in Ezek. xxviii. 5; when it is used of this anointed cherub (who can scarcely be conceived of as a “merchant” in the ordinary sense of the word), when it is used of such a being, and speaks of “traffic” in holy things, the word takes on a sinister meaning. Even among men “traffic” in holy things is looked upon with horror and loathing. This feeling is supported by the fact the Hebrew word *rekullah* is derived from the word *ragal* “to go about”, which word is translated “backbite” (Psa. xv. 3), “spy” (Gen. xlii. 9) and to “slander” (II Sam. xix. 27).

The LXX renders the words “he hath slandered” by *methodeusen* “to deal deceitfully”, a word which will call to mind in many readers the language of Eph. vi. 11 “the wiles (*methodias*) of the devil (*deabolou*)”, and this *diabolos* is rendered “slanderer” (I Tim. iii. 11). This reference in I Tim. iii. is but an extension of verses 6 and 7 which warn against the snare of the devil, in connection with the care of the Church of God.

To one entirely unacquainted with the original languages in which the scriptures are written, such a long drawn out attempt to relate the Anointed Cherub, with traffic, which in its turn lends itself to the names of Satan and Devil, and through the LXX, to the “wiles” of the devil, and so back again to the emphasis upon “profane”, “defile”, “sanctuary” and the like, may seem a trifle far-fetched, but were we all as acquainted with the primary and derived meanings of words in the original language as we are, without conscious effort with similar phenomena in our mother tongue, these lengthy explanations would be unnecessary. This association of the word “to go about” with Satanic characteristics, is repeated in the use of another word found in Job, where Satan replied to the Lord’s enquiry, that he had come “from going to and fro in the earth” (Job i. 7). It should be remembered that this same word is used of the Lord when we read:

“The eyes of the Lord run to and fro throughout the earth” (II Chron. xvi. 9).

“They are the eyes of the Lord, which run to and fro through the whole earth”
(Zech. iv. 10).

These same eyes are mentioned immediately after the scene which is introduced with “Satan standing at His right hand to resist” (Zech. iii. 1).

Again, as it is impossible to imagine the “Anointed Cherub” of Ezek. xxviii., running a business and being a “merchant” in the ordinary sense of the term, so we suspect that when Zechariah, speaking of the day of Israel’s restoration, says “there shall be no more the Canaanite in the house of the Lord of hosts” (Zech. xiv. 21), he is but allying himself

with those other writers who speak of “no more” death, curse or pain. If the word Canaanite had been translated “trafficker” as it is in Isa. xxiii. 8, or “merchant” as it is in Hosea xii. 7, or in Job xli. 6, the link with Ezek. xxviii. and the “traffic in holy things” would have been apparent. These prophetic associations, moreover, give point to the Saviour’s reprimand “make not My Father’s house an house of merchandise” (John ii. 16). The declared purpose behind the choice of the church “before the overthrow of the world” is that it should be “holy”, and the contrast which appears to be intended here, between the church and that company which with Satan fell, through “trafficking in holy things”, enables us to see with clear cut precision what one characteristic at least, should dominate all others in the estimate of the believer to-day. We have received a “holy” as well as a “high calling”, and the first detailed description of the walk that should correspond, is given in Eph. iv., where it is the “keeping” as a sacred trust, the unity of the Spirit, keeping unsullied from the bribery or corruption of compromise. When we come to Eph. i. 18, and enquire as to the meaning of the phrase “in the saints”, we hope to make it plain that this directs our attention to “the holiest of all”, but until we can prove this we must not include it in our present exposition.

The two words “holy” and “blameless” (or “without blame”) are repeated in Eph. v. 27 and Col. i. 22.

One passage in Ephesians disposes of any idea that the believer can accomplish the Father’s object, and that is v. 27. There the blessed and comforting truth is declared, that the Father’s *object* expressed (Eph. i. 4) is accomplished by the *sacrifice* of His Son:

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

The words are exactly the same as those rendered “holy and without blame” in Eph. i. 4. What fullness! what assurance! The Father’s object accomplished by His Son, our Lord. Oh that the Lord’s people could rest here, cease their vain strivings, and rest in the words of blessing—“it is finished”.

Col. i. 12-22 brings before us this same blessed truth. There again we find the Father and the Son in perfect accord:

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

Meetness for the inheritance, the Father’s object (Eph. i. 4; Col. i. 12), is the result of the offering of His Son, our Lord (Eph. v. 25-27; Col. i. 22). Positively holy, negatively without blame or blemish, made meet by the Father, presented perfect by the

Son, surely none can refrain from the words of praise, “Blessed be God Who hath blessed us”.

The condition of “blamelessness” and “spotlessness” (Eph. i. and v.) is that which pertained to the Lord Jesus in the capacity of the great sacrifice for sin.

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

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

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

Eph. i. 4 renders *katenopion autou* “before Him”, Col. i. 22 “in His sight”. The less emphatic word *enopion* occurs several times (see Rom. xii. 17, Rev. iv. 5, &c.). The qualification is stated *positively*, holy; *negatively*, without blame; and *positionally*, before Him. If the holiness provided by the Saviour can endure the light of God’s presence we have that which is perfect and complete. To attempt to improve it or make it more secure is to miserably fail. This perfect standing before God, this completeness in Christ, is the basis of the words:

“Let no man, though he wishes it, defraud you of your prize, persuading you to self humiliation and the worship of angels” (Col. ii. 18).

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

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

**#16. The Muniment Room (i. 3 - 14).
The Threefold Charter of the Church.**

**The Father's Motive. In Love.
pp. 181 - 183**

Some believers, who hold the Calvinistic doctrine of the decrees, are so antagonistic to the suggestion which we have earlier put forward, namely that the Divine foreknowledge which could see beforehand whether a free moral agent would or would not believe the gospel, that one of them, after reading the article in Volume XXVII, page 33, stooped to attack us by means of "an open letter", but if we will but read to the conclusion of Eph. i. 4 we shall discover that the initial cause of our election and salvation, is neither the Sovereign decree of the Most High, nor the foreseen faith of the poor human recipient, but simply and solely the promptings of Divine Lord, which is the root and cause of the whole purpose of redeeming grace.

"IN LOVE."—This we shall find is true of other callings than that of Ephesians.

"Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you because ye were but because the Lord loved you" (Deut. vii. 6-8).

Blessed "arguing in a circle"! The Lord loved you because He loved you.

Here we meet with "choice" a "special people", "above all" in connection with this earthly calling, which reflects the high glories of the super-heavenly calling. Yet, however diverse these callings may be, whatever dispensational differences are apparent, however great the contrast between law and gospel, one thing remains constant, the primes cause of all causes, is Love.

This phrase ("In love") occurs six times in the epistle, namely in i. 4; iii. 17; iv. 2, 15, 16 and v. 2. The first occurrence deals with pure doctrine, speaking of the choice of the Father before the foundation of the world; the second occurrence reveals this love to be the root and the ground from which all Christian graces spring; the remaining occurrences have to do with Christian walk and practice, "forbearing in love", "speaking the truth in love", "edifying in love" and "walking in love".

Those who have had the responsibility of translating the Scriptures into the tongue of a people who have hitherto entertained very depraved conceptions of God, or of moral virtue, will appreciate the problem that was before the writers of the New Testament when the time came for the Gospel of God's love to be written. Paul was about to declare of that trinity "faith, hope and love", that the greatest of these is "love". John was to write that golden verse "John iii. 16", and in his epistle was to reveal that "God is

Love”. While the Greek language contained three words all translatable by the one word “love”, two of them, by reason of human frailty could not justly bear the new burden imposed by the true conception of the love of God manifested in the gift of His Only Begotten Son.

The three Greek words which are translated by the word “love” are *agapao*, *phileo*, and *erao*. Of these, *erao*, and its derivatives *eros* and *erastes* were rendered impossible by reason of the sensual associations which clung to the word. A statue to Eros the God of Love may be a thing of beauty as viewed from the standpoint of art, but when translated into terms of the moral and spiritual, anything tainted by eroticism must for ever be forbidden.

Phileo, and its derivatives, while free from the corrupting taint that spoiled the first word, was unsuitable owing to its confessed limitations. *Phileo* is used of affection generally, and when joined with the words *to stomati*, meant “to kiss”, even as *philema* means “a kiss”. So in the New Testament *philanthropia* which is once translated as “love of God towards man” (Titus iii. 4) is rather benevolence, and “philanthropy” has become a fully accepted English word. *Philos* occurs twenty-nine times and each occurrence is translated “friend”. There remained therefore *agapao* and its derivatives. *Agape* which is the word selected by the inspired writers, is unknown in classic Greek literature. The conception of “love” that the highest human culture had reached before Christ was exhausted in the terms *erao* and *phileo*. It must surely be an evidence of Divine Inspiration, that without the possibility of consultation and collaboration, every writer in the New Testament was constrained (1) to avoid altogether the word *erao*; (2) to use *phileo* in its broad human sense of benevolence and friendship, and (3) to seize upon the obscure and practically unknown *agape*, to bear the new image and superscription of the God of love.

The following is the way in which the occurrences of the phrase “in love” group themselves:

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

The Father’s motive must be the children’s example. How can we ever hope to attain such selfless love in this life. Even with the aid of the Spirit and all abounding grace, such love seems beyond us. But the very recognition of this will but separate and exalt the great primary cause of all causes, the Father’s love.

Chapter v. 1 makes it clear that the Father’s love, which was before all time and the love of Christ which manifested itself in its fullness when He gave Himself for us are associated together as purpose and means are associated. Again, when once the Apostle was assured of the love of the saints one to another, he could pray for their further

enlightening. The benediction with which the epistle closes, is “love with faith”, the rich mercy of God towards us flows from His great love (Eph. ii. 4), and the climax prayer (Eph. iii. 14-21) reaches out to “the love of Christ which passeth knowledge”.

One of the most precious titles of the Saviour in the epistles is “The Beloved” (i. 6), in Whom we are accepted. The only other occurrences of *agapao* in Ephesians are found in v. 25-33.

Whatever our business and whatever the circumstance, let us remember “His great love”, reminding ourselves that we can only love Him, because He first loved us. Our acceptance even as our calling originates in love, and a loveless walk can only belie our calling. The Father’s all comprehensive motive shall in measure be the motive of His children, it shall be IN LOVE.

#17. The Muniment Room (i. 3 - 14). The Threefold Charter of the Church.

Adoption. pp. 201 - 207

“Having predestined us unto the adoption of children” (Eph. i. 5). *Predestination*.—It is impossible for the mind to dwell upon this term without it being influenced by the word “destiny”. Destiny calls up the idea of fate, inexorable and unalterable, and so we have the expression of this in the Westminster Confession which reads:

“That the number of those predestinated to life, and of those foreordained to death, is so certain and definite, that it cannot be either increased or diminished.”

It is difficult to see how any one holding such a doctrine, could ever preach the Gospel of salvation, could ever contemplate the “plucking” of even “one brand from the burning” or why anyone should bother to preach at all. The overshadowing of the word “destiny” is plainly marked, and many of the advocates of Calvinism are Necessitarians. In a letter to Archbishop Crammer, the reformer, Melancthon complained:

“At the commencement of our Reformation, the STOICAL disputations among our people concerning FATE were too horrible.”

We have in our library a treatise on “Necessity” by Toplady, the writer of the hymn “Rock of Ages”, who does not hesitate to quote ancient Pagan Philosophies to support his high-Calvinism.

The word “destination” may convey in some contexts, the most fixed and unalterable of fates, while in another it may be just the attaining of a journey’s end. To meet one’s “Waterloo” may mean meeting one’s fate, to be met at “Waterloo”, or “Waterloo Station was his destination”, can have no such element of “destiny” about it. We must therefore

avoid importing any ideas into the doctrine of predestination that derives from the composition of the English word.

The Greek word translated “predestinate” is a compound of *pro* “before” and *horizo* “to set bounds”. In the New Testament *horizo* is translated “determinate”, “ordain”, “limit”, “declare”. This word gives the English “horizon” which has no element of fate in its meaning, but means simply the “boundary” where sea and sky appear to meet. Predestination occurs twice in Ephesians, one it is “unto adoption” and once to an “inheritance” (Eph. i. 5, 11). This second occurrence falls into line with the usage of the LXX.

Horizo in the LXX is found in the proximity of the words *kleros* and *kleronomia*, words that mean “the obtaining of inheritance by lot”:

“This shall be your west border” (*horion*, Numb. xxxiv. 6).

“Jordan shall be their boundary (*horion*) on the east: this is the inheritance (*kleronomia*) of Benjamin” (Josh. xviii. 20).

“See, that I have given to you (lit. ‘cast upon you’) these nations that are left to you by lots (*klerois*) to your tribes and the boundaries (or he shall be bound *horizo*) shall be at the great sea westward” (Josh. xxiii. 4).

In the context of most of the references to *horizo* will be found words that mean an inheritance obtained by lot.

Seeing the Apostle has linked “predestination” *prohorizo* with “obtaining an inheritance” (*kleroo*), this Old Testament usage must be recognized.

Predestination, or “marking off beforehand” is what every one does when he makes a will. Here, in the Will of the Father, we are permitted to see, that “adoption” or “inheritance” are secured. That a human “will” is a permissible analogy, Gal. iii. 15 and iv. 1, 2 will make clear, and no legatee under a human will has ever been heard to raise an objection on the lines of “fatalism”.

Those who were chosen in Christ before the overthrow of Gen. i. 2 were also “marked off beforehand” and, as the Revised Version reads, were “foreordained” unto adoption. The Authorized Version reads “the adoption of CHILDREN”, the Revised Version reads “adoption AS SONS”.

This word “adoption” is the translation of the Greek *huiiothesia*, a word composed of *huios* “a son” and *thesis* “to place or constitute”. The word is used only by Paul in the New Testament and occurs five times as follows:

“Ye have received the spirit of **adoption**” (Rom. viii. 15).

“Waiting for the **adoption**” (23).

“To whom pertaineth the **adoption**” (ix. 4).

“That we might receive the **adoption** of sons” (Gal. iv. 5).

“Unto the **adoption** of children” (Eph. i. 5).

To appreciate the full significance of the Apostle's figures in Gal. iii. and iv. they must be viewed in the light of the law of adoption—and more particularly, the Greek law of adoption. At the same time it must be remembered that Paul also uses the term in Romans, so that we must also bear in mind the Roman law on the subject.

“The adopted son became a member of the family, just as if he had been born of the blood of the adopter; and he was invested with all the privileges of a *filius familias*. As a matter of fact it was by this means that the succession amongst the Caesars was continued. It never descended from father to son. What with poison, divorce, luxury and profligacy, the surviving members of a family were few, the descent suffered constant interruption, and whole families disappeared In no case amongst the Caesars did the throne pass from father to son Augustus was the great nephew of Julius Caesar, and was adopted from the Octavian into the Julian *gens*. Tiberius was no relation at all to his predecessor: he was merely the son of Augustus' wife, Livia, by Tiberius Claudius Nero. Here we have the introduction of another family—the Claudii Nero was the great nephew of his predecessor Claudius, who had adopted him in the year 50A.D.” (Septimus Buss).

Adoption was of two kinds: adoption proper, and adrogation.

Adoption proper.—It must be remembered that the father in Roman law had absolute control over his family, possessing the same rights over his children as over his slaves. By this *patria potestas* the son was deprived of the right to own property, and the father could inflict any punishment he thought fit, even to the extent of the death penalty. He could also sell his son into bondage. According to the law of the XII Tables, however, a father forfeited his *potestas* if he sold his son three times. For this reason, in the case of adoption, a legal ceremony took place in which the father went through the process of selling his son three times, and the son passed over completely to the *potestas* of the adopter. In later times the cumbersome ceremony was substituted by a simple declaration before the Praetor or Governor.

Adrogation.—When the person to be adopted was his own master, he was adopted by the form called *adrogation* (from the word “ask”, since in this case the adopter, the adopted, and the people were “asked” *rogatur*). The law demanded that the adopter should be at least eighteen years older than the adopted, for, says Justinian:

“Adoption imitates nature, and it seems unnatural that a son should be older than his father” (Justinian).

“Adoption was called in law a *capitas diminutio*, which so far annihilated the pre-existing personality who underwent it, that during many centuries it operated as an extinction of debts” (W. E. Ball).

- (1) A CHANGE OF FAMILY.—The adopted person was transferred from one *gens* to another.
- (2) A CHANGE OF NAME.—The adopted person acquired a new name: for he assumed the name of his adopter, and modified his own by the termination *ianus*. Thus, when Caius Octavius of the Octavian *gens* was adopted by Julius Caesar, he became Caius Julius Caesar Octavianus.
- (3) A CHANGE OF HOME, and (4) NEW RESPONSIBILITIES AND PRIVILEGES.—While the adopted person suffered many “losses”, these were more than counterbalanced by his “gains”, for he received a new *capacity to inherit*. In the case of the adopter dying intestate, the adopted son acquired the right of succession.

Paul alludes to the *patria potestas*, the absolute power of the father in the family, in Gal. iv., where he speaks of “the child differing nothing from a slave” and goes on to say “Thou art no longer a slave, but a son” (Gal. iv. 7). Paul also alludes to *tutelage* in iii. 23 and iv. 3, where we have such phrases as “kept in ward”, “tutor to bring us to Christ”, “under guardians and stewards”, and “children held in bondage”.

So far as the ceremony was concerned, the difference between the transferring of a son into slavery, and his becoming a member of the family was very slight. In the one case the adopter said “I claim this man as my slave”; in the other, “I claim this man as my son”. The *form* was almost the same; it was the *spirit* that differed.

If the adopter died and the adopted son claimed the inheritance, the latter had to testify to the fact that he was the adopted heir. Furthermore:

“the law requires corroborative evidence. One of the seven witnesses is called. ‘I was present’, he says, ‘at the ceremony. It was I who held the scales and struck them with the ingot of brass. It was an adoption. I heard the words of the vindication, and I say this person was claimed by the deceased, not as a slave, but as a son’.” (W. E. Ball).

Bearing all these facts in mind, can we not feel something of the thrill with which the Roman Christian would read the words of Rom. viii.?

“Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit Itself beareth witness with our spirit, that we are the children of God, and if children, then heirs” (viii. 15-17).

It is not so much the Holy Spirit addressing Himself here to the human spirit in confirmation, but rather the joint witness of the Holy Spirit and the spirit of the believer to the same blessed fact.

Closely associated with the law of adoption was that of the Roman will. The Praetorian will was put into writing, and fastened with the seals of seven witnesses (cf. Rev. v. and vi.). There is probably a reference to this type of will in Ephesians.

“In Whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory” (i. 13, 14).

W. E. Ball translates the latter part of the passage, “Until the ransoming accomplished by the act of taking possession (of the inheritance)”:

“When a slave was appointed heir, although expressly emancipated by the will which gave him the inheritance, his freedom commenced not upon the making of the will, nor even immediately upon the death of the testator, but from the moment when he took certain legal steps, which were described as ‘entering upon the inheritance’. This is ‘the ransoming accomplished by act of taking possession’. In the last words of the passage, ‘to the praise of His glory’, there is an allusion to a well-known Roman custom. The emancipated slaves who attended the funeral of their emancipator were the praise of his glory. Testamentary emancipation was so fashionable a form of posthumous ostentation, the desire to be followed to the grave by a crowd of freedmen wearing the ‘cap of liberty’

was so strong, that very shortly before the time when St. Paul wrote, the legislature had expressly limited the number of slaves that an owner might manumit by will” (W. E. Ball).

In all these things there is necessarily more than one aspect to be remembered. The bearing of the Old Testament teaching of the Kinsman-Redeemer and of the Hebrew law must never be forgotten, but for the moment we are limiting ourselves to the laws in force during the period covered by the Acts. Many passages like Rom. viii. and Gal. iii. & iv. are given a much fuller meaning when we are able to understand the allusions to customs and procedure that were everywhere in vogue at the time they were written.

No modern writer has greater first-hand knowledge of this term than Sir William Ramsay, and in order to acquaint ourselves with its usage in Galatia, we will first of all quote from Sir William’s “*A Historical Commentary on St. Paul’s Epistle to the Galatians*”:-

“The idea that they who follow the principle of faith are sons of Abraham, whatever family they belong to by nature, would certainly be understood by the Galatians as referring to the legal process called adoption, *huiothesia*.”

“Adoption was a kind of embryo will; the adopted son became the owner of the property, and the property could pass to a person that was naturally outside the family only through his being adopted. The adoption was a sort of Will-making; and this ancient form of Will was irrevocable and public. The terms ‘Son’ and ‘Heir’ are interchangeable.”

“An illustration from the ordinary fact of society, as it existed in the Galatian cities, is here stated: ‘I speak after the manner of men’. The Will (*diatheke*) of a human being is irrevocable when once duly executed. But if Paul is speaking about a Will, how can he say, after it is once made, it is irrevocable?”

“Such irrevocability was a characteristic feature of Greek law, according to which an heir outside the family must be adopted into the family; and the adoption was the Will-making. The testator, after adopting his heir, could not subsequently take away from him his share of the inheritance or impose new conditions on his succession. The Roman-Syrian Law Book will illustrate this passage of the Epistle. It actually lays down the principle that a man can never put away an adopted son, and that he cannot put away a real son without good ground. It is remarkable that the adopted son should have a stronger position than the son by birth; yet it is so. The expression in Gal. iii. verse 15, ‘When it hath been confirmed’, must also be observed. Every Will had to be passed through the Record Office of the city. It was not regarded in the Greek law as a purely private document. It must be deposited in the Record Office.”

Here it will be seen that one may be “adopted”, or made the heir, without being at the same time a true child, but in the case of the Scriptural usage of adoption there is no idea that the believer is only an “adopted” child, for the testimony of the Word is explicit on the point, making it clear that adoption is something added:

“The Spirit itself beareth witness with our spirit, that we are the children of God” (Rom. viii. 16).

The argument of Gal. iv. 1-7 proceeds upon the supposition that there is a difference between a “child” (1, 2), and one who has received the “adoption” (5). “If a son, then an heir of God through Christ” (7). That “adoption” is related to “inheritance” we can see

by examining Eph. i. There we find the word “predestinate” used twice, once in verse 5, where it is “unto adoption”, and again in verse 11, where it refers to “inheritance”.

Let us now observe the way in which this important word is used in connection with three different companies of the redeemed.

In the ninth chapter of Romans the Apostle enumerates the distinctive and exclusive privilege of Israel “according to the flesh”, who are Israelites; to whom pertaineth the adoption” (4). The structure of the passage relates “adoption” with “promises” and the whole is important enough to claim our attention before passing on. Accordingly we set out the structure.

- A | According to the flesh.—Brethren.
- B | Who are Israelites.
- C | To whom pertaineth the ADOPTION.
- D | And the glory.
- E | And the covenants.
- E | And the giving of the law.
- D | And the service of God.
- C | And the PROMISES.
- B | Whose are the fathers.
- A | As concerning the flesh, Christ came.

No one who has any understanding at all can interpret “Israel” “according to the flesh” as of the Church, or of that company where there is “neither Jew nor Greek” (Gal. iii. 28).

When Israel were about to be brought out of Egypt, God called the nation His “firstborn” saying, “Israel is My son, even My firstborn” (Exod. iv. 22). Attached to this position is a citizenship, the city being Jerusalem which is destined to be the centre of the earth when the Kingdom is set up. This we already know and we need now do no more than quote the references (Isa. ii. 3; Zech. xiv. 16, 17). One item, however, must now be given due prominence. It is obvious that if one nation is to be granted pre-eminence, the others must be subservient, and one of the accompaniments of the privilege of adoption, which we find true of each sphere, is the grant of pre-eminence over other companies in the same sphere.

“The nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted” (Isa. lx. 12).

“Strangers shall stand and feed your flocks and the sons of the alien shall be your plowmen and your vinedressers; but ye shall be named the Priests of the Lord: men shall call you the Ministers of our God” (Isa. lxi. 5, 6).

We shall find that the following features are inseparable from adoption as used in the Scriptures:

- (1) The appointing of the heir.
- (2) The dignity of the first-born.
- (3) The close association of a citizenship.
- (4) Some special pre-eminence over other companies in the same sphere.

In marked contrast with Rom. ix., where “the adoption” is the exclusive prerogative of “Israel according to the flesh”, we have “the adoption” of Gal. iv. which pertains to the seed of Abraham who are not considered “after the flesh” (23), who are associated with “Jerusalem which is above” (26), and which is composed of both Jew and Greek made one in Christ, and consequently heirs according to the promise. Yet, further, those to whom the adoption pertains according to the teaching of Ephesians, have no relationship with Israel *at all*, they have no connection with the promises made unto the fathers, they were aliens and strangers, without hope, and without God. These were chosen before the foundation of the world, and in Christ are raised and seated far above all principality and power. Consequently the logical result of admitting the contextual teaching of Paul’s epistles regarding “adoption” is to admit three distinct spheres of blessing.

A man can only have three first-born sons, if he has had three families. This application of the teaching concerning adoption will be found to be an irrefutable proof of the existence of “three spheres of blessing”. There have been many adverse criticisms of our contention that there are “three spheres of blessing”, and this criticism has been based on a number of Scripture passages, but no one has ever dealt with the “proof” that there are “three spheres” based upon the fact of a threefold adoption, and until they do, they are but wasting words.

#18. The Muniment Room (i. 3 - 14). The Threefold Charter of the Church.

**“Highly Favoured.”
pp. 221 - 224**

The section before us, Eph. i. 3-6, we have called “The Will of the Father”, for it is occupied with choosing, predestinating, placing and with sphere and purpose.

The emphasis upon “will”, especially the will of God, associated as it is with such a term as “predestination” can easily conjure up in the mind some of the awful and cramping paralysis that the Calvinistic doctrine of the “Decrees” has many times induced in the mind of the believers.

One reader, years ago, under the pseudonym *Bereana*, wrote a booklet entitled “Under Calvin’s Yoke”, in which he says:

“There are, we know, numbers of the Lord’s people who are burdened by the harsh Calvinistic creed they believe or imagine themselves to believe—that God by His irresistible decree, determines, before they are born, that by far the greater number of His creatures shall be effectually damned in the World to Come, Disguise it, and gloss it over, as so many try to do, that is their real teaching.”

The writer acknowledges in this booklet that some of the writings of the present author were blessed to his liberation, saying:

“Now as to Dr. John Owen’s second question ‘Did Christ die for all the sins of some men’, we answer, Yes, the election hath obtained it (Rom. xi. 7). For it is indeed the faith of God’s elect. For if ever there was a dispensation of absolute election, it is *now*. But as Mr. Charles H. Welch, in his *Dispensational Expositions** (* - a series which appeared in *Things to Come* 1909-1913), has said ‘We must be very careful, however, with regard to these things, that we do not limit the Holy One of Israel. His purpose of grace to **Us**, and the redemptive work of Christ for **Us**, may not necessarily be the same as His purposes regarding other ages and dispensations. Particular redemption, with the utmost emphasis of hyper-Calvinism, may be the correct aspect of the work of Christ regarding the Church (the elect body of Christ). It may or may not be so regarding mankind under other dispensations.’”

The choice, before the overthrow of the world, is revealed to have been “in love”. Or, if, with some commentators, we refer this to the next clause, then “in love” He hath predestinated us, sounds the same note. This reference to predestination is followed by the words “according to the good pleasure of His will” (Eph. i. 5), or as it is extended in verse 9 to “His good pleasure which He hath purposed in Himself”.

The words “good pleasure” are a translation of the Greek *eudokia*. This word occurs nine times in the New Testament. How are we to understand this term “good pleasure”? It will be seen that everything depends upon the character of the one whose good pleasure is in view. If it be an autocrat, like Nebuchadnezzar, of whom it is written “whom he would he slew, and whom he would he kept alive”, then the exercise of such good pleasure will always have a sinister effect. If however we are contemplating the “good pleasure” of “the God and the Father of our Lord Jesus Christ”, the One Who so loved the world that He gave, and spared not His only son, then the fact that His choice and His predestination is revealed to be according to His good pleasure, will but encourage us to rest in His choice and to realize that His good pleasure is but another way of saying, with verse four, that He chose us “in love”.

Eudokia is composed of the adverb *eu* “well” and *dokeo* “to think”. The basic idea of *dokeo* is “to seem”, so the good pleasure of the Lord is that which “seems good” in his sight. The reader will remember its use in Matt. xi. 26 when in the time of His rejection the Saviour looked up to the Father and said:

“Even so Father for so it SEEMED GOOD in Thy sight.”

The herald angels used the word *eudokia* when they spoke of “good will” toward men (Luke ii. 14). That the word does not necessarily imply any element of arbitrariness or tyrannical power, let the Apostle testify, for in a context in which he shows himself willing to make the greatest self sacrifice known to man, he says:

“Brethren, my heart’s desire for Israel is that they might be saved” (Rom. x. 1, see Rom. ix. 1-3).

The same word is used of those who were prompted to serve the Lord out of “good will” as opposed to those whose motive was out of “contention” (Phil. i. 15), and the Apostle could pray nothing better for the Thessalonians, than that God should “fulfil all the good pleasure of His goodness” in them (II Thess. i. 11).

Thelema, the Greek word “will” occurs seven times in Ephesians.

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

The three references to doctrine in the first chapter are:.

Doctrinal.

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

The three references to practice that follow seem to be a response to this manifestation of grace.

Practical.

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

The final statement of this great section of the Father’s will leads us to “The Beloved”. We have already observed the sphere of our blessings “in the heavenlies”, but we have not paused to consider the most fundamental of all spheres, without which all promises must for ever remain unfulfilled, we refer to the recurring words “in Christ”, “in Him”, “in Whom”, that meet us at every turn. The spiritual blessings in heavenly places are “in Christ” (Eph. i. 3); those thus blessed were chosen “in Him” before the overthrow of the world (Eph. i. 4); they are “accepted in the beloved” (Eph. i. 6). While the theme changes at verse seven to Redemption and “the Work of the Son”, the passage opens with the words “In Whom”, and the goal of the ages, together with its inheritance, is still found to be “in Christ” (Eph. i. 7-11).

An adequate exposition of all that is involved in the terms “in Christ”, “with Christ” and “by Christ” would exceed the limits of these articles, but no presentation of either doctrine, dispensation or practice is of any value that does not place these terms in the very forefront of its exposition. We may be able to devote a series of studies to this aspect of truth, and may then hope to give it the attention that is its due. Meanwhile, we proceed to the most blessed title “The Beloved” in Whom this passage of Ephesians tells us we are “accepted”.

The three occasions in Matthew upon which the Lord is spoken of as the “Beloved” are connected with the word *eudokeo* which gives us the word “good pleasure” which we have just been studying. The passages are iii. 17, xii. 18 & xvii. 5, and in each we read the added words “well pleased”.

In Colossians, which in many ways is seen to be a parallel epistle with Ephesians, Christ is not called “The Beloved” but, literally, “The Son of His love” (i. 13). In this Beloved One, the believer is “accepted”. It will be observed that the word “in” occurs twice in Eph. i. 6:

“WhereIN (literally “in which”) He hath made us accepted IN the Beloved.”

This word “which” is in the feminine gender and agrees with *charis*, the word translated “grace” which immediately precedes it. We now note that the words “He hath made us accepted” *echaritosen* is also a word derived from *charis* “grace”. *Charitoo* occurs in but one other passage in the New Testament, namely, Luke i. 28, where we read the salutation of Mary by the angel “Hail (thou that art) *highly favoured* among women”. The particular form of the word is unknown in Classical Greek, and occurs only in one passage in the Greek translation of the Old Testament by Symmachus.

The two occasions upon which it is pronounced in the New Testament mark it off as unique. No woman, before or since, has or could be so uniquely set apart and highly favoured as the woman who became the mother of the Saviour, the woman through whom was fulfilled the prophecy of Gen. iii. 15 and Isa. vii. 14 & ix. 6, and the glorious revelation of I Tim. iii. 16. No company of believers apart from the Church of the One Body have “heavenly places” as the sphere of their blessings; no church but this one of Ephesians, was chosen in Christ before the overthrow of the world, and no other calling, church or company from either Israel or the nations, is ever said to be so “HIGHLY FAVOURED” in the Beloved, as this church of the dispensation of the mystery. Elsewhere we may read of the “riches” of the Lord’s grace but it is reserved for the epistle to the Ephesians to unfold the exceeding (*hyperbole*) riches of His grace (ii. 7) and the unsearchable riches of Christ (iii. 8).

Fundamentals of Dispensational Truth. (Second Series).

#36. An approach to the Four Gospels. pp. 70 - 74

Four inspired accounts of the earthly ministry of the Son of God have been given to the people of God and it is the Divine intention that these four accounts should be understood as providing four distinct aspects of the truth represented by the earthly life and ministry of Christ. Four texts of Old Testament scripture can be used to set out these four distinctive aspects of truth, namely:

MATTHEW	“Behold thy KING”	(Zech. ix. 9).
MARK	“Behold My SERVANT”	(Isa. xlii. 1).
LUKE	“Behold the MAN”	(Zech. vi. 12).
JOHN	“Behold your GOD”	(Isa. xl. 9).

These four references can be supplemented by observing the use in the O.T. of one peculiar title of the Messiah, namely “The Branch”. The figurative use of a great tree to set forth in symbol a great man, leads to the use of a “branch” to indicate some notable offspring or descendant both in the Hebrew of the O.T. and in modern usage.

“And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: And the spirit of the Lord shall rest upon Him” (Isa. xi. 1, 2).

Here we have the figurative use of rod and stem; branch and root, disposed in alternating pairs. This title is endorsed and expanded in Rev. xxii. 16:

“I am the root and offspring of David.”

In the prophet Jeremiah we have the promise:

“Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a KING shall reign and prosper” (Jer. xxiii. 5).

The gospel according to Matthew sets forth the Lord as KING, and traces His genealogy back through David.

The prophet Zechariah addresses Joshua the high Priest saying:

“Behold, I will bring forth My Servant, the Branch” (Zech. iii. 8).

It is in this capacity and office of a SERVANT, that Mark presents the Saviour; hence there is no genealogy in the opening chapter, but immediate service, and this feature persists even unto the resurrection, the Gospel closing with the words “The Lord *working* with them, and confirming the Word with signs following” (Mark xvi. 20). Luke sets forth the Lord as the MAN and traces His genealogy back to Adam, it is of

Him Zechariah speaks when he says “Behold, the MAN Whose name is the Branch” (Zech. vi. 12). Some two centuries earlier Isaiah, looking forward to the day of restoration, says, “In that day shall the Branch of the LORD be beautiful and glorious” (Isa. iv. 2), and so provides the text which is appropriate to the Gospel according to John.

- - - I l l u s t r a t i o n - - - (BE-XXXVI.71).

The four gospels point to the Lord Jesus Christ as the One in Whom all these promises were or shall be fulfilled. These four phases of prophecy however are all closely connected with Israel; there is another fourfold promise that goes back to the days of Adam that must also be fulfilled in Christ as set forth in the four gospels. From the earliest times, the Cherubim have been associated with the four gospels and it will be remembered that these living ones are described as having four faces:

“The face of a *man*, and the face of a *lion*, on the right side the face of an *ox* on the left side also the face of an *eagle*” (Ezek. i. 10).

That these cherubim are not of passing interest, but seem to be woven as it were into the very text of Scripture, a moment’s consideration will prove. There are six different periods marked out in the Scriptures, where the cherub or cherubim (*im* Heb. plural) accompany the unfolding of the Divine purpose:

- | | |
|-----------------|---|
| Ezekiel xxviii. | A supernatural being, who held the title “the anointed cherub that covereth”. He was cast out as profane. The word “anointed” is used of “The Messiah” or “The Christ” when applied to the Lord Jesus. |
| Genesis iii. | At the fall of Adam and at the expulsion from Eden, the cherubim are seen associated with the flaming sword that kept the way of the tree of life. “Paradise lost.” |
| Exodus xxv. | The cherubim now appear in the holiest of all and form a part of the mercy seat at the meeting place of the priest and God. They are intimately connected with the plan and purpose of redeeming love as set forth in the typical teaching of the tabernacle. |
| I Kings vi. | The cherubim are a feature in the temple built and dedicated by Solomon, whose reign of peace and abundant prosperity sets forth in type the glory that is yet to be. |
| Ezekiel. | In the opening and closing sections of Ezekiel we see the glory of the Lord leaving and returning to Israel accompanied by the cherubim. |
| Revelation iv. | Under the term “the four beasts” (Lit. “living creatures” as in Ezek. i.), the cherubim are associated with the great prophecy of restoration that leads up to “Paradise restored” in the last chapter. |

If we attempt to set out these references to the cherubim in structure form, we become conscious of a gap, or something missing, but if we include the four gospels as indicating

that the cherubim find their fulfillment in Christ, Who is set over against the fall and failure of the anointed cherub of Ezek. xxviii., the pattern is complete.

- A | Ezek. xxviii. The Anointed. His pride and fall.
- B | Gen. iii. Paradise lost. Pledge of restoration.
- C | Exod. xxv. Tabernacle and Wilderness.
- I Kings vi. Temple and Land.
- Ezekiel. Glory and Temple.
- A | **Four Gospels.** The Anointed. His humility and triumph.
- B | Rev. iv. Paradise restored.

We therefore believe that it was a sound sense of fitness that led the early Christians to identify the four gospels with the cherubim.

Matthew	The LION	The King.
Mark	The OX	The Servant.
Luke	The MAN	Back to Adam.
John	The EAGLE	My Lord and my God.

Christ is set forth in Matthew in the highest earthly position, that of King, and in Mark as the lowest, that of a Servant. Luke presents Him as the second Man the last Adam, and John as “The Word made flesh”, “The Son of God”.

It has been said concerning the fact that we have four gospels “The marvel is that we have not had more”. Luke tells us that many had “taken in hand to set forth in order a declaration of things which are most surely believed among us” (Luke i. 1). Some find difficulty in believing the doctrine of Inspiration when faced with these four separate accounts. Yet a consideration of the duplication of another important event might enable the reader to see that purpose, influencing choice of material under Divine superintendence, may fully answer the case.

Paul’s conversion is recorded in Acts ix., again in Acts xxii. and yet again in Acts xxvi. To which must be added his own references in the epistles. The first record made by Luke places the conversion and commission of Paul in its historic setting, the accounts given by Paul himself follow this primary record, but with that freedom which must ever mark the retailing of first hand knowledge. Moreover, there is one item of information which neither Acts ix. nor Acts xxii. record, namely, the words actually *spoken from heaven to Paul himself*. These are found for the first time in Acts xxvi. 16-18 and their absence from the earlier accounts can be satisfactorily explained for dispensational reasons. In like manner we shall discover that there is a definite and sufficient reason for the fourfold presentation of the Gospels—each has a purpose to fulfil and each has been written with a specific object. The critics’ view is that because there are similar passages in each of the four gospels, that there must, therefore, have been an earlier common original which is now, apparently, “lost”. The critics however cannot agree among themselves as to which Gospel denotes this supposed

original. Urquhart has given a table showing six different theories, in which Matthew, Mark and Luke have respectively been “proved” to be the original, and he comments:

“In other words, criticism tells us (1) that each of the three was the original Gospel; (2) that each of the three was derived from another; and (3) that each of the three was derived from the two others!”

There has probably occurred to the reader, as it has to the writer, that a trite comment of Euclid namely, “which is absurd”, could be quoted very fittingly here.

Dr. E. A. Abbott wrote:

“It is well known that in many parts of the four gospels the same words and phrases are curiously interlaced, in such a way as to suggest that the writers have borrowed either from each other or from some common source.”

This conclusion has stultified research and led its followers into the blind alley of self contradiction.

John Urquhart replies:

“But why? Is the explanation not at least equally good that they have come from ONE MIND, by which the similarity was preserved when no variation was called for?”

This is illuminating, it involves us in no contradictions, it accepts both the differences and the agreements as coming from ONE AUTHOR, God the Holy Spirit, Who caused the four-fold Gospel to be written in harmony with that Divine purpose which it was the blessed object of the Son of His love to bring to glorious fruition.

The accompanying diagram may help the reader to visualize this fourfold gospel.

**#37. The Structural outline of Matthew,
exhibiting key words and correspondences.
pp. 86 - 89**

Having seen that the four Gospels form a unity, though each of them has its own individuality and its subject matter so chosen that it will develop and illustrate the peculiar purpose set before the writer of each; we shall now endeavour to set out some of the essential differences and so arrive at a just appreciation of the individual purpose of each.

First of all we must seek the underlying structure, then the disposition of its subject matter, and learn by the inclusion or exclusion of certain facts and features what the distinctive message of each record may be. Here however the reader is caused to halt by reason of the many outlines and structures that men of God have offered. Bengel in his "Gnomon of the New Testament" published in 1742A.D. has set the course for one type of analysis which has influenced many subsequent writers. It occupies six pages of print, and cannot be reproduced here. Its main divisions are:

- (1) The nativity, and the matters immediately following (i. 1 - ii. 23).
- (2) Our Lord's entrance on His ministry (iii. 1 - iv. 11).
- (3) The deeds and words by which Jesus proved Himself to be Christ (iv. 12 - xvi. 12).
- (4) Our Lord's prediction of His passion and resurrection (xvi. 13 - xx. 28).
- (5) The events at Jerusalem immediately before the passion (xxi. 1 - xxv. 46).
- (6) The passion and resurrection (xxvi. 1 - xxviii. 20).

In recent times, the outlines prepared by Dr. Campbell Morgan are suggestive, and even if the reader is conscious that the alliteration may sometimes have run away with the theme, these outlines are nevertheless worthy of attention and respect. Dr. Campbell Morgan's outline of Matthew is in the main threefold, with many subdivisions which we cannot here reproduce.

Matthew i. - iv. 16. The Person.

- (1) Relation to earth i. - iii. 12.
- (2) Relation to heaven iii. 13-17.
- (3) Relation to hell iv. 1-11.

Matthew iv. 17 - xvi. 20. Propaganda.

- (1) Enunciation of law iv. 17 - vii.
- (2) Exhibition of benefits viii. - ix. 34.
- (3) Enforcements of claims ix. 35 - xvi. 20.

Matthew xvi. 21 - xxviii. The Passion.

- (1) His Cross and His subjects xvi. 21 - xx.
- (2) Rejection of Hebrew nation xxi. - xxiii.
- (3) Prediction xxiv., xxv.
- (4) Passion xxvi. - xxviii.

The “Companion Bible” gives the structure in the form of an alternation, and as most of our readers have access to (if not possession of) this valuable work we will not occupy space by reprinting it here.

While recognizing all the labour that has been expended by other believers in the past, let us once more turn to the gospel of Matthew itself and see what fresh light the Lord may be pleased to give. We observe in the opening verse that Jesus Christ is set before us as the Son of David and the Son of Abraham, and that the genealogy itself is artificially subdivided as follows:

“So all the generations from Abraham to David are fourteen generations, and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations” (Matt. i. 17).

Here we have two patriarchs with whom covenants were made and promises given that find their fulfillment only in Christ. The failure of Israel led to their rejection and to the rise of Nebuchadnezzar, with whom commenced the “Times of the Gentiles”, and it is suggestive that we meet the word *musterion* “mystery” for the first time in the book of Daniel.

This great prophetic event throws light upon the turn taken in the Gospel at chapter xiii., where we meet, for the first time, the expression “The mysteries of the Kingdom of Heaven”. We cannot *prove* from Matt. i. 1, but we receive a suggestion from that verse, that Matthew *may* have subdivided his theme so that his gospel shall set before us first, Christ as Son of David, and secondly, Christ as the Son of Abraham, the former title stressing kingship, the second title referring to the antitypical death and resurrection of the true “Isaac” offered on one of the mountains of Moriah at a place called Calvary. We discover by reading through* the gospel, that there are two great time periods which cannot be ignored, and these therefore we present as our first pair of items in the discovery of the structure of Matthew.

[NOTE: * - The reader must remember that there are no short cuts to truth. What occupies a few inches of space, and takes a minute or two to read, may have cost many hours of patient research and prayerful acknowledgment of human inability.]

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

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

Here most evidently we have two distinct departures, two ministries, two themes. The first stresses the kingdom, the second the cross. The former ranges under the name “David” the second under the name “Abraham”. One finds its type in Solomon the Son of David, the other in Isaac the son of Abraham.

The next repeated feature which our reading brings to light, is found in the records of the baptism at Jordan and the transfiguration on the Mount.

“And lo a voice from heaven, saying, ‘This is My beloved Son, in Whom I am well pleased” (Matt. iii. 17).

“And behold a voice out of the cloud, which said, ‘This is My beloved Son, in Whom I am well pleased; hear ye Him” (Matt. xvii. 5).

We now have two pairs of corresponding terms,

- A | The voice from heaven.
- B | From that time began.
- B | From that time began.
- A | The Voice from heaven.

We observe moreover that in chapter sixteen, just before the new revelation is made concerning the Lord’s sufferings, that Peter makes his great confession.

“He saith unto them, But Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the son of the living God” (Matt. xvi. 15, 16).

With this we must place the confession made by Christ Himself when adjured by the High Priest:

“I adjure Thee by *the living God*, that thou tell us whether thou be *the Christ, the Son of God*. Jesus saith unto him, Thou hast said” (Matt. xxvi. 63, 64).

The words “Thou hast said” are in the original *su eipas* and in the early Greek manuscripts (where there were many contractions employed to economize space and where no space was allowed between one word and another) we find that where, in Matt. xvi. 18 we now read *su ei Petros* “thou art Peter”, the earlier contraction was *sueips*, which would naturally be expanded to *su eipas* “thou hast said”, had Peter not been in the immediate context. This matter needs much more examination and proof than these few notes can supply, but we are convinced that in both cases the words stand for one and the same thing—an emphatic affirmation, and that Peter’s name does not come into Matt. xvi. 18 at all. We now have sufficient data to build the complete structure of the Gospel according to Matthew, not by alliteration however useful such a method may be, but by recording the actual facts as found in the scriptures.

Matthew.

A | i. 1-iii. 16. From Birth to Baptism.
The ministry of John the Baptist.
“Born King of the Jews.”

B | iii. 17 - xvi. 18. SON of DAVID the King.

a | iii. 17. The Voice from Heaven.

b | iv. 1-16. The Threefold temptation of the King.

c | iv. 17. Time. “From that time . . . began.”

d | xvi. 16-18. Confession “The Christ” *su eipas* “Thou hast said”.

In this section comes the Sermon on the Mount, giving rules for guidance during the rejection of the King. In this section also come the Parables of Matt. xiii. showing the character of the kingdom, its mystery phase, during rejection.

B | xvi. 21 - xxvi. 64. SON of ABRAHAM the Priest.

c | xvi. 21. Time. “From that time . . . began.”

a | xvii. 5. The Voice from heaven.

b | xxvi. 36-44. The Threefold agony of the King-Priest.

d | xxvi. 63, 64. Confession “The Christ” *su eipas* “Thou hast said”.

In this section the parables are largely connected with service during the absence of the Lord. The Sermon on the Mount changes to Prophecy on the Mount and speaks of the end of the “mystery” phase of the kingdom, by which personal presence of the King in glory.

A | xxvii., xxviii. From Baptism of suffering to birth in Resurrection.
Ministry of those who are to baptize all nations.
“This is Jesus the King of the Jews.”

This structural outline put forward, not as in any sense exhaustive, but suggestive. To produce a complete structural outline of a book containing twenty-eight closely packed chapters as those of the Gospel according to Matthew, is beyond our range in these articles. Such however could be built up by the student working methodically within the bounds now presented.

The two time periods, chapters iv. 17 and xvi. 21, are decisive factors in the division of the Gospel. The two “voices” and “confessions” supplement, and the threefold temptation of chapter four finds its complement in the threefold agony of chapter twenty-six, and in both the tempted Saviour emerges triumphant. When we come to compare the Gospels, we shall then be able to throw into relief those distinctive teachings that will demonstrate without peradventure the key note of each Gospel, although as the reader will remember we have tentatively put forward the well-known headings—Matthew, the King; Mark, the Servant; Luke, the Man; John, God.

**#38. The distinctive character of both “Mark” and “Luke”.
pp. 105 - 109**

After detailing a series of differences observable between the Gospel of Mark with that of Matthew and Luke, A. W. F. Blunt, B.D., in the “Clarendon Bible”, says of Mark’s gospel:

“Thus the Marcan Jesus is neither, as in Matthew, the giver of a new law, nor as in Luke, the preacher of a catholic paternity His portrait is drawn with the utmost economy of line and colour. Practically all is subordinated to the emphasizing of His Messianic intention. First He announces the Messianic kingdom, then He admits His Messianic position, then He publicly assesses the Messianic role, goes up to Jerusalem to die, and dies for His Messianic claim.”

We appreciate the note in the “Companion Bible”, p.1381, which reads:

“The Four Gospels are treated in the ‘Companion Bible’ not as four culprits brought up on a charge of fraud, but as four witnesses whose testimony is to be believed.”

The difference between these four witnesses however must wait until, as in the foregoing articles on Matthew, we have attained some idea of the structural outline of the gospel itself. Blackwall in his Sacred Classics wrote of Mark’s Gospel:

“Simplicity and conciseness are its characteristics; for the majesty of the subject, the variety of the actions recorded, and the surprising circumstances attending them together with the important doctrines and precepts laid down, this is the shortest, the clearest, the most marvelous, and at the same time the most satisfactory history in the world.”

Written across the Gospel according to Mark are the words recorded in x. 45, thus:

“The Son of Man came (i. 1-13)
To minister (i. 14 - viii. 30),
And to give His life a ransom for many (viii. 31 - xvi.)”,

Which three sub-divisions are summed up by Campbell Morgan as:

Sanctification, . . . Service, . . . Sacrifice.

Like Matthew, who was also called Levi, Mark is referred to as “John whose surname is Mark” (Acts xii. 12, 25), and the Latin surname suggests some association with a Roman family. Mark has a fair sprinkling of Latin words; he translates the meaning of the Aramaic expressions introduced and explains Jewish customs. The fact that Mark wrote for the Romans would explain the omission of the genealogy and the general absence of quotation from the Old Testament Scriptures. The passage quoted at the beginning of the Gospel is the only exception, for the quotation given in xv. 28 is omitted in the R.V. Writing for Romans—who were men of action and whose ideals differed materially from both those of the Greeks and the Hebrews—Mark emphasizes

the acts rather than the discourses of the Saviour, a feature which his frequent use of the words “immediately” and “straightway”, intensifies. Mark differs from Matthew not only in the omission of the genealogy and quotations from the Old Testament, but in his treatment of a common theme and his selection of material. For example, where Matthew records fourteen parables Mark records but four; where Matthew occupies a whole chapter of forty-two verses (x.) to record the call and commission of the twelve apostles, Mark compresses this subject into seven verses (vi. 7-13); where Matthew’s purpose demanded thirty-nine verses (xxiii.) in setting forth the denunciation of the Scribes and Pharisees, Mark’s purpose is served by the use of but three (xii. 38-40); where Matthew’s records in detail the temptation in the wilderness, Mark simply records the fact that the Lord was there in the wilderness forty days, tempted of the devil. Perhaps, with his Roman readers in mind Mark makes one addition to the record, namely, that the Lord was “with the wild beasts” (i. 12, 13). Mark does not *record* the “Lord’s Prayer”, a strong *echo* in chapter xi. 24-26 satisfying the requirements of his gospel. In the face of the second coming found in Mark xiii., shows the extreme importance that must be attached to this epoch-making event for Israel and the nations of the earth.

While these articles were in preparation, a very precious letter was received from a valued fellow-worker, which so beautifully brings to light what we were feeling after, that we can do no more than quote it here, trusting that the reader will be as helped by its reprint as we were at its first reading.

“I think there are four portions of Scripture which refer to the Lord as ‘Servant’, namely Isaiah, Zechariah, Mark and Philippians, with perhaps the addition of such passages as Luke xxii. 27 and John xiii. 16.

It is correct to say that in His ‘servantship’ lies the redemption that is in Christ Jesus (the stripping of Himself John xiii, Phil. ii.) the Servant being the sufferer, and is the servantship a priestly one? If it is, a completed work, as in Hebrews, seems indicated in Mark xvi. 19, ‘Sat down at the right hand of God’. This seems to have been the line taken by Campbell Morgan, but he links Mark with the Pentateuch—‘the answer to the unfulfilled aspiration and sigh of humanity for a priest.*

[* - This aspiration is fulfilled for Gentile believers, by Christ as the one Mediator and Head, Paul never refers to Christ as a Priest outside of the epistle to the Hebrews.]

Amongst the omissions (no miraculous birth; no reference to childhood at Nazareth; no claim to authority, e.g., in the parable of the tares where the command to the reapers is omitted; no woes upon the Pharisees; no reference in Gethsemane, to the legions of angels; no statements as to His having all power in heaven and in earth)—amongst such is the omission of *nomos* ‘law’ which occurs in Matthew eight times, in Luke nine times, in John fifteen times. Service SUCH AS HIS was the free offering of His heart of love and knew no urge save that of His own nature or that He came to do the will of His Father.

There is something that is very comforting in the thought that of all of whom God might have used to write along the lines of this gospel for our learning, it is the *failing servant*, who draws back from the path of service he had entered, but who later, through grace, was made ‘serviceable’ to whom it is given to set before us, so graphically and so entrancingly, the *unfailing*, the perfect Servant, Christ Jesus our Lord.

The narrative in Mark seems to have behind it the training of the twelve; in the book from which the prophecy of Mark is quoted, namely Isaiah, the disciples would have read of a ministry to be exercised by the Servant of God—now they SEE IT LIVED OUT under their very eyes; *there* they would have read the passages containing, I suppose, the fullest setting forth of Messiah in the Old Testament, now they are in daily contact with One Whose very living amongst them draws from them (one being spokesman for the rest) ‘THOU art the Messiah’ and immediately (viii. 29, 31) He began to teach them concerning His suffering, as if He would lead them on from Isa. xl.-xlii. to lii. 13-53 (compare Isa. liii. 1 and Mark viii. 27), while the whole gospel ends with His quietly dismissing them FOR SERVICE, but going forth ‘working with (them)’.

“That they should be WITH Him and that He might send them forth to preach” (*meta* Mark iii. 14).

“They went forth and preached the Lord working WITH (them)” (*sun* Mark xvi. 20).

How dependent we are on Him both for equipment and then for performance. There seem to be two avenues to the knowledge of the Lord Jesus—through the Book and by companionship with Him. It is possible to know more of the Book than of Him—oh for commensurate knowledge—‘That I may know HIM’. Living, walking, with Him, they learnt Him to be what the Book says He is and was. Blessed fruitful knowledge. May it be ours.”

A word must be given on the last twelve verses of Mark xvi. The R.V. margin reads “The two oldest Greek manuscripts and some other authorities omit from verse nine to the end”.

Scrivener, one of the foremost authorities in textual criticism wrote:

“The twelve concluding verses of his gospel are still found in every Greek Manuscript except the two oldest. Cod.B however, betrays consciousness on the scribe’s part that something is left out, inasmuch as after *ephobounto gar* v. 8, a whole column is left perfectly blank (*the only blank one in the whole volume*), as well as the rest of the column containing verse 8, which is usual at the end of every book of Scripture.”

In the “Companion Bible” Appendix 168, the reader will find a summary of the controversy, and will observe that Dean Burgon’s work is indicated as the basis of the argument presented.

It lies quite outside the scope of our pages to attempt textual criticism, for if it is not dealt with exhaustively it is valueless. Those of our readers who are interested can find all the material necessary for arriving at a sound judgment in the various volumes written on the question of Textual Criticism, and of Mark xvi., in particular those of Scrivener, Dean Burgon, Hammond and Gausson may be cited as authors to be consulted early in the enquiry. For our own part we are satisfied with the evidence at hand (whether these last twelve verses be the work of Mark himself, or added by another) that they form a part of those canonical Scriptures given by inspiration of God which we ignore at our peril.

LUKE'S GOSPEL SETS FORTH CHRIST AS "THE MAN".

According to Eusebius and Jerome, Luke was born at Antioch, in Syria. He is reckoned among the uncircumcision by Paul (Col. iv.), and was by profession a "physician" (Col. iv. 14). Tradition also has it that Luke was a painter of no mean skill. A fellow-labourer of Paul, he joined the apostle at Troas and accompanied him to Macedonia as far as Philippi, where he apparently left him for a time. Van Doren says of Luke's gospel "we are plainly not listening to the Galilean fishermen, but to the educated citizen of Antioch, well versed in the literary language of empire".

"Origen, Eusebius and Jerome understand the expression 'my gospel' is used in Rom. ii. 16 of the Gospel of Luke. But the language of Luke's preface forbids the notion of any exclusive influence of Paul" (Van Doren).

The truth concerning this expression lies midway, though Paul did not come into contact with Christ during His earthly ministry, the peculiar Gentile trend of Luke's Gospel would provide a complete background for the gospel preached by the apostle of the Gentiles.

The outline suggested by Dr. Campbell Morgan for Luke's Gospel is an adaption of the words found in Luke xiii. 32. Omitting lesser subdivisions, here it is in substance.

Luke's Gospel. The Man.

- | | | | |
|---|----------------|------------|---|
| A | i. - iii. | PERFECT | i.1-4. Prologue.
(1) i. 5 - ii. 39. Being and Birth.
(2) ii. 40-52. Childhood and Confirmation.
(3) iii. Development and Anointing. |
| B | iv. - ix.36. | PERFECTED | (1) iv. 1-14. Temptation.
(2) iv. 15 - ix. 27. Teaching.
(3) ix. 28-36. Transfiguration. |
| C | ix. 37 - xxiv. | PERFECTING | ix. 37-50. Prelude.
(1) ix. 51 - xviii. 30. Purpose and Preparation.
(2) xviii. 31 - xxiv. 12. Approach and Accomplishment.
(3) xxiv. 13-53. Administration. |

Of the four Gospels Luke's is the one that is associated with the gospel as preached by Paul, not merely because Luke was a fellow-worker with the apostle, but because he so evidently wrote with the Gentile convert in mind.

Sadler has devoted a considerable portion of his introduction to Luke's Gospel to the links that are observable between the Epistles of Paul and the Gospel of Luke. For the benefit of the reader, we will epitomize these observations, but their full force can only be felt when the parallel passages are actually read together, unfortunately limitations of space make it impossible to set out these parallels here.

Paul's Gospel had an historic basis (I Cor. xv. 1-10). It had moreover a definite doctrine of the Person of Christ (Rom. i. 1-4), the birth, death and resurrection of the Son of God being basic.

In I Cor. xv. Paul says of the risen Christ "He was seen of Cephas, then of the twelve". Luke alone mentions the appearance of Cephas (Luke xxiv. 34).

Luke lays great stress upon the fact that the ceremonial law was observed at the birth of Christ (Luke ii. 21), which provides a background to the words of Gal. iv. 4 and Col. ii. 11.

Paul's description of a "widow indeed" (I Tim. v. 5) is foreshadowed by Anna (Luke ii. 37).

The acceptable year of the Lord (Luke iv. 19 and II Cor. vi. 2); the title "steward" (Luke xii. 42 and I Cor. iv. 1); the condition of alienation as one of death (Luke xv. 24, 32 and Eph. iv. 18); the use of the word "revealed" in connection with the second coming (Luke xvii. 30 and I Cor. i. 7); the comment "for all live unto Him" (Luke xx. 38 with Rom. xiv. 7; II Cor. v. 14); the reference to the "times of the Gentiles" (Luke xxi. 24 with Rom. xi. 25) and the close association of the ascension with the resurrection observable in the gospel and the epistles.

Luke's record of the institution of the Lord's supper (Luke xxii. 19, 20) is followed very closely by the record of I Cor. xi. 23-26, and it must be remembered that in both this institution, and the summary of the gospel given in I Cor. xv., Paul declares "I have received of the Lord" and "that which I also received".

Verbal coincidences as the use of *katecheo* "catechize" (Luke i. 4; Gal. vi. 6); "children of light" (Luke xvi. 8; I Thess. v. 4); the possible reference in I Tim. ii. 15 "the childbearing" to the account given of the birth of the Saviour in Luke's Gospel and the use of the word *ophthe* in Luke xxii. 43 and I Tim. iii. 16 "seen of angels".

If the exhortation "Let the word of Christ dwell in you richly" (Col. iii. 16) refers to a scriptural record, a record moreover that contains the only Christian hymns recorded in the New Testament then Luke's gospel may be intended by the apostle under the heading "the Word of Christ". Again when the apostle beseeches the Corinthian Christians "by the meekness and gentleness of Christ" (II Cor. x. 1) some such record as that of Luke seems intended.

Other links with Paul's Gospel will be brought to light when we institute a comparison between the Gospel of Matthew and that of Luke.

#39. The Distinctive Purposes of the Gospels according to Matthew and Luke demonstrated. pp. 125 - 129

The words used by Luke and Paul have been tabulated, and it has been found that “every second word in the Gospel of Luke is also used by Paul” and so close is the language of the Acts of the apostles to the diction of Paul’s epistles, that there is actually a volume of considerable interest published, entitled “Paul, the author of the Acts” (H. Heber Evans). Moreover, among those who deny that Paul was or could be the author of the Epistle to the Hebrews, are those who maintain that its author was Luke. This we do not believe, and have every confidence that Hebrews is one of Paul’s fourteen epistles—yet the closeness of language between Paul and Luke is emphasized by this suggestion.

The message which was given to the apostle Paul for the Gentiles, and the ministry of the reconciliation committed to him, arose out of the failure of Israel (speaking after the manner of men) to repent and believe the good news of the kingdom. The great teaching of the apostle, which included the Gentile within the sphere of the promise of Abraham (Romans and Galatians), is scarcely suggested by Matthew’s Gospel. We have already seen that Matthew’s Gospel is divided into two parts, each part is connected with the relationship and covenants indicated in Matt. i. 1. The first part, covering Matt. iv. 17 - xvi. 20, is associated with the kingly title “Son of David”; the second portion, commencing with the announcement of suffering, death and resurrection (xvi. 21), is the fulfilling of the title “Son of Abraham”. The second phase of the Lord’s ministry could not be made a matter of public proclamation until the great transaction of Calvary had removed the curse, and made it possible for the blessing of Abraham to flow out to the Gentiles (Gal. iii. 13, 14). The Acts opens with a renewed witness concerning the kingdom of Israel and David’s throne, but also links with it the wider covenant made with Abraham. Luke, who wrote the “Acts”, had already written a “former treatise of all that Jesus began to do and teach” and in that treatise he laid a foundation for Paul’s Gospel of the reconciliation. He does not stay at Abraham when he gives the genealogy of the Lord, but goes back to Adam.

The unfolding of the divine purpose is closely connected with the revelation of Christ Himself. It will be found that the circle of truth widens and deepens as the time arrives for some richer title of Christ to come forth. The inner circle, latest in time of revelation, and first to be fulfilled and exhausted is associated with *David*. To this the first portion of Matthew is devoted (i.-xvi.). The next circle, which goes *back* in history, and looks *forward* beyond the confines of the rule of David, is connected with *Abraham*. The second portion of Matthew (xvii.-xxviii.) and the Acts belong to this section of the purpose. Luke’s gospel goes back beyond *both* Abraham and David, and traces the genealogy of the Saviour back to *Adam*. This forms the basis for Paul’s message to the Gentiles; and indeed it is Paul alone of all the New Testament writers who makes known

the wondrous and far-reaching connection that is established in the purpose of God between Adam, mankind (including Jew and Gentile) and Christ.

Let us now examine one or two passages that are found in both Matthew and Luke, and see what divergence there is, if any, and what significance may be attached thereto.

(1) THE FORERUNNER.

(a) *The Time and Period.*

Matt. iii. 1, "In those days."

Luke iii. 1, 2, "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests."

Matthew, the Hebrew writer for the Hebrews, is unconcerned about the bearing of Gentile rulers upon the date of John's commission, whereas Luke, the writer for the Gentiles, gives the utmost attention to the Gentile powers that be.

(b) *The Preaching of John.*

Matt. iii. 1, 2, "Came John the Baptist preaching in the wilderness of Judæa, and saying Repent ye: for the kingdom of heaven is at hand."

Luke ii. 3, "The word of God came unto John the son of Zacharias in the wilderness, and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

Here once more the divergence is according to plan. Matthew, the writer of the gospel of the King, for the Hebrew Christian, stresses "repentance in view of the kingdom of heaven"; Luke, companion of Paul, and writing for the Gentile convert stresses "the remission of sins".

(c) *The Quotation from Isaiah.*

Matt. iii. 3, "For this is he that was spoken of by the prophet Esaias saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight."

Luke iii. 4-6, "As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God."

It will be seen at once, that Luke could not be satisfied with the brief quotation made by Matthew. He must go on until "the salvation of God" seen by "all flesh" is reached, for such a theme coincides with the purpose of his gospel.

(2) THE BIRTH OF CHRIST.

(a) *The Time and Period.*

Matt. ii. 1, "Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king."

Luke ii. 1, 2, "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed (and this taxing was first made when Cyrenius was governor of Syria)."

Matthew's circumference is "Judæa" and its centre Herod; Luke's circumference is "all the world" and its centre Cæsar Augustus.

(b) *The Worshippers.*

Matt. ii. 1, "There came wise men from the east to Jerusalem."

Luke ii. 8, 15, "There were in the same country shepherds Let us go now even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

Matthew makes no reference to the shepherds; Luke makes no reference to the wise men. Each is divinely guided in his selection as the sequel will show.

(c) *The Purpose of the Nativity.*

Matt. ii. 2, 5, 6, "Where is He that is born king of the Jews they said In Bethlehem of Judæa."

Luke ii. 11, "For unto you is born this day in the city of David a Saviour which is Christ the Lord."

Here the contrast is most marked—Matthew says in Bethlehem is born the *King*; Luke says in Bethlehem is born a *Saviour*, each evangelist keeping strictly to his aim and purpose.

Luke supplements his account of the shepherds' and of the Angels' testimony by the added doxology "Glory to God in the highest, and on earth peace, good will toward *men*", whereas Matthew quotes the prophet Micah saying "that shall rule My people *Israel*". In addition, old Simeon is brought before us, an Israelite looking for the consolation of Israel, but when he saw the infant Christ, and took Him in his arms, Israel is not mentioned first, but strange as it may seem, he said, "A light to lighten the Gentiles, and the glory of Thy people Israel" (Luke ii. 32).

(3) THE LORD'S OPENING MINISTRY.

(a) *The Context.*

Matt. iv. 1, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."

Luke iv. 1, "And Jesus being full of the Holy Ghost returned from Jordan and was led by the Spirit into the wilderness."

No comment is here necessary, the only reason these passages are quoted is to show that the next statements are rightly compared together.

(b) *The Subject of the Ministry.*

Matt. iv. 17, "From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand."
Luke iv. 18, 19, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor: He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Here once again each evangelist is true to the purpose of his gospel, Matthew consistently speaks of the kingdom, Luke of the Gospel. The Lord continued His discourse and drew attention to the fact that in the days of Elias there were many widows in Israel during the great famine, but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian. Just as with the supplement in the second chapter, so here, the Gentile, not the Jew, is pre-eminent—both the widow of Sarepta and Naaman being Gentiles. One further illustration will suffice.

(4) THE SECOND COMING.

(a) *The Context.*

Matt. xxiv. 19, "And woe unto them that are with child, and to them that gave suck in those days!"
Luke xxi. 23, "But woe unto them that are with child, and to them that give suck in those days."

As above, these two passages are quoted to establish the fact that both passages record the same prophecy.

(b) *The Prophecy.*

Matt. xxiv. 21, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."
Luke xxi. 23, 24, "For there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Here therefore is a demonstration of the distinctive point of view of each gospel. Matthew traces the Saviour's descent back through David and Abraham and stays there, Luke however pursues it back to Adam. Matthew speaks of the quest of the wise men, and their question concerning the King of the Jews, Luke tells of the angels and the shepherds, and that child born in the city of David is a Saviour. Old Simeon supplements by putting the Gentile first. The opening ministry of Christ as recorded by Matthew speaks of the kingdom as does that of John the Baptist, whereas in Luke the opening

ministry of our Lord stresses the gospel of mercy and deliverance, while instead of announcing the kingdom John preaches remission of sins.

We all know what a prominent position is given by Matthew to the parables of the mysteries of the kingdom, in no lesser prominence the distinctive parables of Luke set forth his peculiar teaching. Who but Luke could record the parable of the Good Samaritan? How fitting is the parable of the Prodigal Son! The parable of the Unjust Steward with its use of *oikonomia* illustrates Paul's usage of the word when translated "dispensation". The parable of the Pharisee and the Publican is the doctrine of Romans in picture form, and contains the only evangelical use of "justification" found in the four gospels. The parable of the "ten pounds" is similar, but not the same as the parable of the "ten talents" recorded by Matthew. The special point of Luke's parable is the statement that it was uttered to correct the impression "that the kingdom of God should immediately appear". Consequently this nobleman "went into a far country to receive for Himself a kingdom, and to return".

The reader will find upon careful comparison, that in the smallest details, Matthew and Luke can be discovered consistently heading for their distinctive goals, and while such an examination cannot be conducted in these pages, the reader who has never attempted it, has a joy awaiting him that no second hand acquaintance with Holy Writ can provide.

#40. The Dispensational Place of John's Gospel. pp. 145 - 148

For the full exposition of the Gospel of John the reader will be able to consult our new book *Life Through His Name*, to be published shortly, but in order to make this series as complete as possible yet without undue repetition, we will discuss the dispensational place which this Gospel occupies.

In the first place let us get well into mind the fact that the primitive church had *three* gospels, and three only. So far as we have any knowledge neither Matthew, Mark, Luke, Peter nor Paul saw or knew of the Gospel according to John. Polycrates, Bishop of Ephesus, at the end of the second century, and Irenaeus, the scholar of Polycarp, who was himself a disciple of John, record the fact that John remained in Ephesus till the times of the Emperor Trajan, and that he died there in extreme old age, as is testified by Eusebius also. The mistake concerning John that is exposed in John xxi. 23, may have obtained some credit by the fact that John outlived all the other apostles. It is evident that the gospels of Matthew, Mark and Luke contained all the teaching that was essential during the period governed by *the Hope of Israel* and that the statements concerning the "world", "whosoever" and the "other sheep" found in John's Gospel would have been premature or "undispensational" at the time. The relative place of the different sections of the New Testament, with particular reference to John's Gospel might be set out thus:

- (1) Gospels.—New Covenant in operation.
Matthew, Mark, Luke.
King and Kingdom rejected.
- (2) Acts.—New Covenant in operation.
King and Kingdom re-offered.
Israel rejected. Hope suspended.
- (3) The Mystery.—New Covenant NOT in operation.
Paul's prison Epistles.
- (4) John's Gospel.—New Covenant NOT in operation.
The world. The other sheep.
The gospel of eternal life.
- (5) The Revelation.—Resumption of the New Covenant.
The Day of the Lord.

In Matthew's gospel is recorded the parable of the marriage of the King's Son, which is divided into three distinct phases, corresponding with the periods covered by the three Gospels, the Acts and the gospel according to John.

First Invitation (Matt. xxii. 3), "They would not come", the three gospels.

Second Invitation (Matt. xxii. 4, 5), "They made light of it", the Acts period; the servants were entreated spitefully and slain by the remnant, who in turn were destroyed and their city burned by the King in his wrath.

Third Invitation (Matt. xxii. 9, 10), "Gathered all both bad and good", John's gospels.

The punishment of those who did not accept the second invitation took place between Acts xxviii. and 70A.D. during which period the dispensation of the mystery was revealed, believed and then largely forsaken. After Paul's death John wrote his gospel, giving a message and a calling to the "world" and revealing that the Lord had "other sheep" who were not of Israel's fold, which must be gathered, so that at last there may be "one flock and one shepherd".

At the present time there is an inner circle, embracing that small company of believers that are members of the Body of Christ and blessed under the terms of the Mystery, with Paul the prisoner as the appointed channel of teaching and truth, and a large outer circle embracing a vast number of believers, who while they have life, have no clear idea as to what is the hope of their calling. These find their gospel, comfort and teaching in John's Gospel.

Let us consider the character of the times in which John's Gospel operates, as compared with the character of the times covered by the three synoptic Gospels and the Acts. During the earthly ministry of Christ, He pointedly limited His ministry to the lost sheep of the house of Israel and forbade His disciples to go into the way of the Gentiles. This limitation is most definitely set aside by John's Gospel. There, the most prominent word indicative of sphere and scope is "the world", where it occurs about seventy-nine

times, as against fifteen occurrences in the three synoptics. The bulk of the scriptures, whether Old or New Testaments, was written for Israel, about Israel, or written for the guidance of believing Gentiles who were “blessed with faithful Abraham”. To-day Israel has long been in the condition known as *Lo-ammi* “not My People” (Hosea i. 9), and if the Gospel of John belongs to the period when Israel is not a living active factor, then, it should contain evidence that it was written for non-Jewish readers. We turn to the Gospel, and are not only struck with the title *Logos* “the Word”, which is more intimately associated with Greek Philosophy than it is with the Law and the Prophets, but we discover that John goes out of his way to interpret terms which every Jew would know from childhood. Consider the following passages in the light of the argument that John wrote for non-Jewish readers, as over against the idea that John, like the writers of the three gospels, addresses the same people on the same theme.

“They said unto Him, Rabbi (which is to say being interpreted, Master) where dwellest Thou?” (i. 38).

“We have found the Messiah, which is, being interpreted, the Christ” (i. 41).

“And there were set there six waterpots of stone, after the manner of the purifying of the Jews” (ii. 6).

“The Jews’ Passover was at hand”; “The Passover, a feast of the Jews, was nigh”; “The Jews’ Passover was nigh at hand” (ii. 13, vi. 4, xi. 55).

“The Jews’ feast of Tabernacles” (vii. 2).

“It was at Jerusalem the feast of the dedication and it was winter” (x. 22).

“The Jews have no dealings with the Samaritans” (iv. 9).

“Go wash in the pool Siloam, which is by interpretation, Sent” (ix. 7).

“Thou shalt be called Cephas, which is by interpretation, A stone” (i. 42).

It is evident that no Jew needed to be told the meaning of *Rabbi*, *Messiah*, or *Cephas*, neither did he need to be instructed that the Passover or Tabernacles were feasts of the Jews. Let us take the reference in x. 22 as a proof text. Some time ago a book came into our hands, and as we read we were at first somewhat mystified. Birds were described as flying North, *in order to get to a warmer clime!* Christmas Day was described in terms of the warmest summer, and where one would naturally look for typical Christmas fare and indoor conditions, *picnics* and open air enjoyment of the summer were its accompaniments. It began to dawn upon us that this book belonged to another part of the earth than England, and the mystery was solved by turning to the title page, where we discovered that it had been written and published in New Zealand. A book originating in London and addressed to European readers, would never use such an expression as “it was Christmas Day, and *it was winter*”, or “it was August Bank holiday, and *it was summer*”, and the fact that John felt called upon to add the words “and it was winter” to his reference to the feast of dedication is a proof that non-Jewish readers were in mind. Upon opening either of the three synoptic Gospels, we discover Christ presented to the people as the long promised King and Saviour, not until we are some distance through the narrative does it appear that Israel will reject their king. With John’s Gospel, rejection is imprinted on the opening chapter.

“He came unto His own and His own received Him not” (i. 11).

Here the rejection of Matt. xii. & xiii. and Acts xxviii. is assumed as it also is in the words of John ix. 39 “for judgment I am come into this world, that they which see not

might see, and that they which see might be made blind”, where an allusion to Isa. vi. 10 (quoted in both Matt. xiii. and Acts xxviii.) is apparent. The synoptic Gospels operate under the terms of the New Covenant and consequently the New Covenant memorial feast, known also as the Lord’s Supper, is given a prominent place in them all. It is somewhat surprising, if one does not possess the dispensational key, to discover that *John makes no mention* of the institution of the Lord’s supper in his gospel! If, however, the point of view advocated here be correct, then, seeing that before John’s Gospel was written the people of the New Covenant had passed off the scene, it is but right and proper that John should leave the New Covenant feast unrecorded.

The revelation of the Mystery through the prison epistles of Paul had been made known some years before John’s Gospel saw the light of day, consequently although John did not *teach* the truth of the Mystery, he need not have been ignorant of it, and a comparison with the doctrine of Christ, as made by John with the earlier revelation found in Colossians will show how this twofold ministry could run together, John ministering to the world, Paul ministering, through his prison epistles, mainly to the Gentiles believer.

<i>John i.</i>	<i>Colossians i.</i>
The Word (No man hath seen God).	The Image of the Invisible God).
The Only Begotten.	The Firstborn.
All things made by Him.	All things created.
His fullness.	All fullness.
The Word made flesh.	The body of His flesh.
Preferred before me.	He is before all things.
He was before me	He has pre-eminence.

In the record of our Saviour’s conversation with the woman of Samaria, John slips in a note of time in order to indicate that what the Saviour had *then* said to the woman, had at the time of writing been fulfilled. At the time that Christ spoke to this woman it was still true that salvation was of the Jews and that Jerusalem was the place divinely appointed for worship. He, however, revealed to this woman that a day was coming when this would be changed, saying:

“Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.”

“The hour cometh (and now is, *adds John*), when the true worshipers shall worship the Father in spirit and in truth” (iv. 21, 23).

John’s gospel covers the period indicated by the words “and now is”, a phrase repeated in v. 25-28 and referring to the gift of life which is the central message of his gospel.

The complete structure of John’s gospel, both as a whole and in its separate parts will be found in our new book which is now well in hand. It is hoped that this book entitled “Life Through His Name”, being an exposition of John’s Gospel in its entirety, will be ready and on sale by the end of this year. The present article is but an attempt to indicate this teaching and dispensational place, in order that the series now in hand should be in some measure complete.

#41. The Acts of the Apostles. pp. 165 - 168

When it is the glad acknowledgment that the Scriptures are “true from the beginning” and that “all Scripture is given by inspiration of God and profitable”, it is impossible to pit one section against another and say “this” is more important than “that”. Yet the reader who most cordially endorses the doctrine of the inspiration of all Scripture would not hesitate to choose, say, between the prophet Jeremiah and the epistle to the Ephesians, and if we seek the reason why such a choice is inevitable the answer surely is that each dispensation has its own peculiar Scriptures, and whereas the believing Israelite would choose Jeremiah, because it so accurately suited his case and need as an Israelite who realized his need of a “New Covenant”, the Gentile believer to-day who has realized his need of a calling that fits the period when Israel are reckoned “lo-ammi” and the New Covenant suspended, would find his case more than met by the glorious revelation of the epistle to the Ephesians. In this light we can therefore say, that no book of the New Testament is so important from a *dispensational standpoint*, as the Acts of the Apostles. If the believer entertains false views of the day of Pentecost he will find such views will tinge the whole of his outlook. If he entertains clear and scriptural views both of Pentecost and the crisis of Acts xxviii., it then becomes difficult *not* to see with clearness the dispensational place of both sets of Paul’s epistles, and the relationship existing between them.

An exposition of the Acts of the Apostles was commenced in *The Berean Expositor* for 1934, and at the time of writing (1944) that study draws to a conclusion. It is now being prepared in book form and will D.V. be published later. To attempt a summary of this ten years’ study in a few pages would not be profitable, we can only trust that the earnest student will readily avail himself of the existing volumes and be possessed of all the structures and explanations that have been offered.

In the series we draw attention to key passages and points of dispensational interest, so that we may be free to pass on to those remaining books of the New Testament whose exposition is needed to make this series “Fundamentals of Dispensational Truth” complete. In the first place, the reader should observe the overlap that is evident in Acts i. 1-14. Luke refers to “the former treatise” and Acts i. 1-14 is largely a resumé of Luke xxiv. The “Acts” proper begins with Acts i. 15.

A | i. 1-14. The former treatise.

All that Jesus *began* to do and to teach.

A | i. 15 - xxviii. 31. The present treatise.

All that Jesus *continued* to do and teach,
through the ministries of Peter and Paul.

Apart from minor references to other servants, the Acts of the Apostles is the record of the Acts of Peter and Paul, Peter’s ministry commencing with Pentecost and ending with his imprisonment (i. 15 - xii. 23); Paul’s ministry commencing with the Spirit’s call at Antioch (Acts xiii.) and ending with the imprisonment of Acts xxviii. The Acts of the Apostles opens and closes on a similar note.

“Wilt thou at this time restore again the *kingdom to Israel?*” (i. 6).
 “For the *hope of Israel* I am bound with this chain” (xxviii. 20).

Whereas, however, in the former passage the Lord does not state explicitly that Israel’s restoration will be deferred, simply saying “It is not for you to know the times or the seasons, which the Father hath put in His own power” (i. 7), Paul is inspired to declare in Acts xxviii., that blindness has descended upon Israel, and that the salvation of God is sent to the Gentiles (xxviii. 28). Should the reader wish for a fuller exposition of the question raised in the sixth verse of the first chapter, he is referred to the volume “The Apostle of the Reconciliation” (pp. 33-48), where the subject is considered at some length under the following subdivisions:

- The Lord’s own teaching concerning the restoration of the kingdom to Israel.
- The Old Testament teaching concerning the restoration of the kingdom to Israel.
- The meaning and dispensational place of Pentecost.

It will be patent to the intelligent reader that if the hope of Israel runs throughout the activities covered by the Acts, it necessarily follows that the epistles of Paul, addressed to the churches founded by the ministry recorded in the Acts, will find their hope vitally associated with the current hope of Israel. The geographical movement of the Acts, the people who are particularly addressed and the key words that indicate the dispensational teaching of the period, move together, and are as follows:

GEOGRAPHICAL MOVEMENT.		
PEOPLE ADDRESSED:		
<i>Jerusalem.</i>	<i>Antioch.</i>	<i>Rome.</i>
“Israel” (i. 6). “Jews only” (xi. 19). “A man that is a Jew” (x. 28). “Unto you first . . . God sent” (iii. 26).	“Children of the stock of Abraham, and whosoever among you feareth God, TO YOU is the word of this salvation sent . . . the Gentiles besought that these words might be preached unto them.” “It was necessary that the Word of God should first have been spoken unto you . . . lo, we turn to the Gentiles” (xiii. 26-46)	“The Chief of the Jews . . . they departed . . . Be it known therefore unto you, that the salvation of God is sent UNTO THE GENTILES, and that they will hear it” (xxviii. 28).
KEY WORDS.		
<i>Restoration.</i>	<i>Reconciliation.</i>	<i>Rejection.</i>
Restore (i. 6) Refreshing (iii. 19). Restitution (iii. 21). “This is that” (Joel).	The ministry of Paul (Rom. xi. 15; II Cor. v. 17-21; Acts xiii.-xix.). “A light of the Gentiles” (Isa. xlix. 6).	Acts xxviii. 17-27. “Go and tell this people” (Isa. vi. 9, 10).

Two miracles, having dispensational teaching, are found in the Acts; one, the *healing* of the lame man by Peter (Acts iii. and iv.), the other the *blinding* of a Jew followed by the conversion of a Gentile (Acts xiii.). Peter follows the miracle of healing with two prophetic applications, one in iii. 17-24, the other in iii. 25 - iv. 12. In the third chapter, the times of refreshing and the times of restitution are named, while in the fourth chapter, the healing of the lame man is further expanded in the words “neither is there salvation (literally ‘the healing’) in any other” (iv. 12). This miracle sets forth in symbol the intent and purpose of Peter’s ministry.

In Acts xiii. Paul also performs a miracle, but this is one of judgment and foreshadows his ministry. A Jew, who withstood the preaching of the gospel to the Gentiles, is smitten with blindness, while a Gentile bearing the same name as “Paul” is saved, a typical foreshadowing of what actually took place as recorded in Acts xxviii. 17-31. In Acts xiii. 38 Paul warns the Jew of the danger that threatened, introducing the warning with the words “Be it known unto you therefore”, he uses the same words in Acts xxviii. 28, when that judgment had fallen, “be it known unto you therefore”. Turning to the ministry of Paul himself which occupies chapters xiii.-xxviii., we discover that it falls into two parts. At Acts xx., in Paul’s speech to the elders of Ephesus (verses 20-21, 25-27) we are conscious that a change is coming, and in verses 22-24, Paul makes it clear that a new sphere of ministry, associated with bonds and afflictions is awaiting him. As we read on, we discover in the next chapter, that owing to a riot in Jerusalem, Paul is taken into custody by the Roman soldiers, and in Acts xxiii. 11, in the night following his trial before the council, Paul is encouraged by a vision in which he is assured he must testify of the Lord in Rome.

In Acts xxvi. 16 Paul makes it clear that he had received of the Lord a twofold ministry.

This is indicated by the word “both”.

This is indicated by the subdivision of his ministry into “those things which thou *hast seen*” and “those things in which I *will appear* unto thee”.

The transition is further indicated by the words “unto whom NOW I send thee”, and it is to this point of time that the apostle refers when he uses the past tense of the verb in Acts xviii. 28 “was sent”.

After the dismissal of Israel in the last chapter (xxviii.) and the suspension of their hope, we find the apostle occupying two whole years in his own hired house at Rome, and there, as “the prisoner of Jesus Christ for you Gentiles” (Eph. iii. 1), he declares he received the “dispensation of the mystery” which forms the basic theme of the epistles written by Paul the prisoner, namely Ephesians, Philippians, Colossians and II Timothy.

This outline of the book of Acts would be totally inadequate did it stand alone, but as a full exposition of the book has been given in these pages over the last ten years, and as both space and time are too precious to spend in unnecessary repetition, we submit this summary trusting that where it should be necessary to supplement the hints given here,

the reader will find a satisfactory explanation in the series referred to. Our way is now clear to approach the epistles of Paul, and this we hope to do in our next article.

#42. Evidences for the Pauline authorship of Hebrews. pp. 188 - 191

Having considered the historic portions of the New Testament, namely the four Gospels and the Acts of the Apostles, the next subject, if we continue in the canonical order of the books is the epistle to the Romans. This epistle, as our readers know, is a mighty system of theology in itself, but, even so, it belongs to a distinct group of writings and can only be fully appreciated after its relation to the whole has been perceived. That whole is the fourteen epistles written by Paul.

Eusebius, an ecclesiastical historian born 270A.D., confirms this for he wrote “fourteen epistles are clearly and certainly Paul’s”. The one epistle concerning which there has been difficulty in accepting Paul as the author is the epistle to the Hebrews. For purposes that will be evident when the epistle is studied, neither the name of Paul nor his apostolic office is mentioned, and this has opened the door for doubts and speculations. Origen, born 185A.D., is often quoted as saying of the authorship of the epistle to the Hebrews “what is the very truth of the matter, God only knows”, but a fuller quotation shows that he was not referring to authorship or substance:

“If I were to give my opinion, I should say, the phraseology and the texture belong to some one relating the apostle’s sentiments, and, as it were commenting on the words of his master. If any church therefore hold this to be an epistle of Paul, let it receive commendation on account of this; for it is not without reason that the ancients have handed it down as being of Paul. Who wrote the epistle (*graphes*, penned it, or committed it to writing) God (only) knows with certainty; but the report which has reached us is, that some affirm it to be written by Clement, bishop of Rome; and some, by Luke, who wrote the Gospel and the Acts.”

Other writings of Origen can be quoted to show that he was not in a doubtful state of mind regarding this epistle, he says, quoting Heb. v. 12 “according to this, the apostle says”, and again “in the epistle to the Hebrews, the same Paul says”, and in a homily preserved in a Latin translation, he says “Paul himself, the greatest of the apostles, writing to the Hebrews, says” and then quotes Heb. xii. 18, 23. Origen refers to the opinion held “in ancient times”. Who can these of “ancient time” be? He himself being born in 185A.D. was only a little over a hundred years removed from apostolic times, consequently as Hallet remarks:

“It is very certain, then, that the churches and writers who were ancient with respect to Origen, had one common tradition, that St. Paul was the author of the epistle to the Hebrews. And their testimony to this matter of fact cannot but be of great weight, since those Christians who were ancients with respect to Origen, must have conversed with the apostles, and at least with their immediate successors.”

Turning from external evidence, let us examine the epistle itself and see what light and information it gives of its author. From Heb. xiii. 18, 19, 23, 24 and x. 34, we gather that the author was well known to these Hebrews, and he calls Timothy “our brother” even as he does in Col. i. 1, I Thess. iii. 2 and Philemon 1. The word translated “set at liberty” *apoluo* means “released, dismissed or sent away on some special mission”. The request “pray for us” and the suggestion that he may be restored to the Hebrews is characteristic of Paul, as may be seen by comparing Heb. xiii. 18, 19 with Phil. i. 25, ii. 24, & Philemon 22 and Heb. xiii. 23 with Phil. ii. 23. Heb. x. 34 cannot be pressed, as the critical Greek text reads “prisoners” instead of “my bonds”. “They of Italy salute you” (Heb. xiii. 24) must mean that the apostle was writing from Italy if not from Rome, the Greek *hoi apo tes Italias* cannot mean “natives of Italy now resident elsewhere”, this is against the *usus loquendi** of the Greek language. A similar use of *apo* is found in Acts xvii. 13. A writer is known, not so much by outstanding features, but in small unobtrusive, least suspected items. In Heb. x. 30 for instance, the author quotes Deut. xxxii. 35, but upon examination it is found that this differs both from the Hebrews and the Septuagint. Paul quotes Deut. xxxii. 35 in Rom. xii. 19, and the words used are *identical* with those used in Heb. x. Does not this clearly indicate common authorship? Small particles and connections are employed by Paul in such a manner as to demand that he is the author of Hebrews. Not only do the following particles occur ONLY in Paul’s epistles and in Hebrews, but they occur NOWHERE else in the whole range of Scripture.

[* - “Usage in speaking.” The student would be well advised to compile his own dictionary of terms, so that the fullest value may be obtained from the books he consults.]

“Even as”, “as well as” *kathaper* (Heb. iv. 2, v. 4; Rom. iv. 6).

“Not yet”, “never” *medepote, medepo, mepo* (Heb. xi. 7; II Tim. iii. 7; Heb. ix. 8 and Rom. ix. 11).

“Therefore”, “wherefore” *toligaroun* (Heb. xii. 1; I Thess. iv. 8).

“Far above”, “over” *huperano* (Heb. ix. 5; Eph. i. 21, iv. 10).

Again one set of ideas that would come naturally to one writer, would be foreign to the upbringing or thought processes of another. Paul, brought up in Tarsus, would not have the antipathy to Greek sports that would be felt by a Palestinian Jew, and his peculiar use of terms borrowed from Greek games is a most decisive indication of his authorship of Hebrews. The word *agon* is found neither in the Septuagint nor in any other part of the New Testament, than in Paul’s epistles and Hebrews. It is translated “conflict”, “contention”, “fight” and “race”, and occurs in Phil. i. 30, Col. ii. 1, I Thess. ii. 2, I Tim. vi. 12, II Tim. iv. 7 and Heb. xii. 1. This however is not all, there are scores of connections discoverable between Paul’s epistles and Hebrews by observing the context of the several occurrences of *agon*. We give the following:

Echontes “having” (Heb. xii. 1 and Phil. i. 30).

Tes pisteos “of faith” (Heb. xii. 1, 2 and I Tim. vi. 12).

Perikeimenon “compassed about” and *apokeitai* “laid up” (Heb. xii. 1; II Tim. iv. 8).

Stauron “cross” (Heb. xii. 2 and Phil. ii. 8).

Teleiotes “finisher” (Heb. xii. 2) and *teteleka* “I have finished” (II Tim. iv. 7).

Athlesis “fight” (Heb. x. 32) and *athleo* “strive” (II Tim. ii. 5) are ample illustrations of the underlying links that bind Hebrews into the same bundle with the undisputed epistles of Paul.

Apekdechomai “waiting with expectancy”, *douleia* “bondage”, *endunamoo* “to be strengthened”, *entungchano* “to make *intercession*”, *euarestos* “acceptable”, these are but a few specimens of the peculiar use of words that characterize Paul’s epistles and the epistles to the Hebrews. The reader will see that the words chosen are in alphabetical order, and will find many others by patient search.

To this testimony of the exclusive use of certain words, must be added the personal way in which certain words are used by Paul. This can be well illustrated by the word *katargeo* which occurs in Paul’s epistles and Hebrews twenty-six times. The word is found but four times in the Septuagint, namely in Ezra iv. 21, 23; v. 5; and vi. 8, where the word is used with its primitive significance of “stopping work”. Paul however uses the word *katargeo* in a sense peculiar to himself, “to make without effect” as of faith, “to make void” as of law, “to destroy” as of the body of sin &c., &c. On two occasions Paul uses *katargeo* in connection with death.

“The last enemy that *shall be destroyed* is death” (I Cor. xv. 26).

“Who *hath abolished* death” (II Tim. i. 10).

This last usage is found in Heb. ii. 14:

“That through death he *might destroy* him that had the power of death, that is the devil.”

While the presence of *katargeo* in such a context as the above is a testimony by itself, a comparison of the context of I Cor. xv. 26 is overwhelming.

I Corinthians xv. 26-28.	Hebrews ii. 5, 8, 14.
“The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.”	For unto the angels hath He not put in subjection the world to come, whereof we speak . . . Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him, but now we see not yet all things put under Him . . . that through death He might destroy him that had the power of death that is the devil.”

Not only is there the special use of “destroy” as applied to death, there is in both “the world to come”, the specially peculiar argument derived from the passage “Thou didst put all things under His feet” and the reference to Adam, (1) by name in I Cor. xv. and (2) by implication in Heb. ii. 6. The fact that angels mediated at the giving of the law at Sinai is stated in Gal. iii. 19 and implied in Heb. ii. 2. The apostolic confirmation by “signs and wonders and diverse miracles” are brought forward in II Cor. xii. 12 and Rom. xv. 19, and they are alluded to in Heb. ii. 4. Sinai and Sion are used allegorically of the two covenants in Gal. iv., and the two mountains are placed in similar juxtaposition in Heb. xii. While Heb. ii. is before us, we observe in verse 4 the reference to the confirming “of them that heard Him” and find parallels in II Cor. xii. 12

and Rom. xv. 19 as though the writer of Hebrews was making a covert allusion to the “signs and wonders, and diverse miracles” which were “the signs of an apostle”. The hand and mind of Paul are not only revealed in all these and many other close parallels, but in such features as a tendency to use *paronomasia* or a “play on words” and not only so, but to use the same play on words in Hebrews as is found in his other epistles. For example in Rom. i. 20 he speaks of the “invisible” things of God being clearly “seen” and uses *aoratos*, a rare word for “invisible”. The same peculiar figure being found again “as seeing Him Who is invisible” (Heb. xi. 27). Here once more *aoratos* is employed, and is found nowhere else in the New Testament outside Paul’s epistles.

Again, to give another illustration, from Philipians and Hebrews there is a *paronomasia* on the word *meno* “to abide”.

“I know that I shall abide (*meno*), and continue (*suparameno*), with you all” (Phil. i. 25).

“Not suffered to continue (*paramenein*) by reason of death, but this man because He continueth (*menein*)” (Heb. vii. 23, 24).

“The same play, on the same words, is to be found in no third instance throughout the Bible” (Forster).

We cannot multiply evidences further. For those who desire an exhaustive treatment of the subject, we recommend a reading of the argument in the Commentary on Hebrews by the Rev. Moses Stuart, M.A., and the exhaustive treatise by the Rev. Charles Forster, B.D. We must conclude our examination of the evidences for the Pauline authorship of Hebrews, by referring to one that Paul himself assures us will *always* be found. If we can show this, then the matter can be considered settled.

Early in Paul’s ministry he was compelled to protect the churches against fraud. Writing to the Thessalonians he bids them not to be shaken in mind as though they had received a letter from himself (II Thess. ii. 1, 2), for there had been reserved for his own peculiar use one expression, which he would always write with “his own hand” and which would be “the token in every epistle”. That “token” was the use of the words “grave be with you” (II Thess. iii. 17, 18). This benediction in one form or another is found at the close of every one of Paul’s epistles, *including Hebrews*, but is absent from the epistles of Peter, James, John and Jude. Here then is “proof”, proof made doubly sure by the comparisons suggested already in this article. We therefore conclude that Paul wrote the epistle to the Hebrews, and shall deal with it as such in all our studies without further question or remark.

**#43. The Place of Galatians in the early group of Paul's Epistles.
pp. 207 - 211**

In our last article we were occupied with the proofs that may be brought forward for the Pauline authorship of the epistle to the Hebrews. We are satisfied that there is abundant proof and that Paul is the author of fourteen epistles in the New Testament. We have, in other epistles of other series, as in the article in the series dealing with the Acts of the Apostles, made it clear that Paul exercised a twofold ministry, and that his epistles keep pace with either the itinerant preaching of Acts xiii.-xix., or with the prison testimony indicated in the closing verses of Acts xxviii. The epistles therefore divide into two groups: those which were written while Paul was free to travel are Romans, Galatians, I and II Thessalonians, I and II Corinthians, Hebrews, and those written after the setting aside of Israel, and either during or after the imprisonment therein recorded. For the moment we are concentrating our attention on the earlier ministry and the seven epistles of that period. It is evident that the pairs of epistles—I & II Thess., and I & II Cor. must be kept together for the purposes of study, whether one of the other epistles were written between the writing of the first and second epistles or not. We could also consider the three single epistles in their canonical order, namely Romans, Galatians, and Hebrews, but wherever we may feel Galatians fits in the chronological order, we know that Romans was the last of the series.

As we found it necessary, and we trust profitable to discern the authorship of Hebrews, we shall find it equally important and helpful to have some certain convictions regarding the geographical and chronological place of Galatians. The following note from Lewin's "Life and Epistles of Paul" bears witness:

"It is a great disappointment that neither in the Acts nor even in the Epistles can we trace any details of Paul's ministry in Galatia, and we must therefore content ourselves with reasonable probabilities."

We are now in the happy position of reading in the Acts itself the fullest account of this Galatian visit, and are free from the necessity of "reasonable probabilities" of any kind. Let us examine the problem.

**- - - I l l u s t r a t i o n - - -
(BE-XXXVI.208a).**

First, if Galatia be conceived of as the kingdom of that name which occupied the Northern part of Asia Minor, it is obvious that the epistle could not have been written until after Acts xviii. 23, for Gal. iv. 13 indicated a second visit. The reader may wonder how it is possible to use such an argument as "if Galatia be conceived" for a country either is or is not a definite geographical site and beyond argument. That of

course would be conclusive if man did not alter frontiers by conquest or agreement, and if the ancient boundaries of any particular country were always identical with modern geography. The map above illustrates the position of Galatia as a kingdom, and the extent of geographical and historical information possessed by Bible Students up to the days of Dr. Kitto's Cyclopaedia 1847, or T. R. Birks, editor of Paley, 1849.

- - - I l l u s t r a t i o n - - - (BE-XXXVI.208b).

By the year 1875 knowledge had so far increased that Lewin could publish in his "Life and Epistles of Paul" two maps, one showing the *national* boundaries of Galatia, the other the *political* boundaries, and it will be observed, that while the *national* boundaries coincide with Kitto's map, the *political* map reveals many changes. We find that a part of Phrygia had been incorporated in the enlarged Province of Galatia. The second map is based upon the discoveries of Sir William Ramsay, and reveals that the Roman Province extended so far south as to include as Galatian cities, Antioch, Lystra, Derbe and Iconium. By the time we come to the New Edition of "Youngs Analytical Concordance" only one map of Galatia is provided and that the largest Province including Antioch and the other cities enumerated above.

Now Paul was a Roman citizen and knew the high value placed by all in the Empire on that status, whatever their nationality might be. He could not, without offence, have addressed one of the Churches of Galatia as "Phrygians", and it is practically impossible that he would ever have thought of so doing. To him, Antioch, and the cities visited in Acts xiii. and xiv. were in Galatia.

Now it is remarkable that recent archaeological discoveries in Asia Minor have confirmed this point so that it has ceased to be a conjecture.

- (1) In 401A.D., Asterius, Bishop of Amaseia lived in Pontus, consequently he knew at first hand the geography of his neighbourhood. Now by 401A.D. there had taken place many changes, and Lycaonia did not at that date belong to Galatia. The Bishop and all his readers knew this, yet in dealing with Acts xviii. 23, in direct contradiction to the facts of his own day, he included Lycaonia in Galatia.

"No conceivable interpretation could get Lycaonia out of *Galatiken Chorana* except deliberate adhesion to the South Galatian view."

- (2) Ptolemy wrote concerning this part of the Roman world and arranged his chapters according to the Roman Pro-consular divisions: The Pontus and Bithynian Thesis, The Asian Thesis, The Lykian Thesis, The Galatian Thesis.

We learn from Ptolemy that Galatia is bounded on the South by Pamphylia, and on the North by the Euxine Sea. The Southern portion

included Pisidia. Further he actually enumerates Antioch, Iconium and Lystra as cities of Galatia.

- (3) Hadrian conferred the rank of Colonia upon the city of Iconium and in Paul's day Iconian citizens called their country *Galatike eparcheia* "Province of Galatia".
- (4) In a Greek dedicatory inscription of the year 56A.D. (and so of the very period under discussion) the writer describes his *patris*, Apollonia, as being *the land of the Galatians*. A glance at a map will show Apollonia to be over 40 miles west of Antioch and Pisidia.

When therefore Paul addressed converts at Iconium as *Galatae*, he gave them their due as Roman citizens. Had he called them by their *national* and not by the *political* name, that is Lycaonians, he would have insulted them, giving them the name reserved only for slaves. To be a "Phrygian" was to be rude, ignorant, slavish. To be addressed as "Men of the Province of Galatia" was honourable. Paul could no more have hoped to gain a hearing in Antioch by persisting in the use of "Phrygians" than a candidate for Parliament could hope to secure the votes of a constituency in Scotland by persistently using the name "English" instead of "British".

If therefore the cities evangelized in Acts xiii. and xiv. were cities of Galatia the argument for a later place in chronology that is based upon Gal. iv. 13, ceases to be sound. The fact that the Galatians knew Barnabas (Gal. ii.) is another strong proof that the epistle was written early. Paul had to explain who Titus was, but Barnabas needed no introduction. Now Barnabas played an important part in Acts xiii. and xiv., but he served his association with Paul at the end of Acts xv. and there is no record that he ever again visited these Galatians cities. If we adhere to the North Galatian view, then Paul did not visit Galatia until *after* Barnabas had left him.

We can now consider the chronological place of the epistle. In the fight for the truth seen in the epistle to the Galatians, no mention is made of "the decrees" of Acts xv., and Peter's defection of Gal. ii. is much more difficult to understand if it be held that it took place after Acts xv. We believe that the private conference of Gal. ii. took place upon the second visit of the apostle to Jerusalem (Acts xi. 30), and the reference to the "poor" coincides with the errand of mercy there indicated in that same verse. While Paul abode at Antioch for "a long time" the emissaries from Jerusalem went to Galatia and troubled the church (Gal. i. 6). The apostle's immediate reaction was the writing of the epistle to the Galatians. The self same contention that necessitated the conference of Acts xv. necessitated the epistle. If Paul had already received the decrees formulated by the Council at Jerusalem, he would have been in duty bound to have said so in his epistles, and moreover they would have provided him with his strongest weapon with which to overthrow the Judaisers who were spoiling his great work, yet he never refers to these decrees when writing to the Galatians.

Summarizing we put the position as follows:

- (1) By this view no visit of Paul to Jerusalem is suppressed.
- (2) The most forceful arguments that could be used at the time are used.
- (3) No inconsistency is intruded into the Acts.
- (4) Every phrase which bears upon the date is simply and naturally explained.
- (5) The authority of the Council at Jerusalem and the decree made, remain unimpaired.
- (6) The epistle was written from Antioch in Syria, or the neighbourhood.
- (7) The Churches of Galatia were those of Pisidia, Antioch, Iconium, Lystra and Derbe.
- (8) The epistle to the Galatians is probably the earliest book in the New Testament.

The seven epistles of the early ministry therefore appear to be arranged as follows:

Galatians.
I and II Thessalonians.
Hebrews.
I and II Corinthians.
Romans.

Our next study must seek to discover the key doctrines that bind this series of epistles together as one whole, but nothing further can be added at the moment, without encroaching too far into our limited space.

#44. The seven early epistles as a whole. pp. 224 - 227

Two rather controversial subjects have occupied our attention in the last two articles, namely the *authorship* of the epistle to the Hebrews, and the *identification* of the Galatian churches, together with the probable chronological position of the epistle addressed to them.

We must now submit these seven epistles to an examination in order that the distinctive teaching that they give may be made evident; but before we endeavour to open up the epistle to the Galatians itself we must see the seven epistles as one whole, and the relationship of each epistle to that whole. In order to do this some acquaintance with the teaching of each of these epistles is necessary.

We therefore approach the epistle to the Galatians with the object of discovering some basic theme which will relate its content with the rest of the group. The moment we commence to read this epistle we are conscious of conflict, something vital is at stake, something that must be met, single-handed if need be, something that may necessitate withstanding Peter to the face and yielding “not for an hour” to those who “seemed to be pillars” at Jerusalem. The “truth of the gospel” was in jeopardy (Gal. ii. 14), the liberty of the believer was in danger (Gal. iv.) and the labours of the apostle rendered valueless.

We remember that in the thirteenth of Acts there has been recorded an outline of the address that Paul gave at Antioch, and how that Gospel was summed up in the wondrous words:

“Through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses” (Acts xiii. 38, 39)

The heart and soul of Paul’s Gospel is here revealed, it is the blessed and liberating doctrine of “Justification by Faith”. The moment we reach this truth, we are conscious that we have reached the basic doctrine of the epistle to the Galatians, and turn to the third chapter to find its key text:

“The just shall live by faith” (Gal. iii. 11).

When we turn to the epistle to the Romans, the atmosphere of conflict, of eager zealous championship gives place to one of quieter and calmer reasoning and demonstration, yet we have but to read the first half of the first chapter to realize that “the gospel” is once more the theme (Rom. i. 1, 9, 16) and that the heart of this gospel is still found in the words quoted once more in Rom. i. 17, “The just shall live by faith”. Justification underlies the whole doctrinal fabric of Romans, *dikaios* “just”, occurs seven times; *dikaiousune* “righteousness”, 36 times; *dikaioo* “justify”, 15 times and *dikaionoma* “righteousness”, 5 times, or 63 occurrences in the one epistle of these various aspects of righteousness.

Already while we have been recording these facts, the epistle to the Hebrews have been passing before the mind. This epistle is so different from either Galatians or Romans, that at first sight it does not seem very likely that any real connection will be discovered, until we remember that in Heb. x. we meet for the third and last time the text “The just shall live by faith” (verse 38).

This quotation from the prophet Habakkuk is found nowhere else in the New Testament and therefore its presence in these three great epistles cannot be lightly set aside. Having seen that these three epistles are therefore linked together by this common text we must endeavour to discover how it is that three epistles with so much individual and distinctive teaching come to have this common basis.

We return to the chapter in Galatians where the text is found, and learn from its context that the apostle used the text from Habakkuk to insist upon “faith” as distinct from “works of law”.

“But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them” (iii. 11, 12).

“The hearing of faith” over against the “works of the law” (iii. 2, 5), Abraham’s “belief” and “faith” being the characteristics of his children (iii. 6, 7, 9) and the

justification of the heathen by faith (iii. 8), have led up to the introduction of this key text. We can write Paul's text as found in Galatians thus:

"The just shall live by FAITH."

The moment we do this, our thoughts go back to Romans with its insistence upon "Righteousness". While it is still as true as when the apostle penned Galatians, that "faith" not "works of the law" constitutes the gospel plan for justification, there is, in Romans, a strong emphasis upon the word "just". Paul explains that the secret of the power resident in the gospel is because:

"Therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith" (Rom. i. 17).

Here, it is "the righteousness of God" that drew out the text from Habakkuk, and we may write Paul's text as found in Romans thus:

"The JUST shall live by faith."

Returning now to Hebrews, we are already aware that the evangelical doctrine of justification by faith is not the uppermost theme of that epistle. These Hebrews are rather exhorted to leave the types and shadows of their faith and to "go on unto perfection" (Heb. vi. 1). If it was blessedly possible for them to "go on", it was sadly possible for them to fail so to do, and consequently we find in structural correspondence the two passages thus:

"Let us *go on* unto PERFECTION" (vi. 1).
"We are not of them who *draw back* unto PERDITION" (x. 39).

Now it is just here, at this second alternative that the apostle brings forward the text from Habakkuk.

"For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Heb. x. 37, 38).

It is evident that the apostle is now speaking of practical faith, a faith that "endures" (x. 32), a faith that holds in it great recompense of reward (x. 35). He exhorts his readers to exercise patience during the waiting period, and enforces it by the quotation, "Now the just shall live by faith". It is evident that he is not speaking of the plan of gospel salvation, he is rather dealing with the life of faith that should accompany salvation, consequently we can once more set out the apostle's text as follows:

"The just SHALL LIVE by faith."

Having seen the connecting link between the three single epistles of this series we turn our attention to the two pairs of epistles, those to the Thessalonians, and those to the Corinthians.

Again we are conscious of a very different atmosphere in the Thessalonian epistles from those to the Corinthians, yet as we ponder their message there emerges from the first epistle to the Thessalonians the trinity of graces, “faith, hope and love”.

“Remembering without ceasing your work of *faith*, and labour of *love*, and patience of *hope* in our Lord Jesus Christ” (I Thess. i. 3).

After some very pointed personal statements in chapter two, the apostle reverts to “these three” and in the third chapter deals first of all with “faith”. Timothy is sent to comfort them concerning their “faith” lest they should have been tempted and when Timothy brought good tidings of that faith and charity the apostle was comforted, and expressed the most ardent desire to see them once more that he might “perfect that which is lacking” in their faith (I Thess. iii. 2, 5, 6, 7, 10).

From faith, the apostle passes to “love” (iii. 12; iv. 9), and from love to “hope” (iv. 13-18). In the last chapter of the epistle, the apostle not only repeats “faith, love and hope”, but also repeats “labour”, “work” and “patience” (v. 8, 12, 13, 14), consequently it is clear that we can write as the key words of this epistle “faith, love and hope”. Having seen this, our task in I Corinthians is simplified. We know that after all the correction had been given and the instruction which the apostle deemed necessary, he concludes with that wonderful summary:

“And now abideth faith, hope, love, these three; but the greatest of these is love” (I Cor. xiii. 13).

We have therefore key passages for five out of seven epistles. There remains to be adjusted the second epistle to the Thessalonians and the second epistle to the Corinthians. One feature that is true of both these epistles lies on the surface, they were both written to correct erroneous conclusions that had been drawn from the first epistles. Another and deeper parallel is that in both of these epistles there is a strong warning concerning the devices of the evil one:

“Let no man deceive you by any means whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie” (II Thess. ii. 3-11).

“I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ For Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness” (II Cor. xi. 3, 14, 15).

With the data now collected we are able to present these seven epistles as a whole, revealing their concern for doctrine, practice and dispensational truth.

Galatians. The just shall live by FAITH.
I Thessalonians. Faith, love, hope.
II Thessalonians. Satanic deception.
Hebrews. The just shall LIVE by faith.
I Corinthians. Faith, hope, love.
II Corinthians. Satanic deception.
Romans. The JUST shall live by faith.

We now ready to give the epistle to the Galatians the attention it demands. This we will do in future articles.

The Gift of God.

A note on the meaning of “Doron” in Eph. ii. 8. pp. 38, 39

At the time of writing (November 1950), the preparation of the series on Ephesians has reached article No.44, and a very simple computation will show that at the present rate of publication, article No.44 will not see the light of day for another six years. We therefore feel that one item could be extracted from that article with profit and presented here, owing to the problem that it deals with and the wondrous grace that it reveals.

By some, Eph. ii. 8 has been taken to teach that faith is the gift of God. This leads at last to the hyper-Calvinistic position that none but the elect *can* believe, and to the awful conception of Divine Justice that a man will be held responsible for not believing, although unable to believe unless God grant the ability! This extreme doctrine arises out of two misconceptions, one of grammar, the other of meaning. The word “that” in the expression “And *that* not of yourselves it is the gift of God”, is the Greek *touto* and is neuter. It cannot therefore refer to faith, which in the Greek is *tes pisteos*, and is feminine. “That” must therefore refer to something other than faith, and the continuation of the argument in verse nine shows that the “Grace-by-faith-salvation” considered *as a whole* is in view.

The word “gift” is the Greek *doron*, one of many variants of the root *do* (cf. donation, &c.) meaning a gift. This particular word is used in Matt. ii. 11; v. 23, 24 and elsewhere as of gifts and offerings brought by men to God. In Mark vii. 11 it is “corban”, and the LXX employs *doron* thirty-seven times in the one book Leviticus to translate the Hebrew *qarab* (*corban*), as for example in Lev. i. 2, 3, 10, 14, 15. Eph. ii. 8 provides the most astounding evidence of the character of this dispensation of grace, for it presents the unique conception of God bringing an oblation, an offering to man, a situation without parallel! Let us bow in adoration at such a “gift”. It would be impossible to teach that “faith” is the oblation or sacrificial offering brought by God—such an idea defies explanation, it is gloriously true to teach that this “Grace-by-faith-salvation” cannot possibly originate from ourselves, for it is the love gift of God.

We believe that some of our readers who have expressed concern about the translation of Eph. ii. 8 will appreciate the following extract:

“In the opening paragraph we spoke of the future of these studies and as another two months have passed and further work has been done we bring our report up to date. Feeling that it would be well-pleasing to the Lord and in entire harmony with the stewardship entrusted, we have, during the last year, put aside all work that could reasonably wait, and have pressed on with these articles on Ephesians, and have the joy of knowing that the whole of the doctrinal section has now been reviewed, and with the sixty-eighth article we have reached the close of the great central prayer in Eph. iii. 14-21. We shall have to leave the exposition of the practical section to our successor, but we feel that whenever the great revelation of grace and glory that is found

in the opening chapters of this epistle is understood and appreciated, the practical outworking can be safely left to work itself out without human assistance.

Others avenues of exposition lie before us, and we hope to explore these together with our readers, but no one that understands the peculiar nature of the testimony of *The Berean Expositor* will need to be told that whether we are engaged in the study of Genesis or Revelation or of any intermediate book, whether we seek a structure or endeavour to untie a grammatical knot, from first to last and all the time “STANDARD TRUTH” to us must be that revelation of superlative grace which is enshrined in the epistle to the Ephesians.”

Studies in the Book of JOB.

#13. “The patience of hope.” (Key to the enigma of the ages. No.3). pp. 8 - 12

“Ye have heard of the patience of Job, and have seen the end of the Lord”, said James in his epistle (James v. 11) and this twofold reference to the book we are studying must be included in our survey. This verse forms part of a section that occupies chap. v. 7-11, and this in its turn is in structural correspondence with chap. 1. 2-4.

“My brethren count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing” (James i. 2-4).

The stress upon “patience” in its relation to “perfecting” cannot be avoided. It is evidently an integral part of the epistle and the reference to Job must not be looked upon as incidental. The reader of the book of Job, would probably think that James might have said “Ye have heard of the *impatience* of Job”, for Job, while enduring unprecedented affliction did nevertheless exhibit great impatience. Yet we are sure that James is right and that our reading of Job must be wrong.

The first thing we must do is to become acquainted, as fully as possible, with the meaning of the keywords of this passage. The word “patience” in the English language answers to more than one conception as expressed by the Greek. There is that form of patience, which “suffers long” *makrothumia*, which is found in James v. 10, where “the prophets” are given as an example of those who, suffering affliction did so with “patience”. There is that form of patience, which James speaks of in Chapter iii. 17 where *epiekes* is translated “gentle”, and there is that form of patience which patiently bears up under evil, which should mark the teacher (II Tim. ii. 24), but these words are not used of Job, either in the LXX or in the N.T. The word that James uses of Job is the Greek word *hupomone*, which literally means “to remain under”. The verb is *hupomeno* and the noun and verb together are used in the epistle of James five times.

“Blessed is the man that endureth temptation” (i. 12).

“We count them happy which endure” (v. 11).

“The trying of your faith worketh patience” (i. 3).

“But let patience have her perfect work” (i. 4).

“Ye have heard of the patience of Job” (v. 11).

The reference to Job coming last in the list of occurrences suggests that in Job, James sums up what he has said previously upon this subject of patience. It will be seen that in James’ epistle patience is connected with temptation and the trying of faith and that it has a perfect work to accomplish. Other renderings of *hupomeno* that give further light are those that speak of “enduring” to the end (Matt. x. 22; xxiv. 13), “suffering” in view of reigning (II Tim. ii. 12); and the four references in Hebrews, which speak of enduring

“afflictions”, “the cross”, “contradiction” and “chastening” (Heb. x. 32; xii. 2, 3, 7). Patience “waits” (Rom. viii. 25) and patience is closely allied with “hope”. The apostle speaks of “the patience of hope” in the same way that he speaks of “the work of faith” (I Thess. i. 3), and if James is right when he declares that “faith” without its consequent “works” is dead, it follows that “hope” cannot be severed from “patience”.

It will be observed that we have moved somewhat from the idea of patience being quiet, uncomplaining submission, to a submission (quiet or complaining as the case may be) that has hope in view and accordingly waits in expectation. When we turn to the book of Job we find that the A.V. does not use the word “patience” or “patient”, neither is there any Hebrew word that must necessarily be so translated. When we read in Psalm. xl. 1, “I waited patiently” the margin instructs us that the original reads “in waiting I waited”, and the only other occurrence of the word “patient” in the O.T. is in Eccles. vii. 8, where the word means “slow”, as in “slow to anger” or “to prolong” as one’s days. While there is no actual word that can be translated “patient” in the book of Job, there are a number of occurrences in the LXX version which must not be neglected, and if we give these our consideration we may perceive a little more clearly “the patience of Job” as James intended. Upon examination we find that the LXX uses the word *hupomeno* thirteen times and *hupomone* once, making fourteen in all. These thirteen occurrences of the verb translate eight different Hebrew words and the one occurrence of the noun, of course, translates one Hebrew word. These Hebrew words have a wide variety of significance and we shall understand the meaning of “patience” as applied to Job if we exercise a little of that quality while we examine these different references and note their bearing upon the matter before us. Let us take them in the order of occurrences.

Job iii. 9. “Let it look for light but have none” (A.V.).
“Let it *remain* dark, and not come into light” (LXX).

Here the Hebrew word translated “remain” is *qavah*, which is translated “wait” in Job xvii. 13 or “look” in Job xxx. 26. To wait with expectation, is the meaning of this Hebrew word.

Job vi. 11. “What is my strength, that I should hope?” (A.V.).
“What is my strength, that I *continue*” (LXX).

The Hebrew word *yachal* combines the two thoughts “to wait with hope”. It is used of Noah when he “stayed” for seven days, awaiting deliverance from the deluge, and it is found eight times in Job, where it is translated “wait”, “hope” and “trust”. Job xiv. 14 which is one of these occurrences, and which is also rendered in the LXX by *hupomeno*, is so to the point of our enquiry that we give it separate mention “all the days of my appointed time, *will I wait*, till my change come” (A.V.). “*I will wait* until I exist, or am made, again” (LXX).

Job vii. 3. “So am I made to possess months of vanity” (A.V.).
“So have I also *endured* months of vanity” (LXX).

The Hebrew word here translated by the LXX *hupomeno* is *nachal* “to inherit, or possess”.

Job ix. 4. “Who hath hardened himself against Him, and prospered?” (A.V.).
“Who has hardened himself against Him and *endured*?” (LXX).

Here, *hupomeno* is the translation of the Hebrew word *shalam*, the word which gives us the word *shalom* “peace”, the root idea of which is completeness. In Job ix. 4 the idea seems to be “who that hath hardened himself against the Lord, ever lasted out to finish?” an intensive form of the thought “endure”. With this example, Job xxii. 21 “be at peace” and Job xli. 11 “repay” should be read.

Job xv. 31. “Let not him that is deceived trust in vanity” (A.V.).
“Let not him think that he shall *endure*, for his end shall be vanity” (LXX).

Here the Hebrew word *taah* “to deceive” is translated by the LXX *hupomeno* but it is beyond present day knowledge to explain how the Septuagint translators could use the word “patiently endure” to translate “deceived” or “be led astray”. We can but record the fact, and pass on.

Job xx. 26. “All darkness shall be his in his secret places” (A.V.).
“Let all darkness *wait* for him” (LXX).

Here the Hebrew word *taman*, followed by “secret places” is rendered *hupomeno*, and there is some affinity between the idea of being hid in secret and “remaining under”, which is the literal meaning of the word translated “patience”.

Job xxxii. 4. “Now Elihu had waited till Job had spoken”
(margin “Expected Job in words”) (A.V.).
“But Elihu had forborne to give an answer to Job” (LXX).

Here the Hebrew word is *chakah* “to wait earnestly”, and is used by Job in iii. 21, when he speaks of those who “long for” death, and by Habakkuk in ii. 3, in the injunction “though it tarry *wait* for it”.

Job xxxiii. 5. “If thou canst answer me, set thy words in order before me, stand up” (A.V.).
“If thou canst: give an answer: wait therefore, stand against me
and I will stand against thee” (LXX).

The LXX evidently felt a need to interpose the idea of waiting with patience here, because the Hebrew word *arak* “to order” or “to set in order” implies the absence of all heat in argument (see Job xiii. 18, xxiii. 4, xxxii. 14). This exhausts the references to *hupomeno* in the Septuagint translation of the book of Job, and requires but the record and examination of the one occurrence of *hupomone* to complete the analysis.

Job xiv. 19. “Thou destroyest the hope of man” (A.V.).
“Thou destroyest the hope of man” (margin, patience or endurance) (LXX).

This Hebrew word is *tiqvah*, and one that has a most interesting and suggestive connection with redemption.

The examination of the references, while it may have tested our “patience” has shown that the governing idea is “patient and expectant waiting for the fulfillment and completion of something hoped for”. In Job, as in the New Testament it is “the patience of hope”. Now, it is true, that however exasperated Job may have been by the counsels of his three friends, or however bitterly he may have complained against the apparently insensate afflictions that fell upon him, he held on with blessed determination to *the hope of resurrection*. This we have seen in earlier studies, and the truth is patent to all. Instead therefore of going over the ground already covered, we draw attention to the first occurrence of *tiqvah* in the Scriptures, a word that is translated “hope” eleven times in the book of Job.

“Thou shalt bind this *line* of scarlet thread in the window” (Josh. ii. 18).

The word translated “line” is *tiqvah*, and is an instance of the figure *Metonymy* of the adjunct. In this figure “the cord” mentioned in Josh. ii. 15 became a symbol of hope, hope of deliverance based upon a promise that was honoured and fulfilled. It is evident that Job held on to a “scarlet thread” which constituted both his “hope” and the ground of his patience. He knew that his Redeemer lived, and because of the strength of the hope that this knowledge inspired, James could speak of “the patience of Job”. For, as we have seen, it was the “patience of hope” that is implied and not an unruffled temper. We have however to consider the second feature of James v. 11, namely “the end of the Lord”, which must form the theme of our next article.

#14. “The End of the Lord.”
(Key to the enigma of the ages. No.4).
pp. 28 - 31

We have seen that James speaks not only of the patience of Job but also of “the end of the Lord”. This allied subject now demands our closest attention.

“The end of the Lord.” What does this mean? In what way is it seen in the book of job? In the English language a certain amount of ambiguity attaches to the word end. It can mean the end of a thing as contrasted with its beginning. “Better is the end of a thing than the beginning” (Eccles. vii. 8), or it may mean the intention, the purpose, the object of anything, “to the end that man should find nothing after him” (Eccles vii. 14), or it may mean cessation, as in death, “for that is the end of all men” (Eccles. vii. 2). We can say “that would be the end of all civil government” and mean anarchy, or we could say “this is the end of civil government” and mean peace and security. The word used by James is *telos*, which means “the end in view”, “the goal”, “the end at which a thing

ceases to be” and “an end of duration or of time”, but not an end in space which is expressed by the word *peras*.

In his “Greek Lexicon and Concordance” Dr. Bullinger says: “*Telos*, the fulfillment or completion of anything (Lat. *effectus*), that is, its end and issue (not its cessation). *It denotes strictly not the ending of a departed state, but the arrival of a complete or perfect one.*”

Words that have as their stem the letters *tel* form a very interesting group in the New Testament. Here are five examples out of twelve.

<i>Telos</i> .	“The end” in the sense of accomplishment or goal” (Phil. iii. 19).
<i>Teleo</i> .	“To finish”, “perform”, “accomplish” (Matt. xxvi. 1; Luke ii. 39; xii. 50).
<i>Teleios</i> .	“Perfect”, “full age” in contrast with the immature (Eph. iv. 13; Heb. v. 14; I Cor. xiv. 20).
<i>Teleiotes</i> .	“Perfection” (Col. iii. 14; Heb. vi. 1).
<i>Teleioo</i> .	“Fulfil”, “finish” (Luke ii. 43; John iv. 34).

We must now come nearer to our subject and review every occurrence of every variation of this word in the epistle of James.

Telos occurs but once and as this is in the passage we are examining we proceed to other variants of the same root to learn all that they reveal. “Let patience have her perfect work, that ye may be perfect and entire wanting nothing” (James i. 4). This passage might almost be taken as a comment upon the book of Job, so closely does it fit the theme of the book. James expands the meaning of the word *teleios* by the word “entire” and “wanting nothing”. The word “entire” is *holokleros*, and is composed of *holos* “whole” and *kleros* “a lot” or “an inheritance”. The completeness that is everywhere implicit in the word “perfect” is here expressed. The meaning can be gathered from two examples. “Perfect soundness” *holokleria*, as of the man healed at the gate of the temple (Acts iii. 16), and so a reflection upon the condition of Job and his complete restoration, and “whole” as in I Thess. v. 23, when speaking of the believer in resurrection. “Your *whole* spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ”. “Wanting nothing.” The same word is found in James i. 5 “lack”, and in ii. 15, “destitute”.

It will be seen that the New Testament meaning of the word “perfect” includes the idea of “wholeness” that we found was implied by the Old Testament usage. We read in James i. 4 that patience has a “perfect work”. Patience is a factor in the perfecting of the believer. “Patience” is most surely linked with “the end of the Lord” even as it is surely associated with hope. James has much to say about “work”, indeed he uses the word *ergon* fourteen times. He associates faith with works, even as he does patience, and teaches not only that patience has a perfecting work to accomplish, but concerning Abraham says “seest thou how faith wrought with his works, and by works was faith made perfect?” (James ii. 22).

Teleios occurs again in James i. 17 where we read:

“Every good and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning.”

In his next usage of *another* “from above” James speaks of “wisdom” (James iii. 15, 17); contrasting the wisdom that is from beneath with that which is from above. Now Job is most certainly one of the “wisdom” books of the Bible, and without the Divine comment found in Job xlii. 7 who of us would feel capable of pronouncing judgment upon the logic and philosophy of Eliphaz and his friends? The word *teleios* is used twice more “the perfect law of liberty” (James i. 25); and of the man who offends not in word and consequently is able also to bridle the whole body (James iii. 2). While there is no evident reference in this passage to the work of Job, it is interesting to see that “unbridled disrespect” was a figure well-known to Job by painful experience (Job xxx. 11).

Teleioo “to perfect”, occurs but once in James in the passage already quoted: “seest thou how faith wrought with his works, and by works was faith made perfect?” (James ii. 22). James is not traversing the doctrines of Romans or Galatians, which insist upon the doctrine of justification by faith only, but speaks of the “perfecting” of that faith by works that follow.

Teleo occurs but once in James, “if ye fulfil the royal law”, where the word means as elsewhere to “finish” as a course, as well as to fulfil, as a law.

In these eight references we can see that James means by “the end” of the Lord, the end the Lord had in view when He permitted Job to be subjected to such severe discipline. Job knew what it was to be visited “every morning” and tried “every moment” (Job vii. 18). He could also say “when He hath tried me, I shall come forth as gold” (Job xxiii. 10), then “patience” had its perfecting work and the end of the Lord was achieved.

The problem of pain and of apparent unequal distribution of suffering; the total disregard, in natural events, of relating the life and character of the sufferer with the heaviness of the stroke endured, these and similar subjects have tormented the minds of sensitive men and women since the dawn of time; yet here, at the threshold of Revelation, is a book that epitomizes the problem of the ages and deals with this very thing. In the opening chapters of Job is made known that which was hidden from Job and his friends—the enmity that must exist between the two seeds and which underlies the problem of the ages. The overruling grace of God, bending all these things to the accomplishing of His “end”, shines as a light in a dark place. Argument can never resolve the problem of evil. Philosophic research is vain. Tradition can offer no solution, and religion no solace; all that Job could do, and all that we can do, is to “trust”, to lean hard upon the fact that God is both righteous and good; both wise and kind; and at last He will be justified in all His ways, and the sufferer “come forth as gold”.

Job uses the word *massah* “temptation” in chapter ix. 23 where he faces the problems of the apparent inequality in the distribution of affliction; of man’s inability to justify

himself; and here we find him feeling out for the only key to the enigma, “The Daysman”, the One Mediator the Man Christ Jesus. In the margin of his own translation of Job the running comment of Carey is suggestive, and we hope every reader will “open the book” and read the following with the text beside him. Commencing at Job viii. 20, therefore, let us read Carey’s paraphrase:

“Let Job then observe, for his own satisfaction (if the case can apply), that God will not cast away, but will bless the upright; and, so far from helping, will destroy the ungodly. Then Job answered and said Bildad has said nothing new, and has shown how any man can dare insist with God upon his own righteousness—(with God!)—God is that all-wise and Almighty Being Who in His answer dislodges mountains, and continents, obscures the sun and stars, lowers the heavens, governs the sea, causes the constellations to appear, and does what is beyond all search and computation, a Being invisible and incomprehensible, Sovereign in His will, and irresistible and implacable till proud man submits. How then could he (Job), even if he were righteous, venture to justify himself with such a Being, or suppose that God would condescend to argue with him; and the more so, as God was treating him with great severity. Whether he had recourse to force or to law would be equally vain; for however guiltless, he would only condemn himself if he set up a plea of innocence, and which in point of fact, he could not do: and in any case (innocent or guilty) instances showed that the position is not tenable, that the good always escape trouble; man may be innocent, but injustice often reigns, and the innocent suffer. In his own case, his days had sped rapidly, without realizing true happiness; if he determined upon banishing his anxieties, then, the conviction that God would hold him guilty overwhelmed him with fear, and made him feel the folly of an attempt at self-justification with God, Who could, if He pleased, soon prove him, however generally innocent, to be guilty: indeed, God’s divine nature rendered a controversy between Him and man ill-matched, and he (Job) regrets that there is no arbitrator to act between them, as in that case he would be able to speak without fear”.

- *The comment of Cartaret Priaul Carey, M.A.,
written to accompany his translation of Job viii. 20-ix. 35).*

We observe that in spite of his further relapses and abortive attempts at self vindication as the book proceeds, Job recognizes, as here in chapter ix., that no man can claim complete exemption from trial and affliction, nor to be so innocent as to be free from the sorrows and afflictions of this mortal life. He sees, moreover, that affliction and trial do not necessarily follow wickedness, but that the wicked may actually prosper sometimes while the godly suffer.

At the close of this chapter we see Job groping for the one great solution, the Daysman, the One Whom all who believe God to-day acclaim as “the Power of God, and the Wisdom of God”, the One Who in His own good time will make all crooked places straight and rough places plain, wipe away all tears, give a complete and harmonious explanation of the wilderness journey of every one of His redeemed children; the Son of God, the One Mediator between God and men the Man Christ Jesus.

#15. The Goal of the Ages foreshadowed. pp. 46 - 48

The book of Job contains in dramatized form the problem of the ages, and in the opening and closing chapters, the key to the enigma is supplied. We who read the complete book, have the advantage of Job and of his friends, for we see that Job's trouble arose, not so much from his own doings or circumstances, but from the enmity that is inherent between the two seeds. Satan is seen attacking Job, whose name actually means "The Attacked". God's permission of the evil endured by Job was, as we learn, limited. His life could not be touched. We have also seen that there are two essential features in this great outworking of the Divine purpose. *Patience*, "Ye have heard of the patience of Job" and *End*, "and have seen the end of the Lord". The fact that Job received "double" for all his sufferings and loss is stressed at the close of the book. In the first chapter he is said to have had "seven sons and three daughters", he also possessed 7,000 sheep, 3,000 camels, 500 yoke of oxen and 500 she asses. In chapter xlii. we learn that the Lord turned the captivity of Job, and gave him twice as much as he had before. The Lord blessed the latter end of Job more than his beginning, and he had 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 she asses (10, 12). The number of his children was not doubled, but he was given seven sons and three daughters as at the beginning. The names given to the three daughters suggest that Job had been entirely delivered from the loathsome disease that had been inflicted upon him for Jemima probably means "as the day" betokening Job's emergence from the shadow of death. Kezia means "cassia" (Psa. xlv. 8) and Keren-happuch "horn for paint" indicating rare beauty. The comment is added:

And in all the land were no women found so fair as the daughters of Job" (Job xlii. 15).

The name of Job's third daughter is prophetic, for the Hebrew word *puk* meaning "paint" is found in Isa. liv. 11, where we read "I will lay thy stones *with fair colours*". The same word is used in I Chron. xxix. 2, for the "glistening" stones there described, anticipating as it does the splendour of the New Jerusalem, even as the "painted" face of Jezebel anticipates the evil system described in Rev. xvii. 1-6.

Moreover Job is said to have lived "after this" another hundred and forty years. If his age was doubled, as the number of his cattle had been, then Job's total age would have been 280 years. If on the other hand, his age was repeated as the number of his children had been, then he would have been 70 at the time of his affliction and 70 + 140, namely 210 at the time of his death.

At the time of Job's experiences, Israel had not come into being, but the God of Job was also the God of Israel and of the ages. It is therefore entirely in harmony with the teaching of Scripture that the experiences of Job should be echoed by those of Israel. Thus we notice in the first chapter of Isaiah that Israel, like Job, is seen covered with incurable sores, and that in Isa. lxi. in the acceptable year of the Lord, we find this promise:

“For your shame ye shall have double”
“In their land they shall possess the double” (Isa. lxi. 17).

In Job xlii. we read the words “the Lord turned the captivity of Job” and the reader will recognize in this phrase, a recurring promise made to Israel through Moses and the later prophets. Over and over again we read the words “bring again captivity”, “turn again, turn away or turn back captivity”, all of which go back to Job’s experience as their original. If it is true, that Moses is the one into whose hands the story of Job came, it is impossible to believe that he could write of Israel’s future “The Lord thy God will turn thy captivity” (Deut. xxx. 3) without associating Israel’s age-time experiences with those of Job. This “turning again of the captivity” of Israel is the burden of the Psalmist (Psa. xiv. 7; liii. 6; lxxxv. 1 and cxxvi. 4). “Oh that the salvation of Israel were come out of Zion. When the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad.” Jeremiah uses the phrase twelve times over, a number suggestive of Israel. Hosea vi. 11, Joel iii. 1 and Zeph. iii. 20 also should be read. In the strictly literal sense of the term Job was never in “captivity”, and in the prophetic references to the captivity of Israel, much more than physical bondage or exile is intended.

Did Balaam know the story of Job? We cannot tell, but he could easily have been acquainted with the life of this great man of the East, and might even have had him in mind when he said “Let me die the death of the righteous, and let my *last end* be like his” (Numb. xxiii. 10), for it is the same word that is translated “latter end” in Job xlii. 12. Prophecy concerning Israel has much to say concerning “the last days”, “the latter days” and “the latter end”. Deut. viii. opens with a reference to trials and chastenings, but it has in view “good at the latter end” (Deut. viii. 16). “There is hope in thine end”, said Jeremiah to the captivity (Jer. xxxi. 17). In every way the book of Job is seen to take its rightful place in the forefront of revealed truth.

By the time that Moses had been raised up to be the deliverer and law-giver of the chosen people, the testimony of tradition had become distorted and valueless as may be seen in the vain endeavour of Job’s three friends to solve his problem by appeals to that source. The testimony associated with the stars had become corrupted, the day was drawing near when a great prophet should be raised up to give to Israel, and through them, to the world, a written revelation of Truth. Moses opens the book of Genesis with the sublime words “In the beginning God created the heavens and the earth”. If his own mind and that of others in Israel to whom he had shown the book of Job upon his return from the land of Midian had been prepared by the lengthy appeal to the wonders of creation that occupy the closing chapters of the book of Job, the epitome of Gen. i. 1 would come with even greater force. To us, who read the book of Genesis and have not the knowledge supplied by the book of Job the entry of the serpent into Gen. iii. is an enigma. Moses and those who had read the book of Job would have been prepared for such initial intrusion and would have seen the attack upon Adam and Eve in the light of the subsequent attack upon one of the woman’s seed.

The lesson for us who are teachers or students, seems to be that wherever possible, students and teachers should make themselves acquainted with the book of Job as a necessary preparation for the greater study of all scripture. Let us rejoice that we not only hear of the patience of Job, but also that we have “seen the end of the Lord” wherein we find the solution not only of Job’s problems, but also the age-long problem concerning all who pass through the wilderness of this world, and the way which leads to the goal of the ages, when all tears shall be wiped away, Satan and his seed destroyed, and God All in all.

Less Than the Least
or
Treasure in Earthen Vessels.

#13. The Witness for the Mystery in Holland.
pp. 5 - 8

In the last article of this series, the brother who had suffered so for the truth in South Africa referred to Mr. Van Mierlo. This reference introduces another overseas link that is very precious to us.

Two brethren G. T. Pauptit and S. Van Mierlo, one living in Holland and the other in Antwerp began to correspond in connection with the teaching of the Mystery. First we give a few extracts from letters of Mr. G. T. Pauptit, written between 1919 and 1924.

“Sir, a friend of mine called my attention to *The Berean Expositor*. I began to read it and thought your explanation very beautiful. I was eager to read all the volumes, but Volumes II, III, IV were out of print. By Mr. Brininger’s brotherly kindness however we (my friend and I) have read his volumes and so we were able to follow all your expositions. Especially those on the One Body I think striking. I also read your book ‘Dispensational Truth’. (It is a pity that is out of print). It has delivered me from all orthodoxism, thank God! I wrote you this to show you, that your work is not in vain, but that even in foreign countries it is blessed. Though I differ in some respects with you on account of the One Body I agree in all with you. You see the truth in this so sharp as I never saw developed in any writing or heard from one theologian. Happily God gives willingly of the spirit. He may enable you to open many eyes.

I have read *The Berean Expositor* as far as Volume X and now I have also ordered the other volumes. I have in following your papers, now better understood the relation of Philippians to Ephesians, and seen that the latter shows the believer’s position (standing) in Christ, the former his walk.

God has given you much light in His Scriptures. In a wonderful way He led me to *The Berean Expositor*. I hope He may strengthen you further to accomplish your task that it be to honour and glory of our Father in the heavenlies and His Son the Beloved.

The truth on the One Body is gradually spread in the Netherlands. Mr. Van Mierlo of Anvers (Antwerp) well known to you, has written the book (The purpose of the ages and the church of the mystery). It is sold rather well and opens the insight in the ‘new doctrine’. We hope truth will proceed on. As for myself—I have some works ready for the press.

We (Mr. Van Mierlo and I) now intend to edit a magazine, beginning 1920 to expose regularly the truth on the One Body, &c. It asks much preparation but it seems as if God leads the way in this direction.

As for your work, we see that at several places in England there are meetings where you speak. So truth seems to keep its course. How much tradition has spoiled. On every side lies. Lie that Israel has no future, lie that there is one church, lie—that man has an

immortal soul, lie that we are living in the 1000 years, &c. What patience has God also in this respect.”

The next letter, of which extracts are given, was received from Mr. S. Van Mierlo, then residing in Antwerp, and written in 1926,

“I have received ‘Dispensational Truth’ and the first volume of the Berean with much profit. Some things I had already learned to some degree, but much has appeared in a better light and I found also many things which I had not yet noticed. A careful study makes the Word always more valuable to the student. On the other hand one is sometimes afraid to open his mouth or to write a line because this pure truth is so easily distorted. No human being can touch it without defiling it to some degree. But it also appears necessary to correct so much obviously false teaching distributed since 2000 years. I appreciate very much your continuous effort, made in God’s strength, to come nearer and nearer the truth and to break through tradition and human theories. I join my prayer to that of Paul: ‘That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him.’

I will send you back to-morrow your copy of ‘Dispensational Truth’ and thank you very much for your kindness. I noticed a printer’s fault p.120 (11:6 instead of 12:6).

When you find a moment could you give me the address of the Dutch reader you mentioned during my visit? I could correspond with him and see what can be done to print something about the Church in Dutch.

The booklet I had prepared is not yet printed, the publisher did not find it of commercial interest (of course!). May be that I will have it printed in Antwerp and take care myself of the distribution. If the number of readers is sufficient we could then try to issue a small monthly paper and make use of your articles in the Berean.”

The two brethren whose letters have been quoted, commenced in 1920 a magazine devoted to the exposition of Scripture with particular reference to the Dispensation of the Mystery and allied subjects. It was entitled “Uit de Schriften” meaning “Out of the Scriptures”, and it has been revived after a period of interruption caused by the war, and is now in its twenty-second volume. Readers who are conversant with the Dutch language and who would like to get into touch can do so by writing to the Administrator, Schipbeckstraat 17², Amsterdam, Z.

In 1930 the Editor paid a visit to Antwerp and Holland and we believe the following extracts from the report of that visit, will be of interest.

“THE EDITOR’S WIDER MINISTRY.

We feel sure that our readers will be glad to have a few particulars of the Lord’s work in Holland, and we trust that prayer and praise will follow the perusal of the following note. Some twenty years ago Dr. Bullinger visited Germany and Holland, and found a handful of believers who were rejoicing with him in the unfolding of the Mystery. *The Berean Expositor* found a few readers also at that time among them being Heer O. a de Grube, whose fellowship we have enjoyed at last, after all these years. The work however was small and years went by without much growth. Then some few years ago letters began to come

from Belgium and Holland. We learned that our book 'Dispensational Truth' had been translated into Dutch and awaits the necessary funds for publication* (* - We are sorry to say that funds for this work were not forthcoming.). We rejoiced to find that our smaller pamphlets were in circulation. The next step was the personal visit of our brother Mr. S. Van Mierlo, of Antwerp, who, together with brother S. J. Pauptit of Scheveningen, Holland, have decided as before the Lord to publish the blessed truth of the Mystery and accompanying doctrines, so that many more in Holland may have the privilege of the witness. *Carte blanche* has been given to these brethren to use any articles found in *The Berean Expositor* and thus share in any good thing given by the Lord. We all felt the time had come for a personal visit, so on Wednesday, July 24th we visited brother S. Van Mierlo in Antwerp, where quite a range of points and problems were discussed. We found our brother confined to his bedroom through illness, but we rejoice with him in the realization that the Lord's will cannot be frustrated. On July 26th we reached the Hague, and the whole time, until we left Rotterdam on Monday evening of the 29th, was filled with conversation, small Bible studies, or conferences around the Word. On Sunday 28th two conferences were held in The Hague, and as we look at the faces of these brothers and sisters and heard their words of appreciation of the witness of *The Berean Expositor*, we entered into the meaning of Paul's parenthesis 'Unto me, less than the least of all saints is this grace given'.

Some of our readers have seen the chart prepared to illustrate Ephesians, in the shape of a pair of balances. This we were enabled to turn into Dutch, and both morning and afternoon sessions were occupied in the survey of this great epistle. Three brethren undertook the work of interpreting, and we were glad to discover that English is taught in the Dutch schools much as French is taught here.

The conference occupied the hours of 10.0-12.0 and 2.0-5.0. We had the pleasure at the end of the same day of attending a Bible Study conducted by Mr. Pauptit and of rejoicing to behold the keenness of both teacher and student. It gave us intense pleasure also to meet several Jewish brethren who, like Paul in the third of Philipians had counted all things loss, for the excellency of the knowledge of Christ Jesus the Lord.

The witness in Holland is but the beginning. There are beloved fellow members in adjacent countries on the Continent that we long to meet that our mutual faith may be strengthened. The Lord is able. We rejoice to think that the witness of *The Berean Expositor* is not cumbered with unscriptural organizations, and that our friends in Holland have no intention of forming any society or sect, but of just patiently endeavouring 'to keep', not to invent or to make, 'the unity of the Spirit in the bond of peace'.

At the conferences, we were charge to convey to all in England and overseas who are of like precious faith, the love and heartfelt greetings of these brethren and sisters in Holland, and we are sure that in the name of all our readers this love is most heartily reciprocated.

‘Hem nu die magtig is meer dan overvloedig te doen boven alwat wij bidden of denken, naar de kracht die in ons werkt, hem zeg ik zij de heerlijkheid in de gemeente door Christus Jesus, in alle geslachten, tot alle eeuwigheid. Amen’ (Efez. 3:20, 21).

‘Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus unto all the generations of the age of the ages. Amen’ (Eph. 3:20, 21).”

Both Mr. Pauptit and Mr. Van Mierlo have published books in Dutch dealing with various aspects of “Dispensational Truth”. In our next article we shall be speaking of the witness to the Truth that was associated with *The Berean Expositor* in French, and it will then be seen that our brother Van Mierlo is at home in more languages than one. We rejoice in these evidences that show that the long years of isolation that followed our stand in 1909 have not been without some fruit and confirmation, not only at home but abroad.

#14. The Testimony in French and Spanish.
With a further note concerning the Dispensational place of
The Lord’s Supper.
pp. 24 - 28

Before me as I write are two leaflets, both bearing upon the front page a coloured diagram. The one is entitled “Drie Sferen van Zegening”, the other “Trois Spheres de Benediction”, the one being the Dutch and the other the French translation of a pamphlet by our brother J. Eustace Mills, entitled “Three Spheres of Blessing”. This introduces us to the witness for Dispensational Truth in France.

In the year 1932—through the kind collaboration of a believer in the south of France, who prefers to remain anonymous—a twelve paged periodical was produced entitled:

GRACE ET GLOIRE

*Organe francais du “Berean Expositor” Journal
consacre à la proclamation de la doctrine de la
dispensation du Mystère (Eph. 3:3) et de la division de la
Parole de la Verite (II Tim. 2:15).*

This periodical contained dispensational articles, and articles on Sanctification and the Sacrificial work of Christ, that are to be found in the early volumes of *The Berean Expositor*.

At the same time several small leaflets were published such as “Il n’y a pas de difference” (There is no difference), “Les Cles de Pierre et les Portes de Paul” (The keys of Peter and the doors of Paul).

In 1934 it was felt that a fuller presentation of the question of Dispensational Truth, so far as it had a bearing upon the Church of the One Body, was called for and a booklet of twenty-three pages was issued entitled “La Voie par Excellence, Une Etude biblique concernant la distinction entre Israel et l’Eglise” (The more excellent way. A Bible Study concerning the distinction between Israel and the Church).

In spite of great difficulty and much opposition and disappointment the witness thus started has been continued by this believer in the South of France, although the publication of “Grace et Gloire” was discontinued after a period. However, there are evidences that the truth has been received by believers in France and during the last few years a very fine witness to the claims of Dispensational Truth has been given by a Professor in Paris, whose lectures on the Scriptures have been well attended.

Mr. S. Van Mierlo in 1934 produced his first volume in French entitled “Le Plan Divin et sa realization”. This is a book of 135 pages, which was followed by others, and was written in Versailles. Other volumes were entitled “Les Messages de l’Apôtre Paul” and “La Voie du Salut”. In the introduction mention is made of *The Berean Expositor*, also the writings of Dr. Bullinger, “The Companion Bible”, and the works of Sir Robert Anderson. The above is a very poor presentation of the labours of these good friends but it may be sufficient to show that small and despised as *The Berean Expositor* may have been, the Lord was pleased to use it to the illumination or encouragement of men and women also in Holland, Belgium and France. On one or two occasions it was a joy and privilege to speak to gatherings of believers and enquirers both in Paris, Lyons and in Neuchatel as an outcome of this pioneer work of the printed page.

The influence of *The Berean Expositor* was not confined to European countries, but readers began to multiply in the United States, Canada, Australia, New Zealand, China and India. For the moment we keep to languages other than English, and so in addition to the Dutch and French testimony already indicated, we can thankfully add the language of Spain. The actual number of readers in Spain itself is very small and no translations have been made for that country, but the great Spanish speaking world of Central and South America has had a witness, which we must now record. The earliest contact was with a Missionary in Costa Rica in 1915, who had prepared a correspondence course of studies on the dispensational teaching of the Acts. A few extracts from letters will enable the reader to realize something of the influence that the teaching of *The Berean Expositor* must have had in the mission field served by this writer from Costa Rica.

“Santosa Costa Rica.
Sept. 2m 1915.

Brethren of *The Berean Expositor*—By some unaccountable way the July 1915 issue never reached me, and I am particularly interested in the study of the word ‘Reconciliation’, began in the June number. I have that and the August number. I would

appreciate very much if I were made the recipient of a duplicate of the July issue. May I impose on your kindness to ask the reading of the difficulty which confronts me in ref. this word Reconciliation—Broadly speaking, it appears to me it is the attitude of our God towards the whole race produced by the value in His eyes of the Death of our Lord Christ. But its doors of grace were not thrown open until the limitations placed thereon by reason of the favoritism to Israel secured in the Covenants was suspended in Acts xxviii.

When I had thought this out as being the force of the word reconciliation, I was stopped by reason of the fact that the great statement re reconciliation is found in the Book of II Cor. 5:19 written *before* Acts xxviii. occurred.

Therefore I am confused, and dependent for light, probably in your July article. Anticipating your kindness in sending me this number again.

I subscribe myself,

Yours in Christ,

F. W. B.”

This letter will reveal that the writer was no slavish follower of another man’s writings but exercised the true Berean Spirit, as well as reading *The Berean Expositor*. The following extracts of a letter written two years later showed not only progress but a joy in the liberty that the truth brings with it.

“How much I am indebted to your writings words cannot reveal This early hour that I am writing has been made luminous with the 20th re-reading of your ‘Dispensational Place of the Lord’s Supper’ and exegesis of Col. 2:8-23. ‘All hail. O man of God. All hail.’ I pray for power to pass such richness to those who sit in the shackles of ordinances here in dark Costa Rica. God bless thee.

Yours in the Hope,

F. W. B.”

Another witness to Spanish speaking America was produced later when Pastor F. G. Cave then of Rancagua, Chile, translated the booklet “United yet Divided” into Spanish, under the title “La Correcta Division”.

Pastor Cave has recently returned to Chile, but has done so without the backing of the Society that originally sent him out there, and while it is not within our power to undertake the responsibility of his support, we have a missionary fund to which all who are concerned with the spread of the truth “in regions beyond” are invited to contribute as the Lord shall lead and enable. Recently, an enquiry for all our printed works has come from a reader in Buenos Aires, another indication of the spread of the truth and the breaking down of tradition which we value. One rather strange request was made, to which we most readily acceded. It was this. Would we permit the *Chile Pentecostal*, the official organ of the Inglesia Metodista Pentecostal de Chile, to reprint in the form of a serial in their paper, the booklet “La Correcta Division”. We most readily granted permission, and numbers of Pentecostals were thereby introduced to a line of teaching which if followed would lead them on from Pentecost to the heavenly places in Christ Jesus.

Here then are a few evidences that the magazine which you have valued and helped these years, has in its turn been blessed to the illumination and emancipation of many whose language and manner of life differ so considerably from our own.

It will be noticed that “The Dispensational Place of the Lord’s Supper” was referred to with evident approval by the Missionary in Costa Rica. Strangely enough, when I was in Amsterdam and met a few believers there, I asked how they first came to consider the claims of Dispensational Truth. To my surprise I learned that one of them had brought back with him from England a copy of the booklet on the Lord’s Supper, and *that* above all things had opened their eyes to the whole truth. Usually this subject is so controversial that it is not brought forward until the question arises, as it must, eventually. We will therefore include in this series, extracts from a reply made by us that was circulated in New Zealand to a criticism of our pamphlet.

“The Dispensational Place of the Lord’s Supper”, by Charles H. Welch having been reviewed in a pamphlet entitled “Should Christians observe the Lord’s Supper?” by Hubert Taylor of Dannevirke, New Zealand, and published by James G. Harney, 114, Main Street, Palmerston North, the following leaflet has been prepared so that the reader shall have the essential features of the question placed before him.

“As the dispensational place of Pentecost and of Acts xxviii. form an important part of the argument, and as these features are given but scant consideration in the review under notice, the reader may value the opinion of the late Dr. W. H. Griffith Thomas which has been printed upon the last page.”

The pamphlet published in New Zealand was headed:

“SHOULD CHRISTIANS OBSERVE THE LORD’S SUPPER?”

The reader will probably observe that there is a great difference between the two titles quoted above, and our first remark must be that Mr. Taylor’s title is misleading. *We* sought to discover the dispensational place of the Lord’s Supper, and in the Preface to the Third Edition, we said: “The question of the observance or non-observance of the Lord’s Supper is a part only of a wider subject. This being so, it is utterly beyond our powers to say to anyone, *You ought not to observe this ordinance*. Each believer must see clearly whether his hope is connected with the new covenant or not, and must act accordingly.”

After the briefest possible introduction to the subject we took up in pages 2-4 this vital question of the new covenant. It lies at the opening of our enquiry, all else being subsidiary. How does Mr. Taylor review this vital feature? By printing a pamphlet of fifteen pages which *never once mentions the new covenant!*

Miraculous gifts.

What *scriptural* answer has Mr. Taylor for the failure of the Church to produce the “signs” that the Lord said should “follow them that believe”? (Mark xvi. 17-20). Paul had them even at the end of Acts (xxviii. 1-9), and the epistle that speaks of the Lord’s Supper, I Corinthians, is most emphatic regarding miraculous gifts. Those who “rightly divide” the Word have a complete and scriptural answer.

It is not our intention to give an explanation of the whole case: this we have attempted during the last twenty years in a number of books and pamphlets. The present paper is written simply to draw attention to facts that are vital, but which get no hearing in Mr. Taylor’s review.

We have omitted the bulk of this reply, but as the reader already knows, we rest the whole issue upon the question of the New Covenant, *the entire omission* of this subject from the criticism reveals more eloquently than words, the utter bankruptcy of the reviewer’s position. He did not meet the argument *because he could not*.

**#15. “Come over and help us.” The Visit to Canada.
pp. 48 - 53**

Very little has been said (in this survey) of our world circumstances, struggles and disappointments on the one hand, and the most wonderful sustaining grace of the Lord and the fellowship of a few of His people on the other.

Owing to a threatened physical collapse, it became necessary to move into the country in order that an open air life might lead to some measure of recovery. Among the means adopted to this end was the construction and working of a range of greenhouses, the capacity of which may be gauged when it is learned that the first crop was four and half tons of tomatoes. Health certainly improved, but the fact that after twelve to fourteen hours physical toil (in which Mrs. Welch took part) the work of *The Berean Expositor* had still to be done, made life very hard going. On top of that, I often had to sacrifice a crop in order to fulfil speaking engagements, so that at length in 1926 after much prayer, it was decided that the time had come to devote what measure of strength, health and life were left to me entirely to the ministry of the Word. The house and nursery were scarcely disposed of when an invitation came from readers in Canada, to conduct a series of Bible Expositions in Toronto. The coming of this invitation was so timed that I could not but see in it the confirmation by the Lord upon the decision already arrived at; so in May 1927 I sailed in the *Empress of Scotland* for Quebec. Except for a visit occupying Monday, July 18th to Friday, July 22nd at Creemore, the meetings were all conducted in Toronto. The letters sent home by Mr. George H. Farnworth and Mr. Joseph Caldwell, must now be allowed to speak for themselves. Extracts are only possible, but we believe sufficient has been quoted to provide a fair and comprehensive story of this missionary

effort. My memories of happy fellowship around the Word are as vivid to-day as though the visit to Canada had but just concluded.

“Dear Brother Brininger.—My heart rejoices as I pen these few lines—may yours also on reading them—for much has happened to bless the name of our God and Father and our Glorious Head, the exalted Lord Jesus Christ. Already three meetings of humbling, restoring, raising, edification, grounding and reconciliation. First things first and an attempt to record chronologically events in an endeavour to give you a picture. I immediately wrote our Bro. Welch, care of the Pilot, to the *Empress of Scotland*, and to make sure sent him a marconigram on Friday the 20th. These he received O.K. On Saturday noon, Mr. Caldwell and myself finished work and set out at 2.10p.m. to drive to Montreal. Two schoolboys never scanned their favourite book as we did the hotel register, and what a disappointment—no sign or name of Mr. Welch. The boat had not even docked at Quebec. It was held up for two days outside of port owing to fog and rain”

Monday noon, and then a telegram ‘arriving on a special midnight, etc.’ 11.30p.m., raining, when Mr. Caldwell and I drove down to the Union Station; at 12.30 the train rolled in. Mr. Caldwell stayed in the car; I was pacing the platform. Saw him? Did I? First look on the run; peering through the window was our beloved brother; one frantic wave of the hand, and then the meeting. You’ll have the same experience when he (D.V.) arrives safely home again to his beloved and his lambs.

He rested up a couple of days and on Friday we had our first taste of the goodness and grace of God as ministered by His servant, our Bro. Welch. The reading began at 8.15p.m. 9.15 came, then 10.15. *Those* eyes lighted; *that* face shone; and most rejoiced in the Unity of the Spirit. There were Mr. And Mrs. Fenton, Miss Fenton, Mr. Caldwell, Mrs. Farnworth, Mr. A. V. White, Mr. And Mrs. Mabie, Mrs. Pogue, Mrs. Fenton’s sister, Mrs. Brandon and myself; last but not least, Mr. Welch. His message was true to the Word and faithfully delivered in the fear of his Lord and without regard of favour to man: showing our relative and true position to the God Who raises the dead.

On Sunday morning, we went over early to the hall and fixed the seats, arranged the literature (not for sale; for inspection after the meeting) and with anxious but happy hearts awaited the gathering of saints, friends and others. His subject was ‘Let us go on’. We had learned to love our brother through his written ministry, and more so now he is with us. The evidence of his message of the morning was noticeably apparent in the evening. Many of the saints kept their telephone red hot, and though many failed to come who promised, we practically doubled in the evening. ‘Rightly Dividing the Word’ was the message at 7.0p.m. We forgot ourselves as we gave ready ear to the written Word expounded by the Spirit of God through an earthen vessel, a vessel whom we honour as chosen of God to testify of the riches of the Glory of His Grace. Three brethren who were stumbled at and stumbling each other, were reconciled, and rejoiced with each other over the blessed portion we had received from the Lord.

Each meeting was opened by singing one hymn and being taken before the throne of Grace by one short prayer and then our brother giving the Lord’s message and himself closing the meeting. May I express the tone of the meeting thus: ‘Unity of the Spirit in the Bond of Peace’. Could you have but seen the faces and heard the buzz of conversation, your heart would have leaped with joy in Snell’s Hall that morning and evening. The love of Christ was manifested and made known through our brother, and we caught glimpses of that paternal love of his for wife, bairns and home that he had left to minister to us, as he remembered them by illustration and in prayer. May we all,

through you, send Mrs. Welch and children words of cheer and comfort and an acknowledgment of their contribution and sacrifice they are making in this great work in the Lord's service. May God in His Grace and Mercy enlighten our eyes, illuminate our minds and enrich our souls, giving us understanding to give heed and apprehend the calling wherewith He hath called us, in this blessed ministry of His, through His servant and our beloved brother."

"8.30a.m. June 5, 1927.

At the Tuesday night (May 31st) reading, Mr. Welch gave us an outline of the dispensation, spoke particularly on Gen. 1:1, 2, and thoroughly explained the meaning of Scripture with reference to the words dispensation and stewardship. At the Thursday (June 2nd) meeting there were mostly new faces and somewhat strangers. And what a message we had given us! Galatians, Chapter one, was opened up as few of us have ever seen or heard. Mr. Welch himself was a study as he forgot himself and centred his heart and knowledge on the Risen Lord, His chosen apostle and *we* Gentiles by nature. The eyes of those old in the knowledge of God shone, which evidenced the communion and fellowship as the wonder of the Word gripped them, and Col. 3:16 was manifested. A number of young people from St. John's Presbyterian Church were among the company, and our brother had hardly got into the stride of the message when note books were pulled out and pencils flashed. As one not only hungry for the Truth, but with a heart interest in each meeting, it seemed to me as I looked, that not opposition but blessing had come our way. Every meeting has been characterized by a quiet patient listening, no marring of the tenor by innuendo or direct rebuttal, while the one or two who are more or less instructed in these things, have restrained themselves and willingly become weak to those who are weak in the knowledge of the mystery and of the Word in general. Not only has our brother been used of God to instruct us but he has warmed and cheered our hearts concerning those in England and elsewhere, for we have heard of the love and faith and the work of patience of Mr. Petty, Mr. Whittaker, Mr. Mills and son, Mr. Gallimore, Mr. Hannam, Mr. Fisher, Mr. Livingstone, Dr. Moss, friends at Huddersfield, Salisbury and others, and rejoice in their part and work in this ministry to a 'Canadian' Macedonia.

Last night by the Grace and Power of God another meeting was held and the Truth of the Gospel as entrusted, held and delivered by the Apostle Paul was faithfully and vividly brought before our hearts and minds. Scripture study to us has taken on new meanings. Our brother showed us the balance of Truth with respect to doctrine and walk as exemplified by the Apostle Paul. Gal. 2:1-16 was structurally outlined for us. More than ever have we been brought to realize and recognize the Grace of God Who chose such a vessel as the Apostle Paul and fitted him to bear such a witness for us Gentiles. The Epistle to the Galatians seems to grip our Bro. Welch in a peculiar way, and as he speaks his whole being and energy seem to be concentrated on endeavouring to so present the Truth as to not only realize our liberty in Christ, but to so walk: compromising '*no*, not for an hour'.

The way of the cross leads home, and what a home, it was for such as we who were chosen in Him from before the foundation of the world, that was brought before us, in the lecture on Eph. 1:1-14 on Sunday evening the 19th June. Facile as may seem my pen, I have to confess to you, my dear brother, that the communion of my soul with the Father and Son is impossible for me to translate into words and terms. At the majesty and fullness of those words of the inspired Apostle 'Blessed be the God and Father of our Lord Jesus Christ Who hath blessed us with all spiritual blessings in heavenly places in

Christ', the hall faded, I saw not the speaker, as I was taken before the very Throne of Grace. Whatever our Brother Welch's thoughts were as indicated by his face could not be guessed by me, his voice, 'The Word', its theme 'The Father'—'Christ'—and I was as one under an anaesthetic as regards immediate surroundings. I was far above all in the third sphere. After the meeting closed I knew I was not the only one, at least two shining faces bore testimony as well as with voice, as we clasped hands in farewell.

Thursday evening to Sunday evening—'from the Cross to the uppermost'—literally I saw the facts as concerning myself—'from the guttermost to the uttermost'. What a paean of praise ascended as we sang No.38 'Sing of the wonderful story, sing of the Word of His grace' I cannot say more of this meeting, save only one thing—never a thing gave me more pleasure, than to give out to all present the coloured leaflet of Mr. Mills, 'Three spheres of blessing', which was sent and arrived at an opportune moment. Truly we had fellowship with the saints in the old land as well as with those in this far off place, as many an outstretched hand eagerly grasped the literature.

Dear Mr. Brininger—I shall have to work hard to condense the account of nine meetings into one short epistle, nevertheless I will do my best to acquaint you with the outstanding facts and features. On Tuesday evening the 21st of June at 8.0p.m. a company gathered themselves together for the reading, the subject of which was 'The Two Seeds'. Heb. 11 and Gen. 4 were paralleled, and the two offerings of Cain and Abel, the meaning of the word 'sin offering' in scripture was dealt with. The parting of the ways is clearly seen with reference to the two seeds or lines in connection with the sacrifices offered by Cain and Abel. We stepped through Gen. 6 and 9 and looked closely at Mal. 2 and saw the evil of divorce and its relation to 'The Seed of God'.

Thursday, June the 23rd Mr. Welch dealt with Gal. 2:15 to 4:12. After giving an outline of the whole section, concentration was on the passage 'The Just shall live by faith'.

Sunday a.m. the 26th June many learned for the first time, and many were more thoroughly instructed, in the patent fact (after you had been shown by sheer comparison of the Word) that there were eight parables in Matt. 13 and not seven as commonly apprehended and taught. It was surely 'search and see' and what we saw was plenty. How that mystery followed after failure, as in Daniel and Acts 28 and this was the heart and crux of the lecture on Matt. 13 in which is shown the rejection of Christ as prophet—priest—and king.

The subject for the evening meeting same day, was 'Before the foundation of the world'. If ever your remark, made some time back in one of your letters, that Mr. Welch was a patient consistent student of the original was justified, it was surely confirmed at this meeting, the potentialities involved in that one word 'overthrow' is nothing short of marvelous, passage after passage had light shed upon it, and more than ever our minds were illuminated.

Dear Brininger—I cannot help boasting how clear the word of God is and what an utter fool at least I am in expressing my little comprehension of it. Sometimes I feel like kicking myself for being so dumb, at others I am overwhelmed by the very clarity and simplicity of a portion of the Word brought before me. At the Tuesday meeting, June 28th most of us fondly hugged to ourselves the thought, if there is one subject we are well instructed in, and thoroughly versed, it is the 'Second Coming, premillennial and imminent'. We looked, we listened, and we gaped, as the Epistle of Jude with special reference to Enoch the seventh from Adam, was unfolded before our eyes, literally and spiritually. We learned more about angels and satan from that portion of the Word, supported by other portions than we little recked of. Mr. Welch is laying more than

foundations, he is being used of the Lord whereby the saints are being fed strong meat, and digestive organs being worked as never before.

The Evening Meeting had a most fitting subject to close the first half of the Sunday messages, Eph. 1:17. 'Redemption—The Kinsman-Redeemer and the nature of forgiveness.' The person and work of Christ was wonderfully exhibited from the scriptures. The Deity of Christ needs not to be questioned or taken up from any other angle if this marvelous kinship is seen, as the Scriptures state it.

As several had requested a lecture on some of the more common figures of speech used in the scriptures, Mr. Welch took the opportunity to do so on Tuesday the 12th. He very lucidly explained to us about ten of these figures.

Mr. Totton in closing said:

Mr. Welch, it has been to me a continual feast of fat things. For now about four months we have been having this feast, and it is possible and even probable that some of us now looking at our brother in the flesh may not meet again, and Mr. Welch, it has been one of the treats of my life, and I can assure you I am saying this not only for myself but for all present.

We not only appreciate your willingness to come this distance to minister the Word, but also would express our appreciation of the part that Mrs. Welch has taken in this severing of domestic relations for such a length of time in order that you might come to minister to us, and we express to her and the children our feeling of indebtedness for her share in this ministry.

God bless you, and remember please, that:
'There is a place where spirits blend,
And friend holds fellowship with friend;
Though sundered far by faith we meet
Around one common mercy seat.'

Mr. Fenton concluded the meeting by saying: 'I just want to say a very brief word. I have immensely enjoyed all the meetings we have had. To-night we have had a sample of what we have had practically all through.

For a man who treats the scriptures as wonderful and believes every word of it, and who is tolerant with those who may not agree with him on some things, and who is apt to teach, believing in it all, I have never met Mr. Welch's equal. There are those that are just as fundamental and just as true to the Word so far as they see it, but Mr. Welch has opened up the book to me, and to all of us who have attended the meetings, in a way that has given us a broader and deeper insight into its teaching, so that we cannot dispense with any verse or any word.'

#16. “All the ends of the earth have seen the salvation of God.”
pp. 65 - 70

We can all sympathize with the apostle’s reticence to speak of himself or of the hardships he endured, yet what a wealth of practical teaching we should have missed had he not for Christ’s sake “become a fool” in his boasting. The priceless chapters four and eleven in his second epistle to the Corinthians supply the necessary background against which the frailty of the earthen vessel and the sovereignty of the Divine Power that sustained him could be fittingly exhibited. In this same spirit we apologize, if an apology should be needed, for any element of “foolish boasting” that may have appeared in this series, but we are sure that the little that has been told, but emphasizes both the emptiness of the earthen vessel and the fullness of Divine grace that alone made the witness of *The Berean Expositor* possible.

Correspondence over the forty years of our testimony must necessarily be great and varied. Much is precious but too personal for reproduction, yet a few further extracts from fellow believers at home and abroad will, I think, bring this part of our testimony to a fitting conclusion. Here is part of a letter received from a reader in Newburyport, Mass., U.S.A., during the early days: “Words fail to express my heartfelt thanks for the light that under God you have let into my life through your articles in *Things to Come*. January number was almost a blank without you—I never heard of you until you appeared in *Things to Come*. Have you no book or tracts of your own? If so please send me them with your last book as noticed in *T. to C*. I have had *T. to C*. from its first number. I like Dr. Bullinger, he seems to be so sincere and learned in Scripture—he must continue with you, and you with him.”

A student at Wheaton College, Ill., U.S.A. wrote in 1932: “I have started on the course (a correspondence course) but before I went very far I noticed the lack of mastery of my Bible. I did not know the facts of the Bible, to say nothing of the interpretation I am enjoying the monthly visit of *The Berean Expositor*. I especially get much help from the expositions of different epistles (Colossians and Romans, e.g.) and the Fundamentals of Dispensational Truth My heart yearns to go and teach the rightly divided word but it seems for the present for me to remain in College and learn something of the worldly knowledge May the Lord richly bless you and Mr. Brininger and those called to the ministry of the rightly divided Word.”

Another reader of Philadelphia, Pa., U.S.A. wrote: “Dear Mr. Brininger—I just want to say how I thank God through our Lord Jesus Christ for *The Berean Expositor* and for all those who made it possible for such a magazine to be published and sent out as it is to many parts of the world. Though our number is very small yet we go on endeavouring to be true Bereans, searching the Scriptures daily to see if these things are so. Personally there have been things I could not see and in some cases hard to understand, but in every case after time taken to ‘search and see’ they were proven to be right according to scripture.”

We pause here not only to note the working of the true Berean spirit, but to recognize the fellowship indicated by the reference “All those who make it possible for such a magazine to be published and sent out, as it is, to many parts of the world”. In the very early days, the MSS was re-written in a bold round hand by a lady who was eighty years of age! After she fell asleep friends living in Scotland prepared the MSS in a similar way. For many years a sister in Christ living on the South Coast has put every line of my handwriting (which alas does not improve with the passing of time) into typescript. This, however, is but the second step towards publication. At the very beginning Mr. H. C. Bowker—whose name is associated with *Things to Come* and “The Companion Bible”, and revered for his stand for Conditional Immortality and Life only in Christ—reviewed the MSS in order that its English may be void of offence. This task has been undertaken by different brethren since then up to the present time, and their attention to punctuation, spelling and easy and intelligent reading has contributed much to the high standard of *The Berean Expositor*. Mr. Brininger used to gather the corrected MSS and make up the copy for the printer. The number of lines had to be counted, and any excess adjusted, paraphrasing, Scripture References and Quotations, Structures, Greek and Hebrew words all verified. Subsequently proofs were marked by several brethren, and Mr. & Mrs. Brininger patiently “read back” the proof from the MSS. A good deal of this work is now being shared by friends of the Truth in Worcester.

Every month for all these years, hundreds of envelopes have been addressed by loving hands, and finally, friends have met together at an agreed time and passed the month’s issue through the post. Correspondence, keeping of the accounts, filing names and addresses incidental to publishing, all take a toll of time and labour lovingly and loyally given. This is but a hasty survey of the monthly or bi-monthly routine, to say nothing of the work on other publications, the preparing of minutes and all the many background duties that are so often not mentioned. I am glad to take this opportunity of making this acknowledgment, even though it is not possible for several reasons, to mention many of these willing helpers by name.

Another reader from Philadelphia wrote: “I have been preaching for the past twenty years and not until the message of the grace of God was preached apart from any works, did I meet with such opposition as is now manifested among the Lord’s people. Yours to make all see”

Many readers of *The Berean Expositor* will need no signature in order to identify the writer of the following extract received from Ill., U.S.A. in 1935: “I have had some correspondence with your fellow labourer, Mr. Brininger, but desire to write to you personally and express my thanks for your kind tribute to my booklet on ‘The Glory of the One Baptism’. Your graciousness and kindness in this matter to me, a stranger, shows that you not only teach the Pauline truth but follow the Pauline example and admonition of doing ‘good unto all, especially unto them who are of the household of faith’.”

To us who live in these Northern Latitudes, Australia and New Zealand seem to be verily “the ends of the earth”, but we rejoice to know that there in the Antipodes the glorious truth of the Mystery is believed and loved. It is common knowledge that

Mr. William Barron was the prime mover in getting Dr. Bullinger to undertake “The Companion Bible”, and his interest in *The Berean Expositor* was both practical and lasting; his enthusiasm for the Rightly Divided word and his singleness of purpose were an inspiration to us in the struggles of the early days. I remember the thrill I felt when, having become involved in a liability that to me, at that time, was formidable, to discover that in the same week and without any information on the subject William Barron had felt moved to send the first of many contributions to meet our needs.

“Gisborne, New Zealand,
10th June, 1912.

Dear Brother in the Lord—For some time back I have been intending writing to you as your articles in *Things to Come* have been a very great help in placing the Mystery on its true foundation, the Prison Epistles. Lately I received ‘Dispensational Truth’ through Dr. Bullinger, and after quietly looking over it, I find much to edify and enlighten The structure of the Purpose of the ages (page 291) is no doubt the most complete and far reaching of anything that has been issued and will be a great help to Dr. Bullinger in ‘The Companion Bible’ Through ‘Figures of Speech’ (by Dr. Bullinger) I learned that water baptism belonged to the kingdom and had no place in the present dispensation. Through you I have learned that the Lord’s supper belongs to the kingdom and has no place in the present dispensation. The rightly dividing of Paul’s former and later epistles has been the most difficult to learn, and although thirty-three years saved, I can say that I am learning little by little. For a good many years I have known that only those who are in Christ shall put on immortality. I was not aware till I saw your list on page 238 on eternal judgment that man had so much to do in setting and settling theology. Having Rotherham’s New Testament I understood that the word ever should be age, but until now I did not understand how our translators had handled the word.

I see that you heartily commend ‘The Companion Bible’ and use some of its structures, &c. I also see that you and Dr. Bullinger are giving addresses together at Nottingham (May *T. to C.*).

Five years ago I went home to see my Mother and relations and also Dr. Bullinger with whom I had been corresponding for six or eight years. This proved to be the beginning of ‘The Companion Bible’. For three years previous to this I had been writing and trying to show forth the need of such a work, in which he could bring forth all that the Lord had been pleased to give him.

Until we met we could not understand how this could be done apart from a new translation (which no doubt would have been excellent) but which never could have taken the place of the A.V. amongst the Common people. ‘The Companion Bible’ will be the gathering together of all his great labours, and the crowning part of all his works while it will bring much glory to God even our Father and much help to his dear ignorant and misguided people. Should you find time to write a few lines it will indeed give me pleasure to hear from you. Your affectionate brother in Christ Jesus our Lord

(Signed) William Barron.”

Another link with the Antipodes is supplied by the following extract from Freemantle, Australia, dated February, 1933. “Dear Brother Welch—I make no apology for addressing you thus—for although I have not seen your face in the flesh nevertheless I know you intimately in the spirit through your writings and particularly through *The*

Berean Expositor. I have also the joy of knowing a dear brother in the Lord who also is your friend and fellow labourer in the ministry concerning the Mystery of Christ. I refer to Brother William Barron of Gisborne, New Zealand.

I have a long while desired to write you, but procrastination has been my enemy within to hinder me and only an overpowering sense of ingratitude to God our Saviour and to you, awakened in me, has urged me to write as I now do.

God has used you in a wonderful way to unfold the wonders of His grace. In the words of the preface to your Volume XXI, *B.E.*, your publications are a definite witness raised up and sustained by the Lord. There must be many like myself who thank God for such a witness. Your *Berean Expositor* as far as I know is unique, almost every step in exposition is hedged about by scripture reference, and although I know nothing about the Hebrew and Greek languages, the etymological equivalents in the English which are given therein and which are determined according as they are consistent with the usage throughout all the scriptures, these translations make a tremendous appeal to the spiritual sense of the student in his effort to know the mind and will of God.

It is certainly most satisfying to me, and at the moment I have in mind the series of articles on Redemption which appeared in the *B.E.* some little time ago. It is most enlightening to comprehend the divine meaning of redemption and what constitutes a Redeemer. Man invariably has preconceived ideas of things, and sticks to them in spite of what God says—"My thoughts are not your thoughts, neither my ways your ways", saith the Lord. Your reference to the book of Ruth as giving God's definition of a Redeemer and the attributes of a Redeemer is a real eye opener. Again, I am thankful for the spirit of love that is so evident in your writings even when you have to stand firm for the Truth against those that assail it, and who despitefully use you. It is the right Christian attitude 'Do all things without murmurings and disputings: that we may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the Word of Life', &c. (Phil. 2:14-16).

May God our Father use you more and more in the ministry of the Body of Christ, edifying the members as to their glorious inheritance in the light, and I pray that you may have the joy of knowing that your labours have not been in vain, for I am sure there are very many who are thankful to God for raising up such an one as yourself and your fellow labourer Bro. Bringer to discover for us the riches of the glory of this Mystery, and all this that Christ our Head may be magnified to the honour and glory of the Father of our Lord Jesus Christ. I trust you and your family are well. I am, Yours in Christ."

Again, these extracts from loyal and loving fellow members in New Zealand and Australia could be multiplied, but to do more would overburden the reader and accomplish no good purpose. Sufficient has been quoted to indicate to the reader something of the nature of the Good Deposit entrusted to Mr. Bringer and myself, and lovingly shared by Mr. Dive, Mr. Foster, Mr. Canning, Mr. & Mrs. Farmer, Mr. & Mrs. W. Hannam and other loyal helpers, something of the adverse conditions in which the testimony to this truth was put into effect, something of the marvelous grace of God that enabled in spite of almost insurmountable difficulties, both social, physical and financial, and something of the extent of the witness and its influence on others who have subsequently received the call to hold forth the same precious Word of Truth.

It would have been our joy to have mentioned by name each of those loyal and faithful friends, who have stuck “closer than a brother”. Among this number, I greatly prize the friendship and support of two who, though they must remain anonymous, may recognize their own “handwriting” in the following brief extracts.

“Cheshire 1916.—I have been a reader of your contributions in *Things to Come* for some years. I also subscribe to *The Berean Expositor* I owe more than I can tell to Dr. Bullinger and yourself. I feel thankful to God that he has raised you up to carry on the witness of His departed Servant.” The fellowship started by the receipt of this letter has persisted to this day, and is numbered among the most precious of the Lord’s gifts in grace.

The other extract is also inserted as a tribute to loyalty that can be matched by few: 1924.—“I count it a great privilege to be allowed to enjoy such a close friendship with one I regard as a chosen vessel of the Lord. I would rather help him to fulfil his ministry for one hour than spend a life time in so called Christian work.”

#17. A Document in the case. pp. 110 - 113

The letter which is printed below is of interest to all who are concerned with the Editor’s fight for the truth “rightly divided”. It is an unfinished rough draft of a letter sent to the leader of the movement in which I served as Secretary for several years. There are evidences of confused ideas that need considerable clarification, but speaking generally, it will be seen that as early as 1908, the general lines of Dispensational Truth were perceived, and which were seen more clearly when complete freedom was attained. We have purposely omitted names and places as no good would be done by their publication, and some would be unnecessarily hurt. This letter was written when I was not quite 28. I am now over 70 and there is little I would alter, apart from phrase and style.

“London, 1908.

Dear . . .—I have been waiting for some weeks before writing to you, for I feel that this letter will contain that which will cause a greater separation between us or (which I cannot believe) will revolutionize the work at . . . It is not pleasant to the flesh to know that one is courting the censure of those whose regard in spiritual things has been valued. Nevertheless I trust I have learned in heart as well as in head that knowledge brings with it a painful yet blessed responsibility. After prayer and I must confess much hesitation I look for grace to write you, and realize that if you do not believe the content of this letter to be true, that you will have no alternative but to class me with those who go contrary to the Word of God*.

[* - This is in fact what happened and was quoted against me as aptly fitting my case.]

In the first instance I must confess that I never felt easy over your attitude towards the teaching of the Scriptures concerning ‘The Body’, and now looking back I can see that

the publication of your conclusions on this subject marked a turning point for me, for which you are partly responsible.

According to your view of the Word, Satan's great attack was against the *manifestation* of the One Body, in other words, the assembly position as recorded in the Acts and I Corinthians. You have had the *church on earth* so much in your mind that the heavenly reality has become dim (pardon any appearance of rudeness I seek grace to exercise true meekness*) and you would in other points condemn the method of interpretation you have adopted in this.

[* - The reader will perhaps sense that the stand taken as indicated by the tone of this letter cost the writer great exercise of heart at the time.]

Paul's conflict was related to *the heavenlies*, which cannot be interpreted of the assembly *on earth*. Satanic power was leveled against the saints who like Paul were constrained to leave Judaizing Christians, even though they were Apostles, and who boldly proclaimed the truth of the One Body and the heavenly calling. Here the article referred to assumes in my estimation its significant and awful position. Satan saw that we were beginning to appreciate these blessed truths. Ephesians was being studied and he must seek at all costs to prevent that long buried truth, the teaching that is summed up in the words 'In the heavenlies in Christ' from being proclaimed—and so you suddenly framed the proposition 'A Body is something visible', logic then compelled you to continue 'No visible Body is on earth now, therefore the Body does not exist'. You faced the problem, came to the conclusion, brought the study of Ephesians to a close, and since then your teaching and exhortation has been based upon Acts 2, &c., the typical character of the books of Ezra and Nehemiah as applied to church conditions, and the special teaching for the present period has been allowed to fall into the background, the Apostle's great argument 'See what you *are in Christ*, and walk accordingly' has given place to precepts and commandments, a tendency to look within, and so Satan's object was attained. You have of late insisted upon Matt. 5-7; bear with me when I draw your attention to the fact that whereas Matt. 6 says 'forgive us, *as* we forgive' Ephesians says 'forgive *because* you are forgiven'. My own dear father has voiced something of this same feeling. Walking to the meeting he said to me: 'I sometimes feel in the week with its worry and distress, that I yearn to hear something of what the Lord *has done for me*. I hear much of what I ought to do, but how empty it all seems!' II Cor. 3 says: 'Beholding the glory of the Lord we are transfigured' the Lord's people being in Christ, there is a new creature. Seeing things through other men's spectacles I have in time past used the epithets 'Jewish' or 'Ultra-dispensational' when speaking of the work of others. Upon more careful study I feel that we can see Satan at work again. In the movement of 1840, the blessed truth of the standing and calling of the Church was re-discovered, and for a time J.N.D. and those with him saw the distinction and emphasized it, but made some unwise and far-fetched statements. B.W.N. saw the tendency and went to the other extreme and practically denied the peculiar element that characterizes the epistle of Paul*. What do we really find. *Malachi* is not the end of inspired Jewish history, neither is Matthew. Inspired Jewish history reaches to the last chapter of the Acts, there the *nation* of Israel is recognized *as such*, blessing is promised to them upon repentance, and Gentiles blessed through them. Rom. 15 opened my eyes to this, and if we perceive the truth of Rom. 15:8, why should we use the epithet 'ultra' of those who apply this teaching to the gospel that contains it? That gospel teaches that Christ came as the Messiah. His opening proclamation is concerning the kingdom. He gave its laws, and He was, as king, rejected. After His ascension the final testimony was given to Israel accompanied by signs and wonders. Every accompaniment of Pentecost was Millennial, the preaching was purposely addressed to Israel, and the promise was made of the return

of the Lord upon their repentance. It seemed to me an ominous evidence of the power of one's own opinion which led you to give public utterance to the idea that Peter made a mistake in Acts 1 and 3. In Acts 3 Peter was but following out the principle expressed in the parable of the Nobleman who had gone into a far country to receive a kingdom and return. The final rejection of Israel and the use of Isa. 6 in Acts 28 is crucial.** Before this Paul had written Corinthians, Galatians and Romans. Already he had suffered at the hands of those who, though believing that Christ was the Messiah, were still zealous of the law (Gal. 2) and although you quote this chapter I fear you approximate to Peter and James rather than to Paul. Nevertheless, these leaders were compelled to allow Paul to preach his glorious teaching of 'in Christ' even though some said his teaching led to licence, yet he still emphasized their freedom in Christ. If you will compare the epistle to the Ephesians with the epistles written before Acts 28 you will see a noteworthy difference. For example the Jew is personally addressed in Romans and occupies a considerable space in that epistle (chapters 2, 3, 4, 9, 10, 11). In chapter 11 it is definitely taught that Gentile blessings is through the Jew, and the associations with the hope as set out in Rom. 15 are Millennial. So in I Corinthians, the gifts were a witness to *Israel*, they are called in Hebrews the powers of *the age to come*. Paul could only speak to spiritual ones at Corinth concerning the mystery (cf. milk and meat). Paul's 'sin' (as taught)*** is overruled to take him to Rome and there Ephesians, Colossians and Philippians were written, each epistle *refers* to the fact that he was a prisoner—why? to show that Jerusalem was rejected as the centre ('beginning at Jerusalem'), and that Rome, the city of the Gentiles, with Paul the prisoner, taking its place. He now can declare that which it would not have been expedient to utter while Israel (humanly speaking) had the opportunity to repent. The dividing line which *affects us* is Acts 28. You will remember that we saw, very blessedly, that we were in a dispensation of foreshadowing 'the earnest', but we have not seen this in true perspective. From Acts 2 to 28, gifts, assemblies and the position of Israel—all were prophetic of, and foreshadowing, the *Millennium*. After Acts 28 it is the *New Creation* that is foreshadowed.

[* - These remarks refer to long discussions arising out of the teaching and divisions among the early brethren, and would have then been understood far more than it is possible for any one now reading them to enter into.

** - Acts 28 as the dispensational boundary is here evidently seen.

*** - This was immature teaching given at the time concerning Paul and his journey up to Jerusalem, and is rectified later.]

This new creation does not come in the epistle to the Hebrews, the object of Hebrews being very different. Hosea 3 declared that Israel shall abide many days without a King, Priest or Sacrifice, and Hebrews point to the only One who sums up these offices in Himself. In Heb. 6 is Paul's final appeal to his brethren still entangled in Judaism. To me, your exposition of Heb. 6 places you on the wrong side of Acts 28, and is consequently undispensational. Paul exhorted the believer to 'leave' these things. You would make them fundamental"

Here the rough draft of the letter ends. How it was concluded cannot now be remembered, but there is sufficient evidence here to enable the reader to understand the cause of the separation indicated, and the place that Acts 28 had assumed in the writer's estimate before *The Berean Expositor* saw the light.

Life and Its Outgoings.

#6. The Finishing of the Course (Acts xx. 24). pp. 159, 160

One of the differences between “mice” and “men” is indicated by Burns when he said to the “Wee, sleekit, cow’rin, tim’rous beastie” whose nest had been wrecked by the plough:

“Still thou art blest, compar’d wi’ me!
The present only toucheth thee;
But Och! I backward cast my e’e on prospects drear!
An’ forward, tho’ I canna see, I guess an’ fear!”

Man looks backward and forward. He cannot help it, it is a part of his constitution. A good bulk of philosophic speculation has been expended on the questions “whence?” and “whither?” and will be until the day of revelation. The apostle looked forward, but he did not “guess and fear”. He knew Whom he had believed and was persuaded regarding “that day”. His great desire was to “finish his course”. The Authorized Version adds the words “with joy”, the Revised Version omits them, and there is apparently slender MSS authority for their inclusion. We can well believe that Paul would desire to finish his course, with or without joy, being assured that the “well done” at the end would more than compensate him for “the light affliction which is but for a moment”. In this desire of the apostle to finish his course, he was but following in the steps of the Lord Himself, Who had declared early in His ministry “My meat is to do the will of Him that sent Me, and to finish His work” (John iv. 34).

At the close of the Saviour’s earthly life it is written “that the scripture might be fulfilled (He) saith, I thirst When Jesus therefore had received the vinegar, He said, it is finished: and He bowed His head, and gave up the ghost” (John xix. 28-30). The word that the Saviour used in John iv. 34 is the same that Paul used in Acts xx. 24. The word that the Saviour used in John xix. 30 is the same that Paul used in II Tim. iv. 7 when he said “I have fought a good fight, I have finished my course, I have kept the faith: henceforth a crown”. The word “course” which the apostle here uses as having finished was a racecourse, which is the primary meaning of the word *dromos* and enters into the word “hippodrome”, a racecourse for horses. In I Cor. ix. 24, they “which run in a race run all so run that ye may obtain”, where the Greek word *stadion* is used, a word meaning one-eighth of a Roman mile, and then used of a racecourse. In Heb. xii. 1, “let us run with patience the race that is set before us”, is the word *agona*.

The word “finish” is the Greek word *teleioo*, one of a number of derivatives from the word *telos* which means “the end”. This word translated “finish” is also translated “perfect”, and because of the doctrinal importance of this term we will give a few specimen passages both of *teleioo* and other similarly derived words.

Telos “The end.” “Whose end is destruction” (Phil. iii. 19). To the Greek reader this passage would be suggestive, as the word “destruction” is the same as “perdition” in Heb. x. 39 which in its turn is the dread alternative of “perfection” in Heb. vi. 1 “Let us *go on* unto perfection not *draw back* unto perdition”.

Teleioo “To finish.” “The third day I shall be *perfected*” (Luke xiii. 32). “Make the Captain of our salvation *perfect* through sufferings” (Heb. ii. 10).

Teleios “Perfect.” “We speak wisdom among them that are *perfect*” (I Cor. ii. 6).

Teleiotes “Perfection.” “Let us go on unto *perfection*” (Heb. vi. 1).

Teleiôtes “Perfecter.” “Looking unto Jesus the author and *finisher* of our faith” (Heb. xii. 2). Heb. xii. 2 speaks of running a race, with joy set before the runner, and the word translated “Author” is the same as that translated “Captain” in Heb. ii. 10.

“Perfection” in these passages does not mean “improvement” but the reaching of a goal. The stem of the Greek words *tele* quoted above is in common use in English, still with the idea of distance uppermost, here are a few examples:

TELEphone.	To speak or make a sound <i>at a distance</i> .
TELEgram.	To write a word <i>at a distance</i> .
TELEscope.	To see <i>at a distance</i> .

There are others that will occur to the reader. The teaching of the Scriptures concerning the Prize and the Crown is closely related with this word that means the reaching of a goal, an “out-going” of life indeed.

Life in the apostle’s estimate was of value because of its possibilities, and for him, the redeemed and sanctified child of grace, life was not held dear except as a means to an end, to finish the ministry which he had received of the Lord Jesus.

“My Cup Runneth Over”

No.1 The Superlatives of Grace.

p. 220

We are allowing ourselves a certain amount of liberty in the application of the wording of Scripture in this series of articles, our primary object being to minister some word of comfort and strength rather than give a straight exposition of any particular passage.

The Psalmist’s words, “My cup runneth over”, make us think of some of the superlatives that are associated with grace in the New Testament, and to the passages which thus speak we would turn the reader’s attention, as a kind of triumphant contrast to the valley of the shadow. A “cup” in the Scriptures is used not only in its primary sense, as in Gen. xl. 2 “Pharaoh’s cup”, but in a number of passages it is used in a figurative sense. We read of “the cup of salvation”, “the cup of consolation”, “the cup of trembling”, “the cup of astonishment” and “the cup of fury”. We remember, too, the dreadful significance of the “cup” which the Saviour was willing to drink for us men and our salvation.

In Psalm xvi. the Psalmist associates the cup with his “portion”, “inheritance”, “lot” and “lines” (5, 6).

The idea that underlies the word “runneth over” is “abundance”.

“We went through fire and water: but Thou broughtest us out into a *wealthy* place”
(Psa. lxxvi. 12).

Here the same word is used that is translated “runneth over” in Psalm xxiii. The Lord has filled the cup of our salvation with a lavish hand, and in the New Testament there are a series of superlative passages which are to the Church what the overflowing cup was to the Psalmist.

Here are some of the “superlatives” of grace, that we hope to consider together:

LOVE that passeth knowledge;
JOY that is unspeakable;
PEACE that passeth understanding;
GRACE that is abounding;
POWER that is exceeding great;
SALVATION that is to the uttermost;

and others which will be brought to light as we proceed.

No.2 Grace that Superabounds. p. 240

At first thought one might say when dealing with such solemn truth as that which pertains to sin and salvation, no flights of fancy can be tolerated, nothing but the plainest of statements can be permissible. Yet experience will prove otherwise.

The very immensity of the subject, either of human guilt or of Divine grace, makes such demands upon the resources and powers of language that one has to adopt the words of Scripture and confess:

“Eye hath not seen, nor ear heard, neither have entered into the heart of man,”

and the only recourse is to figurative language, and figurative language in its very essence is an exaggeration allowed and acknowledged owing to the paucity of every day speech to express adequately all that the hearts feels.

This series aims primarily at ministering comfort to the believer in these troublous times. That presupposes that he is redeemed and that he knows it. It will, however, be wise if we look “to the hole of the pit whence we are digged” and open this series with a meditation upon

SUPERABOUNDING REDEEMING GRACE.

There are two passages to which we must turn for light upon this blessed theme, Rom. v. and Eph. i. Grace is revealed in the opening section of Romans (i. - v. 11) as the only “cause”:

“Being justified freely (*without a cause*) by (*because of*) His grace through the redemption that is in Christ Jesus” (iii. 24).

The plan of salvation was thus ordained: “Therefore it is of faith that it might be by grace” (iv. 16) and into this grace we have both access and standing (v. 2).

The argument of the apostle up to this point has revolved around human responsibility, he has been concerned with “sins” rather than “sin”. He has had Moses in view rather than Adam, individual and personal transgressions rather than the ruin of the creature as such, what a man has DONE rather than what he IS.

With the twelfth verse of Rom. v. however a change appears. Moses recedes, Adam comes forward, “sins” give place to “sin” and here we meet with “superabounding grace”. Judgment came upon all men by reason of one act of sin, but the free gift of salvation takes into account not only that one federal act of our racial head, but of the “many offences” that have sprung from it ever since (v. 16).

“Where sin abounded, grace *did much more abound*” (v. 20).

The Prophetic Earth.

No.1 The meaning and bearing of the word “*oikoumene*”. pp. 178 - 180

World events, coupled with the recent acknowledgment of Israel as a nation, have turned the thoughts of many believers to Prophecy, the Second Coming and the many strange and startling statements of Holy Writ concerning “the end”.

In other issues we have given expositions of the books of Daniel, Isaiah and the Revelation, in this series we are limiting our enquiry to the question “what is the extent of the Prophetic earth?” When we read of men’s hearts failing them for fear in looking after those things which are coming on the earth (Luke xxi. 26) are we to understand the trouble in the Far East, China and other distant lands, or is this passage concerned with a much more limited area? When we read of wars and rumours of wars, when nation shall rise against nation and kingdom against kingdom (Matt. xxiv. 7) are we to look at the threat of “world”, or as the word is “global” war, or are we to remember that the quotation from Isa. xix. 2 rather focuses our attention upon Egypt? Does the king of the North spoken of in Daniel refer to Russia? If so does this mean that the Soviet Union will be dissolved and Russia once again be ruled by a “king”? This seems well nigh impossible. Shall we therefore set aside the term “king” as negligible? and if we do what value can we place on any term used by the prophets? Is there any warrant for associating the name Meshech with Moscow? Does Rosh mean Russia? Is Tubal, Tobolsk (Ezek. xxxvii. 2)? Scripture speaks of ten kings that are to rule under the antichristian beast at the time of the end. Will these kings sit on thrones as far removed as China and Brazil? Or will their dominion be limited to the lands ruled over by the Gentile powers envisaged in the image of Dan. ii.? This however, in itself, raises another question or series of questions. Does Rome come in the image at all? If it does, will the Roman Empire be renewed? If it will not be renewed, is it not reasonable to expect that where the prophecy was broken off, there it will be resumed? Can the final phase, the feet and the toes of the image, cover a greater area in rule and dominion, than that governed by the Gold, Silver, and Copper phases of the great image in Dan. ii., at the time of the rejection of Christ? It will be agreed, we trust, by all who value the light of prophecy, that our enquiry is a serious one, the answers to which must materially influence our interpretation of prophecy in general. We must neither seek an answer, nor expect one, from the opinions of men, of whatever rank and qualification they may be—our only answer can come from the Scriptures themselves. Let us make a test of the passage already quoted from Luke xxi. 26:

“Men’s hearts failing them for fear, and for looking after those things which are coming on the earth.”

What is the word used in the original here for the “earth”? The contextual reference to sun, moon and stars, would suggest nothing less than the whole world is in view. Yet, when we examine the passage we discover that the word translated “earth” here is the

Greek word *oikoumene*. This word is properly the passive present participle of the verb *oikeo* “to inhabit” and means “the habitable”, generally with the ellipsis of the word “world” or “earth”—the habitable earth. This word can and has been taken to indicate the whole area of the earth’s surface which is inhabitable by man, and so would include vast tracks of land unknown to the writers of Scripture. On the other hand the word has a much more restricted meaning both in the scriptures and in the writings of the Greek historians, and we must therefore reserve our conclusions until we have acquainted ourselves with this usage, for usage is a supreme factor in establishing the meaning of any term.

Plutarch, who died 120A.D. speaks of “many countries of the Roman world” *Romaion oikoumenes*, and Polybius, a celebrated Greek historian (born B.C.203) wrote “The Romans in a short time subdued the whole inhabited world” *ten oikoumenen*. Josephus has the following expression “And let no one wonder that there was so much wealth in our temple, since all the Jews throughout *the habitable earth*, and those that worshipped God, nay even those of Asia and Europe, sent their contributions to it” (Ant. xiv. 7,2), and speaking of the days of Elijah, he wrote “the famine has seized upon *the whole country*” (Ant. viii. 13,4). Here it will be observed, the term is limited to the land of Palestine. Again, where Acts xi. 28 says that in the days of Claudius Cæsar there should be a great dearth “throughout all the world” (*oikoumene*), Josephus says in the same period “a great famine happened in Judea” yet although it was said to be “throughout all the world”, Josephus adds “in which Queen Helena bought corn *in Egypt*” (Ant. xx. 5,2). In Luke ii. 1 where we read “There went out a decree from Cæsar Augustus that *all the world* should be taxed”, it is evident that such a decree could not extend beyond the limits of the Roman Empire. And, even though we allow a great margin for the fanatical worshippers of Diana, their words “whom all Asia and the world worshippeth”, can hardly mean “the world” we now know, and it would be ludicrous to put Asia Minor and “the world” together as Luke has done. If the Ephesians meant the habitable world of their day, namely the Roman Empire all is plain. Isaiah uses the words “the world” of the Babylonian Empire which in the LXX reads *he oikoumene hole* (Isa. xiii. 11, xiv. 17). With these passages before us taken from Scripture, and from writings during Bible times, other places where *oikoumene* is used, begin to assume a somewhat different appearance, and must refer to a much more restricted area than is often imagined. If the gospel of the kingdom is to be preached “in all the world” for a witness unto all nations, before “the end” comes, then centuries must roll their weary way before that blessed consummation is reached. But Matt. xxiv. 14 limits this preaching to all the nations that make up the *oikoumene* the area ruled over by Rome and Babylon and no problem arises. So when Christ was shown “all the kingdoms of the world” (Luke iv. 5) it is reasonable to interpret the second occurrence of *oikoumene* in the light of the most evident meaning of the first occurrence in Luke (ii. 1), Christ was shown the “world” that was ruled over by the successors in the image of Dan. ii.

In order that every reader shall have full opportunity of testing this matter, we provide a concordance to *oikoumene* in the New Testament:

Matt. xxix. 14. shall be preached in all the world.

Luke ii. 1.	that all the world should be taxed.
iv. 5.	all the kingdoms of the world.
xxi. 26.	which are coming on the earth.
Acts xi. 28.	dearth throughout all the world.
xvii. 6.	turned the world upside down.
xvii. 31.	in the which He will judge the world.
xix. 27.	all Asia and the world worshipping.
xxiv. 5.	among all the Jews throughout the world.
Rom. x. 18.	their words unto the ends of the world.
Heb. i. 6.	the first begotten into the world
ii. 5.	not put in subjection the world to come.
Rev. iii. 10.	which shall come upon all the world.
xii. 9.	which deceiveth the whole world.
xvi. 14.	kings of the earth and of the whole world.

“The world to come” (Heb. ii. 5) is the *oikoumene*, and there are indications in this chapter of Hebrews that the sphere of this dominion is purposely limited. For example, this world to come is contrasted with some earlier rule exercised by “angels” (Heb. ii. 5), and Adam is spoken of as being made a little lower than the angels (Heb. ii. 7), and when the Apostle returns to the comparison in verse 16, he does not say, as we might have expected, “for verily He took not on Him the nature of angels, but He took on Him the (nature of) the seed of ADAM”, it says “the seed of ABRAHAM”, thereby suggesting a less extensive dominion “under His feet” (Heb. ii. 8) than is revealed in Eph. i. 21, 22 where the word *oikoumene* could not have been used.

Before we shall be in a position to come to a Scriptural conclusion, we shall have to consider the teaching of the Old Testament, and the connecting link will be the use of *oikoumene* in the Greek O.T., the Septuagint version, and the Hebrew words that are so translated. At the moment everything we have seen points to the conclusion that the Prophetic Earth is limited to the lands ruled over by Nebuchadnezzar and his successors until the rupture which occurred at the rejection of Christ and the subsequent rejection of Israel.

No.2 The occurrences of *oikoumene* in the Septuagint. pp. 198 - 200

We have considered the use of the word *oikoumene* in the New Testament, but before we can arrive at a conclusion, an examination of its Hebrew equivalent is called for. The following words are translated *oikoumene* in the LXX.

(1) *Erets* “earth”. This word has a wide significance. It is used of the earth in its fullest meaning, as in Gen. i. 1, to the more restricted meaning “the dry land” as in Gen. i. 10, to a particular “land” (Gen. ii. 13), to the different lands apportioned to the Gentiles (Gen. x. 5), to a piece of ground that could be bought for a burial ground (Gen. xxiii. 15), or to the ground upon which one stands (Gen. xlv. 11). None of these references are translated *oikoumene*, they are given here, in the first place, to indicate the nature of the Hebrew word that is later on so translated. But, inasmuch as *oikoumene* does translate the Hebrew word *erets* in some places it will be realized that it is possible that any use of these meanings may be intended. This of course must be settled by the context.

(2) *Baal* “be married”.

(3) *Cheled*. This word is derived from a root which means “to move quickly” and gives its name to the weasel.

(4) *Yashab* “inhabited”, from the primitive meaning “to dwell” Exod. xvi. 35 “until they came to a land inhabited”, so we see that the *oikoumene* here refers to Canaan, as contrasted with the wilderness.

(5) *Tebel*. This word is important, and we will postpone an examination of its bearing upon our subject until we have given the usage of *erets* as it is translated by *oikoumene*, a fuller examination.

Erets “earth” is translated in the LXX *oikoumene* nine times, one occurrence being in the Psalms, the rest in Isaiah. The passage in the Psalms comes in the great Psalm of David “for Solomon”, type of the greater Son of David “The King’s Son”. We must remember, that however much the dominion of Christ may exceed that of Solomon, that initially the terms used in this Psalm must have been true in Solomon’s day.

“He shall have dominion also from sea to sea, and from the river unto the ends of the earth” (Psa. lxxii. 8).

The extent of Solomon’s kingdom is given:

“And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life he had dominion over all the region on this side the river, from Tiphshah even to Azzah, over all the kings on this side of the river” (I Kings iv. 21, 24).

“The river” is the Euphrates. Tiphseh means “a ford”, and was on the west bank of the Euphrates, some 300 miles above Damascus. Azzah or Gaza is on the coast where the land of Palestine begins to turn west towards the delta of the Nile. The two seas mentioned would be the Mediterranean and the Red Sea. One can sense something of the different outlook of the ancient world from that of modern times, in the expression “The Seven Seas”. The Talmudists speak of the land of Israel being compassed by seven seas, these include the Mediterranean, the sea of Tiberius and the sea of Sodom, and the Midras Tillim says: “I have created seven seas, saith the Lord, but out of them all I have chosen none but the sea of Gennesaret.” The Atlantic and the Pacific might well have never existed so far as these writers were concerned. When David spoke of the dominion of his son reaching “from sea to sea” therefore, we must beware of the temptation to interpret the words with a modern breadth, and read into them a meaning that would have been quite foreign to the reader of the day. Further, the dominion which was to extend from “sea to sea” is given another dimension, it was “from the river unto the end of the earth”. After Israel’s contact with Egypt is recorded, the Hebrew word *yeor* is employed when the Nile is intended, but when the Euphrates is meant the Hebrew word *nahar* is used (Gen. xli. 1 and xv. 18). It will be observed that when the extent of the promised land was given to Abraham in Gen. xv., its boundaries were given as from the river of Egypt, unto the great river, the river Euphrates, and in Gen. xiii. 14, Abraham was told to look “from the place where thou art northward, and southward, and eastward, and westward”. From the river Euphrates, this dominion spoken of in Psalm lxxii. extended “unto the end of the earth”. If the extreme interpretation of these words is adopted, it will appear somewhat strange to attempt to measure the whole earth from such a *datum* line, and an examination of the term is therefore called for. The word translated “end” is the Hebrew *ephes*, primarily means “to cease” and so comes to mean “an extremity”.

In Psalm lxxii. 8 the LXX translates the Hebrew word *erets* “earth” by the limited Greek word *oikoumene*. Apart from this one passage in the Psalms, the remaining references where *erets* is rendered *oikoumene* are all found in Isaiah. These references are: “In the midst of all the land” (x. 23); “the whole land” (xiii. 5); “to lay the land desolate” (xiii. 9); “the whole earth” (xiv. 26); “upon the face of the earth” (xxiii. 17); “the Lord maketh the earth empty” (xxiv. 1); “all the kingdoms of the earth” (xxxvii. 16); “the Assyrians have laid waste all the nations”, margin “*lands*” (xxxvii. 18).

If these passages be considered with their contexts, it will be seen that where a modern reader is likely to invest these predictions and threats with a world wide significance, the Septuagint translators limited them to the narrow sphere of the *oikoumene*. In like manner, the command of the Lord, recorded in Acts i. 8 has been looked upon as being of world wide scope, whereas it is most probable that it should read Jerusalem, Judæa, and in Samaria, and unto the uttermost parts of the land. The Hebrew word *tebel* is translated *oikoumene* in the LXX more times than any other, it occurs twenty-six times or more than twice the number of all the other Hebrew words so translated put together.

Gesenius derives the word *tebel* from the verb *yabal* “to bring forth”, and so it indicates the fertile or habitable earth. We are distinctly told that the Lord formed the earth to be inhabited (Isa. xlv. 18), and the book of Proverbs takes us back to the day of

creation where we read of One, spoken of as the personification of Wisdom, saying that He was “rejoicing in the habitable part of His earth” (Prov. viii. 31), where the words *tebel* or *oikoumene* are translated “habitable part”. Bildad the Shuhite has a strange expression, he speaks of the wicked being driven from light to darkness, and chased out of the world” (Job xviii. 18).

If *tebel* refers to the habitable part of the earth, and particularly that which was promised to Abraham or ruled over by Nebuchadnezzar later, then we can understand the expression, but if we interpret the word “world” in its widest sense, how can one be chased “out of it”? The parallel which is instituted between “darkness” and “out of the world” calls to mind and illuminates the words “outer darkness” (Matt. viii. 12; xxii. 13; xxv. 30), and probably also such expressions as “the four corners of the earth”. These terms must be interpreted with the land of promise as the centre. In Psalm lxxxix. 11 *tebel*, “the world” is differentiated from both “the heavens” and “the earth”. Again in Psalm xc. 2 “the earth and the world” are spoken of as distinct, “or ever Thou hast formed the earth and the world” (see also Psalm xciii. 1; xcvi. 10, 13; xcvi. 7). The Hebrew word *tebel* occurs in places where the LXX translates it other than *oikoumene*, some of these passages are somewhat vaguely rendered, but here are a few. We have given one quotation from Job, but two others must be added:

“Who hath given him a charge over the earth? or who hath disposed the whole world?” (xxxiv. 13).

“The face of the world in the earth” (xxxvii. 12).

Job xviii. 18 already quoted is parallel with the punishment of Cain, who became a fugitive or a vagabond “driven from the face of the earth” (Gen. iv. 14). The LXX translates the Hebrew word *tebel* in Job xxxiv. 13 by the Greek *tenhup’ ouranon*, “that which is under heaven”.

From what we have gathered there appears a strong presumption in favour of interpreting the references to the Prophetic Earth so that they fall within the borders of the Babylonian Empire in the East, to the extremes of the Roman Empire in the West. If, as we believe, the prophetic image of Dan. ii. is about to be resumed after its veiled history during Israel’s blindness, it will be misleading to read into the Prophets or the Apocalypse references to the nations of the wide earth, where a far more limited sphere is intended. We must examine these references afresh and seek the light that comes from Truth alone.

No.3 From Spain to the Indus.
pp. 236 - 239

Before we can go further in this investigation, and reach some conclusion as to the area covered by the Prophetic Earth, certain debateable matter pertaining to the prophecy of Daniel must be considered. The question of the composition of the Gentile dynasty as symbolized in the image of Dan. ii. There are many expositors who see four, and no more than four successive kingdoms in this symbol, namely Babylon, Persia, Greece, and Rome. These look for a revival of the Roman Empire at the time of the end. Some derive support for this number “four” from the subsequent vision of Dan. vii. Let us consider the second chapter.

The Gentile character of this vision is indicated by the change of language that occurs at verse 4: “Then spake the Chaldeans to the king in Syriac.” The words “in Syriac” mark the place where Daniel ceases to write in Hebrew, and thenceforth to the end of chapter seven employs the Syriac or Aramaic language.

- - - I l l u s t r a t i o n - - -
(BE-XXXVI.237).

Before going into detail it may be well to consider two of many interpretations that have been put forward, so that the way may be cleared and our study pursued unhindered.

(1) *Four kingdoms.* One school of interpretation speaks of the image as representing four kingdoms only—Babylon, Medo-Persia, Greece and Rome, the legs representing the two divisions of the Roman Empire, the eastern and western, and the ten toes, the kingdom into which it will finally be divided, thus making Rome’s dominion either in its full power or in its divided form cover the whole period from before Christ to the present time, and necessitating a revival of ancient Rome at the time of the end. Some who endorse this view believe Rome to be the Babylon of the Apocalypse, whilst other believe that literal Babylon will be rebuilt.

(2) *The fourth kingdom regarded as Satanic.*—Another view of the purport of the vision does not include Rome at all. The view is that Babylon, Medo-Persia and Greece followed one another, but that by the time the Lord was here upon earth, the devil could claim that the kingdoms of the world had been delivered unto him (Luke iv. 6).

Let us now search and see. The succeeding kingdoms symbolized in the great image of Dan. ii. show a marked depreciation. Gold gives place to silver, silver to brass (or copper), brass to iron, iron to clay. Because we are far more likely to have handled a solid piece of lead than a bar of gold, many would place lead as the heaviest of metals.

This, however, would be inaccurate, the specific gravity of lead being 11.4 (11.4), whereas that of gold is as high as 19.3 (19.3). Gold is the heaviest metal mentioned in Dan. ii. and it is of that metal that the head is constructed, so that the image of Gentile dominion is top-heavy from the commencement. This can be seen by observing the relative specific gravity of each material:

Gold	19.3	
Silver	10.51	
Brass	8.5	(Copper 8.78)
Iron	7.6	
Clay	1.9	

The arrangement of these metals in the structure of the image indicates depreciation not only in weight, but also in the characteristics of the kingdom. The kingdom of which Nebuchadnezzar was the head of gold was an absolute monarchy. Of him it could be said: “whom he would he slew, and whom he would he kept alive.” The Medo-Persian kingdom, represented by silver, was not absolute, as was Nebuchadnezzar’s. Darius was limited by the presidents and princes, and by his own laws “that could not be broken”. The Grecian kingdom of brass was a military kingdom, and consequently lower still in the scale. We will not here speak of Rome, as we have not yet dealt with the question of the fourth kingdom. We see enough, however, to realize that this prophetic image prevents us from ever believing that the kingdom of heaven will come upon earth as a result of Gentile rule; rather are we clearly told that Gentile rule must be ground to powder before the kingdom of the Lord can be set up.

The times of the Gentiles are insolubly linked with one item of prophetic import, “the treading down of Jerusalem” (Luke xxi. 24), a feature that continues into the book of the Revelation (Rev. xi. 2) and to the middle of the final seven years of Daniel’s great period (Dan. ix.). Those who would rule Rome out of the image of Dan. ii., must of necessity deny or ignore this great identifying characteristic. There is far more evidence in the Scripture that Rome dominated Jerusalem, than did Persia or Greece. Rome it was that compelled the mother of the Saviour to travel to Bethlehem. It was Rome’s penny, and Cæsar’s image and superscription that was shown to the Lord. It was a Roman Governor who handed Christ over to be crucified, and he was reminded by the Saviour that the power he had exercised had been given him from above. It was Rome’s soldiers that guarded the tomb. It was Roman soldiers who safeguarded Paul, and it was to the Roman Cæsar the Apostle made his appeal. Finally it was a Roman General who sacked Jerusalem and destroyed its temple. To deny all or any of these items betokens something more deadly than prejudice. Jerusalem is the key to the problem. Whatever Gentile power dominates Jerusalem, that power is in the succession symbolized by Daniel’s image. A two-edged argument has been employed by some in the attempt to rule Rome out from this succession. It is that Rome never ruled over the lands governed by Babylon. But this cuts both ways, Babylon never ruled over the lands dominated by Rome, and consequently the argument proves itself to be invalid. Indeed, if the argument be taken to its legitimate ends, Babylon itself would be suspect, for Nebuchadnezzar most certainly never ruled over the territory that had been given him, namely “wheresoever the

children of men dwell”, to say nothing of the beast of the field and the fowl of heaven. God could hand over nothing less, for all dominion on earth is traceable back to Adam, but no man has yet or ever will fulfil this requirement. The Babylonian and Persian empires extended from Asia Minor on the West to the Indus on the East, and it was left to Greece and Rome to complete the *oikoumene* of the prophetic earth. At the death of Alexander, his kingdom was divided among his four generals as is indicated in Dan. viii. 22, Ptolemy taking Egypt, Palestine and some parts of Asia Minor; Cassander taking Macedonia and Greece; Seleucus taking Syria, Armenia, territory east of the Euphrates; and Lysemachus taking Bithynia, Thrace and Mysia. Rome took all this territory except that which lay east of Syria, but added to it a great portion of Europe and the countries on the southern edge of the Mediterranean. The prophetic earth therefore, if it be limited to the territory governed by these four successive kingdoms, extends from Spain on the west, to the Indus on the east. To supplement this investigation we reproduce the chart drawn for us by our brother W. G. Whitaker, first used in the reprint of “This Prophecy” in 1951.

Resurrection and The Purpose of the Age.

by Stuart Allen

No.1. pp. 133 - 136

In Eph. iii. 8-11 the Apostle Paul refers to the unfolding of the dispensation of the Mystery (secret) “according to the eternal purpose which He (God) purposed in Jesus Christ our Lord”. Sometimes it is necessary to sacrifice the magnificent prose of the Authorized Version in order to get nearer to the meaning of the original Hebrew and Greek. A more literal rendering of verse eleven would be “according to the purpose of the *ages* which He made in Christ Jesus our Lord”. The ages are the great platform of time on which God is working out a mighty plan embracing heaven and earth, centred in the Lord Jesus Christ, and the Bible is God’s record of this plan, revealed step by step according to His matchless wisdom. A careful study of the New Testament shows that this mighty purpose is said to be *by, through, in or with* Christ and we do well to realize that there is no phase of it that is not essentially connected with Him and His atoning death and resurrection. In fact we can say that the truth of resurrection connected with the Lord and His redeemed people is the basis which holds this great plan together. What a pity then that this doctrine has been practically jettisoned by modern Christendom or mere lip service paid to it! How many Christian preachers and expositors give it a place in their ministry apart from Easter Sunday? Yet the apostle Paul did not hesitate to write to the church at Corinth: “If Christ be not raised, *your faith is VAIN*; ye are yet in your sins.” Such was and still is the hopeless position of living believers apart from the resurrection of the Lord. And what of God’s children who have died? “Then they also which are fallen asleep in Christ are *PERISHED*.” This is strong language, but the Apostle was dealing with truth so fundamental that it was warranted. Let us notice the various ways in which the great truth of resurrection impinges upon the purpose of the ages.

(1) *The Lord Himself*.—It is hardly possible to read the eleventh and twelfth chapters of Matthew’s Gospel without realizing that events recorded there were working to a climax. The Lord had come to His earthly people Israel and presented His credentials as Messiah by working daily in their midst the very miracles that the Old Testament had predicted He would accomplish at His advent. He was indeed a man “approved of God among you by miracles and wonders and signs” as Peter expressed it (Acts ii. 22). But in spite of all this, unbelief was doing its deadly work in the hearts of the people of Israel. “Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not” (Matt. xi. 20). “And He did not many mighty works there because of their *unbelief*” (Matt. xiii. 58). This unbelief was such as to cause the Lord to marvel (Mark vi. 6). He had presented Himself in His threefold capacity as Prophet (Matt. xii. 41), Priest (verse 6) and King (verse 42) and yet they had the impertinence to ask for a sign:

“But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; for as

Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth" (xii. 39, 40).

Later on, the Lord referred again to Jonah as being the only sign that would be given to that unbelieving generation (xvi. 4). Apart from the fact that the Saviour set His seal upon the truth of Jonah being swallowed by the great fish, it is evident that there was more in this incident than appears on the surface. Too often it is understood to mean that Jonah was miraculously preserved *alive* inside the fish and afterwards vomited upon the dry land. In which case one might well ask how the prophet could be a true picture of the *death* of the Lord Jesus and His entombment for three days and three nights? Jonah does not hesitate to describe the belly of the sea monster as "sheol" the grave (ii. 2 translated "hell" cp. Psa. xvi. 10) and "shachath" corruption (ii. 6). This word is rendered the "grave" in Job xxxiii. 22. The belly of the fish was the *grave* to Jonah. Moreover the "as" and the "so" of Matt. xii. 40 would lead one to believe that Jonah, after uttering the prayer recorded in chapter two of the prophecy, actually died and was brought to life again when given up by the great fish, so becoming a perfect type of the Lord's death and *resurrection**. This occasion in the Lord's ministry was not the only time that He stressed His resurrection as a sign to those who would not believe.

[* - We are aware that some Christian expositors would not go as far as this, but ask the reader to test what is written in the true Berean spirit.]

"Destroy this temple and in three days I will raise it up but He spake of the temple of His body" (John ii. 19-21).

Not only was the truth of His death and resurrection a stone of stumbling to His enemies, but His own disciples failed to grasp the significance of these great truths.

"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 with themselves, questioning one with another what the *rising from the dead should mean*" (Mark ix. 9, 10).

But the most majestic reference to the truth of His resurrection during His earthly life was given by the Lord Jesus to a sorrowing woman, distraught with grief at the loss of a loved one. "Thy brother shall rise again" (John xi. 23) was the greatest comfort that He could give to Martha on the death of her brother Lazarus. Then followed: "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live" (25). To the believer who is instructed in the Word, this has always been the only ground of his hope for time and for eternity. "Because I live, ye shall live also" (John xiv. 19). After the glorious statement of John xi. 25 which proclaims Him to be the I AM—Jehovah of the Old Testament—Who has the keys of death and the grave we come to the opposite extreme in verse thirty-five which is the shortest verse in the Bible. "Jesus wept." Here we have the sublime mystery of godliness—God manifest in the flesh. He Who was truly God was also truly human and only as such could He be the Redeemer of sinners.

(2) *Resurrection and the Gospel*.—In the fifteenth chapter of first Corinthians Paul gives the basis of the gospel that he preached “how that Christ died for our sins according to the Scriptures; and that He was buried, and that He *rose again the third day* according to the Scriptures” (3, 4) and in Rom. iv. 24, 25 he declares that the righteousness of God is “for us also, to whom it shall be imputed, if we believe on Him that *raised up Jesus our Lord from the dead*; Who was delivered for our offences and *raised again* for our justification”. It is evident that the resurrection of Christ held a vital place in the gospel that the Apostle ministered. While it is important to stress the *death* of Christ as the one offering for sin—for “the wages of sin is death” (Rom. vi. 23)—yet this is only half the truth, for of what use would a dead Christ be as a Saviour? The pouring out of His precious blood on Calvary’s Cross would be valueless apart from His present resurrection life.

“I am He that liveth and was dead and behold I am alive for evermore” (Rev. i. 18).

“Wherefore He is able also to save them to the uttermost (literally to all perfection or maturity) that come unto God by Him, seeing He *ever liveth* to make intercession for them” (Heb. vii. 25).

He has entered into heaven itself “*now to appear in the presence of God for us*” (Heb. ix. 24).

Many a gospel message has been spoiled and robbed of its power by omitting the great truth of resurrection. To multitudes of unbelieving people Jesus Christ is merely an historical figure Who walked this earth some 2000 years ago and is now dead, buried and finished. In testifying to the gospel of His grace we must present Him as a *living Saviour*, One Who is vitally interested in each person and One to Whom all shall one day give account (Rom. xiv. 10-12). In Rom. x. 9 the Apostle states “If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that *God hath raised Him from the dead*, thou shalt be saved”. While we have no mention of Calvary here, it must be included, inasmuch as the lesser is included in the greater. It is possible to present the work on the cross *without* resurrection, but it is not possible to set forth the resurrection of Christ without implying all that was accomplished on the cross for sinners.

When we come to the types of atonement and cleansing in the Old Testament it is manifestly impossible for an animal to represent at one and the same time both the death and the resurrection of the Lord. Consequently we have two types in Lev. xiv. and xvi. to set forth this double truth. In the case of the cleansing of the leper two birds alive and clean were to be brought to the priest. One was to be killed and then we read:

“As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water and shall let the *living bird loose into the open field*” (Lev. xiv. 6, 7).

The living bird was identified with the slain one by being dipped in its blood, showing that it was two aspects of the same work, and then released *alive*, a picture of death and resurrection. The same truth is set forth in the sixteenth chapter of Leviticus describing

the day of atonement. Aaron was commanded to take two goats, one of which was offered as a sin offering (9) and the other was let go *alive* into the wilderness.

The New Testament commentary on this chapter is found in Hebrews:

“But Christ being come an high priest of good things to come neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us” (ix. 11, 12).

The fullness of His antitypical work is then summarized under three appearings:

He *hath* appeared to put away sin by the sacrifice of Himself (His atoning death) (Heb. ix. 26).

He *now* appears in the presence of God for us (His resurrection and ascension) (ix. 24).

He *will* appear the second time without sin unto salvation (His second advent and the hope of the believer) (ix. 28).

In our presentation of the redeeming work of Christ let us make sure that we present the *full* gospel of His grace and rejoice not only in His death as our substitute, but in the glorious fact of resurrection in that He ever lives to makes intercession for us.

No.2. pp. 155 - 158

(3) *Resurrection and Promise.*—We who are believers in the Lord Jesus Christ rejoice in the precious promises of God which are yea and amen in Him—but do we realize how much they owe to the truth of resurrection? It would be difficult to find a promise in the New Testament that has not this fundamental truth either directly associated with it or in the background. It is noteworthy that the first occurrence of the word promise occurs *after* the resurrection. “Behold, I send the *promise* of My Father upon you” (Luke xxiv. 49).

We see the outworking of Divine promises backed by resurrection power clearly exemplified in the life of Abraham. In Gen. xii. 1-3 and xv. 1-6, God made a promise to Abraham that through his seed He intended to bless the whole world. Now although the promises of God are *sure*, they are not necessarily put into operation straight away and this is where faith is exercised and the believer is disciplined in order that he may grow in grace and in the knowledge of the ways of the Lord. Abraham and Sarah had to wait until, humanly speaking, the fulfillment of the promise seemed impossible. During this time they had to learn that they were dealing with God “Who quickened the dead” (Rom. iv. 16, 17) and that resurrection power infinitely transcends all the limitations and the inability of the flesh.

“And being not weak in faith, he considered not his own body *now dead*, when he was about an hundred years old, neither yet the *deadness* of Sarah’s womb; he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had *promised*, He was able also to perform” (Rom. iv. 19-21).

Isaac, the child of promise, was a literal example of resurrection power in operation. Nor was this the last time in Abraham’s life that he was to learn the exceeding greatness of this power. The climax of this man’s experience came when at length he was asked by God to give back the son he had waited for so long, the one who had become so precious to him. The Epistle to the Hebrews makes it clear how the patriarch’s faith was able to stand so severe a test:

“By faith Abraham, when he was tried, offered up Isaac: and he that *had received the promises* offered up his only begotten son accounting that God was able *to raise him up, even from the dead*; from whence also he received him in a figure” (xi. 17-19).

Abraham knew that the power that had conquered the deadness of his own body could bring his own son back to life and his implicit trust in resurrection power is seen in the narrative in Gen. xxii. 4, 5:

“And Abraham said to his young men, Abide ye here with the ass; and I and the lad will go yonder and worship *and come again to you.*”

and this in spite of the fact that he was intending to sacrifice his son. Now these things are written for our learning and encouragement. The power that conquers death and that wrought so wondrously for Abraham has not changed. It is indeed “to usward” who believe (Eph. i. 19, 20). As this age draws nearer to its end and the times grow darker with increasing difficulties and problems, the need for a practical experience of the inworking of this supreme power grows greater and greater. There is scarcely a child of God to-day who is not being tested in one direction or another and the only way that we can say with Paul that “*in all these things (not exempt from them) we are more than conquerors*” (Rom. viii. 37), is by drawing on the power of His resurrection (Phil. iii. 10) resident in our ascended Saviour and Head, by simple childlike faith. Then and only then, shall we be able to rise above the difficulties with which we are beset and live to glorify Him in our daily life and witness.

(4) *Resurrection and Prophecy.*—The promises made to Abraham in Gen. xii. & xv. are revelations of the Divine plan as regards the earth. This man’s descendants were to be God’s agents for worldwide blessing, with the consequences that the Old Testament from this point onwards is really a record of God’s preparation of this people for the role they were to perform in His purpose and their reaction to His leading and guidance. The record is largely a sad one, for God’s revelation is one thing, and human response often quite another. Israel’s failure under the Judges and the Kings is black indeed, ending with seventy years’ judgment in Babylon under Nebuchadnezzar. The restoration under Ezra and Nehemiah was only a partial recovery spiritually and when in the fullness of time their King came to them in the flesh, it was only a little flock who were ready to receive Him. The official verdict of the nation was “we will not have this man to reign over us” (Luke xix. 14) and they crucified their Saviour and their King. Such was the

greatness of the Lord's mercy that, in spite of the enormity of their crime, He was ready to pardon their sin, and during the period covered by the Acts of the Apostles, His longsuffering again waited for their response to the Divine offer of restoration through Peter's lips in Acts iii. 19-26. The Lord's longsuffering waited in vain and His verdict on Israel at this particular time is found in Rom. x. 21, "all day long I have stretched forth My hands unto a disobedient and gainsaying people". Acts xxviii. sees the terrible warning of Isa. vi. 9, 10 at last fulfilled with its consequent blinded eyes, deaf ears and a non-understanding heart, a condition which has characterized the Jewish race all through this present dispensation. But is this the end of the story for Israel? There are some who would not hesitate to say that it is. Such would assert that the promises to Israel are fulfilled in a spiritual way through the Church. But do these people realize the consequences of what they teach? If this is so, then the "I wills" of Gen. xii. and xv. have been broken and this cuts at the very foundation of *our own* faith, for it means that God has broken His word and if this is true, what security have *we* as members of His Body, relying by faith on the same word? We would rather believe God than man, however eminent he may be. The Scriptures declare that the gifts and calling of God are without repentance (i.e. change of mind on His part, Rom. xi. 29). God has never varied His plan for world blessing through the Jew and not a single Scripture, taken in its context can be brought forward to substantiate the idea that the Church has taken over this prerogative of Israel. Moreover such teaching nullifies the truth of the Ministry of the New Covenant which Jer. xxxi. emphatically asserts belongs to Israel the nation, when at last they shall be given an understanding heart and shall be My people again (verses 32-36). Rom. xi. 27 alludes to this time and it is linked with the return of the Lord Jesus Who shall turn away ungodliness from Jacob (26). But before this can happen, we find that a representative number of the earthly people must return to their land, rebuild their temple and restore their sacrifices even though still in unbelief. As the dispensation of the Mystery closes, this movement amongst the Jews begins and Ezek. xxxvii. foretells this period. The people of Israel are likened to dry bones—withered and lifeless—and as Ezekiel prophesies, sinews and flesh come upon them and finally "breath came into them and they lived and stood upon their feet, an exceeding great army" (Ezek. xxxvii. 9, 10). It is the spirit of resurrection that animates them, for we read in verses 12-14:

"Therefore prophesy and say unto them. Thus saith the Lord God; Behold, O my people, *I will open your graves* and bring you into the land of Israel. And ye shall know that I am the Lord, *when I have opened your graves*, O My people and brought you up *out of your graves*, and shall put My spirit in you and *ye shall live*, and I shall place you in your own land: then shall ye know that I the Lord have spoken and performed it, saith the Lord."

The quickening of Israel is by resurrection power and whether we deal with individuals or with the chosen nation, we cannot get away from this fundamental fact.

The days that we live in are solemn indeed, but to the humble student of prophecy they are thrilling as well—for we can see the *beginnings* of Ezek. xxxvii. taking place under our own eyes. Something has happened to the Jew which has not been since the destruction of Jerusalem by Titus, namely they have acquired *national* status again in their land. The importance of this from a scriptural standpoint should be evident. There

are stirrings amongst the dry bones now and while as yet they have no spiritual life, the time cannot be very far distant when the power of resurrection will begin to operate in them and they shall live.

Since Calvary there has been a converse action going on with regard to Jew and Gentile. During the Acts, as the chosen people sink deeper into unbelief and darkness, the Gentile comes more and more to the fore, till at last in this present dispensation, the Gentile is right in the forefront the Jew far off in unrepentance and hardness of heart. As the dispensation of the Mystery closes, the reverse takes place, the Jew comes back to the light and finally takes the place that God intended that he should, namely to be *first* amongst the nations. And here we get resurrection power operating again for Rom. xi. 15 declares "If the casting away of them be the reconciling of the *world*, what shall the receiving of them be, but *life from the dead*?" First of all Israel themselves experience the working of resurrection and then, in their turn, they become the means of resurrection life to a world sunk in sin, death and darkness.

Let us take heart as we see these things happening which not only confirm the truth of the Word of God, but assure us that the day cannot be far distant when our own hope shall be realized and the church of the One Body joined to its Head in glory and manifested there (Col. iii. 1-4).

No.3. pp. 194 - 197

(5) *Resurrection and Hope.*—When we consider the scriptural basis for life after death, or the hope of the believer, we reach a point where resurrection comes right to the forefront. With whatever company of the redeemed we are dealing, hope is clearly the realization of some promise of God or the fulfillment of a calling. The apostle Paul links the two together:

"And now I stand and am judged for the *hope* of the *promise* of God unto our fathers"
(Acts xxvi. 6).

To Israel after the flesh, the promises pertained in a special way (Rom. ix. 4). As we have stressed in previous articles, God has planned that Israel as a nation shall be a means of blessing to the whole world, and as such they shall be the premier nation.

"The Lord shall make thee the *head* and not the tail; and thou shalt be *above only* and thou shalt not be beneath" (Deut. xxviii. 13).

While Israel forfeited any claim to such an exalted position by their sin and disobedience, yet under the new covenant of grace they will realize the fullness of God's purpose. At that time Isa. lxi. 5-9 shall be true of them:

"And *strangers* shall stand and feed your flocks, and the sons of the *alien* shall be your plowmen and your vine dressers. But *ye* shall be called the Priests of the Lord; men

shall call *you* the ministers of our God, *ye shall eat the riches of the Gentiles* and in their glory shall ye boast yourselves their seed shall be known among the Gentiles and their offspring among people: all that see them *shall acknowledge them that they are the seed which the Lord hath blessed.*”

When all this has been accomplished for the earthly seed of Abraham and the Divine *promise* put into effect and become literally true, Israel will have realized their *hope*.

Coming to the Church of the One Body we find no future blessing in an earthly sphere, but a revelation of a mighty purpose to bless all such in the heavenlies far above all where the ascended Lord Jesus is now seated (Eph. ii. 4, 5). This favoured company has been “made meet to be partakers of the inheritance of the holiest of all in light” (Col. i. 12). *Now* we walk by *faith*, but when this has become literally true and we enter into our heavenly inheritance, our hope will have been realized. But we may ask, how will this hope and the hope of other callings be fulfilled? The scriptural answer is that there are only two ways: (1) for the living saints it will be the Lord’s coming or the manifestation of His glory; (2) for those of the redeemed who have died, *it will be resurrection*. The Word of Truth knows no other way to glory, and hope that is based on anything else, however ancient, learned or sincere it may appear, will surely lead to deception and delusion. To substitute any other conception for the great truth of resurrection as the hope for children of God who have died, is to miss the way and to build on a foundation of sand.

Let us come to the ministry of the Lord Himself. We have seen that the Lord’s greatest comfort to a sorrowing woman was to remind her that her brother would *rise again* (John xi. 23). What an opportunity the Saviour had for telling Martha that Lazarus was consciously in glory, if this had been the truth! And if that was so, was it an act of love that brought him back from the unutterable bliss of heaven to a world of sin, death and darkness? But we go further. In the sixth chapter of John’s Gospel we have a record of the Lord’s discourse to the multitudes who followed Him. He gave them precious truth and revealed Himself as the Bread of Life (35) and promised the believer that he should never hunger or thirst (35) and then added the following:

“And this is the Father’s will that I should lose nothing but *should raise it up again at the last day*” (39).

Nor is this all, for verse forty continues:

“And this is the will of Him that sent Me, that everyone which seeth the Son and believeth on Him, may have everlasting life, *and I will raise him up at the last day.*”

And further on:

“No man can come to Me except the Father which hath sent Me draw him: *and I will raise him up at the last day*” (44).

“Whoso eateth My flesh and drinketh My blood, hath eternal life *and I will raise him up at the last day*” (54).

So we find that the Lord four times over emphasizes *resurrection as the hope of the believer*. To those who are pleased to remind us that we should return to the “teaching of

Jesus” we are glad to say that we stand foursquare on this precious hope that He has given. But do they? To all such we would say—do *you* really believe what the Lord Jesus Christ taught here or have you substituted something other than the truth of resurrection for your hope? If so it is a vain one. But this is not all. We have been dealing with the hope for believers who have died. Does the Lord deal with hope from the standpoint of His children who are alive when He returns again? The answer is yes, He does. In John xiv. 3 we find the following:

“And if I go and prepare a place for you, I will come again and receive you unto myself, *that where I am there ye may be also.*”

It is the believer’s greatest joy to look forward by faith to the time when he will be with his Lord. How is that going to be accomplished? By death say multitudes of Christians; by My coming again, says the Lord Jesus. Which are we going to believe? When we come to the epistles we find the same truth. It is well to remember that I Thess. iv. was not written to give a dissertation on the doctrine of the Second Advent, but to comfort those whose loved ones had fallen asleep, that they should sorrow not as others who had no hope. The Lord would surely return “Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and *so shall we ever be with the Lord* (17). The word *so* is *houtos* meaning *thus—or in this way*. In *this way* (i.e. by the Lord’s coming) shall believers be with the Lord and we have no right to substitute any other way. The Thessalonians were exhorted to comfort one another with these words and we look in vain for death or any other conception to be presented as a hope by the Apostle. Rather is he promulgating exactly the same truth as we have seen that the Lord Jesus proclaimed, namely that resurrection and His coming again was not only the true hope of the living Christian, but also the hope for those who had died. But, it will be objected, what about II Cor. v. 6 and Phil. i. 23? To begin with, we would emphasize that both these verses have *contexts* and if these are carefully considered, they only confirm what we have already stressed. II Cor. v. commences with the word ‘For’, reminding us that there should be no chapter break, but that the apostle is continuing the argument developed in chapter 4. Verse 14 reads ‘Knowing that He which raised up the Lord Jesus *shall raise up us also by Jesus, and shall present us with you*’. So the presentation of the believer to the Lord is vitally linked with resurrection. Paul now refers to the earthly body as our ‘earthly house’ (1) and contrasts it with the resurrection body as ‘our house which is from heaven’ (2). But what about the time in between when this earthly house shall be dissolved (i.e. death) and we are clothed upon with our heavenly house? (i.e. resurrection). This can only refer to the death state and it is figuratively described as being ‘naked’ or ‘unclothed’ (3 and 4). Now the apostle definitely asserts that *he did not desire to be unclothed* (4) but He *did* desire to be clothed with the heavenly house (resurrection) and so avoid being ‘naked’. In plain words—he did not look forward to the death state as a hope, but rather wished to avoid it. The eye of faith looked on to the glorious time of resurrection when mortality would be swallowed up of life (4) and this statement takes us to I Cor. xv. 54 ‘Death is swallowed up in victory’, and when is that? ‘When this corruptible *shall have put on* incorruption, and this mortal *shall have put on immortality*’ (54) at the change in the ‘twinkling of an eye’ (52) and when the dead shall be ‘raised in incorruption’ (42). Again we are forced

back to the great basis of resurrection for the dead and change for the living as being the true hope of the believer.

Coming to the crucial verses of II Cor. v., namely verses 6-8, we are now in a position to understand the apostle's meaning. "Therefore we are always confident, knowing that, whilst we are at home in the body, (i.e. our earthly house) we are absent from the Lord we are confident, I say, and willing rather to be absent from the body (i.e. our earthly house) and to be present with the Lord (i.e. with our heavenly house of resurrection for as we have seen, Paul above all wished to avoid being naked—the unclothed state of death)." To misquote verse eight as 'absent from the body is to be present with the Lord' apart from resurrection is to reverse the apostle's meaning and comes perilously near to handling the Word of God deceitfully. It is nothing more than a flagrant (fragrant) example of making the Word of God fit the creed, instead of making the creed fit the Word.

[ERRATUM: for "fragrant" read "flagrant". - see p.220]

The great truth of resurrection has been the hope of believers from the earliest times. If we go back to the oldest book in the Bible we find Job stating that his hope was in a living Redeemer and 'though after my skin worms destroy this body, yet *in my flesh* shall I see God' (Job xix. 26). And so it always has been for the believer who fastens his faith to the Word of God rather than to the opinions of man.

No.4. pp. 214 - 217

(6) *Resurrection and Prize.*—We must now give a consideration to Phil. i. 21-23. Article XX of the Church of England states 'it is not lawful for the Church to ordain anything that is contrary to God's Word written, *neither may it so expound one place of Scripture, that it be repugnant to another*'. While we do not bind ourselves to the 39 articles, we do believe that the above quotation is according to the mind and will of God as it applies to the passages already referred to in the epistle to the Philippians. We have seen that the witness given by the Lord Jesus and the apostles constantly directs the mind to resurrection and the Second Advent as being the only hope for the redeemed. This being so, it would be strange, to say the least, if the apostle Paul in Philippians contradicted all that had been written before by himself and others and proceeded to teach that death was the hope of the believer, which immediately ushered him into the presence of the Lord. Yet this is the 'orthodox' view, and it does not seem to matter to those who hold it that they are interpreting Scripture as being repugnant to other passages. These must be swept aside, and the orthodox view kept at all costs. It is so 'comforting' we are told. However, we do not write for such, but for those who above all want Truth, whether this contradicts preconceived notions or not. All who follow this way will avoid wishful thinking and be content to base their views on the Word of God and not isolated

passages torn from their contexts. It is well for us to remember that Phil. ii. 4 is one of the key thoughts of the epistle:

“Look not every man on his own things, but every man also on the things of *others*.”

In other words, *unselfishness* is the fruit of the Spirit which is stressed here. And in order to exemplify it, concrete examples are brought forward by the apostle. First of all that of the Lord Jesus Who thought not of Himself, but for our sakes left the glory that was His by right and stooped so low as to die the death of a criminal, that all who trust in Him should not die eternally. Next Timothy is cited, of whom Paul writes: “I have no man likeminded, who will naturally *care for your state*” (ii. 20). Then Epaphroditus: ‘For the work of Christ he was nigh unto death, *not regarding his life*, to supply your lack of service towards me’ (ii. 30). In chapter one the same spirit is manifest. The apostle, instead of bemoaning his lot in his Roman prison, declares that even this has turned out to the furtherance of the gospel (i. 12). And even if some were preaching Christ of envy and strife, the fact remained that the person of the Lord was coming to the forefront: ‘What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice’ (i. 18) and then follows verse 20 in which Paul declares ‘so now also *Christ shall be magnified* in my body, whether it be by *life*, or by *death*’. All thought of self and self advancement has been laid aside by this great servant of the Lord. His one ambition was to put the Lord Jesus Christ first and to glorify Him. Even when Paul talks of departing and being with Christ or remaining in the flesh, he still unselfishly says that he knows he would continue with them for *their* furtherance and *their* joy of faith, not his own (verse 25).

What does he mean by departing and being with Christ? In spite of having taught that resurrection and the Lord’s coming would unite the believer with his Lord—*so* (in this way) would he ever be with the Lord (I Thess. iv. 17), it would appear on the surface that here, the apostle of the Gentiles was contradicting this definite teaching, by asserting that death, without resurrection, was his hope. However this is not true if the *whole epistle* be studied and the remoter context be taken into consideration. In chapter 3 verse 10 we read:

“That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain *unto the resurrection of the dead*. Not as though I had already attained”

On the surface this passage presents an insuperable difficulty. It would appear that Paul, although a saved man, was not sure of being raised from the dead if he should die, but he longed to *attain* to resurrection. If this is true then it strikes at the very root of all Christian hope, for if such a saint as the apostle was in doubt of resurrection, we may be sure that the average Christian of to-day stands very little chance of experiencing it. But this is impossible. Resurrection was part of orthodox Judaism. “I know that he shall rise again in the resurrection at the last day”, said Martha, referring to her dead brother (John xi. 24). It was the Sadducees, the rationalists of that time who rejected this truth; ‘the Sadducees which say that there is no resurrection’ (Matt. xxii. 23).

The difficulty of Phil. iii. 11 lies in the English translation and not in the original Greek which reads ‘that I might attain unto the *out* resurrection, that one which is *out* from dead ones’. The double emphasis on the preposition *out* (*ek*) makes this phrase unique in the New Testament.

We leave the human creeds to talk of one general resurrection. The Word of God teaches no such thing. ‘As in Adam all die, even so in Christ shall all be made alive: But every man *in his own order* (or rank)’ (I Cor. xv. 22). There is a resurrection of believers which is their *hope*, for the gift of eternal life necessitates life from the dead. There is another resurrection which is *out from the dead*, leaving others behind, which is connected with personal worthiness and faithfulness in service. To this aspect of truth the Lord Jesus was referring when He said in Luke xx. 35:

“But they which shall be accounted *worthy* to obtain that age and *that resurrection* which is *out from dead ones* (literally) neither marry nor are given in marriage.”

This is a *selective* raising from the dead and must not be confused with the one that the Lord referred to in John vi. 40. The context there will show that personal worthiness does not enter in. Resurrection in this passage is the logical end to all who simply ‘believe on Him’ and receive eternal life.

We are now in a position to understand the apostle’s desire in Phil. i. 23. He had a deep longing to be with the Lord in His exaltation in the heavenly places far above all (Eph. i. 20-23; ii. 5,6). The same deep longing is expressed in Phil. iii. 11 by the phrase ‘if by any means I might attain’. He greatly desired to participate ‘by any means’ in this special ‘out-resurrection’ for he knew that only in this way could he be with Christ which is far better. Nothing that Paul writes in this epistle could contradict the definite teaching he had given in previous letters on this subject. It is merely wishful thinking that lifts Phil. i. 23 out of its context and the theme of the epistle in order to find some ground for its beliefs. What these people do *not* realize is that they glamorize death which is represented in Scripture as *an enemy* to the last, and they open the door to the Devil’s deception in all its various manifestations such as Spiritism, Mariolatry, Reincarnation, Purgatory, all of which are variations of the old lie in Eden: ‘thou shalt *not* surely die’ (Gen. iii. 4).

Let us learn to distinguish between the resurrection which is connected with the *hope* of the believer apart from works, and the special out-resurrection which is linked with growth in grace, faithful service and if need be suffering in view of the ‘*prize* of the high calling’ (Phil. iii. 14). While the epistle to the Hebrews does not minister to the same calling as Philippians, yet it is evidently running along parallel lines. The writer urges his readers who were saved and ‘partakers of the heavenly calling’ (Heb. iii. 1) to go on to full growth (perfection, vi. 1). They were not to lay again foundation truths such as ‘the doctrines of baptisms, and of laying on of hands, and of *resurrection of the dead*, and eternal judgment’ (vi. 2). In chapter xi. we have examples of those who did this and learned not only what is meant to be saved by faith, but to *live* by faith (x. 38) and to suffer for Christ’s sake. Like Moses, they had respect unto the recompense of

reward (xi. 26). They even accepted torture—that *they might obtain a better resurrection* (xi. 35).

If God's Word assures us that one resurrection can be *better* than another, it surely behooves us all to search our own hearts whether we are qualifying for the inestimable privilege of attaining to the out-resurrection, out from among the dead (Phil. iii. 11). But whether it is as an introduction to our *hope* or our *prize*, resurrection is our Scriptural key that unlocks life after death. To miss this is to throw away or lose God's key, and there is nothing that can be a substitute for it. We can definitely state as a Scriptural axiom that *there is no way out of the grave for a believer or unbeliever except by resurrection*. We challenge anyone to find one Scripture that, when taken in its context, proves otherwise. Let us hold fast to the truth and have a hope that is based on the revelation of the Word of God, not on human opinion or tradition, lest we deceive ourselves and be ashamed before Him in that day when we shall see Him face to face.

No.5. pp. 233 - 236

(7) *Resurrection and Service*.—In considering the way in which the basic truth of resurrection enters into the plan and purpose of God, we should fail if we omitted to consider how it is woven into the present walk and witness of the believer. 'Saved to serve' is a good motto and one that expresses truth. The Church of this present dispensation is designated the Body of Christ and, just as in the human body there are no useless members, each one playing its necessary part in the health and activity of the body, so it should be in that redeemed company of which the Lord Jesus is the Head. The apostle Paul in Col. i. 9 prays that all such should be 'filled with a knowledge of His will in all wisdom and spiritual understanding'. This means that there is a practical outworking of Truth in divinely appointed service for every member of the Body. Merely to accumulate Scriptural knowledge is dangerous and unprofitable if it does not eventuate in a daily life and Christian witness in harmony with our high calling. We should never forget that the reception of light and truth brings a corresponding responsibility in the sight of the Lord to pass on to others what we have learned. This is the way the Body is going to grow and exhibit that wonderful unity that Eph. iv. 15,16 describes:

"But speaking the truth in love, may *grow up* into Him in all things, which is the Head, even Christ, from Whom the whole body fitly joined together and compacted by that which every joint supplieth (or literally every joint of the supply) maketh increase of the body"

The joints themselves, the individual members, supply nothing. That supply comes from the Head alone and the joints are merely channels to convey something of His fullness and truth to other members. Every time we receive light on the word, the sense of responsibility should never be absent, but should drive us to our knees to seek the Lord's guidance into practical avenues of 'working out' what He has graciously 'worked

in'. At the very outset of his Christian life Paul realized this, for among his first recorded words after his conversion was the famous question, 'Lord, what wilt Thou have me to do?' (Acts ix. 6). With some, however, it is not so much that they do not *know* the Lord's will in service, but they shrink from what it will cost them or feel their inability to carry it out. We should face this issue squarely, and realize that creature strength is useless here. And yet how often have we all attempted the Lord's work in the power of the flesh and failed! Even the great Apostle was on the same level as the humblest believer when it came to power for service. Listen to his words in II Cor. iii. 5, 'Not that we are sufficient of ourselves to think anything as of ourselves; but our *sufficiency is of God*'.

We are inclined to invest Paul with superhuman qualities, so it is good to realize that he was a person of like limitations as ourselves. When he wrote to the Galatian believers he made a tremendous declaration in the twentieth verse of the second chapter, 'I have been crucified with Christ, nevertheless I live'.

How was this seeming paradox explained? If he was a crucified man he was dead, and yet he declares 'I am alive'. This being so, the resurrection power of the risen Christ must have been operating in his experience, so that he could say 'Christ liveth in me'. When later on he was writing his second letter to the Church at Corinth, he speaks of his experiences in Asia and declares he was 'pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in *God Which raiseth the dead*, Who delivered us' (II Cor. i. 8-10).

It was glorious resurrection power which overcame all the Apostle's limitations and enabled him to triumph in the midst of superhuman difficulties. In the eleventh chapter he is compelled to write of things about which he would rather have kept silent. His apostleship had been challenged and he had been compared unfavourably with the Twelve. He was forced to boast 'foolishly' in his sufferings and labours for the Lord Jesus Christ. And as we read verses 22-28, do we not feel a sense of shame and realize afresh how very little our Christian profession has cost us? Humanly speaking the long list of terrible experiences he endured for Christ's sake was beyond the strength of the human body to withstand. Yet he triumphed through them all to the glory of God. He knew in his experience the truth of the promise of Rom. viii. 11, '*He that raised up Christ from the dead* shall also quicken your mortal bodies by His spirit that dwelleth in you'. Again we see resurrection power in operation overcoming the failures and weaknesses of the human body, so that the believer is able to accomplish the Lord's will. This wondrous theme is further elaborated in the epistle to the Philippians. In chapter 4, verse 11, Paul states 'I have learned, in whatsoever state I am, therewith to be content'. Our English version is not strictly accurate. The Apostle did not say that he was *content* with every experience he passed through. The Greek word *autarkes* means *independent* and whatever extremes of circumstance that came his way, whether being abased or abounding, whether being full or hungry, whether having everything necessary or suffering need, he was *independent* of them all. How could this be? The next verse (12) shows the way. He tells us that he had been 'instructed'. Here the word is *mueomai* which is linked with *musterion*, giving the word mystery or secret. It has the thought

behind it of being *initiated into a secret*. We are dealing now not with the secret concerning the church, but the secret of being able to triumph over all circumstances, trials, difficulties, and come through to the glory of God. This secret is fully made known in verse 13, 'I can do *all things through Christ* Who strengtheneth me'.

Note not *some* things, not just the things that we think we are capable of, but *all things* that the Lord in His wisdom and love may ask us to do for His sake. Have we not sometimes shrunk back from some aspect of service, because we felt utterly unable to accomplish it, or perhaps through some fear of the consequences such a work would bring? Here is the glorious answer. The ascended Lord Jesus is waiting and ready to strengthen us with resurrection might so that we can carry out all things to His glory. No wonder that in the first prayer of Ephesians recorded in chapter one we have the following:

"That ye may know what is the exceeding greatness of His power *to usward who believe*, according to the working of His mighty power, which He wrought in Christ, *when He raised Him from the dead*, and seated Him at His own right hand in the heavenly places, far above all" (19-21).

We live in an age of power. Man is wresting secrets from nature and getting to know more and more of the huge reserves of power inherent in matter and this to his own undoing. But however great atomic energy may be, there is one thing it cannot do, it cannot give life to a corpse or *conquer death*. Nothing less than resurrection power is sufficient for this tremendous task and we may be sure that the power that conquers the last enemy, death, is more than a match for any difficulties, dangers or tests that we may undergo in this life. Why then do we fail so often? The Apostle stresses that it is to 'usward *who believe*'. Is it not lack of trust, absence of appropriating faith in this almighty storehouse of energy, that is at the bottom of all our troubles? It is only when we rely moment by moment with childlike faith on resurrection power that we can say 'I can do *all things*'. We can understand now why Paul wrote in Phil. iii. 10 'that I may know Him, and *the power of His resurrection*'. This should be our aim too if our service is going to count at all in the practical working out of the truth of the Mystery.

As we look back on our findings in previous articles, we trust the reader has realized how the great and fundamental truth of resurrection enters into the warp and woof of the purpose of the ages. That which orthodoxy to all intents and purposes casts aside becomes the very basis of God's almighty plan to bring all things to perfection. Summing up we have found that:

- (1) Resurrection is the basis of the gospel of God's grace.
"If thou shalt believe in thine heart that God hath *raised Him from the dead*, thou shalt be saved" (Rom. x. 6-9; I Cor. xv. 2-4, 14).
- (2) Resurrection is behind the promises of God.
"Abraham a father of many nations, before Him Whom he believed, even God, Who *quickeneth the dead*" (Rom. iv. 16-21; Heb. xi. 18, 19).
- (3) Resurrection will accomplish the restoration of Israel and world blessing.
"O My people, I will *open your graves*, and cause you to come up *out of your graves*, and bring you into the land of Israel" (Ezek. xxxvii. 12-14).

“What shall the receiving of them (Israel) be, *but life from the dead*” (Rom. xi. 15).

- (4) Resurrection, connected with the Lord’s return, is the hope of the believer.
“Every one that seeth the Son, and believeth on Him, may have everlasting life: and *I will raise him up at the last day*” (John vi. 39, 40, 44, 54; xiv. 3; I Thess. iv. 13-18).
“Though after my skin worms destroy this body, yet *in my flesh* shall I see God” (Job xix. 25, 26).
- (5) An out resurrection is revealed as the gate-way to the prize of the high calling of God in Christ Jesus for the believer.
“If by any means I might attain unto the resurrection of the dead (literally, attain unto the out-resurrection out from among the dead” (Phil. iii. 11).
“Others were tortured, that they might obtain a *better resurrection*” (Heb. xi. 35).
- (6) Resurrection power enables the believer to triumph over all circumstances and render acceptable service to the Lord.
“The exceeding greatness of His power to us-ward who believe, which He wrought in Christ *when He raised Him from the dead*” (Eph. i. 19-23).
“That I may know Him, and the *power of His resurrection*” (Phil. iii. 10).

What more can we say then? Here is the means by which we may each one become *more than conquerors* in our daily experience until that time when, with the Psalmist, we can say:

“I shall be satisfied, *when I awake, with Thy likeness*” (Psa. xvii. 15).

To the reader therefore we repeat, hold fast to the fundamental truth of resurrection. Let not tradition rob you of it, *for in losing this you lose your all*.

“If the dead rise not, then is not Christ raised then they also which are fallen asleep in Christ ARE PERISHED” (I Cor. xv. 16-18).

The Secrets of the Son. **pp. 54 - 56**

These words, so full of suggestion and meaning for the believer, we hope to show belong to the eighth Psalm, and associate the Mystery of Christ (Eph. iii. 4) with Adam, the figure of Him that was to come (Rom. v. 14). Our enquiry relates particularly to the words that, in the A.V., stand at the head of Psalm ix. and read "Upon Muth-labben", words which have received a variety of interpretations. We will subdivide our material under a series of sub-headings, thus:

(1) The place that the words *Muth-labben* occupy.

The ordinary reader may express some surprise at this heading, for his Bible, whether he read the A.V. or the R.V. places it at the head of Psalm ix. We believe, however, that many of our readers (who evidently are not "ordinary readers"!) are already in possession of the findings of Dr. J. W. Thirtle, of which the following is a summary: He observed that in the third chapter of Habakkuk and Isa. xxxviii. 9-20, we have two complete Psalms. The Psalm falls under three heads: (1) The Superscription; (2) The Psalm itself; (3) The subscription thus:

A Prayer of Habakkuk the prophet upon Shigionoth (iii. 1).

The Psalm proper (iii. 2-19).

To the chief singer on my stringed instrument (*Neginoth*) (iii. 19).

Applying this principle to the book of Psalms, we find that Psalm iii. has a superscription, but that the words of Hab. iii. 19, instead of being used as a subscription to the Psalm are transferred as a title of Psalm iv. These titles and subtitles are all restored to their true place in the "Companion Bible", Psalm viii., reading:

A Psalm of David.

The Psalm itself (verses 1-9).

To the Chief Musician upon Muth-labben.

The words Upon Muth-labben being the subscription of Psalm viii., not superscription of Psalm ix.

(2) The meaning of the words of the subscription *Upon Muth-labben*.

The reader may not be conscious as he reads the words "upon Muth-labben" that it is already assumed without proof that the word "upon" is of necessity a true translation of the Hebrew word employed. *Al* standing alone is often translated "upon", but until we are sure that these two letters do stand alone, we are prejudicing the reader from the start. It seems that the Septuagint translators knew that *AlMuth-labben* came at the end of Psalm viii., for the word *eis to telos* "unto the end" are inserted. If the reader consults Young's "Analytical Concordance", he will find that the words *Muth-labben* are not

translated “death of the champion” but “death of Ben, or of the Son”. Again, if he looks for the word *labben* in the Englishman’s Hebrew and Chaldee Lexicon, he will not find it, but he will find the term under the heading *Ben* “Son”. We cannot therefore endorse the statement that there is nothing about a “son” in either Psalm viii. or ix., for most readers will know that the word *Ben* “son” occurs in Psalm viii. Neither is it true that all are agreed that *muth* can only mean “death” for the LXX does not so translate the word, and these translators were nearer to the times of David than we are by over two thousand years. What the LXX saw in the words *AlMuth-labben* is made evident by their rendering *huper ton kruphion ton huion* “concerning the secrets of the Son”. There is another Psalm where the LXX uses these words *huper ton kruphion* “concerning the secrets” and that is at the foot of Psalm xlv., where the A.V. reads “Upon Alamothe”. Do these words strike any chord in the reader’s mind? Remembering that originally there was no division made between words, as now, let us put in English letters, the two subscriptions to these two Psalms.

The subscription to Psalm viii. reads *AlMuth-labben*.

The subscription to Psalm xlv. reads *Alalamoth*.

In both the Septuagint sees the word “secret”. How is this? *Alalamoth* is considered to mean “relating to the maidens”, the word *almah* being the Hebrew for a maiden.

At the close of Psalm xlvi., we have the words “unto death” which in the Hebrew reads *Almuth*, but which this translation divides into two, *al* “unto” *muth* “death”. The LXX however considered it to be one word *almuth*, *eis ton aionas* “for ever”, or “unto the ages”. The structure of Psalm xlvi., (*see* “Companion Bible”) places this passage in correspondence with verse 8. Here is another instance where the word *almuth* “secrets” has been wrongly divided to read *al muth*, “unto death”.

How does it come about that the word *almuth* can mean either “maiden” or “secret” or “for ever”? The Hebrew root *Alm* means to hide or conceal, and gives us “secret” (Psa. xc. 8), “hide” (Psa. x. 1) and in the East in old time, a virgin (maiden, damsel or youth) was called *almah* because of the concealed or retired state of the unmarried of both sexes. “The virgins shut up in chambers” is an expression found in the Apocrypha. From this same root comes the word translated “age” and “ever”, being a period of time, whose end or duration is hidden from view. It will be seen therefore that the rendering “concerning the secrets of the Son” given by the LXX two centuries before Christ, has much in its favour.

(3) The internal evidence of Psalms viii. and xlv.

At first there does not appear to be any distinctive feature common to both Psalms, until we realize the way in which they are quoted in the epistle to the Hebrews.

Hebrews i. & ii.

A | i. 1, 2. God spoke once by the prophets. Now by His Son.
B | i. 2-14. The Son. His glories. Better than angels.

Quotation from Psalm xlv.

“Thy throne, O God, is for ever and ever.”

A | ii. 1-4. God spoke once by angels. Now by the Lord.
B | ii. 5-18. The Son. His sufferings. Lower than angels.

Quotation from Psalm viii.

“What is man or the Son of Man?”

With these evidences before us, we feel that the translations given “death to the champion” and “concerning maidens” must give place to the ancient interpretation “the secrets of the Son” and “concerning secrets”, and we can read with richer and fuller understanding both the Psalms themselves and the quotations from them in Heb. i. and ii.

This subject is discussed at greater length in a series entitled “In Adam”, but as this cannot be printed for several years, it was felt that the reader would value this rather condensed presentation of the subject, owing to its extreme importance in the matter of dispensational truth.

Sign of the Times.

#8. “Not in any honour (save) to the satisfying of the flesh” (Col. ii. 23). pp. 12 - 16

We have seen that the doctrine of demons, is in reality a doctrine of a mediation other than the Mediation of Christ, and that it is in complete harmony with the purpose of the apostle that in I Tim. ii. he should stress the fact that “there is one God, and one Mediator between God and men, the Man Christ Jesus”, because in Chapter four, under the heading “The doctrine of demons”, he was going to warn against the many “gods” and the many “mediators” who were “spirits” and not “men”, whose evil teachings were to percolate into the doctrine of the church and so start the movement which was to end with the advent of the Man of Sin.

Just as the conflict of the Bible is a conflict between the Truth and the Lie, between Light and Darkness, between the Seed of the Woman and the Seed of the Serpent, so the conflict is headed up in two Mysteries, the Mystery of Godliness, where Christ is all and in all, and the Mystery of Iniquity, where Satan ascends the throne and the Son of Perdition sits in the place that none but Christ should occupy. The awful climax however is not reached by one great step, nor is it reached by immediate blasphemy or evident iniquity. Indeed it is all the other way. Those who give heed to the opening words of these seducing spirits will for the time appear to live upon a higher plane than their more grossly minded fellows. They will not marry, they will abstain from meats, no one can accuse such of self indulgence.

These prohibitions, like those of the second chapter of Colossians lead to a mere negative sanctity “touch not, taste not, handle not”. Such self imposed self denial while having the appearance of extreme humility, can be the product of unholy conceit, a false modesty that conceals an overwhelming pride. It may not immediately appear how celibacy or a restricted diet can possibly lend themselves to an apostasy from the truth, but should such practices minister to a false superiority, there we shall have a fruitful seed-plot for the sowing of heresy. A comparison of the warning of Col. ii. with those of I Tim. iv., will illuminate the danger. Let us ponder these things with the aid of Scripture lest hearing the Serpent say “Ye shall be as gods knowing good and evil”, we too should fall and fail of our high calling.

“Forbidding to marry.” The three Synoptic Gospels record the saying of the Lord that in the resurrection there is neither marrying nor giving in marriage, a condition which makes them “like unto the angels”, Luke adding the observation that it is the children of this world that marry and are given in marriage. Marriage therefore is a relationship that pertains to this world, and which is foreign both to the resurrection life and to those spirits called angels. It would be an easy step therefore in the conduct of an argument to show that the believer in Christ who is reckoned to have died and risen again in Him, and

whose position in glory is even above that of angels and principalities, to conclude that a walk that is worthy of such a calling would lead to avoidance of so carnal a bond.

By the time John came to write his gospel, however, incipient Gnosticism had made its voice heard, and John omits the references to marrying already referred to, and instead emphasizes the fact that the Lord's opening miracle was at "a marriage" at Cana of Galilee. If Christ could thus grace with His presence the nuptials of two villagers, it becomes evident that to "forbid" to marry contains the seeds of anti-Christian teaching. In intentional contrast with the demonic doctrine of celibacy the apostle enjoins even a second marriage upon young widows, associating the abstinence from such marrying with waxing wanton against Christ, having damnation, and having cast off their first faith (I Tim. v. 11, 12), this "first faith" being placed in intentional opposition to the tenets of I Tim. iv. 1-3. Moreover, in the third chapter of this same epistle and associated with the Mystery of Godliness, the apostle speaks of the offices of both bishops and deacons and stresses that both should be married *and have children*, not even permitting marriage and the avoidance of children, and associating these homely and familiar conditions with "holding the mystery of the faith in a pure conscience", with evident anticipation of the reference to the forbidding of marriage and the seared consciences of first Timothy, chapter four. It evidently became necessary for the apostle to write to the Hebrews that "marriage is honorable in all, and the bed undefiled" (Heb. xiii. 4). Marriage, like meats, is a part of the conditions of life while in this "body of our humiliation" and the intricate ceremonial of the Levitical laws of uncleanness that are associated with child birth and its necessary concomitants, could be used by these seducing spirits to create an aversion and cause a rebound to a false sanctity. While the seducing spirits lead their dupes on their vain quest for a superior sanctity that finds its roots only in the flesh, I Tim. iv. tells us the only real sanctity that avails before God is that which "is sanctified by the Word of God, and prayer".

Here we have the sanction of scripture intelligently and thankfully endorsed by the prayer and thanksgiving of the believer. He who has reached this blessed position is indeed proof against the enticement of a specious holiness, but those who do not see that sanctification, like justification, is in the first instance a gift in grace and can have no room for the flesh in any of its ways, are the ones most likely to be used as instruments in the hands of the father of lies.

It is a mistake to look upon the words "meats" in I Tim. iv. as being a reference to "flesh" and as distinct from a "non-flesh" diet. This has turned the eyes of many to Roman Catholic and Ritualistic practices and so prevented them from beholding the possibility of a beam being in their own eye. The word *broma* means in the first place any solid food as distinct from drink.

"I have fed you with 'milk', and not with 'meat'." (I Cor. iii. 2).

The "meat" offering of the second of Leviticus is entirely devoid of "flesh", and the expression "Grace before meat" means the giving of thanks before partaking of any meal. The terms "sweetmeats" "greenmeat", &c., further indicate the range of the word. While therefore a super sanctity would naturally abstain from flesh as an article of diet, that is

not the exclusive teaching of these seducing spirits. The hidden danger in the command to abstain at all contradicts the purpose of God, for these “meats” God hath created to be received with thanksgiving of them which believe and know the truth it is sanctified by the Word of God and prayer. “It is sanctified.” Here is true sanctity as contrasted with the false sanctity of abstention. In the Word of God we learn that at the first, the food of mankind was “every herb bearing seed and every tree, in the which is the fruit of a tree yielding seed, to you it shall be for meat” (Gen. i. 29). As these words apply to the Garden planted by God before the curse came down on earth, there was no need to provide against poisonous and noxious plants, they did not exist. At the expulsion of man, he was under a necessity to eat bread in the sweat of his face. The earth would no longer yield “of itself” but required the labours of husbandry, and “bread” made from wheat, barley or rye became practically “the staff of life”. After the flood, for reasons not state, but which are implied, flesh meat was added to human diet by Divine command,

“even as the green herb have I given you all things” (Gen. ix. 3).

To abstain from flesh meat for humanitarian reasons, or for any feeling of superior sanctity is therefore to take a step in the direction of apostasy. Later, the apostle said:

“All things are lawful for me, but all things are not expedient Let no man seek his own, but every man another’s wealth. Whatsoever is sold in the shambles, that eat, asking no question for conscience sake whatsoever is set before you eat” (I Cor. x. 23-27).

The only abstinence commended is that which stoops to yield to the qualms of another’s man’s conscience (I Cor. x. 29). There may be genuine reasons why an individual should abstain from one form of food or another, because of weakness, sickness or other infirmity, but even this, justifiable as it may be, can easily become a “cult” and should be followed with care. How many books and tracts have unwittingly emphasized the abstinence inculcated in the fourth chapter of first Timothy in an endeavour to deepen the spiritual life! How few have emphasized the liberality and largeness of I Tim. vi. 17, “Trust in the living God, Who giveth US RICHLY all things to ENJOY”. It is a false sanctity that would rid the believer’s vocabulary of these words and but feeds the vanity of self imposed humility.

Feeding of all kinds, like marriage, is an indication that we are still in the body of this humiliation. There is no warrant for believing that the spiritual body which will fit the believer for “heavenly place” in resurrection will be sustained in life by any sort of digestive process at all, but even so, though it be a reminder of our present humiliation, we must resist the temptation to a specious refinement that while apparently neglecting the body, yet ministers to the satisfying of the flesh, for this is a covert attack upon our completeness and our acceptance in Christ, even as the doctrines of demons was an attack upon His sole Mediation between God and men.

It must not be forgotten moreover that the word “hypocrite” meant “one who plays a part on a stage, a player, an actor”. So *hupekritesan tragodoi* means “tragedies were performed”. Of course, in time the idea of playing a part, feigning, dissembling took on a

sinister meaning, and the word hypocrite emerged. It should further be remembered that in the Greek plays the actor spoke through a mask, impersonating the character he was supposed to represent. It must further be understood, that in course of time, “good men” who died were promoted to the rank of demons or mediators, and “demons and heroes differed but in more or less antiquity; the more ancient heroes being called demons, and the younger demons, heroes” (Mede).

The prevalence of “saint-worship” in the Romish Church is one of the more modern ways in which demon mediation has usurped the place of Christ; but Spiritism is another, for the words “speaking lies in hypocrisy” could mean “speaking lies in a mask, as an impersonator or play actor”.

The enlightened believer is neither likely to be deceived by the claims of some that dead “saints” act as mediators, nor to be ensnared by the Spiritists at their seances; but the Devil can pose as an angel of light and his ministers as ministers of righteousness. He can lead on to a false humility by giving undue prominence to an honoured minister of the Word, to a Church position, to anything and everything good in itself, so long as it comes between the believer and his Lord. In each and every case the remedy is “to hold the Head”, to remember in the calling we have received that “Christ is all, and in all”. We must not dwell unduly upon this opening phase of the apostasy that is to come, for the words “latter times” can well refer to those times that followed close upon the end of the apostolic age. The seeds were then sown that will bear their evil fruit in the perilous times with which the present dispensation ends and in the Mystery of Iniquity which will be manifested after the hope of the Church of the One Body has been realized.

There are warnings that belong to the close of the present dispensation that are found in the second epistle to Timothy. These have a bearing upon the time now present, and to these we must give heed.

#9. The Character of the “last days”.

pp. 32 - 34

The apostasy of I Tim. iv. started early in the history of christendom, but the prophetic warning of II Tim. iii. refers to “the last days”, the extreme verge, the days immediately before the end of the present dispensation and possibly to the days in which we live, or which are imminent. The one characteristic of these days here revealed, is that they are “perilous”, a word we have examined in the fourth article of this series and one which is used of men possessed of “devils” or demons, and who were in consequence “exceeding fierce”. The “last days” therefore will be “perilous” indeed. In the preparatory and incipient stages of this great and terrible apostasy, the bait was cleverly hidden beneath seductions to abstinence and self-denial; now, as the end approaches, this disguise is thrown away and the hideous character of the hidden plague is made manifest. Now “self” is prominent, and instead of a false humility, we have such words as

“boasters, proud heady, highminded”. Where first Timothy tells us that the doctrine of demons leads to “forbidding to marry”, the present passage reveals that men will be “incontinent” and “without natural affection”. Where the early departure was marked by a specious sanctity, in the last days no such pretence will be made, they will be “unholy”.

The most marked characteristic of this departure however, is its relation to “love”. The word *philos* (love) appears at the beginning and the close of this long and terrible list.

Men shall be *Philautos* (lovers of their own selves);
Philarguria (lovers of money);
Philedonos (lovers of pleasures); rather than
Philotheos (lovers of God).

The warning against “the love of money” as a root of all evil, is sounded in I Tim. vi. 10 which, by coveting, some “have erred from the faith”. In the parallel passage in Colossians, the apostle warns against “a vain deceitful philosophy” (Col. ii. 8), which introduces many features that are similar to those given in I Tim. iii. The epistles to Timothy and Titus are not without the corrective to this false and selfish love, as the following series of seven references will show. We have no knowledge of the exact chronological relationship of these two epistles but we place all the references in Titus first because of the greater number.

- A | Titus i. 8. Lover of hospitality, *philoxenos*.
- B | Titus i. 8. Lover of the good, *philagathos*.
- C | Titus ii. 4. Lover of husband, *philandros*.
- D | Titus ii. 4. Lover of children, *philoteknos*.
- C | Titus iii. 4. Lover of mankind, *philanthropia*.
- B | Titus iii. 15. Lover of those in the faith, *phileo . . . en pistei*.
- A | I Tim. iii. 2. Lover of hospitality, *philoxenos*.

Is it accidental that the apostasy of I Tim. iv. is associated with forbidding marriage, and commanding to abstain from meats, and the antidote to the false love of the last days, should stress hospitality, husband and child, and link such homely love with the love that embraces “the good” and “the faith”, and which reaches up to the majestic philanthropy of God Himself? The root of true doctrine thrives in the home life of the believer, and where the home is a place of light and love, the church will thrive, but when ever church going, church meetings, or that which can be comprised under the term “churchianity”, takes the place of home there the rot sets in, and the root withers. Such will have exchanged “the mystery of godliness” (I Tim. iii. 16) for “the form of godliness” (II Tim. iii. 5). But the fact that a form is retained is an indication that professing believers are still before us.

In the first epistle to Timothy, the safeguard on either side of the mystery of godliness is expressed thus:

“If I tarry long” Behave thyself in the house of God (I Tim. iii. 15).
The mystery of godliness (I Tim. iii. 16).
The apostasy (I Tim. iv. 1).
“Till I come” Give attendance to reading (I Tim. iv. 13).

In II Timothy the corrective is the Inspired Word and its preaching. While Timothy is warned that “evil men and seducers shall wax worse and worse, deceiving, and being deceived”, his own safeguard was to “continue” in the things he had learned and had been assured of, knowing of whom he had learned them remembering that all scripture was given by the inspiration of God, and is profitable for doctrine, reproof, correction and instruction, and that he could only hope to stand against the swelling tide of apostasy by preaching “The Word”.

“The time will come” (II Tim. iv. 3). Here is a resumption of the apostle’s revelation concerning the last days. Men will not endure sound doctrine. The word translated “endure” *anechomai*, is a compound of the verb *echo* “to have”, and the meaning of the apostle is well expressed in the colloquial expression in use to-day: they will have “have” it. The word means “to suffer” anything, or “to bear with” anything, and so indicates an intolerance of the truth. There are several compounds of *echo* “to have” in these three Pastoral epistles which should be considered together as they all have a bearing upon the attitude which different men will adopt at the time of the end. We have already learned that the initial departure from the truth started with “giving heed” (I Tim. iv. 1) and this word is *prosecho*. Over against this the apostle says “give attendance” to the reading of the Word, and uses *prosecho* again.

The Apostle had already warned Timothy against “giving heed” to fables, which were antagonistic to the dispensation which he had received from God (I Tim. i. 4) where once again *prosecho* is employed. A similar passage is that of Titus i. 14. These fables, added the Apostle, but “minister” or “occasion” questionings, and here the word used is *parecho*. The word “to abstain” in I Tim. iv. 3 is *apecho*. Over against this we have the “holding fast” the faithful Word (Titus i. 9) *antechomai*; and the advice to Timothy “take heed unto thyself and unto the doctrine” (I Tim. iv. 16) where *epecho* is found. The complete safeguarding of the truth and the only true means of stemming the apostasy and preserving the trust and truth of the mystery, is summed up in a passage where the apostle uses the simplest form of the word *echo*, “hold fast the form of sound words, which thou hast heard of me” (II Tim. i. 13). Here we have seven words, *echo* “to have or to hold” and six combinations of that word with prepositional affixes. The collection of this series must not be considered as an interesting trifle, it is supplying the English reader with something of the emphasis that the reader of the original gathered as he pondered the warning concerning “giving heed” with which the apostasy starts, and the “intolerance” with which it ends.

The passage “They heap to themselves teachers, having itching ears”, could mean, to the English reader, that the teachers were the ones that had the itching ear, and this ambiguity is rectified in the R.V. Moffatt gives a vigorous and suggestive rendering of the passage:

“Keep at it in season and out of season, refuting, checking and exhorting men; never lose patience with them, and never give up your teaching, for the time will come when people will decline to be taught sound doctrine and will accumulate teachers to suit themselves and tickle their own fancies; they will give up listening to the Truth and turn to myths” (II Tim. iv. 2-4).

The figure of the itching ears was known to Timothy, as it is found in Greek writers before the days of the apostle. It denotes among other things a desire for something pleasant at all costs, a shirking of responsibility and a shelving of troublesome truth. There will be no dearth apparently of teachers in the last days, who will satisfy this craving, and the main basis will be the opposite of the *mysterion* (mystery), it will be the *muthos* (the myth or fable).

Modern civilization has made it necessary that all along the roads both in town and country there should be erected signs, warning and directing the traveler. Some of these signs are long distance warnings, e.g. telling a lorry driver that some miles ahead is a bridge only fifteen feet high, others are immediate and are at our very door? These warnings and signs may be used as symbols of the Signs of the Times. Long distance signs are those of Matt. xxiv., the movements now taking place in Palestine and among the Nations. The more immediate signs include the notice “Beware” found in Col. ii., and the warning concerning apostasy in I and II Timothy which we have had before our notice in these articles.

The testimony of *The Berean Expositor* is such that it cannot afford either the space or the time to elaborate those long distance signs that belong to the dispensation that will immediately follow the close of that of the mystery, but it does fall within our responsibility to draw the reader’s most serious attention to the warnings that are found in Paul’s later epistles, for such belong to our calling, to our peace and to our hope of reward.

Time and Place.

or

The scriptural association of chronology and topography with doctrine and purpose.

#11. The Genealogy from Shem to Abraham (Gen. xi.). pp. 16 - 18

The computation of the chronology of the period from the creation of Adam to the birth of Noah is simple and straightforward; to arrive at a correct answer to the problem, nothing more than ability to add up a column of figures is necessary. But in Gen. xi. 10 we have the “generations of Shem”, and there we read:

“Shem was an hundred years old and begat Arphaxad two years after the flood.”

With this statement begins one of a series of chronological problems that increase in difficulty as they succeed each other. These will be stated and met as we reach them, but the immediate problem is, how are we to fill the gap that we discover in the chronology from the birth of Noah to the birth of Arphaxad? We shall find that the answer is useful not only for its own sake but also because it shows us that all the material we need is to be found within the sacred record, if only we seek it.

This problem is a simple one: “What was the age of Noah at the birth of Shem?” This is a necessary piece of information because, without it, we have a link missing from the chronological chain that connects Adam with Christ. In Gen. v. 32 we read:

And Noah was 500 years old: and Noah begat Shem, Ham and Japheth.”

We must not assume that Shem is the firstborn because he is the first named, for Japheth is distinctly called his elder in Gen. x. 21. Likewise when we read:

“And Terah lived seventy years, and begat Abram, Nahor and Haran” (Gen. xi. 26).

We shall discover that, though placed first, Abram was not the eldest. So also Isaac is put before Ishmael in I Chron. i. 28, which gives the Divine point of view, although, as a matter of historic fact, Ishmael was the elder of the two. The Scriptures are a record of redemption and purpose, and the redemptive purpose was vitally associated with the promise of the Messiah, it is men like Shem, Abram, Isaac, Jacob and David that are given prominence, while the firstborn according to the flesh are ignored or given second place.

The material in Genesis which gives us Noah’s age at the birth of Shem is found in the compass of a few chapters. From Gen. vii. 6 we learn that Noah was 600 years old at the time of the flood and in Gen. xi. 10 we find that two years after the flood, Shem was 100 years old. We know therefore that Shem was 98 years old when the flood came, and

when Noah was 600. That being so, we subtract 98 from 600 and arrive at the age of Noah when Shem was born, which was 502. We now have the missing link and can proceed with our chronology. It may help the reader if we set out this simple sum in plain figures.

In article No.6 (Volume XXXIV, p.189) of this series we showed that Noah was born in the year 1056. Let us continue from that point.

The Computation of the link between Noah and Arphaxad.

1056	<i>Birth of Noah.</i>
502	Age of Noah at the birth of Shem.

1558	<i>Birth of Shem.</i>
100	Age of Shem at the birth of Arphaxad (xi. 10).

1658	<i>Birth of Arphaxad.</i>

We have already demonstrated that Noah was in the ark for one whole year. We must not fall into error of adding the “two years after the flood”, to the *end* of the flood, but reckon from its commencement, which we have seen was in 1656; to this we add the two years of Gen. xi. 10 and get the date 1658 as above. The way is now clear to proceed with Gen. xi. and establish the chronology from Shem to Terah.

The Chronology of the Postdiluvian Patriarchs.

1656	The Flood.
2	Add the two years of Gen. xi. 10.

1658	<i>Arphaxad born.</i>
35	Add age of Arphaxad at birth of Salah (xi. 12).

1693	<i>Salah born.</i>
30	Add age of Salah at birth of Eber (xi. 14).

1723	<i>Eber born.</i>
34	Add age of Eber at birth of Peleg (xi. 16).

1757	<i>Peleg born.</i>
30	Add age of Peleg at birth of Reu (xi. 18).

1787	<i>Reu born.</i>
32	Add age of Reu at birth of Serug (xi. 20).

1819	<i>Serug born.</i>
30	Add age of Serug at birth of Nahor (xi. 22).

1849	<i>Nahor born.</i>
29	Add age of Nahor at birth of Terah (xi. 24).

1878	<i>Terah born.</i>

Before completing the chronology to Abram we must examine the record. That Abram was not the eldest son of Terah is discoverable, with other relevant details, as follows: From Gen. xi. 32 we learn that Terah was 205 years old when he died. This would be the year 2083. By including the word “had” the rendering of the Authorized Version of Gen. xii. 1 is misleading. From Acts vii. 4 we learn that Abram left Haran at the death of his father, and from Gen. xii. 4 we find that Abram was 75 years of age. If Abram was 75 when his father died, and if his father was 205 at this death, it follows that Terah was 130 years old when Abram was born. We can therefore complete the chronology given above:

1878	<i>Terah born.</i>
130	Add age of Terah at birth of Abram (xi. 26-32, xii. 4).

2008	<i>Abram born.</i>

If the reader will glance at the list given previously it will be observed that the age of the Patriarchs at the birth of their firstborn sons is about 30 years but in the case of Terah we learn that he was 70 years old at the birth of his firstborn (Gen. xi. 26), and 130 years old at the birth of Abram. This accounts for the curious fact that Abram was only 10 years older than his half-niece Sarah, for Sarah married her father Haran’s younger brother. Terah was probably married twice, for Abram told Abimelech,

“She is the daughter (granddaughter) of my father, but not the daughter of my mother”
(xx. 12).

Simple as this computation of the chronology of Terah to Abram may seem to us, now that it is set out, it was not clearly seen until published by Archbishop Ussher. This brings our chronology down to the great watershed of the Old Testament, for there are approximately 2,000 years from the creation to Abraham, and there are approximately 2,000 years from Abraham to Christ. This being the case we cannot but realize that it is with the experiences of the twelve tribes of Israel that the bulk of the Old Testament is concerned, commencing at Exodus.

The fact that the first 2,000 years of history is contained within the compass of eleven short chapters renders the enquiry as to who was Cain’s wife, and similar questions, both foolish and unprofitable.

**#12. Sichem, Moreh, Bethel and Hai (Gen. xii. 6-8).
pp. 136 - 138**

In the first half of Genesis (i.-xi.) “time” takes precedence of “place”, but with the opening of the story of Abraham, geography comes into its own, and makes as much demand upon time and thought as does the ever growing chain of time that binds Adam, Abraham and Christ together.

Gen. xii. not only speaks of the land of Canaan in general but speaks of places in particular, and the study of these places must be our concern. We read:

“And Abram passed through the land into the place of Sichem, unto the plain of Moreh” (Gen. xii. 6).

“And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east” (Gen. xii. 8).

Sichem is the alternative spelling of Shechem a city which, at the distribution of the land to the twelve tribes, was allotted to Levi and became one of the six cities of refuge (Josh. xx. 7). Situated in the valley that lies between Mount Ebal and Mount Gerizim (Judges ix. 7) it fell within the territory of Ephraim (I Kings xii. 25). Shechem is thirty-four miles north of Jerusalem, and seven miles south of Samaria.

In the time of the Judges, Abimelech the usurper and type of Antichrist, made Shechem his capital (Judges ix. 6). In later times it became associated with the ten tribes, and it was here that Jeroboam conceived the idea of making the golden calves which he set up at Dan and Bethel which became “a sin”. Its modern name Nablus is a corruption of Neapolis “New City”, so named by the Romans. The New Testament name Sychar (John iv. 5) has been variously explained. It may be but the change that time works in the speech of men, but there is a possibility that it is a sort of nickname or by-word invented by the Jews, playing upon the Hebrew words *sheker* “falsehood”, spoken of idols (Hab. ii. 18), and *shikkor* “drunkard” (Isa. xxviii. 1, 3), and the enmity between the Jews and the Samaritans would fully account for such imposition of an evil name. It is noteworthy that Stephen uses the ancient name (Acts vii. 16). Here Abraham first halted in the land of promise, and here subsequently Abimelech and Jeroboam set up their kingdom; Christ revealed Himself to the woman at the well as the long promised Messiah (John iv.).

It has been supposed that the statement of Gen. xii. 6, that Abram came unto the “place” of Sichem, that the town was not actually built at the time. Smith’s Dictionary of the Bible gives passages which use the word “place” as equivalent to a city. Dr. W. Max Muller found the name Shechem in the “Travels of Mohar”, where it reads “The mount of *Sa-ka-ma*” (*Asien v. Europa*, 394).

At the foot of Gerizim is a place called *El'Amud* (the column) and the Rev. George Williams has with much probability identified it with "the pillar of Shechem" where Abimelech was made king.

It is interesting to read that when Mahomet, on one of his journeys out of Arabia, was taken to look upon Damascus, he gazed, but turned away; "Man", said he, "can have but one Paradise, and mine is above". Abraham, we read in Heb. xi., though given the land of Canaan looked for a heavenly country. We can see how Lot was attracted by the plains of Sodom, and must not judge ancient Palestine by its barren crudity when "forsaken" for Israel's sin.

Before passing on to our next geographical term, we suggest that every reader take a map of Palestine and actually identify the "place of Sichem", observing the distance and probable route traveled by Abraham from Haran. Abraham came not only "unto the place of Sichem", but "unto the plain of Moreh" (Gen. xii. 6).

Elon "plain", however, means "oak" as well, and although we do not believe that we may to-day actually look upon the tree under which Abraham sat nearly 4,000 years ago, yet the presence still of ancient and giant oaks in this same spot, enables us to picture the patriarchal scene.

"And the Lord appeared unto Abraham" (Gen. xii. 7).

Apart from the record of Gen. iii. 8 this is the first theophany, or manifestation of God, in scripture. It is associated with the promise of the "seed" and the "land" and the building of an "altar" (Gen. xii. 7), all of which pointed down the ages to the birth and death of Him Who should be named Immanuel, "God with us".

"And he removed from thence unto a mountain on the east of Beth-el—and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord" (Gen. xii. 8).

When Jacob left home for Padam-Aram and when he returned again he halted at Beth-el, following, not only the footsteps of Abraham, but also using a well-known route for travelers in his time. Like Sichem, Beth-el became identified with idolatry, and as it was with Shechem, there was a play upon the name, and it was called Beth-aven, the house of idols or vanity, instead of Beth-el, the house of God (Hosea iv. 15). The spelling Hai, for the city Ai, is because translators have incorporated the "H", which is the Hebrew article. Hai means "the heap" and its modern name *Et Tell* perpetuates the meaning.

We observe that Abraham did not enter either Beth-el or Hai, but occupied a mountain having Beth-el on one side and Hai on the other. When he returned to this same spot (xiii. 3, 4) after his sad lapse in Egypt and after his noble act of faith which resulted in his separation from Lot, it was from this mountain that Abraham saw, northward, southward, eastward and westward, the land promised him. Dean Stanley tells us there is at this spot, a conspicuous hill:

“To the east there rises in the foreground the jagged range of the hills above Jericho; in the distance the dark wall of Moab; between them lies the wide valley of the Jordan, its course marked by the tract of forest in which its rushing stream is enveloped To the south and the west the view commanded the bleak hills of Judaea and in the far distance the southern range on whose slope is Hebron Northward are the hills which divide Judaea from the rich plains of Samaria.”

The reader is again urged to refer to a map and mark the places that Abraham surveyed, when first he looked upon the “land of promise”.

After pitching his tent between Beth-el and Hai, Abraham moved South and entered Egypt. This, however, involves so much of interest that we must devote a separate article to this note of “place” that is associated with the father of the faithful.

#13. The Egypt of Abraham’s Day (Gen. xii. 9-20). pp. 153 - 155

“And Abram journeyed, going on still toward the south. And there was a famine in the land: And Abram went down into Egypt to sojourn there; for the famine was grievous in the land” (9, 10).

“The South” (Heb. *Negeb* or *Negev*, see extract from *Midnight Cry*, Nov. 1951, at close of this article) towards which Abraham journeyed as he went on from Bethel presents no difficulty, for South any one must go who would leave Bethel for Egypt. When Abraham left Egypt however, on his return journey (xiii. 1-4), he must have traveled north, yet the scripture tells us that: “Abram went up out of Egypt into the south from the south even to Bethel.”

It is really an ascent to leave Egypt for Palestine, and “went up” is literally correct. Seti I has left a record that he made “the ascent” to the country of the Amorites. The word “south” is Negeb, and while meaning in ordinary contexts just the south, was also the name of that portion of land that lies between the base of Palestine and the Dead Sea. In this same district later, Isaac dwelt (xxiv. 62). Here were the wells of Lahai-roi and Beersheba. More is being learnt of this district and we now pass on to the more important consideration of the earliest reference to the land of Egypt in the Bible. Egypt has left a fairly complete account of itself, and it will be of peculiar interest for us to note how far the narrative of the twelfth of Genesis accords with the record that Egypt has left.

“Let it be remembered that Moses never saw *that* Egypt. It was separated from the time in which he wrote by more than four centuries. We are now in the year 1900 of the Christian era. A like interval would therefore, take us back, to say, 1470, when the Moors were still in Spain, and Louis XI filled the throne of France, when Edward IV reigned in England, and James the Third in Scotland. Most of us know something of our country’s history, but how many of us could sit down and write the story of some

German or French pilgrim of that time, and give an accurate reflection of the period?" (Urquhart).

It is implied in the narrative of Gen. xii., that *Egypt was open to strangers*. Abraham has no apprehension about his acceptance, his only fears are related to himself as Sarah's husband. In later years the hatred of foreigners by the Egyptian, became proverbial, and Strabo and Diodorus Siculus tell us that Egypt shut itself off from strangers until over a thousand years after Abraham's day. When Abraham and his retinue presented themselves at the frontier of Egypt, their names, and number would be carefully recorded. In Papyrus Anastasi VI, we still possess the actual certificate of a similar company that entered Egypt during the reign of Meneptah, thought by some to be the Pharaoh of the Exodus. Speaking of the title of the king of Egypt, Pharaoh, which occurs for the first time in Gen. xii. 15, it would be perhaps a pardonable mistake for the average reader to make, that this title was universally acknowledged, and that the Scriptures merely record what all knew. This however is by no means the truth of the matter. The word Pharaoh means nothing in Hebrew, it is simply an Egyptian word put into Hebrew letters. No classical writer of antiquity uses the title, and not until M. de Rouge discovered the true pronunciation of the hieroglyph which occurred as a regular title of the Egyptian kings did the ancient "Pharaoh" come to light. *Perao*, or *Pherao* signifies "The Great House" and is parallel with the titles "The Sublime Porte" and *Pontifex Maximus* "The Great Bridge". Sargon, the King of Assyria B.C.718-715 (Isa. xx. 1) speaks of *Pir'u sar mati Musri* "Pharaoh, King of the land of Egypt", and Mr. Pinches reckoned that the Assyrian would pronounce Pir'u as Phero, which brings the word very close to the Hebrew form.

We return to our inquiry as to the accessibility of Egypt to strangers, and particularly to Semitic strangers, and we find a confirmation beyond our dreams. At Beni-hassan there is depicted a procession of a Semitic people, and archaeologists at first identified the picture with the sons of Jacob. The Lord of the tomb is Khnum-hotep, he stands staff in hand, and two scribes barefooted, approach, one bearing a tablet upon which is inscribed: "Sixth year of the reign of King Osortasa II; report of the Amu brought by the son of prince Khnum-hotep, bringing stibium from the barbarian Petti-shu; their number is thirty-seven." The second scribe has his name and office written: "The inspector of these, Khiti by name."

Here is a concise official document. Date, number and nationality of the visitors, their most important article of commerce, its origin, and the name of the inspector. It does not need much imagination to reconstruct the official report of the advent of Abraham and his family. We now come to the concern exhibited by Abraham about his wife.

"It shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife; and they will kill me, but they will save thee alive" (Gen. xii. 12).

What Abraham feared, turned out only too true:

"The princes also of Pharaoh saw her, and commended her before Pharaoh, and the woman was taken into Pharaoh's house" (Gen. xii. 15).

In the painting of the procession of the Amu in Beni-hassan, there are four women, and they *all unveiled*, the veil was not introduced into Egypt until later than Abraham's time.

The British Museum contains, perhaps, the oldest piece of fiction in existence, it is a papyrus and is called "The story of the two brothers". In it we read: "The Pharaoh of the time, *acting on the advice of his counselors*, sends two armies to fetch a beautiful woman by force, and then to *murder her husband.*" In all this there is not the slightest hint that anyone considered the act of Pharaoh to be wrong. Indeed, as Erman says:

"What can we say when an ancient *sacred book*, describing the life of the deceased Pharaoh's *in bliss*, assures him, with the addition of some words which we cannot understand, that in heaven he will *at his pleasure take the wives away from their husbands?*"

We say nothing here as to the sad backsliding of Abraham and his refuge of lies, but we do see that his fears were well grounded in fact. The British Museum contains another papyrus of the eleventh dynasty, Abraham's time being the twelfth, where the Pharaoh seizes a foreigner's wife and children, but orders so much bread and beer to be given daily to the husband. This has its parallel in the gifts made by Pharaoh to Abraham (xii. 16). Egypt plays an important part in the history of Israel and in the working out of the Divine programme. It will come before us again in the story of Joseph and in the book of Exodus. We shall then have opportunity of becoming more fully acquainted with the government of the land, and its religion.

The narrative of Abraham's first visit to Egypt has demonstrated the trustworthiness of the scriptures, and with this we must be content to leave the subject for the time being.

ISRAEL NEWS IN BRIEF.

Preparation has now been started by the Minister of Agriculture for ploughing the second half-million dunams (1250,000 acres) in the Southern Negev.

In a festive mood and impressive celebration, the people of the Negev marked the official opening of the central water pumping station for the Northern Negev. The station, located north-west of Beersheba, was built in eight months by recent immigrants from Yemen, under the direction of Swiss engineers and Israel water experts. The electrically-run pumps are Swiss-made. It is the first of four stations planned by the government at a cost of 2,000,000 Israel pounds, which will provide water to the whole of Northern Negev and irrigate about 100,000 dunams.—*The American Zionist.*

**#14. The Chronology of the Hebrew Patriarchs
Abraham, Isaac, Jacob, Joseph (Gen. xii. - I).
pp. 174 - 177**

We have followed the chronology of the book of Genesis from Adam to Abraham, and have found it complete and consistent. We now take up the chronology of the second half of Genesis or the chronology of the Hebrew Patriarchs, Abraham, Isaac, Jacob and Joseph.

Picking up the thread from article No.11, we start with the date of Abram's birth 2008. It must be remembered that these dates are reckoned from Adam and not B.C.

2008	<i>Abram born.</i>
75	Add age of Abram at call of Gen. xii. 1.

2083	Call of Abram at death of Terah.

We now read on through chapters xii.-xv. before we meet a fresh chronological statement.

“And Sarai Abram's wife, took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan” (xvi. 3).

This means that Abram was 85 years old when he married Hagar. One year after his marriage, Ishmael was born.

“And Abram was fourscore and six years old when Hagar bare Ishmael to Abram” (xvi. 16).

Again we read chapters xvii.-xx. before we reach the next chronological item, the birth of Isaac.

“And Abraham was an hundred when his son Isaac was born” (xxi. 5).

By subtracting Abraham's age 86 at the birth of Ishmael, from his age when Isaac was born we get 14 years. We can add a few links to the chain from these items.

2083	Call of Abram and death of Terah.
10	Add 10 years for Abram's marriage with Hagar.

2093	Abram, 85 years of age.
1	Add 1 year to birth of Ishmael (xvi. 16).

2094	<i>Ishmael born.</i>
14	Add 14 years to the birth of Isaac (xxi. 5).

2108	<i>Isaac born.</i>

The next link in the chain is only discovered by pondering a series of statement made elsewhere. First of all we must go back to the fifteenth chapter, where we read:

“Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them: and they shall afflict them four hundred years” (xv. 13).

The 430 years.

We learn from Exod. xii., and from Gal. iii.:

“Now the sojourning of the children of Israel (who dwelt in Egypt) was 430 years” (Exod. xii. 40).

“The covenant that was confirmed before of God in Christ, the law which was 430 years after, could not disannul” (Gal. iii. 17).

The 400 years.

We learn from Gen. xv., and from Acts vii.:

“Thy seed shall be a stranger in a land that is not theirs (and shall serve them; and they shall afflict them) 400 years” (Gen. xv. 13).

“His seed should sojourn in a strange land (and they should bring them into bondage and entreat them evil) 400 years” (Acts vii. 6).

Abraham is included with “the children of Israel” by a figure of speech, for he was a stranger and a sojourner also.

From Gal. iv. 30 we learn that Isaac became the “heir” at the weaning feast, when Ishmael mocked. If the Exodus was 430 years after the call (Gen. xii. 1) when he was 75 years old (verse 4), then the date of the Exodus, minus 400, which brings us to the age of Isaac when he was weaned. We can proceed.

2108	<i>Isaac born.</i> Abraham’s 100 years old
5	Add 5 years at Isaac’s weaning.

2113	Isaac weaned. Ishmael cast out.

We must now pause for another computation. Sarah was 90 years when Isaac was born (xvii. 17), and she died at the age of 127, (xxiii. 1). Therefore Isaac was $127 - 90 = 37$ years of age at the death of Sarah. We can now continue:

2113	Isaac weaned. Ishmael cast out.
32	Add 32 to the 5 years at Isaac’s weaning.

2145	Sarah died at the age of 127 years.
3	Add 3 years to the 37, as Isaac was 40 years.

2148	Isaac at his marriage with Rebekah.
20	Add 20 years to the birth of Esau and Jacob.

2168	<i>Esau and Jacob born.</i> Isaac 60.

Abraham's death is the next note, and Gen. xxv. 7 tells us that Abraham's age was 175 years, and xxvi. 34 gives Esau's age as 40 years at his marriage with Judith and Bashemath.

2168	<i>Esau and Jacob born.</i>
15	Add 15 years to death of Abraham.

2183	Abraham died at age of 175 years.
25	Add 25 years to the marriage of Esau.

2208	at the age of 40 (Esau).

The next computation demands a series of comparisons, and we must go to the record of Joseph for a while. When Joseph stood before Pharaoh he was 30 years old (xli. 46). He was therefore 37 at the end of the seven years plenty, and 39 at the end of two years of famine, when Jacob came down to Egypt (xlv. 6) we learn that Jacob himself was 130 years of age (xlvii. 9). If therefore Jacob was 130 when Joseph was 39, Jacob must have been 91 when Joseph was born. Then we learn that Jacob had served Laban 14 years when Joseph was born (xxx. 25). If we subtract from 91, the age of Jacob at the birth of Joseph, this 14 years, we reach the number 77 for the age of Jacob when he left home. We can now continue our genealogy.

2208	Esau married at the age of 40.
37	Add 37 years to the 40 to bring up the age of Jacob to 77.

2245	Jacob left home at age 77.
7	Add 7 years to the date of Jacob's marriage.

2252	Jacob aged 84 when he married.
7	Add 7 years to the birth of Joseph (xxx. 25, 26).

2259	<i>Joseph born.</i> Jacob 91 (verse 25).
6	Add 6 years, Jacob's return (xxxi. 41).

2265	He had been 20 years $7+7+6$ from 2245.
24	Add to the 6 years, Joseph being 30 (xli. 46).

2289	Beginning of 7 years of plenty (verse 46).
7	The 7 years of plenty (47).

2296	Joseph aged 37 at the end of the 7 years.
2	Add 2 years of famine (xlv. 6).

2298	Joseph aged 39 (xlv. 6, xlvii. 9).
17	Add 17 years to the death of Jacob.

2315	Jacob was 147 when he died.
54	Add 54 years to the death of Joseph.

2369	Joseph was 110 years old at death (l. 26).

The Rev. Martin Anstey, B.D., M.A., to whom we are obviously indebted for the setting out of this chronology, remarks:

“Each step in the progress of the chronology is clearly explained in the above table, and the ‘proof’ is given in the ‘testimony’ of the Scripture cited. These proof texts are the historical data with which the science of chronology is built up. The result arrived at is characterized by the accuracy and certainty of an exact science. It cannot be one year more. It cannot be one year less.”

From the same monumental work we give the following diagram and argument for the details of the two periods of 400 and 430 years.

<i>Periods.</i>	<i>The 400 yrs.</i>	<i>The 430 yrs.</i>
From call, promise and covenant of Abraham to the marriage of Hagar.		10
From marriage of Hagar to birth of Ishmael.		1
From birth of Ishmael to birth of Isaac.		14
From birth of Isaac to his being weaned and becoming the seed at the casting out of Ishmael.		5
From the weaning of Isaac, to the going down into Egypt.	185	185

		215
From the going down into Egypt to the Exodus, to make up the 400 years of Gen. xv. 13 and the 430 years of Exod. xii. 40, 41.	215	215
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	400	430

“The method of fixing the date of the weaning of Isaac is strictly logical and mathematically exact. We begin with the call, promise, covenant or sojourning of Abraham, which took place immediately after the death of Terah, An.Hom.2083. There is the direct and positive testimony of the Hebrew Text for the fact that the period from that point to the Exodus was a period of 430 years; therefore the date of the Exodus must be 2083 + 430, An.Hom.2513. We have again the direct and positive testimony of the Hebrew Text for the fact that the SEED of Abraham should be strangers and sojourners for the period of 400 years. That period ended with the Exodus, An.Hom.2513. Therefore it began 2513 – 400 = 2113, and since Isaac was born An.Hom.2108, he was then 5 years old. But Isaac became the sole HEIR (with whom we may connect the word SEED) of Abraham on the day that he was weaned. On that day Abraham made him a great feast to celebrate the event. Ishmael was Abraham’s heir no longer. Isaac had taken his place. He mocked, and was cast out.”

#15. The Kings of Gen. xiv. pp. 192 - 194

Although Sodom is the next geographical item that meets us in our reading of Genesis (xiii. 10), we will defer our examination of the geography of these cities of the plain until we reach the record of their destruction given in the nineteenth chapter. After the separation of Lot and Abraham, Lot pitched his tent towards Sodom, and Abraham removed his tent, and dwelt in “the plain” or among the “oaks” of Mamre, which in the days of Moses was known as Hebron. Fuller particulars are given of Hebron later on in the narrative, and so we pass over for our present study to the intensely interesting story of Gen. xiv. 1-4.

“And it came to pass in the days of Amraphel King of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; that these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

All these were joined together in the vale of Siddim, which is the salt sea. Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.”

Here is a most explicit account, committing the Scriptures to a series of historical assertions, introducing names of kings and geographical terms, and, above all, taking for granted that Elam at the time of Abraham exercised dominion as far as Palestine.

Let us remember that Moses wrote the account of this battle some four hundred years after the event, yet the language is precise and the description that follows (verses 5-24) reads almost like the language of an eye-witness.

The Rationalistic critics made merry over this chapter of Genesis. It was rejected as being utterly unhistorical, because forsooth, there was no record outside of the Bible that Elam ever ruled as far as the land of Palestine. Grotfend, to whom Assyriology owes a debt because of his pioneer work in the decipherment of the cuneiform inscriptions, went to the extreme of explaining the four kings from the east as being the four seasons, and the five kings of the plain as the extra days which the Babylonians added to their twelve months to complete the year!

We turn from these sad “oppositions of science falsely so-called” to the simple evidence of the excavator and the archaeologist. The cuneiform inscriptions have brought to light facts that have completely stopped the mouth of adverse critics, and fully vindicated the integrity of the fourteenth chapter of Genesis.

Theophilus Pinches, in his article entitled “Babylonia and Elam Four Thousand Years Ago” says:

“One of the important facts of the early history of Babylonia and Elam is that related by king Assur-bani-apli of Assyria, who tells us that 1532 or 1632 years before his time, Kudurnan Khundi, king of Elam, invaded Akkad or Babylonia, and carried off from Erech the image of the goddess Nana.”

While the above testimony proves that Elam dominated Babylonia, we have yet to discover proof that Elam conquered Canaan. This too has been proved.

George Smith found an inscription on a brick from Ur of the Chaldees, and this simple piece of hardened clay, says Urquhart, has stopped the mouths of the critics. It speaks of a king called Kudur-Mabug, and he is entitled the Father of the land of the Amorites or Palestine. He is also called Lord of Syria and of Elam. Yet the critics had boastfully said that Gen. xiv. had “not so much as one traditional event as its foundation”!

Now *Kudur* means “servant” in Elamitic and is reproduced in *Chedor-laomer*. A tablet has been discovered which speaks of Kudur-Lakhgumal, king of Ela(m). This name approaches very closely to the Hebrew of Chedorlaomer, and this Elamite king’s name would mean “Servant of Lagamer”, an Elamite god.

The next discovery was of supreme importance. Theophilus Pinches found a very mutilated tablet and was attracted by one name that stood out, which read “Tudkhula, son of Gazz”. This would be Assyrian spelling of Tidal, the king mentioned in Gen. xiv. 1. Continuing his investigation he was delighted to find on this same tablet the names Eri-(E)aku which is equivalent to Arioch, and Kudur-lakmal, which looked like a variant of Chedorlaomer.

From other sources we learn that Eri-aku was associated with his father, and he received as his capital the city of Larsa, which has been identified with the Ellasar of Gen. xiv. 1. The “El” in the Hebrew name may be the Accadian *al* meaning city (Sayce). Amraphel, has been identified with Khammurabi, whose code of law stands in the British Museum, together with the copper head of his royal sceptre. Amraphel or Khammurabi stands for Ammirabi-ilu “Khammurabi the god” (Dr. Lindl).

With regard to variants of spelling, Urquhart says:

“It is as if it were contended that a piece of an old newspaper mentioning Wellington or Wellingtone, Bluchere and Napo**n, Emperor of the French did not refer to Wellington, Blucher and Napoleon I, at all.”

Shinar (Gen. xiv. 1) has been identified with *Sumer* of the cuneiform inscriptions.

Dr. Scheil discovered in the Museum at Constantinople, letters written by Khammurabi (Amraphel) to his vassal of Larsa. In these letters mention is made of Kudur-Laghghamar the king of Elam.

Professor Sayce found the name of the Canaanite king “Shinab, king of Admah” on a cuneiform inscription.

Tiglath Pileser III speaks of Sanibu king of Ammon, and this is the same word in Assyrian, as Shinab is in Hebrew, and the name was thus perpetuated on the eastern side of Jordan. Light also has been shed on the title “King of nations”. One of the tablets

deciphered by Pinches state that Chedorlaomer “assembled the Umman-Manda” or nomad hordes, and the Hebrew *goyyim* or “nations” is the equivalent of the Babylon Umman-Manda; Tidal therefore being king of the nomad hordes which adjoined Elam on the north. We read that war was joined between these kings “in the vale of Siddim, which is the salt sea” (xiv. 3).

Its name has been an enigma to commentators, and numerous suggestions have been put forward. Tomlinson says that the word without the Hebrew vowel points reads *Shedim*, the gods of the Canaanite. This however is conjecture and we must leave the matter there. We shall have occasion to return to verse three when dealing with the fate of Sodom and the cities of the plain. In Gen. xiv. 5 there is a reference to the early inhabitants of Canaan, the Rephaim, Zuzim and Emim. These nations will be considered together when we come to the list given in xv. 19-21.

Let us see what we have learned regarding the trustworthiness of chapter fourteen as a true record of historic facts.

It would have been something to cause wonder and thanksgiving if one name only of these conflicting kings had been preserved in the inscriptions, but when we find no less than three on badly mutilated tablet, our consciousness of Divine providence is intensified. The critics made rare sport of the idea that Elam had ever extended its conquests to the borders of the land of Canaan, but once again the statement has been corroborated by the title “the Father of the land of the Amorites” given to Kudur-Mabug another King of Elam. “Not so much as one traditional event as a foundation” said the critic. The lie direct has been given by these “stones crying out”. May we be grateful for the long array of witnesses that the overruling providence of God has stored in the earth against this day of departure from the Word.

#16. Sodom and Gomorrah (Gen. xix.). pp. 217 - 219

It has been supposed that the consistent testimony of tradition for centuries testifies that the cities of Sodom and Gomorrah lie under the waters which form the Dead Sea. It is not wise to thrust aside ancient tradition simply because it is either “ancient” or “tradition”, neither is it proper to accept any teaching however plausible, unless it harmonizes with the inspired Word of God.

“The Companion Bible” apprizes its reader of the falsity of this tradition, saying at Gen. xix. 25:

“These cities are not in the Dead Sea, but their ruins have been discovered by M. de Saulcy (called to-day Kharbet-Goumran), about 4 miles square (“Journey round the Dead Sea”, Vol. 2, pp. 42-46).”

The narrative of the Scripture shows Lot and his daughters dwelling in Zoar, which would have been impossible had the cities of the plain been engulfed, and moreover, archaeological research and Scriptural reference are at one as to the fate of these evil cities. Let us acquaint ourselves with the testimony of research both of that which is conducted within the sacred page, and that which is conducted in the land itself.

Here is a comment taken from Kitto's Encyclopaedia, which perpetuates an error concerning the site of these cities.

“In the first place, we learn that the vale of Siddim, in which Sodom lay, was very fertile next it appears that the vale was full of ‘slime-pits’.”

The error in this description is in the clause “in which Sodom lay”. What Gen. xiv. 3 says is:

“All those were joined together in the vale of Siddim, which is the Salt Sea.”

This plainly reveals that *the battlefield* was subsequently submerged, but the battlefield is not the site of the cities, but was chosen to prevent Chedorlaoma's attack reaching those cities. We find upon examining the testimony of antiquity that there is no basis for the tradition that has been largely accepted regarding the submergence of the cities of Sodom and Gomorrah beneath the waters of the Dead Sea.

Here is the testimony of Strabo, a geographer, who visited the East, about a quarter of a century before Christ.

“It is said that this country is burnt up by fire; evidences of this fire are traceable in certain baked and calcined mountains, in the direction of Masada; in deep rents and cliffs; in a soil like ashes; in rocks distilling pitch, and in rivers of boiling water, emitting from afar off a loathsome odour. Here and there, places formerly inhabited by man, are now confused masses of ruins. It is thus easy to put faith in the tradition universally believed throughout the country, that thirteen cities formerly existed there. We are even told that ruins still exist of the metropolis, Sodom, the circumference of which extends to about sixty stadia. Earthquakes, eruptions of subterraneous fires, warm, bituminous, and sulphurous waters are said to have caused this lake to overflow its original borders; rocks have been set on fire; and at the same time these cities were either swallowed up or deserted by as many of the inhabitants as were able to escape.”

This testimony is confirmed by Tacitus, a Roman historian, and by Josephus, the Jewish historian who was a contemporary with the apostle Paul. Josephus says:

“I think if the Romans had delayed punishing this wicked people, the town would have been either swallowed up in the abyss, or overwhelmed under the waters, or else that it would have been destroyed by the fire of heaven like the land of Sodom” (Wars of the Jews”).

Here Josephus “either or else” shows clearly that in his view Sodom was not “overwhelmed under the waters” The language of Deut. xxix. 21-23 also supposes that the blasted cities of the plain were open to Israel's inspection, even as Isaiah's statement:

“As when the Lord overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there” (Isa. xiii. 19-22).

Jeremiah also makes a similar comparison when referring to Edom (Jer. xlix. 17, 18).

M. de Saulcy has brought to light the truth of the Scripture record, and has discovered the ruins of these cities of the plain. De Saulcy describes the ruins which he investigated, and which the Arabs call *Kharbet-Goumran*, which he identified with the ruins of the Scriptural Gomorrah.

“If this point be disputed—a controversy for which I am fully prepared—I beg my gainsayers will be so obliging as to tell me what city, unless it be one contemporaneous with Gomorrah, if not Gomorrah itself, *can have existed on the shores of the Dead Sea at a more recent period.*”

These ruins have been visited by the eminent archaeologist, Clermont Ganneau, who undertook excavations there, and De Saulcy re-visited the ruins and wrote:

“North of the Lake there is a mount, called by the Arabs, Gebel Sedoum ‘Mount of Sodom’, and below the mount, ruins called Kharbet Sedoum ‘Ruins of Sodom’. The Arabic exactly represents the Hebrew name.”

The Commander of the American Expedition to this locality made a thorough exploration of the stretch of water known as the Dead Sea, and said:

“The bottom of this sea consists of *two submerged plains*, an elevated, and a *depressed one*; the former averaging *thirteen*, the latter about *thirteen hundred* feet below the surface.”

This shallow southern portion “is a flat plain with the greater part of its area nearly level, a very few feet only below the surface” (Ant. The Salt Sea).

This is the submerged battlefield of Gen. xiv.

The valley of Siddim, we are told, was full of “slime pits” (Gen. xiv. 10). This same word *chemar* is used in Gen. xi. 3, “slime had they for mortar”, and means “bitumen”.

“*Chemar* (masc.) bitumen or asphaltus, a glutinous matter issuing from the earth, which springs in a *turbid effervescence* near Babylon, also near the Dead Sea and at its bottom” (Davidson, Lexicon).

The ancient name of the Dead Sea was *Lacus Asphaltites*. The Arabs called it *Birkit-Lut*, or “The Lake of Lot”. Its waters contain 25% of salts, of which 7% is common salt. On the west side of this Sea is a hill of rock salt named by the Arabs *Hajar Usdam*, or “The Stone of Sodom”.

The presence of so much salt in the vicinity of Sodom, when taken together with the tremendous upheaval that took place at its destruction, reveals that the fate of Lot’s wife “turned into a pillar of salt”, to be no mere figure of speech.

The Hebrew word *netsib*, translated “pillar”, does not in any sense refer to a statue or image in human likeness. It is derived from *natsab*, which means “to be set, placed or appointed”, and the peculiar form *netsib*, occurs twelve times, and is rendered in the Authorized Version “pillar” once, “officer” twice and “garrison” nine times. The idea conveyed by the expression “a pillar of salt” is rather that of a mound, something fixed and standing sentinel. The fatal hesitation of Lot’s wife led her to be caught and overwhelmed by a mass of salt much as the inhabitants of Pompeii were overwhelmed and fixed by the overflowing lava and ashes of Mount Vesuvius. The Saviour has endorsed the record of Gen. xix. 26, by the pregnant words recorded by Luke, “Remember Lot’s wife” (xvii. 32).

The SECOND EPISTLE to TIMOTHY.

#25. “Vessels unto honour, or dishonour.”

The will of the Lord exhibited with regard to the voluntary fellowship of His servant with those who hold evil doctrine (II Tim. ii. 20, 21).

pp. 74 - 78

After having spoken of a specious line of teaching, that was calculated to “overthrow the faith of some”, the apostle turns to that which can never be overthrown, “the foundation of God”. The translation found in the A.V. is not grammatically correct. It reads:

“Nevertheless the foundation of God standeth sure” (II Tim. ii. 19).

The R.V. here reads correctly:

“Howbeit the firm foundation of God standeth.”

What is this “firm foundation?” In a previous article (No.20 of this series) we suggested there was a parallel between the teaching of II Tim. ii. 19-21 and I Cor. iii. 10-15. The space occupied by this comparison is small, but its value as a means of understanding the apostle’s intention here, is great, therefore we have no hesitation in setting it out again.

<i>I Cor. iii. and xv.</i>	<i>II Tim. ii.</i>
The foundation (iii. 10, 11).	The foundation (19).
Gold, silver, wood, etc. (iii. 12).	Gold, silver, wood, etc. (20).
The trial, <i>dokimazo</i> (iii. 13).	The approval, <i>dokimos</i> (15).
Reward, or suffer loss (iii. 14, 15).	Show (<i>paristemi</i>) the judgment seat (15).
Work abides (iii. 13, 14).	Workman that need not be ashamed (15, 21).
He himself shall be saved (iii. 15).	The Lord knoweth them that are His (19).
Resurrection doubted (xv. 12).	Resurrection misplaced (18).

We are left in no doubt, in I Cor. iii., as to the foundation intended there, it is Christ, “for other foundation can no man lay”. Neither should we have doubt when we read II Tim. ii. 19. Yet many wise and good men have entertained many varied ideas on this point. Perhaps the most insidious is that which confuses the foundation with the superstructure and, relying upon the A.V. of I Tim. iii. 15, speaks of the foundation as though it could be the Church. If we rest satisfied with the A.V. rendering of I Tim. iii. 15 we may be found among those who maintain that “the church is the pillar and ground of truth” but if we go beneath the surface we shall find sufficient evidence to revise such an idea. First of all, this Church of I Tim. iii. 15 is not conceived of as the spiritual, universal church, but is called “the house of God”, concerning which Timothy was exhorted and instructed as to how he should behave himself when present in it, and this fifteenth verse is at the conclusion of a section entirely devoted to a local church, probably held in the house of a bishop (I Tim. iii. 1-5). Now it is unbelievable that such

an assembly should ever be indicated as “the pillar and ground of truth”. Nowhere in the whole range of N.T. teaching is such an idea to be found. If we ignore the punctuation of the English versions, recognize the fact that a change of theme is indicated in iii. 16, omit the article that has been added by the A.V., we shall arrive at the following:

“. . . . how thou oughtest to behave thyself in the house of God which is the church of the living God. A pillar and ground of the truth and confessedly great is the mystery of godliness” (I Tim. iii. 15, 16).

It is Christ Himself Who is the pillar and ground of the truth, even as He is the foundation of I Cor. iii. 10, 11 and of II Tim. ii. 19. This foundation is “firm” and “sure”. There is no possibility of it ever failing. The only room for doubt is connected with the building erected by the believer, which building is likened to erections made of gold, silver, precious stones, wood, hay and stubble in I Corinthians; and by a change in the figure, the likeness is to that of gold, silver, wood and earthen vessels in II Tim. ii. Consequently our attention is directed in II Tim. ii. 19 not to the foundation, about which no doubt is entertained, but to the seal that is found upon it. There is an interesting note in Calmet’s Dictionary which we transcribe:

“Among the representations of seals collected by Mr. Taylor, is one from Tavernier, being that of the first minister of state of some oriental prince. The seal, in the original, is set on the back of the patent, no man daring to affix his seal on the same side as the King; and this Mr. Taylor thinks may give the true bearing of the apostle’s expression (II Tim. ii. 19), *The foundation of God standeth sure having this motto around the seal—this inscription ‘The Lord knoweth them who are His’*. And this inscription is on the enclosed, the folded, side of the patent, not visible to us: whereas, on the open side, the exposed part of the patent, is the counter-inscription *‘Let all who name the name of Christ depart from iniquity’*.”

Here we have in the two inscriptions of this seal, the two great doctrines of Divine Sovereignty and human responsibility. We are encouraged as we realize that we are known to the Lord, but this fundamental truth is stated but not elaborated. In this passage the apostle is enforcing the necessity for those who know they were chosen before the overthrow of the world (Eph. i. 4), and whose calling goes back before the age times (II Tim. i. 9) to act accordingly and to realize that such a calling and such a choice necessitates there shall be no conscious compromise with iniquity, even though it mean the “shunning” and “avoiding” of believers by reason of their evil doctrine. The reader will find suggestion for much thought by observing that both sides of this seal of II Tim. ii. 19 are found in Numb. xvi.

“The Lord will show who are His” (xvi. 5).

“Depart I pray you, from the tents of these wicked men” (xvi. 26).

We may ask, In what way does II Tim. ii. resemble Numb. xvi.? We should remember that Korah objected to the possibility that some of Israel may have been called to higher glory and closer relationship to the Lord in their service, than others and we may perceive the trend of the apostle’s thought if we read II Tim. ii. 20 as follows:

“But in a great house (parallel with the whole congregation Numb. xvi. 3) there are not only vessels of gold and of silver (like the office of Moses and Aaron, and the Levites), but also of wood and of earth; and some to honour, and some to no honour.”

There are those who object to the teaching which we discover in the Scriptures as to the high glory of the Church of the Mystery, and falsely ascribe pride to those who have meekly accepted overwhelming grace. There are those who, while they see the high and distinctive glory of the mystery, are moved to anger at the suggestion that there is such a thing as a “prize” to be won, but this is just what II Timothy so clearly teaches in the very passage which is before us.

“But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master’s use, and prepared unto every good work.”

“Every good work” is the goal. We are therefore dealing with service, not salvation. “Meet for the Master’s use”, suggests something personal, which thought is expressed in the words “a vessel unto honour”. This vessel unto honour may be the subject of eternal decrees, but the apostle’s immediate concern is with the personal and private reaction of the individual servant of the Lord to the evils that surround him in his attempt to serve acceptably. “If a man therefore purge himself from these, he shall be a vessel unto honour.” We therefore discover there are two classes of vessels, “some to honour and some to dishonour”, and these are differentiated as “vessels of gold and silver”, and “vessels of wood and of earth”. We must therefore not load the passage with doctrine that may be in itself true, but which forms no part of the apostle’s teaching here. Paul is primarily concerned for his son Timothy and his loyalty to the Lord Whom he served, and just as the apostle himself had finished his course, kept the faith, and was assured that he had proved himself to be a vessel unto honour, so he earnestly desired this for Timothy, and for all who should in after days believe and minister the same precious truth. The play upon Timothy’s name would have been irresistible with a man like Paul. Many times during their earlier converse Paul must have reminded Timothy that his name meant, either “one who honours God” or “one who is honoured by God”. Which double meaning implies no contradiction, for the Lord had said “Them that honour Me, I will honour”. While the word *atimia* “dishonour” can mean most positive disgrace such as “vile” affections (Rom. i. 26) there is no reason to believe that the apostle, in II Tim. ii. 20, intended vessels for vile purposes, but alluded to the fact, true of any “great house”, that there would be found therein “vessels of gold and of silver”, vessels that were precious and personal to the Master of the house, and “vessels of wood and of earth”, the pots and the pans of the kitchen and scullery, that, though they had their work to perform, were not personal or precious to the Master, and in most cases practically unknown to him.

In all our service we should aspire to this “honour” of being “meet for the *Master’s* use”. Now this dignity is not reserved for the clever or the gifted, but for those who out of a love for truth and out of loyalty to the Lord “shun” and “avoid” those doctrines that are not according to godliness, and who “turn away” from those who like Hymenæus, Philetus, Jannes and Jambres, err concerning the truth and overthrow the faith of some. It

is not possible to make distinction between the evil doctrine taught and the teacher, we cannot repudiate the doctrine and retain fellowship with the teacher, and so the apostle says:

“If a man therefore purge himself from these.”

The “purging” is personal and thorough. It is personal, the apostle does not say that we have to attempt to purge another, we have to purge ourselves. The word occurs in only one other place, namely in I Cor. v. 7:

“Purge out therefore the old leaven.”

and Timothy having been brought up with a Jewish mother and grandmother, would remember very vividly the scrupulous care with which every crumb of leaven and bread was sought and put out at the Passover season, and the change of figure here would not prevent him from sensing the same application. He would also remember the exhortation of the prophet:

“Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord” (Isa. lii. 11).

and would find no difficulty in transferring the thought of cleanliness from those that bore the vessels, to the vessels themselves. This attitude towards iniquity and evil doctrine, the apostle sums up in the one word “sanctified”. This word can mean that state of holiness which is the glorious destiny of the redeemed (Eph. v. 26); or it may mean some special “setting apart” as “the blood of the covenant wherewith He was sanctified” (Heb. x. 29), for Christ Who was “holy” was not made “holy” by the shedding of His Own blood. This wider meaning is seen in I Tim. iv. 5, where, speaking of the question of food, the apostle says:

“It is sanctified by the word of God and prayer.”

So in II Tim. ii. 21 the sanctification there uppermost is the idea of separation or setting apart for any particular purpose; in this instance, set apart particularly for the Master’s use. We must not ignore, however, that *hegiasmenon* and *hetoimasmēnon* are perfect participles, and should be rendered “having been sanctified” and “having been prepared”. This would lead us to see that, the “purging of self”, the “shunning” and the “avoiding” that was enjoined upon Timothy, was but the “perfecting of holiness”, the carrying of one’s sanctification to its logical conclusion. This one can see most clearly set out in II Cor. vi. 14 and vii. 1, where the separation of the believer there enjoined is said to be but the taking of holiness to its logical conclusion (“perfecting” does not mean “improving” but “finishing” or taking anything to its “goal”).

These believers had been prepared unto every good work, as we can see in Eph. ii. 10, where the words “before ordained” are the translation of *proetoimasen*, this is the one side of the seal, “The Lord knoweth them that are His”. They are exhorted to act according to this high calling, and the response that is expected in II Tim. ii. 20, 21 is in harmony with the other side of the seal “Let every one that nameth the name of Christ

depart from iniquity". While we must not limit the title believer, brother, Christian or fellow member, to those whose doctrine commends itself to our judgment, we must limit our fellowship, as servants of the Lord in active fellowship with other servants of the Lord, to those whose doctrine is according to the pattern given by the apostle Paul. We have been obliged to refuse space in our pages to those whose Christianity we do not doubt, but who by reason of some doctrine which they advocate, make it a matter of faithfulness on our part to avoid them in their capacity as servants. This attitude is always liable to misunderstanding, and those whose fellowship is refused are always likely to resent the "Pharisaic" attitude adopted. This is part of the price we must pay. "Purging ourselves" will not be a pleasant process but if it pleases the only One Who has the right to be called "Master", if we ever and only seek to show ourselves "approved unto God" we shall not only be "prepared unto every good work" but shall not be ashamed of our work in that day, for not only shall we have "rightly divided the Word of truth" but we shall have also "rightly divided" in connection with our service, and be not only "unashamed" but "honoured" with the only honour that is worthy of the name.

**#26. Characteristics of the Lord's servant,
especially in association with opposition (ii. 22 - 26).
pp. 89 - 92**

Separation from doctrinal error is most important, but separation because of doctrine without a corresponding separation in heart and life, even though the doctrinal separation be true, must in itself be false and breed a Pharisaic spirit. The Apostle who knew this fact only too well, follows his exhortation to Timothy to separate himself from those vessels which were not unto honour, by adding immediately:

"Flee also youthful lusts" (II Tim. ii. 22).

The word "lust" when used by itself generally denotes sensuality and if there were no context to the exhortation addressed to Timothy, we should be obliged, however reluctantly, to reckon that Timothy, being a man of like passions as ourselves and a young man in a prominent position often having to deal very intimately with members of the other sex, the Apostle felt it incumbent upon him to utter this warning. Before attempting a conclusion, however, we should acquaint ourselves with two essential facts: the way in which *epithumia* (lust) is translated in other passages, and the general bearing of the immediate context. While *epithumia* is usually translated "lust" there is a secondary and milder meaning, as may be seen in the following list.

"The *lusts* of other things" (Mark. iv. 19).

"With *desire* have I desired to eat this passover" (Luke xxii. 15).

"Having a *desire* to depart" (Phil. i. 23).

"After their own *lusts* shall they heap unto themselves teachers" (II Tim. iv. 3).

We can understand that "intense desire" can well be the meaning of the Saviour's desire in Luke xxii. 15 and that of His apostle in Phil. i. 23; and a moment's thought

will convince us that the “lust” of those who heap up “teachers”, has no reference to impurity of life. This therefore brings us back to II Tim. ii. 22, prepared to interpret the apostle’s meaning not so much with reference to the possibilities of a lapse from personal purity, but in connection with “those vehement, impetuous and headstrong passions” that so often mar earnest contention for the faith; passions that are by no means absent from those of mature years, but very closely associated with youth in a position of trust. The context also influences the shade of meaning which we must attach to *epithumia*. The verb *epithumeo* moreover is used in a good sense in the statement that if a man seeks the office of a bishop “he *desireth* a good work”. This shows that the “lust” against which Timothy was warned, could easily comprehend “desiring” office, which in itself be good. When we look at the alternatives that follow in II Tim. ii. 22-25 we fail to discover the alternatives to sensual impurity, but instead we find the characteristics of the true leader and teacher.

“But follow righteousness, faith, charity, peace with them that call on the name of the Lord out of a pure heart.”

The word translated “follow” is a word very much like the one translated “lust”, in that it can have both a bad and a good meaning. *Dioko* occurs in I Tim. vi. 11 in a good sense, and in II Tim. iii. 12 in a bad sense.

“. . . . But thou O man of God flee these things (the love of money, &c.); and *follow* after righteousness, godliness, faith, love patience, meekness. Fight the good fight of faith” (I Tim. vi. 11, 12).

Here the word is used in a good sense and the context also throws light upon the parallel passage in II Tim. ii. 22, 25. An example of the bad sense of the word *dioko* is found in II Tim. iii.:

“Yea, and all that will live godly in Christ Jesus *shall suffer persecution*” (II Tim. iii. 12).

Here the word is translated “shall suffer persecution”. The context of this reference has to do with purity of doctrine also, and not with purity of mind and body. We should be sorry to be misunderstood however in this endeavour to see just exactly what the Apostle meant by his reference to “youthful lusts”. Even though it be established that the Apostle referred to passions that operated within the circle of service and public office, he himself insisted throughout his teaching that purity of mind and body were the necessary accompaniments of soundness in doctrine.

Continuing our examination of the context, we read on:

“But foolish and unlearned questions avoid, knowing that they do gender strifes” (II Tim. ii. 23).

Here, once more, we have an atmosphere of debate and strife associated with doctrine and its interpretation. The word *apaideutos*, translated “unlearned”, does not suggest that only “learned” folk were permitted to raise a question, but rather does it refer to “undisciplined” questions flung out at random that were far more likely to gender strife than to edify.

“And the servant of the Lord must not strive” (II Tim. ii. 24).

It would be easy to point to passages which appear to contradict this prohibition. In this same chapter we read:

“If a man also strive for the masteries, yet is he not crowned, except he strive lawfully” (II Tim. ii. 5).

We could refer to Phil. i. 27, Col. i. 29 or to Heb. xii. 4 for further sanctions—but, of course, we already suspect that the Apostle uses two or more very distinct words. The striving that is forbidden is *machomai* which means to fight in war or in battle, and is cognate with *machaira* a sword, and is found in combination with *logos* in II Tim. ii. 14, where it is translated “strive about words”. The striving that is commended is either *agonizomai* “to compete in a contest” as in II Tim. iv. 7 and Col. i. 29, or *athleo* “to contend in public games as an athlete” as in II Tim. ii. 5. The word translated “must” is *dei*, an impersonal verb that means “it needs be, it is necessary”, very much like the French *il faut*. It is translated “was meet” in Rom. i. 27, and, with the negative, can be translated in II Timothy ii. 24: “It is not meet that the servant of the Lord should strive.”

The contrast with this “striving” is set out in the remainder of the verse and in the first half of the verse that follows.

“But be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves” (II Tim. ii. 24, 25).

Here are some of the characteristics of the true teacher:

“Gentle” *epion*, occurs nowhere else in the New Testament except in I Thess. ii. 7 where its association with a “nursing mother nursing her own children” illustrates the inner meaning of this wonderful word. The learned lexicographer Damn derives it from *epo* “to follow”, as denoting one who readily follows the desire or will of another. It is blessedly possible to be gentle and inflexible at the same time, but it needs abundant grace.

“Apt to teach” *didaktikos*. This word occurs in I Tim. iii. 2 where the qualifications of a bishop are stated. In II Tim. ii. 2 where the Authorized Version gives the same rendering, the original is in the nature of an expansion of *didaktikos*, being *hikanoi esontai kai heterous didaxi* “who shall be sufficient to teach others also”. This word *hikanos* gives us such passages as “not that we are *sufficient* of ourselves but our *sufficiency* is of God, Who also *hath made us able* ministers” (II Cor. iii. 5, 6).

“Patient” *anexikakos*. This is not the word usually translated patient and patience. It is a compound of two words, one from *anechomai* “to bear” and *kakos* “evil”.

“In meekness instructing those that oppose themselves.” “Meekness” *praotes* is one of the fruits of the Spirit (Gal. v. 23) and should characterize all who deal with those who have been overtaken in a fault, considering themselves, lest they also be tempted

(Gal. vi. 1). It is enjoined in each of the pastoral epistles, I Tim. vi. 11, II Tim. ii. 25 and Titus iii. 2. It was the blessed characteristic of Christ Who invited His disciples “to learn” of Him. It is the common mistake of the man of the world that “meekness” and “weakness” are one and the same, it is our responsibility to disillusion such when occasion offers. The word “instructing” is used with a negative in the reference to “unlearned” questions in II Tim. ii. 23.

“Those that oppose themselves” *antidiatithemenos*. There seems to be an intended distinction between these opposers, and those of II Tim. iii. 8, who “resist” the truth, where the Greek word is *anthistemi*, for in the former case, Timothy is to endeavour to lead them to an acknowledgment of the truth (II Tim. ii. 25), whereas those of II Tim. iii. 8, though ever learning, will never be able to come to an acknowledgment of the truth. Only grace, and close fellowship with the Lord can enable any servant of the Lord to discern between these two classes of opposition. When the servant of the Lord is faced by opposition; when his whole being rebels against gross misrepresentation; when he is tempted to “strive”; when he finds it difficult to bear up under evil; there is great encouragement in looking to the goal that is in view. These opposers are in the devil’s snare (II Tim. ii. 26), and that snare is only possible while error is entertained instead of truth. It is true for all time “Ye shall know the truth, and the truth shall make you free”. These opposers may be “kings” and men in “authority”, and even such may “come to the knowledge of the truth” (I Tim. ii. 2, 4).

Repentance, which occupies so large a place in the gospel of the kingdom, is never used by Paul in the presentation of the gospel. *Metanoia* and *metanoeo* mean “a change of mind”, and this change of mind towards the truth of God means deliverance. This snare of the devil is referred to in I Tim. iii. 7, where the context speaks of the pitfalls awaiting the “novice” who being lifted up with pride “falls into the snare (*pagida*) of the devil”. In I Tim. vi. 9 we read of one of the baits that the devil uses for this snare,

“They that will to be rich fall into temptation and a snare.”

It would appear, therefore, that this snare of the devil is threefold. It is especially laid up for the novice in his pride; it is baited with discontent and love of money; and there can be no deliverance apart from repentance and the acknowledging of the truth. This brings us to the close of another great section of this epistle, and marks the central item of the structure.

**#27. Love and the Lapse of the Last Days (iii. 1 - 4).
pp. 113 - 117**

The reader of the Scriptures would do well to remember that in many instances the subdivision of chapter and verse does not always follow the true structural division of the passage. In II Timothy, with its four chapters, there is not so much room to go wrong; and with the end of chapter ii., we reach the close of the first half of the epistle. We have approached the centre of the epistle by a series of four steps: (1) Salutation, (2) Forsaken, (3) the Crown, (4) Approved. From this point these four phases of the truth are expounded and expanded in reverse order, (4) Disapproved, (3) the Crown, (2) Forsaken, and (1) Salutation. This has already been shown in the opening articles of the series where the structure of the epistle as a whole is set out. The opening words of this new section are prophetic in tone and deal particularly with the characteristics of the last days. This feature is very prominent in chapter iv. and it is this light upon the last days of the dispensation of the mystery that makes Paul's final word so important to us. Let us first of all acquaint ourselves with the structure of this section.

**II Timothy iii. 1 - 9.
Disapproved concerning the faith.**

- A | 1, 2. MEN (*anthropoi*) of the last days.
- B | Characteristics of last days—misplaced love. |
 - a | 2. Love of self (*philautoi*).
Love of money (*philarguroi*).
 - b | 3. Haters of good (*aphilagathoi*).
 - a | 4. Love of pleasure (*philedonoi*), more than
Love of God (*philotheoi*).
- C | 5-. Form without power.
- D | -5. From these turn away.
- A | 6.. WOMEN (*gunaikaria*) of the last days.
- B | Characteristics of last days—inordinate desires. |
 - a | 6. Led captive.
 - b | 6. Laden with sins.
 - a | 6. Led away by lusts.
- C | 7. Ever learning. Disapproved.
- D | 9. They shall proceed no further.

Just as the key note of the balancing member II Tim. ii. 14-26, is the word “approved” *dokimos* (II Tim. ii. 15) so the key note of the present section is “disapproved” or “reprobate” *adokimos* (II Tim. iii. 8). The apostle opens this section with a forecast of the character of the last days. We must exercise care when meeting this expression lest we confuse things that differ. Peter quoting from Joel refers to the “last days”, but a reading of the context shows that these days immediately precede “the great and dreadful day of the Lord” and are associated with Israel’s restoration. The Lord speaks of “the last day” six times in the Gospel according to John, and the day HE refers to is the day of resurrection and judgment. From the standpoint of the epistle to the

Hebrews, “these last days” refer to the days of Christ’s first advent (Heb. i. 2), even as John in his first epistle said: “it is the last time” (ii. 18). It is manifest that each writer views the subject from his own point of view, Peter’s “last days” would be the last days of the dispensation associated with the Kingdom and Israel, whereas Paul’s “last days” would be the closing days of the dispensation of the mystery. We are concerned when we read in II Pet. iii. 3, that in the last days shall come scoffers who shall walk after their own lusts and deny the second coming of the Lord; but we should be still more concerned to learn that the closing days of this most favoured dispensation will end in apostasy parallel to the conditions of ancient paganism (for proof of this statement see later exposition), and characterized by the same dreadful motive “after their own lusts” (II Tim. iv. 3). With such passages of scripture written for our learning, and with the consciousness that the end of the present dispensation cannot be far off, the reader will not be easily moved to believe that a great spiritual revival is on its way, even though such should be “a consummation devoutly to be wished”.

In the first epistle to Timothy the apostle had been led to speak of the outstanding character of the “latter times” *husterois kairois* “latter seasons”. Not only is there the change of word “days” in II Tim. iii. and “seasons” in I Tim. iv., but also the second epistle speaks of the “last” *eschatos* “the extreme end”, whereas I Timothy speaks of the period that is “left over” *husteros* of the season. Consequently, the state of affairs described in the first epistle must be understood as leading up to the crisis of the second epistle. The apostasy starts in I Tim. iv., for the word “depart” is the Greek word *aphistemi* from which our word apostasy is derived, it marks the beginning of the movement that ends with the awful reprobation of II Tim. iii. This departure from the faith is the outcome of “giving heed to seducing spirits and doctrines of demons” which, while including antagonism against the essentials of the Gospel, points markedly to “spiritism”, a cult that is developing with alarming rapidity and captivating millions. While “seducing spirits” are not named in II Tim. iii., their fell work is to be seen in the word translated “perilous” times or seasons. This word “perilous” is the Greek word *chalepos*, the word employed in Matt. viii. 28 to describe two demon possessed men who lived among tombs exceeding “fierce”.

Such is the prophetic picture of the last days of this dispensation. The truth forsaken, those who hold it despised or persecuted, the whole dominated by the doctrines of demons; no wonder the apostle spoke of a day that should come when men would turn away their ears from the truth and be turned unto fables. We said earlier that the characteristics of these last days of II Tim. iii., were like those of the early days of paganism. We gather this from a comparison of II Tim. iii. 1-4, with Rom. i. 28-32.

<i>Romans i. 28 - 32.</i>	<i>II Tim. iii. 1 - 4.</i>
“Boasters” <i>alazon</i> (30).	“Boasters” <i>alazon</i> (2).
“Proud” <i>huperephanos</i> (30).	“Proud” <i>huperephanos</i> (2).
“Disobedient to parents” <i>goneusin apeitheis</i> (30).	“Disobedient to parents” <i>goneusin apeitheis</i> (2).
“Without natural affection” <i>astorgos</i> (31).	“Without natural affection” <i>astorgos</i> (3).
“Implacable” <i>aspondos</i> (31).	“Truce breakers” <i>aspondos</i> (3).
“Reprobate” <i>adokimos</i> (28).	“Reprobate” <i>adokimos</i> (8).

In addition to these six words that are repeated from Rom. i., we read: “Lovers of their own selves, lovers of money (*covetous*), blasphemers, unthankful (which finds an echo in Rom. i. 21 neither were thankful), unholy, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God.” Standing out prominently in this dreadful list is one word “love”. We have indicated it in the structure, but must draw attention to it again:

“Lovers of their own selves” (*philautoi*).
“Lovers of silver, or money (covetous)” (*philarguroi*).
“Not loving those that are good” (*aphilagathoi*).
“Lovers of pleasure” (*philedonoi*).
“Lovers of God” (*philotheoi*).

We have seen there had been erring from the “truth” (II Tim. ii. 18) and resisting the “truth” (II Tim. iii. 8) and turning away from the “truth” (II Tim. iv. 4); there were also some who had made shipwreck concerning “faith” (I Tim. i. 19); there was to be a departure from the “faith” (I Tim. iv. 1); some had erred from the “faith” (I Tim. vi. 10, 21); others were reprobate concerning the “faith” (II Tim. iii. 8). When, however, the apostle comes to the outstanding characteristics of “the last days”, he does not speak of faith or truth, but goes deeper, and speaks of love. It was his constant practice to associate faith with love. To the Galatians he spoke of “faith which worked by love” (Gal. v. 6). To the Colossians he wrote, linking their “faith in the Lord Jesus” with their “love unto all the saints” (Col. i. 4). Did he speak to the Thessalonians of that “work of faith”? then he coupled it immediately with their “labour of love” (I Thess. i. 3). The good tidings that rejoiced his heart were concerning their “faith and love” (I Thess. iii. 6), and the very breastplate was dual, it was a “breastplate of faith and love” (I Thess. v. 8). So also when writing to Timothy the apostle spoke of his commission as being “with faith and love which is in Christ Jesus” (I Tim. i. 14), and when he would exhort Timothy, he links “faith and love” together (I Tim. vi. 11) and points to his own life as an example “faith, long-suffering, love” (II Tim. iii. 10).

If James could say: “faith without works is dead being alone”, Paul most surely taught that a faith that did not work by love would simply lead to shipwreck. To say to-day “love is all that matters” may not be wise, and may not be true, because “love” first of all needs definition and some of us have already learned that the love of Christ passeth knowledge. To-day, owing to our limitations, we need to have love defined and divided for us in order to perceive that love includes all righteousness and holiness, as well as grace and mercy. So with the nature of God. To teach to-day “God is love and nothing else” (a notice we have actually seen outside a meeting place) is either the most supreme revelation uttered before its due season, or a misleading statement, calculated to blunt the edge of wrath, judgment and sin, and to make atonement superfluous and envelop all in a sickly sentimentality far removed from the faith of God’s elect. Nevertheless, where love is missing the finest creed will fail us, where love works not, the workman will be ashamed in that day. When the apostle reached the close of Rom. viii., it is not righteousness or faith that is emphasized but love. “Who shall separate us from the love of Christ?” (verse 35) is his all embracing question. After he has stressed the utter failure of the law as a means of attaining righteousness and life, he

asks us which of the commandments will he break who walks in love? “for love is the fulfilling of the law” (xiii. 10). Though a man speak with the tongue of angels, possess a faith that would remove mountains and be such a zealot for the faith as to give his body to be burned, what is he without love? (I Cor. xiii. 1-3).

While the apostle would have the saints “established in the faith” (Col. ii. 7), he would also have them “rooted and grounded in love” (Eph. iii. 17). The believer is to forbear “in love”, speak the truth “in love”, edify himself “in love” and walk “in love” in his endeavour to walk worthy of the calling (Eph. iv. 2, 15, 16; v. 2). Among the gifts with which the believer has been endowed are “power love and a sound mind” (II Tim. i. 7). When Paul urged Timothy to hold fast the form of sound words which he had heard of him, he did not conclude without adding, “in faith and love which is in Christ Jesus” (i. 13). He would not quarrel with any who saw in these words, that not only did Paul himself receive the truth accompanied by “faith and love” (I Tim. i. 14)—and so present a direct contrast to the zeal and bigotry that made him a blasphemer, and a persecutor and injurious, acting ignorantly in unbelief (I Tim. i. 13)—but Timothy also must “hold fast” this same precious doctrine, not with bigotry, not with a persecuting zeal, not ignorantly, but “in faith and love which is in Christ Jesus”.

It may be that some reader has expected a fuller analysis of the dreadful times that are ahead of us, and is disappointed because we have not pursued the blasphemy, incontinence and treachery of the last days with all their harrowing effects upon heart and mind. We believe, however, that the judicious will realize that the time and space occupied by the preceding exposition of the fundamental character of love is more than justified, for it is just there that we are most vulnerable and where the best of us breakdown. It is comparatively easy for some temperaments “to do all to the glory of God”. It is, alas, a loophole for the lax, to quote “give none offence” but it takes grace, and grace abundant, to obey the scripture which makes the exhortation twofold: “Do all to the glory of God, give none offence” (I Cor. x. 31, 32). Perhaps the secret lies in the closing words of this chapter, “not seeking mine own profit”, for “love seeketh not her own” (xiii. 5).

Returning to II Timothy we observe that this supremacy of love comes forward in chapter four. The crown which the apostle had won because he had “kept the faith” was also open to all who “love” the appearing of the Lord (II Tim. iv. 8). Not only so, but the apostle continued: “Demas hath forsaken me, HAVING LOVED this present world” (iv. 10).

“Let us, therefore, suffer this exhortation, let us pray, let us serve, let us walk, let us live, with love as our atmosphere, our attitude and our environment. This will not be possible to the flesh, even the religious flesh of a genuine believer, it is the fruit of the spirit, it grows in the soil of grace, and God alone gives the increase.

“Keep yourselves in the love of God” (Jude 21).

“Knit together in love” (Col. ii. 2).

“The Lord direct your hearts into the love of God” (II Thess. iii. 5).

**#28. The form of godliness, and the believer's attitude (iii. 5).
pp. 129 - 132**

If the long and awful list of the evil characteristics of the last days, were extracted from the epistle, and presented to any one unacquainted with the teaching of the Scriptures, and he were asked, whether men exhibiting such an array of blasphemous, unholy and wicked traits could be “religious” or manifest any interest whatever in “religion”, we should expect the answer to be an emphatic “No!” Yet the apostle follows this dreadful catalogue of wickedness with the words “having a form of godliness” (II Tim. iii. 5), and later that they were “ever learning” although never coming to a knowledge of the truth (II Tim. iii. 7).

Reverting to Pagan times, as revealed in the first chapter of Romans, we learn that the heart of the apostasy that took place in heathendom was that they:--

“Changed the truth of God into a lie, and worshipped and served the creature *more than* the Creator, Who is blessed for ever. Amen” (i. 25).

Men did not become atheists, they became idolators, they did not renounce “worship”, they worshipped the creature rather than the Creator. They did not declare themselves independent, they changed the truth for a lie and “served” other gods. This has been the outstanding character of Satanic opposition since time began, it reaches its climax in the day of the Lord, when the Dragon at length receives world-wide worship (Rev. xiii. 4). We are apt to limit idolatry to the worship of idols made of wood, stone or metal, but Paul tells us in the epistle to the Galatians that “idolatry” is one of the works of the flesh, while Col. iii. 5 says that “covetousness is idolatry”, and Eph. v. 5, that a covetous man is an idolator. The apostle John even, did not believe it to be unseemly to conclude his wonderful epistle with the exhortation “little children keep yourselves from idols” (I John v. 21), consequently, though faith be denied and truth resisted, though the good is despised and pleasure enthroned, a “form of godliness” will be retained. Satan travesties truth. Truth is exchanged for the lie, “substitution” in this evil sense is fundamental to apostasy, therefore as we find in the first chapter the apostle urging Timothy to “hold fast the form of sound words”, so in the third chapter we learn that even in the last days a form of godliness will be retained. There are, however, essential differences. The “form” of II Tim. i. 13 is *hupotuposis* “a pattern”, whereas the form of II Tim. iii. 5 is *morphosis* “form without substance”, and is used in Rom. ii. 20 in the charge laid against the Jew, who though he had “a form of knowledge” yet failed to obey its precepts himself.

With the “form” of sound words which Paul advocated, were the saving accompaniments of “faith and love”, but it is written concerning those who have a “form” of godliness in the last days, that they “deny” the power thereof. The word “thereof”

refers to godliness. These denied the power of godliness while retaining its form; form indeed without substance.

We have seen in an earlier article that “godliness” is one of the key words of these pastoral epistles, and we are not surprised to find that Satan maintains his reputation, and promptly brings forward a substitute. The apostates of the last days are said to “deny” the power of godliness. What does this mean? Will they actually declare by word of mouth the emptiness of their “form”? That cannot be, for it would be the first step in repentance thus to acknowledge the bankruptcy of their creed. The apostle has used the word *arneomai*, seven times, and we shall learn from some of these references, how men in the last days can “deny” the power of godliness, without uttering a single word.

Arneomai “TO DENY”.

“If any provide not for his own, and specially for those of his own house, *he hath denied* the faith, and is worse than an infidel” (I Tim. v. 8).

“If we *deny* Him, He also will *deny* us” (II Tim. ii. 12).

“He cannot *deny* Himself” (II Tim. ii. 13).

“A form of godliness, but *denying* the power thereof” (II Tim. iii. 5).

“They profess that they know God, but in works they *deny* Him, being abominable and disobedient, and unto every good work reprobate” (Titus i. 16).

“Teaching us that *denying* ungodliness and worldly lusts we should live soberly” (Titus ii. 12).

“Moses *refused* to be called the son of Pharaoh’s daughter” (Heb. xi. 24).

Men in the last days will deny by their works the “power” of godliness. What is this “power”? The apostle had reminded Timothy that:

“God hath not given us the spirit of fear, but of *power*, and of love and of a sound mind” (II Tim. i. 7).

and had followed this statement with an exhortation to use this power, saying:

“Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the gospel according to the *power* of God” (II Tim. i. 8).

It would appear from these two passages that Timothy knew whence this power came and what it was, but we shall have to go back into the apostle’s ministry, and discover for ourselves the essential nature of this power, denied by the men of the last days. Godliness, we have already discovered, is:

“The religious character of moral reverence God-fearing, to be God-fearing as to doing something”

“The energy of piety in the life, both internal and external, not the religion that leads to piety, but the religious life that manifests religion” (Article No. 23, Vol. xxxv, p. 50).

Everything, therefore, that leads up to this “manifest religion” would constitute some part of the “power” of godliness. It would include “the gospel of Christ” for that is the *power* of God unto salvation (Rom. i. 16). It would include the cross and the preaching of the cross, for that, too, is the power of God (I Cor. i. 18). This power of God is placed

in contrast with the wisdom of men (I Cor. ii. 5). This power is manifested in the fact that earthen vessels were used to contain the treasure of truth (II Cor. iv. 7). We can readily perceive that the “form of godliness” that will be held by the apostates of the last days, will have no room for the gospel of Christ, nor for the preaching of Jesus Christ and Him crucified. It will magnify the wisdom of men, and ignore the earthiness of the vessels that God has deigned to use. When we open the epistle to the Ephesians we meet this mighty power, so essential to godliness, in all its wondrous fullness. From Eph. i. 19-21 we learn that the power to usward who believe is nothing less than the mighty power which was wrought in Christ when He was raised from the dead, and which placed Him at the right hand of God far above all principality and power. We discover that this same power enabled Paul in the execution of his ministry, prepares the heart of the believer to receive the Lord by faith, and that it operates in answer to prayer (Eph. iii. 7, 16, 20). It is named in Phil. iii. 10 “the power of His resurrection”. It comes therefore to this, the “religion” of the last days will have no room for “Jesus Christ, crucified, risen and ascended” and will be powerless either for salvation or sanctification. The great characteristic of the doctrine of the mystery is that it is the “faith” of God’s elect, and the “truth” which is according to godliness (Titus i. 1).

Having been warned of God by the prophetic statement of II Tim. iii., we must be on our guard against every plausible presentation of truth which, while using the phrases of the dispensation of the mystery, leads to a denial of its most practical outworking. We are not however to run a campaign against the formalists, we have to remember that “obedience” is better than sacrifice, and is essential to godliness itself, and our instructions are definite “from such turn away” (II Tim. iii. 5). We meet the verb “turn away” three times in this second epistle to Timothy:

“All in Asia *be turned away* from me” (i. 15).

“From such *turn away*” (iii. 5).

“They shall *turn away* their ears from the truth” (iv. 4).

Two Greek words are translated in these three references, *apostrepho* (II Tim. i. 15, iv. 4), and *apotrepomai* (iii. 5), and the surprising thing is that the word used of the turning away of those in Asia, and of those whose ears are turned away from the truth, is a less forceful word than that which is used of the believers turning away from those who merely hold a form of godliness. Yet so it is, *apostrepho* means “to turn away”, but *apotrepomai* means “to turn right away”, so completely that one’s face is turned in the very opposite direction. Consequently, the impelling force behind the movement of the believer, is not merely *aversion* but *reversion*, a turning *towards* the truth quite as much, if not more, than a turning *away* from error. If we refer back to I Tim. iv., where the apostle speaks of the apostasy of latter times, we shall find this attitude towards error is emphasized there:

“But refuse profane and old wives fables, and exercise thyself rather unto godliness”
(iv. 7).

Here is the idea expressed in the words “turn away” of II Tim. iii. 5, expanded and divided “refuse” “exercise rather unto”. May we know something of this aversion to error, but may we also know the blessed counter-attraction of the truth.

**#29. Disapproved (Adokimos) (iii. 6-9).
Showing the dupes and devices of evil, and its final self-evident folly.
pp. 148 - 152**

When we completed the list that describes the awful character of the last days, the revealed fact that all it comprises will have a form of godliness, came rather as a surprise, but showed how strong is the “religious” impulse even in the most abandoned. We are now to learn that these blasphemers, and unholy men, are not content with a mere form of godliness, they seek to make adherents, and while actually resisting the truth, make great efforts, apparently to come to a knowledge of the truth.

“For of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts” (iii. 6).

They “creep” into houses. *Enduno*, the Greek word translated “creep” occurs nowhere else in the New Testament. It is however a variant of *enduo* which means “to put on clothing”, and the English use of the word “insinuate” approaches very near to the sense of the original. Most normal people have an instinctive horror of things that “creep” and this is right, for creation is filled with types of good and evil, and the creeping thing, though innocent in itself, is a type of evil. This is no direct attack, it is back door tactics, horrible, loathsome, reminiscent of the first intrusion into man’s peace in Eden. They creep into “houses”. In the first epistle we read:

“But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house: and not only idle, but tattlers also and busybodies, speaking things which they ought not” (I Tim. v. 11-13).

Here we read of some who “wandered about from house to house”. Into *such* houses, these evil men will “creep”, and alas, they will find an easy prey. We must not misunderstand the apostle, he speaks of some “houses” that would be easy of access to these advocates of error, he does not condemn all, for he knew some “houses” that proved a veritable Bethany to him. It is suggestive that the word used by the apostle for “house” is *oikia*, a house as distinct from the inmates, whereas *oikos* which he uses with approval, means not merely the house but the household or the inmates that turn a “house” into a “home”. It is equally suggestive to observe that the next occurrence of *oikia* is II Tim. iii. 6; the last in the New Testament is that of II John 10:

“If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed.”

The child of God is exhorted to be given to hospitality, and many a home has been the means both of leading seeking sinners to Christ, or of refreshing the weary saint, simply by practicing this christian principle. This ready welcome however has its limits, and to

entertain wittingly a purveyor of error is to come short of the Divine standard. These evil workers who creep into houses select their prey, “and lead captive silly women laden with sins” (iii. 6).

“Lead captive” *aichmaloteuo*, is derived from *aichme* a spear, allied with *akme* (English “acme”) a sharp point. This same word *aichmaloteuo* occurs in Eph. iv. 8 and cannot refer to the deliverance of the sleeping saints, for at the ascension of the Lord He surely did not lead His redeemed people to glory at the point of a spear! It rather refers to those principalities and powers which were put off at the cross, made a show of openly, and triumphed over by the victorious Christ. There is an evident connection here with the close of chapter ii., for there also we read of some who had been “taken captive” by the Devil. The word used in ii. 26, is *zogreo*, and means literally “to take alive”, some commentators have the idea that the meaning of verse 26 is that the person spoken of had been “caught alive by the Lord’s servant”, and so delivered. This translation, though attempting to ease the problem occasioned by *autou* and *ekeinou* being used of the same person, introduces greater confusion, for it ignores the “snare” actually mentioned and introduces another (an evangelical one). *Zogreo* is used in Luke v. 10 “henceforth thou shalt catch men”, undoubtedly in a good sense. While we may not endorse the idea that *zogreo* can mean deliverance (26), yet the fact that within the compass of a few verses two distinct words are used for the one idea, should cause us, reverently, to inquire the meaning. Those who were ensnared in ii. 26, had hope of deliverance; upon repentance they would “recover”, or, as the original reads, *ananepho* “to awake out of a drunken sleep” and so be restored. In the second instance, those “led captive” are led captive at the spear’s point, not “taken alive”, they do not “wake up”, they do not arrive at the knowledge of the truth which “waking up” signifies in the twenty-sixth verse and so never recover themselves from their bondage. Those who are thus “led captive” (iii. 6), are called “silly women”, *gunaikaria*. This passage seemed to us to read a little uncharitably towards women in general and we half-hoped that it would permit the rendering “effeminate persons” and so include men as well as women, but there is a word already in use with that meaning, and there is no avoiding the fact that the apostle had one class of women in view. It is good to remember what tributes the apostle has paid to some women of his time. There is “the woman Lydia” (Acts xvi. 14); the “wife” or “woman Priscilla” (xviii. 2); there are “those women” so commended by the apostle (Phil. iv. 1-3) and Phebe (Rom. xvi. 1, 2), also the mother and the grandmother of Timothy (II Tim. i. 5). While all mankind have sinned, men differ from women in many ways, and Satan is not ignorant of these things, neither does he hesitate to prey upon any human weakness. Just as in II Tim. iii. 1-9 we have “men” and “women” specially referred to, so in I Tim. ii. we have the same marked division.

“I will therefore that men (*aner*) pray lifting up holy hands in like manner also women (pray) adoring themselves in modest apparel Adam was not deceived but the woman was” (8-14).

It was to the woman that the serpent directed his tempting arguments at the beginning, and he has been unscrupulous in his exploitations of the sex ever since. These “silly women” moreover were “laden with sins”. It was this burdened conscience that made these poor women so vulnerable. *Soreuo* “lade”, “heap up”, a sepulchral mound and

suggests that the class of women here referred to were buried beneath a weight of sin. Their burdened conscience made them only too ready to grasp at any offer of easement. We have already referred to the word “lust” when dealing with II Tim. ii. 22 and iv. 3. In the phrase “led away with diverse lusts” with which II Tim. iii. 6 ends, we need not think that further and fuller participation in sensuality was the attraction that induced these silly women to become such slaves, it may mean by *epithumiais poikilais*, that these poor creatures would clutch at any straw that might ease their burden, but alas they found no ease for they were blind and deaf to the appeal of the gospel.

“Evershifting passion for change in doctrine, running after fashionable men and fashionable tenets, which draw them (*agousi*) in flocks in the most opposite and inconsistent directions, evermore learning, always with some new point absorbing them, which seems to them the most important, to the depreciation of what they held or seemed to know before” (Alford *in loco*).

Doubtless we all have met persons who manifest some of these traits. If we meet them this week, their enthusiasm for some new doctrine knows no bounds, if, however, accident postponed our meeting of them for a week we should have found them advocating with the same hysterical enthusiasm some other equally futile innovation. It is comforting with these things in mind to note that the apostle says at the end of this passage “they shall proceed no further”.

We saw, earlier, that the language of the apostle in II Tim. iii. 1-4 linked the apostasy of the last days with the paganism of ancient Rome. He now established another link with the past by introducing the magicians who withstood Moses:

“Now as Jannes and Jambres withstood Moses, so do these also resist the truth” (8).

Apart from any other source of information, the fact that the apostle gives the names of Jannes and Jambres to these two men of ancient times, would be sufficient for us. It is however interesting to know that Jonathan, who wrote a paraphrase of the law, (the Targum) says that these men were two sons of Balaam. They have various names in different translations, which is not surprising. Hilary speaks of a book “Jannes and Mambres”, and the Talmud speaks of “Juhanni and Mamre, chief of Pharaoh’s physicians”. Numenius, cited by Aristobolus, says “Jannes and Jambres were sacred rabbis of the Egyptians”; Pliny speaks of a sect of magicians, of whom he says “Moses, Jannes and Jocabel at Jotapa were heads”. While therefore we do not take our doctrine from tradition, we must not allow ourselves to become unreasonable and reject every traditional statement simply because it is traditional. It may also be the truth as well, and sometimes an ancient tradition will help to confirm or illuminate an otherwise obscure item of inspired truth. These magicians Jannes and Jambres were no ordinary men, they were inspired by Satan and worked actual miracles, even as the false prophets will at the time of the end (II Thess. ii.). This fact makes Paul’s introduction of them all the more pointed, for we have seen from I Tim. iv. and II Tim. iii. 1 that demonic influence will be at work in the last days. We shall not only be resisted by ordinary sinful and darkened men, we must expect to be opposed by those who consciously or unconsciously are the instruments of the Devil. Our warfare is spiritual, and our foes are “spiritual wickednesses”. Eph. vi. 13 speaks of the “evil day” that was to come, and II Tim. iii.,

reveals that day and its character more fully. These men “resist” the truth and the same word *anthistemi* is used by the apostle in Eph. vi. 13 where he says “that ye may be able to *withstand* in the evil day”. The same word is found in II Tim. iv. 15 where Alexander is said to have “greatly withstood” the apostle’s words, and both James (iv. 7), and Peter (I Pet. v. 9) use the word in their exhortations to “resist” the Devil.

We now reach the antithesis of the unashamed workman. His great desire was to show himself “approved” (*dokimos*) unto God. These evil teachers and opponents prove themselves to be just the reverse “reprobate”, *adokimos*. This term is peculiar to the writings of the apostle Paul, seven occurrences being found in his church epistles, and one in the epistle to the Hebrews. The fact that the “reprobate” mind of Rom. i. 28, occurs in such a parallel context as that of II Tim. iii. 9 reveals the terrible nature of this reprobation. Nevertheless there is no decree of reprobation at work. The nations gave up God, before God “also” gave them up (Rom. i. 19-25). As they did not “like” (*edokimasan*) to retain God in their knowledge, God gave them over to a reprobate (*adokimos*) mind (Rom. i. 28). So also in the days that will immediately succeed the close of the present dispensation, men will be condemned who believe not the truth, not because of some irresistible decree of Divine Sovereignty, but because “they received not the love of the truth, that they might be saved”, and moreover, who “had pleasure in unrighteousness” (II Thess. ii. 10-12). There are however limits set to evil, and we are glad to read “they shall proceed no further” (II Tim. iii. 9). At first sight this seems to contradict what is written in ii. 16, “they will increase unto more ungodliness”. The meaning however is clear. Left unchecked, evil grows and spreads, but God has His limits beyond which no foot can pass. In the last days this limit will have been reached and they shall proceed no further. How will this check be administered? Will an angel from heaven convince these men of their soul destroying error? Will God Himself break silence and speak with a voice of thunder? No, the check is brought about in a less spectacular, but a more convincing way.

“For their folly shall be manifest unto all men, as theirs also was” (II Tim. iii. 9).

There were miracles wrought by Moses, that were duplicated by Jannes and Jambres, there were other occasions, however, when they realized their utter failure and had to confess “this is the finger of God” (Exod. viii. 19, ix. 11). Truth is its own justification, and error given time enough, manifests its own inconsistency. To perceive this will enable the tried servant of God to wait with patience; failure to do so will tempt him to yield to bitterness, strife, and to borrow weapons from the armoury of darkness.

We have had brought before us a dark picture, but we do not conclude the survey without learning that the darkest night ends with break of day, and we, being children of light, await with patience yet with intense desire that day when the truth shall be enthroned and the lie for ever discredited.

**#30. Paul's doctrine, manner of life and purpose (iii. 10),
with the structure of II Tim. iii. 10 - iv. 8.
pp. 168 - 174**

Having now considered the two central members of the epistle ii. 14-26, Approved, and iii. 1-9, Disapproved, the subject matter, follows the ordinary disposition of regular introversion, and the member now before us (iii. 10 - iv. 8) "The Crown" is in structural correspondence with ii. 1-13, "The Crown". We discover that both passages have to do with Paul's ministry and the suffering it entailed, together with the glorious recognition by the Lord "in that day". This member opens with the first great missionary ministry of the apostle (iii. 10-12) and closes with the words concerning his prison ministry "I have finished" (iv. 3-8). Between these two extremes, the apostle places in contrast, the apostasy of the last days with its refusal of the Word, the inspiration of all Scripture, and its profitableness both for salvation and subsequent service. The skeleton outline is:

- A | iii. 10-12. Paul's doctrine and ministry. The BEGINNING.
- B | iii. 13-17. Scripture for doctrine.
- C | iv. 1. The Judge and His appearing.
- B | iv. 2, 3-. Preach the Word . . . with doctrine.
- A | iv. -3-7. Paul's doctrine and ministry. The END.
- C | iv. 8. The Judge and His appearing.

Ministry, especially that of Paul's, is a ministry of the Word, and none can hope to follow in the footsteps of the Apostle to the Gentiles, who sets aside, belittles, or underestimates the value of inspired Scripture. We must now complete the structure, and then begin an examination of its vital contents.

II Timothy iii. 10 - iv. 8. Suffering and Reigning.

- A | iii. 10-12. *Paul's doctrine and ministry.—The BEGINNING* (Acts xiii. and xiv.).
a | 10. My doctrine, etc.
b | 11, 12. Paul's first ministry and suffering.
- B | iii. 13-17. *Scripture for doctrine. For child and Man of God.*
For Salvation and Service.
c | 13. Deceiving and being deceived.
d | 14, 15-. The CHILD.
e | -15-. Holy Scriptures.
f | -15. Wise unto salvation.
e | 16. Inspired Scriptures.
f | 16. Profitable for doctrine.
d | 17-. The MAN.
c | -17. Furnished to all good works.
- C | iv. 1. *The Judgment of Quick and Dead at Appearing.*
g | 1. The Judge.
h | 1. His Appearing.
- B | iv. 2, 3-. *Preach the Word with doctrine. In view of apostasy.*
j | 2. In and out of season (*enkairos, akairos*).
k | 2. Preach the Word.
k | 2. Longsuffering and doctrine..
j | 3-. The coming season (*kairos*).
- A | iv. -3-7. *Paul's doctrine and ministry. The END. "I have finished."*
a | 3-5. Sound doctrine not endured.
b | 6, 7. Paul's last ministry and suffering.
- C | iv. 8. *The Judge of Paul and others at Appearing.*
g | 8. The righteous Judge.
h | 8. His appearing.

"But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me" (II Tim. iii. 10, 11).

Let us not forget, that intense as our own personal interest must be in this epistle, that the apostle primarily penned it to encourage his young son in the faith, Timothy, who was about to step into the breach made by the apostle's death. Every exhortation, every warning, every encouragement, every personal appeal, was first of all addressed to one man, and the more we keep this great fact in mind, the better shall we appreciate the epistle as a whole. "But thou", three times in this section does the apostle use this phrase, *Su de*, "Thou" *Su* with the adversative* "but" *de*.

[* - For the sake of clearness, and for any whose grammar has become a little "rusty", an adversative, like the word "adverse" or "adversary" indicates opposition or contrast.]

"In contrast with the apostasy of the last days, thou, Timothy, hast fully known my doctrine" (iii. 10).

“In contrast with the evil men who deceive and are themselves deceived, do thou Timothy, continue in the things which thou hast learned, &c.” (14).

“In contrast with those who turn away their ears from the truth, and who are turned unto fables, do thou, Timothy, watch in all things, &c.” (II Tim. iv. 5).

Timothy must be an outstanding witness in a day of departure, and all who would carry on the great and gracious ministry entrusted to faithful men down the age, must give continual heed to the apostle’s “but thou”, “but thou”, “but thou”.

The word translated “fully known” is *parakoloutheo*, a compound, made up of *para* meaning “beside” and *akoloutheo* “to follow”. The word without the preposition *para* means to follow as a disciple (Matt. iv. 20), and with the preposition *kata* it means to “follow after” (Luke xxiii. 55, Acts xvi. 17), but with *para* the word used by the apostle when addressing Timothy, there is a reminder of companionship. The word *parakoloutheo* occurs but four times in the New Testament and we shall understand the apostle better if we are possess of the knowledge of the usage of this word in its other occurrences. “These signs shall follow them that believe” (Mark xvi. 17). Not “may” follow, and not “shall follow” a long time afterward, but in close association with believing faith, these miraculous gifts were experienced during Pentecostal days.

“Having had perfect understanding of all things” (Luke i. 3).

Bloomfield says:

“Perhaps with allusion to the top-springs or source of a river. In this very sense the word is used by Demosthenes.”

“Nourished up in the words of faith and of good doctrine, whereunto thou hast attained” (I Tim. iv. 6).

Alford here translates and comments:

“The course of which thou hast followed (I have thus endeavoured to give *parakoloutheas*:—‘hast followed along, by tracing its course and accompany it’).”

The purpose which the apostle had, when he called the attention of Timothy to the very beginnings of his ministry, seem to be made clear as we perceive the meaning of the words translated “fully known”. Timothy had followed the course of this great ministry from its source, he had accompanied the apostle in person, he knew as few could ever know the full meaning of the apostle’s claim to be “the preacher, the apostle, and the teacher of the Gentiles”, “the Lord’s prisoner”. While this lesson in the first place was Timothy’s contact with the apostle and his ministry, the lesson is nevertheless as personal and as pointed as ever, while the age lasts, to any of us, who receives the sacred trust of making known “what is the dispensation of the mystery”. We may not have had physical contact with Paul, nor have we actually walked the streets of Antioch, nevertheless, we have what Timothy did not have, namely, the inspired narrative of the Acts of the Apostles, and having this we are spared many an irrelevant incident, and we have also the complete set of Paul’s epistles, and in this again may have some advantage over Timothy. What Timothy lacked in the matter of inspired Scripture, was made up to him in the matter of “gift” (II Tim. i. 6) which he had received through the laying on of Paul’s

hands. Those marvelous epistles signed with Paul's "own hand" are more than a compensation to us for the absence of any such gift, and consequently, we may stand on a common level of responsibility and blessed equipment with Timothy and every succeeding "faithful man able to teach others also", to whom the sacred trust has been committed down the age until the last messenger has been equipped and the last member enlightened.

Should any demur at this leveling statement, we point to II Tim. iii. 17, where Timothy, with all his gifts, is nevertheless informed that the Holy Scriptures, possessed by us as surely as by himself, "thoroughly furnish" the man of God. Before leaving this word "follow" we must consider the fact that the revised text uses a different tense of the verb. The Authorized Version uses the perfect tense, which ends with *thekas*, whereas the revised text uses the aorist tense, which ends with *thesas*, substituting "s" for "k". The translation of the perfect is simple. "Thou hast fully followed", with the unexpressed idea "and are still following". This meaning can be sensed by those whose grip on grammar may not be strong. "What I have written I have written", conveys the idea that such is going to remain written. "That which hath been born of the flesh is flesh" teaches the same lesson. If however the apostle used the aorist, he must have had a different intention. We can no longer use the words "have followed", and if we use the timeless "thou fully followest", it looks so much like the present tense, that we must follow such a rendering with an explanation. The Revised Version translates "but thou *didst* follow", and Alford writes:

"The *aorist* is both less obvious and more appropriate than the perfect: this *was* the example set before him, and the reminiscence, joined to the exhortation of verse 14, bears something of reproach with it, which is quite in accordance with what we have reason to infer from the general tone of the epistle. Whereas the *perfect* would imply that the example has been really ever before him, and followed up at the present moment; and so would weaken the necessity of the exhortation."

Before the apostle names Antioch, Iconium and Lystra he draws the attention to Timothy, and of ourselves, to those characteristics of his own ministry, which he so earnestly desired Timothy to follow, "my doctrine, manner of life, purpose" (II Tim. iii. 10). Let us pause here. First of all, let us notice that Paul, with all the knowledge that he possessed of his own frailty and liability, to err as man, could unhesitatingly draw the attention of one who had been an intimate companion for years, to the close relation which "his doctrine" bore to "his manner of life". Few could stand such scrutiny, few would encourage the investigation and comparison, but whoever can thus boldly link together doctrine and manner of life, will also know something of the true success that crowned the apostle's ministry.

One of the most noticeable characteristics of the apostle Paul's life is that he most certainly "practiced" what he "preached", and to this day, we are prepared to listen to the man who brings such credentials.

"Doctrine", *Didaskalia* means teaching, especially the substance of the teaching, and differs from *didache*, which refers rather to the process, or the act of teaching. The two words can be seen together in II Tim. iv. 2, 3.

“Exhort with all longsuffering and doctrine (*didache*, the act of teaching) . For the time will come when they will not endure sound doctrine (*didaskalia*, the substance of the teaching) but will heap unto themselves teachers (*didaskalos*).”

To the ordinary reader there does not seem to be any obvious connection between the two words “doctrine” and “teaching”. “Doctrine” comes from the Latin *docere* “to teach”, even as doctor, document, docile, (i.e. teachable), and disciple (i.e. a learner from Latin *discere* “to learn” which is allied to *docere* “to teach”). It would not be right to-day for any “teacher” to assume the title “doctor”, but that is simply because the two words have parted company and have received distinctive characters which we must observe. The apostle has more to say about this “doctrine” in these Pastoral epistles, than elsewhere. In his other epistles he actually gave the “substance”, but in epistles to his fellow-servants Timothy and Titus, he reminds them of its value and character. There are fourteen references in these three epistles to the apostle’s doctrine, and one of the contrary doctrine of perilous times that are to come. Seven of these occur in I Timothy and three in II Timothy. The three in II Timothy are iii. 10, 16 and iv. 3. It will not be a waste of time if we gather the seven references to “doctrine” made in the first epistle.

- A | a | i. 10. Contrary to sound doctrine. *Unholy and profane.*
- b | iv. 6, 7. Good doctrine . . . fables . . . unto godliness.
- B | iv. 13. *The reading*, exhortation, doctrine.
- C | iv. 16. *Thyself and Thy doctrine.*
- B | v. 17. Labour in *the word* and doctrine.
- A | a | vi. 1. Name of God and His doctrine, *not blasphemed.*
- b | vi. 3, 4. Doctrine according to *godliness, questions.*

It would take us too far afield to examine these references separately, but we must draw attention to the central one “*thyself and thy doctrine*”, which is just the same line of thought as that of II Tim. iii. 10.

“Manner of life” *agoge*. This word does not occur again in the New Testament. It comes twice in Esther and three times in the second book of the Maccabees.

“Like as when she was brought up with him” (Esther ii. 20) is expressed in the LXX, “As when she was with him: and Esther changed not her *manner of life*”. In Esther x. 3 where the Hebrew reads, as in the Authorized Version, “speaking peace” the LXX translates the passage: “And passed *his life* beloved of all his nation.”

While the Apocrypha was never looked upon as inspired and canonical, its influence upon phraseology was great, just as the words of Shakespeare, Bunyan, Milton or Tennyson are quoted to-day by many who do not realize that such expressions are quotations at all. As a proof of this, can the reader say, without reference, to which English writer we owe such household words, as “The cricket on the hearth”, “As children gathering pebbles on the shore” and “The light fantastic toe”?*

[* - The writer is Milton.]

So in II Maccabees 4:16, 6:8 and 11:24, *agoge* is used of following the “customs” of the Grecians, of observing the same “fashions”, conforming themselves to the manner of the Gentiles, or of keeping their own “manner of life”. *Agoge* is derived from *ago* “to lead, bring or carry”. The use of the verb “to go” or “to carry” is a common mode of referring to manner of life even to-day. “Comment vous portez-vous?” in French and “Wie geht’s?” in German, will occur to most as specimens of modern usage. The fact that this word occurs nowhere else in the New Testament however makes one feel that Paul had some special reason for its choice. In the next chapter (II Tim. iv. 7) he uses another derivative of *ago*, namely *agon*, which is translated “fight”. The word actually refers, not to a military combat but to the Greek games. It is translated “race” in Heb. xii. 1, and Epictetus uses the word when he says:

“Remember that now is the time of *contest*, now the Olympics are come” (Enchirid 75).

In effect the apostle would sum up his “manner of life” as one long contest, with all its need for self discipline, and with the encouragement of the knowledge that to the victor, there was a crown and a prize, not corruptible, like that of the Greek sports, but incorruptible, a crown of righteousness which the Lord would give in “that day”.

“Purpose” *prothesis*, something set or placed before one. Before the apostle was a goal. This goal or purpose coloured all his doctrine and influenced all his life. “One thing I do” was not the cry of a narrow-minded bigot but the heart utterance of one who had seen the glory of God in the face of Jesus Christ. In II Tim. i. 9, Paul had referred to God’s own purpose, in iii. 10 he speaks of his own. God’s purpose so far as it came within Paul’s capacity and calling was Paul’s purpose. God’s doctrine or teaching was Paul’s teaching. This he desired beyond life itself for his son and successor Timothy. Tradition has left no word as to the life of Timothy beyond this point. We hope and believe that he was enabled by grace to stand fast and to hold fast, to fulfil the prayers of his father in the faith. We too, near the close of a long line of men who have received this sacred trust (ii. 2) can ask for nothing nobler, higher or more pleasing to the Lord, than that our “doctrine, manner of life and purpose” shall approximate to the “pattern” given us in the ministry and example of Paul, the prisoner of the Lord (I Tim. i. 16 and II Tim. i. 13). And for this we indeed need grace.

**#31. Paul's early independent ministry (iii. 10, 11).
His faith, longsuffering, charity and patience.
pp. 183 - 187**

The doctrine, manner of life and purpose that occupied our attention in our last study, might be called the major factors in Paul's witness. These are followed by lesser virtues which the apostle desired Timothy to emulate, lesser only in the sense that they form part of the threefold whole already expressed. If preferred, we might speak of general and special terms. "Faith, longsuffering, charity, patience" (II Tim. iii. 10). These four, when taken together with his doctrine, life and purpose reveal a sevenfold subdivision, a glorious rainbow of faith. The persecutions and afflictions that are mentioned in verse eleven were what the apostle endured at the hand of others, and must be kept for the time being distinct. "Faith" *pistis* a conviction based upon trust. In his Lexicon Dr. Bullinger says of *pisteuo* the verb "to believe":

"The N.T. conception of faith in (i) a fully convinced acknowledgment, (ii) a self surrendered fellowship, (iii) a fully assured and unswerving confidence."

Pistis is derived from *pepeistai*, the perfect passive of *peitho* "to be persuaded". When we hear the apostle's triumphant confidence in II Tim. ii. 12, "Nevertheless I am not ashamed: for I know whom I have believed (*pisteuo*), and am persuaded (*peitho*)", we may appreciate that the apostle referred to something deeper than a mere belief when he spoke of his "faith". Without this "strong conviction" his work as an apostle would have been impossible.

"He counted me faithful (*pistos*) putting me into the ministry; who was before a blasphemer I did it ignorantly in unbelief (*apistia*) and the grace of our Lord was exceeding abundant with faith (*pistis*) and love which is in Christ Jesus. This is a faithful (*pistos*) saying" (I Tim. i. 12-15).

Faith and faithfulness were the very stuff of Paul's life and ministry. Elsewhere the apostle has placed "love" above even faith and hope (I Cor. xiii. 13), why did he alter the order of the words here? When we "know even as we are known" we shall learn that love comprises every grace. During this present life such a truth if misunderstood or misapplied, might be dangerous. We have, in No.27 of this series, spoken of a notice outside a meeting place which read "God is Love, and Nothing Else". Now either the folk responsible were an age ahead of all others, and expressed the full orb'd truth that most of us must wait until resurrection to appreciate or, as we sadly fear, they expressed a dangerous perversion of truth. To-day, such a statement might cover the denial for the necessity of the Atonement, or for the possibility of judgment on sin. To one of Timothy's nature, so far as we can gather from these epistles, to have put love first may have been unwise. Strong conviction, unwavering faith, full assurance, utter faithfulness, these were his urgent need; and not Timothy alone, but we to-day are in the same age with the same opposition, and the same snares. We need to have before us at all times the

faith and the faithfulness of Paul the pattern given by God. When therefore, we arrive at the apostle's own summing up, we read:

“I have fought a good fight.
I have finished my course.
I HAVE KEPT THE FAITH” (II Tim. iv. 7).

Love is there, for the crown which the Lord will award the apostle who “kept the faith” is for all them also the LOVE His appearing (8). “Longsuffering” *makrothumia*; from *makros* “far” as in (Luke xv. 13, xix. 12), or “long” as in (Luke xx. 47); and *thumos*, wrath (Gal. v. 20), indignation (Rom. ii. 8). *Thumos* is from *thuo* to rush impetuously, and then in the New Testament times, to slay either as a sacrifice (Mark xiv. 12), or for food (Acts x. 13). *Makrothumia* is another word that occurs fourteen times in the New Testament. That it was an integral part of the apostle's character we may learn from II Cor. vi.:

“Approving ourselves as the ministers of God, in much patience by longsuffering by love unfeigned” (4-6).

This longsuffering had been made manifest in his own case (I Tim. i. 16) and is enjoined upon Timothy and all who follow after.

“Preach the word with all longsuffering and doctrine” (II Tim. iv. 2).

In Hebrews, where the word is translated “patience”, we have a parallel with II Timothy, for both epistles have a reward in view.

“That ye be not slothful, but followers of them who through faith and longsuffering inherit the promises” (Heb. vi. 12).

“Longsuffering” is an integral part of the walk that is worthy of our calling (Eph. iv. 2), and is essential to the walk that is worthy of the Lord (Col. i. 11). It becomes the elect of God (iii. 12) and is evidently a reflection of that image after which the new man has been created (i. 11). If any of our readers can read these words without the humbling sense of failure in the past to reach this high standard, then they are already much nearer to perfection than the writer of these lines, or they are blind to their own shortcomings. Why did the apostle associate “faith” with “longsuffering”? Possibly for the same reason that he joined together the two exhortations “Do all to the glory of God” and “Give none offence”. In urging Timothy to maintain the faith, he did not want him to become a bigot, consequently, he added to faith, longsuffering, that the balance might be maintained.

“*Charity*” *agape*. There is a world of theology packed into the choice and the history of this word. The word “charity” has lost its primitive meaning to-day, its stages being indicated by the passing of time, and suggested in the following:

- (1) “The charity of God, that is in Jesus Christ our Lord” (Rom. viii. 39).
- (2) “Charity begins at home.”
- (3) “As cold as charity.”

This word came into our language from the Latin *caritas*. To-day we must translate *agape* consistently and always by the word “love”.

The Greek language has three words for love, *philein*, *eran*, *agapan*. *Eran* denotes the love of passion, of vehement, sensual desire; but so unsuitable was this word, by usage so saturated with lustful ideas, to express the moral and holy character of that love with which scripture in particular has to do, that it does not occur in a good sense even in the Old Testament save in Prov. iv. 6; Wisdom 8:2, and, as already remarked, not at all in the New Testament.

However often *agapan* and *philein* are used in the same combinations and relations, it must not be overlooked that in all cases wherein the simple designation of kindred, a friendly or in any way intimate relation between friends &c., was required, the words *philos*, *philein* were naturally used.

“We shall not go wrong if we define the distinction thus: *philein* denotes the love of natural inclination, affection—love, so to say, originally spontaneous, involuntary (*amare*); *agapan* on the other hand, love as a direction of the will (*diligere*).” *Agape* “love” is not found in the profane writers, it is unknown either in Philo or Josephus, and was coined apparently by the LXX.

“It denotes the love which chooses its object with decision of will, so that it becomes self-denying or compassionate devotion to and for the same, love in its fullest conceivable form; love as it is the distinguishing mark, not of humanity, but, in the strictest sense, of Divinity” (*Cremer*).

What teaching, and what example, is found in the apostle’s epistles regarding this great quality. We must read Rom. xiv. and I Cor. xiii. to see something of its spirit at work. We must read the whole of II Corinthians to realize its presence in the apostle’s ministry. The expression “in love” occurs six times in Ephesians and once in Colossians, making seven in these basic epistles of the mystery. Coming to the epistles to Timothy and Titus, we find *agape* occurring ten times. We find it joined with “faith” in I Tim. i. 14; ii. 15; vi. 11; II Tim. i. 13; ii. 22; iii. 10; Titus ii. 2. “Love”, said the apostle, “suffers long and is kind” (I Cor. xiii. 4), and the need of this longsuffering may be seen in the words of II Cor. xii. 15, “The more abundantly I love you, the less I be loved”.

“Patience” *hupomone*, from *hupomeno* to remain under, so endure, sustain. This is the word which meets us in II Tim. ii. 10, 12.

“Therefore I *endure* all things for the elect’s sakes.”
“If we *suffer* we shall also reign with Him.”

This grace of patience has much to do with the race and the crown.

“Let us run with *patience* the race that is set before us. Looking unto Jesus the author and finisher of faith, Who for the joy that was set before Him *endured* the cross” (Heb. xii. 1, 2).

Paul had “finished” his course, and he shows Timothy very clearly that without “patience” this can never be done. So James speaks of *patience* having its perfect work, and *endurance* leading to the crown (James i. 3, 4, 12). In the long list of evidences that Paul puts into II Cor. vi. patience comes first, “In much patience, in afflictions, in necessities, in distresses” (4).

How much Christian service has been spoiled by lack of longsuffering, or lack of patience, only “that day” will reveal. Indeed, without these four “cardinal virtues”, namely, faith, longsuffering, love and patience, the persecutions and afflictions which came upon the apostle would have been emptied of value.

“Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me” (II Tim. iii. 11).

Here the apostle travels back over the years to the first great missionary journey he had undertaken. One of the reasons why he sent Timothy’s mind back to those days was that the mission was conducted in entire independence of Jerusalem. The Holy Ghost had separated Barnabas and Saul for the work which they undertook.

“And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled” (Acts xiv. 26).

Remember, said Paul, in effect, that his ministry was entirely independent of man or men.

“Paul an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, Who raised Him from the dead)” (Gal. i. 1).

These challenging words written to the Galatians (which covered Antioch, Lystra, Derbe*) must be remembered by Timothy and by ourselves, and the independence of man which the opening challenge conveys, is still to be understood in the twice repeated assertion:

[* - For proof see “The Apostle of the Reconciliation”, p.75.]

“I am ordained a preacher, and an apostle (I speak the truth in Christ and lie not); a teacher of the Gentiles in faith and verity” (I Tim. ii. 7).

“I am appointed a preacher, and an apostle, and a teacher of the Gentiles” (II Tim. i. 11).

While Paul is “but a minister by whom ye believed”, that ministry was of God, and it is a vital element in our stand for the truth to-day. The reference back to Antioch moreover, would remind Timothy of the fact that here, for the first time, the great doctrine of justification by faith was enunciated.

“Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses” (Acts xiii. 38, 39).

Again, at Antioch, the first great foreshadowing of the crisis of Acts xxviii. was given:

“Beware therefore, lest that come upon you, which was spoken of in the prophets lo, we turn to the Gentiles” (Acts xiii. 40-46).

Acts xxviii. is the dispensational boundary, and at the setting aside of Israel, the mystery was made manifest; Timothy is urged to keep this well in mind. Not only is the doctrine of Paul’s early ministry thus brought to mind, but also the persecutions and the sufferings that he had been called upon to endure. Paul does not hide from Timothy that the ministry to which he was called involved suffering.

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

On either side of this exhortation is the Divine enstrengthening:

“For God hath not given us the spirit of fear but of POWER according to the POWER of God” (II Tim. i. 7, 8).

In the last chapter of this epistle, the apostle refers to his own distresses:

“At my first answer no man stood with me” (II Tim. iv. 16).

This however, is immediately followed by the triumphant:

“Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom, to Whom be glory for ever and ever. Amen” (II Tim. iv. 17, 18).

So, although Timothy would remember the tumult at Antioch (Acts xiii. 45-50), the assault at Iconium (Acts xiv. 1-5) and the stoning at Lystra (19), he is exhorted by the apostle to remember also the fact that:

“Out of them all the Lord delivered me” (II Tim. iii. 11).

Here, we must stay, although the complete statement has not been surveyed. Let us ponder these words of the apostle as written to ourselves. Let us not minimize the persecuting spirit of the enemy of truth, let us not think that we shall be exempt, but nevertheless let us enter into the spirit of this unashamed apostle and be able to say with him:

“He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me” (Heb. xiii. 5, 6).

**#32. The abiding, and the assurance of
the true successor to Paul (iii. 12 - 14).
pp. 211 - 214**

Paul had reminded Timothy of his own experiences at Antioch, Iconium and at Lystra, and had added the comforting comment that “out of them all the Lord delivered me”. Before he proceeds to the next great theme of this section, he adds a word for us all.

“Yea, and all that will live godly in Christ Jesus shall suffer persecution” (II Tim. iii. 12).

“Will” and “shall” are often the indications of the future tense in an English sentence, and the casual reader may see no more in the “will” and the “shall” of verse eleven than this. Upon examination however, we find that “will live godly” employs the verb *thelo* “to will”, and Weymouth goes so far as to translate the passage, “Every one who is determined to lead a godly life”. Conybeare and Howson give a similar rendering, “Yea, and all who determine to live a godly life”. Alford renders the passage, “All who are minded to live piously”, and comments:

“Hardly so strong as *determine* (Conyb.). Nor can it be said that *thelontes* is emphatic as Huth. It requires its meaning of *purpose* to be clearly expressed not slurred over; but that meaning is not especially prominent.”

Thelema, the noun, is found in two passages of II Timothy:

“Paul, an apostle of Jesus Christ by the *Will* of God” (i. 1).
“Taken captive by him at his *will*” (ii. 26).

The verb occurs in I Timothy three times, and in the first occurrence it is translated “desire”, “Desiring to be teachers of the law” (i. 7). The apostle’s meaning in II Tim. iii. 12 seems to be expressed in the rather wide interpretation suggested by Alford “All who are minded”, so long as we remember the original and do not build false arguments from the word “mind”. Why does the apostle open his next sentence with “but”?

“But evil men and seducers shall wax worse and worse, deceiving and being deceived”?

There does not seem to be much sense in reading:

“But on the other hand evil men and seducers shall wax worse and worse,”

for there is no real contrast. May it not be that the real contrast is found in the word translated “wax” in contrast by anticipation with the word “continue” of verse 14? For the word translated “wax” is *prokopto*, and has already been used by the apostle in the epistle.

“For they will *increase* unto more ungodliness” (ii. 16).
“But they shall *proceed* no further” (iii. 9).
“Evil men shall *wax* worse and worse” (iii. 13).

Prokopto means, to drive forwards as if with repeated strokes (Dr. Bullinger's *Lexicon*).

"To continue" (iii. 14), on the other hand, is the translation of *meno* "to abide", as in ii. 13 and iv. 20, and is a strong contrast with the "driving forward" of these men who are called "evil" and "seducers".

"Evil" *poneros* is the character of this age "this *evil* age" (Gal. i. 4) and of the "wicked" one (Matt. xiii. 19). The apostle uses the word but once more in II Timothy, namely when he says:

"And the Lord shall preserve me from every *evil* work" (iv. 18).

"Seducer" *goes* from *goao* "to moan", and referring to the "wizards that *peep and mutter*" (Isa. viii. 19). Secular writers join *goes* with *magos* "magician" and Josephus uses the word to describe an imposter during the government of Felix (Jos. Ant. xx. vii). The reader will need no reminder of Jannes and Jambres who withstood Moses and whom the apostle brought forward to exemplify the kind of opposition which the truth will meet in the last days (iii. 1-8). Neither will he need reminding of the teachers who will turn away the ears of the people from the truth and turn them unto fables or myths (iv. 4). There is an apparent contradiction between II Tim. ii. 16, iii. 9 and iii. 13, for one passage says "they will *increase*", another passage using the same word says "they shall *proceed* no further", and yet another using the same word says "they shall *wax* worse and worse". The discrepancy however is only superficial. Timothy is warned in ii. 16 to shun profane and vain babblings, for such will increase, yea eat as a canker. He is comforted in iii. 9 by the fact that all evil has a limit, and just as Jannes and Jambres were compelled to admit that their enchantments failed in the presence of the mighty power of God, so shall be made manifest the folly of the opponents of the truth "as theirs also was". Until that day comes, however, Timothy and ourselves must expect evil men and seducers to wax worse and worse, and consequently persecution for the truth's sake will never be far away. "Deceiving and being deceived." Can anyone be a deceiver of others without being eventually deceived himself? It would appear not, for the very untruth that one teaches wittingly or unwittingly, takes the place of the truth that alone makes free. *Planao*, translated "to deceive", primarily means "to wander", which meaning is still preserved in our word "planet", translated in Jude 13 "wandering stars" and in the references to "wandering" or "straying" sheep (Matt. xviii. 12; I Pet. ii. 25). When at last God shall send "a strong delusion (*plane*) that they shall believe the lie" (II Thess. ii. 11) it is but a judicial reflex for such "received not the love of the truth, that they might be saved"; "who believed not the truth but had pleasure in unrighteousness" (II Thess. ii. 10-12).

In intense and purposeful contrast with this expansion of error, the apostle places Timothy's "continuance". It is not easy to divorce some element of movement from the English word "continue" but the Greek *meno*, meaning to abide or to remain, has no such idea at all. Other translations of *meno* in the Authorized Version are "be present", "abide", "dwell", "tarry", "remain". The idea is well expressed in I Cor. xiii. In contrast with those things which are to "vanish away" or "be done away" or "be put

away” (8-11) there “abide” or “remain” these three, “faith, hope and love” (13). Timothy’s safety and usefulness were essentially connected with his abiding or remaining unmoved respecting the things which he had heard. Two added considerations are urged by the apostle, namely Timothy’s “assurance” and the source of his knowledge “knowing of whom thou hast learned them”. If we follow the received text and read *tin* singular, “of whom” will be an exclusive reference to Paul, and this reference will fall into line with all those other references where Paul claims to be the appointed channel through whom the distinctive teaching of the mystery was made known. If we follow the revised text and read *tinon* plural, “of whom” would include those like Timothy’s mother and grandmother (i. 5) whose influence would still be strong upon his heart and mind.

It is impossible with the material we have to hand to be dogmatic, but the scales seem to dip if anything towards the received text, and to be in favour of the singular, and so to Paul himself. The word chosen by Paul to indicate Timothy’s association with himself or with others, as his teacher or teachers is suggestive. Timothy did not learn the truth “of” Paul (*ek*) for Paul was not its “source” he was but an earthen vessel filled by grace. He did not even use the preposition *dia* “through” as he could have done, and as he has done elsewhere, as in II Tim. iv. 17 “that *through* me the preaching might be fully known”. Paul uses the word *para*, a word found in a similar context in i. 13 and ii. 2 “which thou hast heard *of* me”. Timothy would feel that he was being addressed as an equal. He had stood “beside” the apostle and learned the truth, not by giving an unintelligent or unwilling assent to the words of a despot, nor by being carried away by the dreams and self-originated visions of a dreamer. In II Tim. ii. 2 Paul goes so far as to include the testimony of “many witnesses”, and in the immediate context (iii. 15) the apostle is found bringing his doctrine and teaching to the touchstone of inspired Scripture.

The question of the inspiration of scripture is a great one, it underlies every phase of teaching and preaching. It has been the object of the most persistent attacks, and this attack is a characteristic of the time of the end (iv. 2-4). While we have not felt called upon to devote our time and space to the defence of the Scriptures, being more concerned with making known what the Scriptures teach, the fact that the apostle spoke so strongly upon this subject when writing this last epistle to his son in the faith, shows how important the matter is. We cannot do justice to such a subject at the close of an article and therefore will devote all the space available in our next study to this fundamental of all fundamentals, the inspiration of all Scripture.

**#33. The Divine Inspiration of all Scripture (iii. 15 - 17).
pp. 227 - 232**

This last of Paul's epistles which we are studying together, contains two great fundamentals.

- (1) The fundamental doctrine concerning the inspiration of all Scripture.
- (2) The fundamental principle of its "right division".

The former great doctrine has been systematically denied and to-day is considered a relic of the days of unscientific thinking and of superstition, the latter has been ignored. Consequently there is no authoritative voice, and we are getting, doctrinally, to the condition of the days of the Judges, when:

"There was no king in Israel, and every man did that which was right in his own eyes"
(Judges xxi. 25).

or, those for whom such a state of utter independence is intolerable, turn to Rome where the Church has taken the place of Scripture, and constituted itself as the supreme authority. Where there has been some recognition of the truth of the Word, the edge of its teaching has been blunted by failure to decide its message aright, and therefore this second epistle to Timothy is of supreme value to every true Berean who holds to the infallibility of the Scriptures and to the necessity for its right division.

Let us restate the analysis of the section now before us:

S A L V A T I O N.

- B | 15-. The CHILD.
- C | -15-. The Holy Scriptures, *grammata*.
- D | -15. Wise unto SALVATION.

S E R V I C E.

- C | 16. All Scripture, *graphe*.
- D | 16. Profitable for DOCTRINE.
- B | 17. The MAN.

We observe at once the comprehensive scope of the Scriptures. They are for "the child", but they are also needed by "the man of God". They make wise unto salvation, but they are profitable for doctrine, they lead to faith in Christ Jesus, they also fully equip the man of God unto all good works. It was the consciousness of this wonderful comprehensiveness of the Scriptures as well as the fact that the wide marginal notes were a companion to the text, that led Dr. Bullinger to call his last great work "The Companion Bible", and to print upon the title page the words:

"When thou goest, it shall lead thee; When thou sleepest, it shall keep thee; And when thou awakest, it shall talk with thee" (Prov. vi. 22).

It will be noticed that two related words are chosen by the apostle to refer to the “Scriptures”, *gramma* and *graphe*. Both are derived from *grapho* “to write”, but usage has given to each word a distinctive meaning. There are fifty-one occurrences of *graphe* in the New Testament and, without exception, every reference is translated “scripture” or “scriptures”. The distribution of *graphe* “scripture” and “scriptures” is as follows: Matthew, 4 occurrences; Mark, 4; Luke, 4; John, 12; Acts, 7; Romans, 7; Rest of Paul’s epistles, 7; James, 3; Peter, 3.

The phrase “it is written” *gegraphai*, literally “it hath been written (and remains so)”, refers to the *Scriptures as an authority*. Such examples as Matt. iv. 4; Mark xiv. 27; Luke vii. 27; John xii. 14; Acts xv. 15; Rom. i. 17; I Cor. i. 19; II Cor. ix. 9; Gal. iii. 10; Heb. x. 7; I Pet. i. 16, will show that Gospels, Acts and Epistles use this expression with this special significance. “The Writings” became the exclusive name of the sacred books of the people of Israel. A canvass of the expression, will show that it is applied equally to the Law, the Prophets or the Psalms.

Gramma is also used to indicate “the scriptures”, but generally it is found with the addition of *ta hiera* “the sacred writings”. While *graphe* denotes “that which is written” with reference to the Scriptures as a whole or in parts, *gramma* refers to the “letters” rather as an object of study and learning. So, in John vii. 15 we read: “How knoweth this man *letters*, having never learned.”

The figure is familiar to us, we speak of a “man of letters”, either intending a scholar, or more usually, a literary man or author. From *gramma* came *grammateus* “the scribe”, the man who studied the Scriptures and, by so doing, possessed some authority in Israel. It is therefore a happy distribution of the two words that we find in II Tim. iii. 15, 16. Where he speaks of the child, Paul uses *grammata*, “the alphabet”, but where he speaks of the man of God, he uses *graphe* the authoritative scriptures. These “letters” are called “holy”. The word so translated is *hieros*, a word familiar to us in the Egyptian *hieroglyphics* “sacred engravings”, but not so familiar to us is the Biblical *hierogrammata*. *Hierus* is translated “priest” in the New Testament, and *hieron* “temple”. The apostle selected the word *hierourgeo* “to minister as a priest” when he spoke of his own particular relationship to the offering up of the Gentiles (Rom. xv. 16). In order to distinguish *hieros* from *hagios* it is wise to use the word “sacred” for *hieros*, reserving “holy” for *hagios*. Paul refers to the Scriptures which Timothy learned as a child as “the sacred letters”, partly because the other “sacred” things, such as priesthood, sacrifice and temple, were passing away.

Brephos “from a child”. The New Testament uses seven different words which are translated “child”.

Teknon, from *tikto* to bear, like Scottish “bairn”.

Huios, a son, especially emphasizing relationship with the father.

Pais. In relation to descent, a child; in relation to age, a boy or a girl; in relation to condition, a slave (as French use *garçon*, and we use “post-boy”).

Paidon, a diminutive of *pais*, an infant.

Paidarion, another diminutive of *pais*, a little boy or girl.
Brephos, allied with “embryo” (see Luke i. 41), the new born babe.

The apostle goes right back to the time of birth in the word he chose, and while we are not to understand literally that upon the very first day that Timothy was born, he was taught the sacred letters, we must understand that his mother lost no time, but at the earliest moment sought to lead her little son in the way of the truth. Peter uses this word when he says:

“As newborn *babes* desire the sincere milk of the word” (I Pet. ii. 2).

We have no exact knowledge as to the age of Timothy, but if we reckon that he was twenty-one years of age when he joined Paul, as recorded in Acts xvi. 1, then, when his mother began the instruction of her infant son, the Lord Jesus had only just commenced His public ministry. We read that his mother was “a Jewess and believed” (Acts xvi. 1), and that his grandmother also was a believer (II Tim. i. 5). Here we have a splendid example of what the apostle himself was endeavouring to impress upon Timothy. The mind stored and instructed by the teaching of the Scriptures (in the case of Timothy and his mother, the O.T. Scriptures), was being made “wise unto salvation through faith that is in Christ Jesus”. When we were considering the special word *orthotomeo* “rightly divide” (II Tim. ii. 15), we said that Timothy would have no difficulty in understanding its meaning, even though the word does not occur anywhere else in the New Testament, for he would have been familiar with it in Prov. iii. 6, “He shall direct (rightly divide) thy paths”.

So, when he read *sophizo* “to make wise”, even though he may have known Peter’s use of the word in the expression “cunningly devised fables” (II Pet. i. 16), he would remember another passage of Scripture which he had learned at his mother’s knee, namely Psalm xix. 7:

“The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure
making wise the simple.”

He may also have taken a little courage, as he thought of his youthfulness and the great work he was called to do, by remembering another passage, learnt in his early days:

“Thou through Thy commandments has *made me wiser* than mine enemies; for they are ever with me” (Psa. cxix. 98).

We now come to the great text concerning the inspiration of Scripture:

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect thoroughly furnished unto all good works” (II Tim. iii. 16, 17).

The Revised Version gives the following translation of this verse: “Every Scripture inspired by God *is* also profitable”, and as the question is so fundamental we must ask the reader’s patient and careful attention, even though the nature of the enquiry necessitate

references to dry grammar and requires some hard thinking. In order to make the grammatical problem as clear as possible to the reader not too familiar with Greek syntax, we give a few specimens of parallel construction and then show the absurdities which result by translating them, as the Revised Version has translated II Tim. iii. 16.

Romans vii. 12.

He entole / / *hagia* / *kai* / *dikaia*.
The Commandment | *is* | holy | and | just.

I Corinthians xi. 30.

Polloi / / *astheneis* / *kai* / *arrhostoi*.
Many | *are* | weak | and | sickly.

II Timothy iii. 16.

Pasa graphe / / *Theopneustos* / *kai* / *ophelimos*.
All Scripture | *is* | given by inspiration of God | and | *is* profitable.

Hebrews iv. 13.

Panta de / / *gumna* / *kai* / *tetrachelismena*.
But all things | *are* | naked | and | opened.

To these could be added five other examples, namely, II Cor. x. 10; I Tim. i. 15; ii. 3; iv. 4 and iv. 9, but the above are sufficient. To help the reader, we draw attention to the fact that in the second column, the verb “is” or “are” being absent from the original has to be supplied. *Kai* the conjunction, is sometimes translated “also”, as we have found in the Revised Version of II Tim. iii. 16. If it be permissible to translate *pasa graphe theopneustos kai ophilimos*, “Every scripture inspired of God is also profitable”, to apply the same rule to the four examples given above would make them read: “the commandment (being) holy *is* also just”, “many (being) weak *are* also sickly”, “all things (being) naked *are* also opened”. But who does not know that things which are naked must be also opened to the all-seeing eye of the Lord? Such misapplication of learning produces error.

Dean Burgon’s words are to the point here.

“At a period of prevailing unbelief in the INSPIRATION of Scripture, nothing but real necessity could warrant the meddling with such a testimony on the subject as is found in II Tim. iii. 16. We have hitherto been taught to believe that ‘*All Scripture is given by inspiration of GOD*, and is profitable’ etc. The ancients* clearly so understood S. Paul’s words: and so do the most learned and thoughtful of the moderns. *Pasa graphe*, even if it be *grammata* of which the Apostle had been speaking in the previous verse; and therefore must needs signify *the whole of Scripture*. So that the expression ‘all Scripture’ expresses S. Paul’s meaning exactly, and should not have been disturbed.”

[* - The Dean cites Clemens, Tertullian, Origen, Gregory Nyss, Dial (ap. Orig. 1808), Basil, Chrysostom, Cyril and Theodoret.]

Bishop Middleton says;

“I do not recollect any passage in the N.T. in which two adjectives, apparently connected by the copulative, were intended by the writer to be so unnaturally disjoined. He who can produce such an instance, will do much towards establishing the plausibility of a translation, which otherwise must appear, to say the least of it, to be forced and improbable But in fact the proposed rendering is inadmissible, being without logical coherence and consistency. The utmost that could be pretended would be that S. Paul’s assertion is that ‘every portion of Scripture *being inspired* (i.e. inasmuch as it is—because it is—inspired) is also profitable’, etc., else there could be no meaning in the *kai*. But, in the name of common sense, if this be so, *why* have the blessed words been meddled with?”

Dr. Henderson cites the following rule, when dealing with the rendering of II Tim. iii. 16 adopted by the R.V.:

“Such a mode of construction is at variance with a common rule of Greek syntax—which requires that, when two adjectives are closely joined, as *theopneustos* and *ophelimos* (‘given by inspiration of God’ and ‘profitable’) here are, if there be an ellipsis (an omission) of the substantive verb *esti* (is), this verb must be supplied after the former of the two, and regarded as repeated after the latter.”

This rule is observed in the translation of the A.V. but is broken by the translation given in the R.V. Let us now turn to the actual wording of this passage. We have already spoken of the usage of *graphe*, which though it *could* mean, anything written by anybody, is strictly reserved in the New Testament to refer to the Holy Scriptures, “THE” writings *par excellence*. *Graphe* therefore must be considered as equivalent to a proper name, and be treated as an appellative. *Pasa graphe* therefore signifies *tota Scriptura* “the whole Scripture”, as *pasa Ierosoluma* “all Jerusalem” (Matt. ii. 3) and *pas oikos Israel* “all the house of Israel” (Acts ii. 36). We find that Josephus, a contemporary of Paul, uses a similar expression to *theopneustos*, saying of the complete canon of Old Testament Scriptures, that the prophets “Wrote according to *pneustia* that comes from God”, and Philo, another contemporary, in his account of an embassy to the emperor Gaius, calls the Scriptures “theochrest oracles”, that is oracles given under the dictation of God. *Theopneustos* is composed of *Theos* “God” and a word derived from *pneo* “to breathe”. Let us acquaint ourselves a little more closely with this word *pneo* and its derivatives.

Pneo. “The winds *blew*” (Matt. vii. 25). There are seven occurrences of *pneo* in the New Testament and every reference in the English refers to the “wind” blowing, although we must remember that more than one word is translated “wind” in the A.V.

Pnoe. “A rushing mighty *wind*” (Acts ii. 2); “He giveth to all life, and *breath*” (Acts xvii. 25). These are the only occurrences of *pnoe*.

Pneuma. “God hath not given us the *spirit* of fear” (II Tim. i. 7). This word has at least fourteen distinguishable usages in the New Testament, as for example “God is spirit”, “the Holy Spirit”, “the gifts”. It is however outside our subject to pursue these subdivisions here.

Pneumatikon. “Now concerning *spiritual* (gifts)” (I Cor. xii. 1).

Pneumatikos. “Spiritually discerned” (I Cor. ii. 14).

Ekpneo. “He gave up the ghost” (Luke xxiii. 46).

Empneo. “Saul, yet breathing out threatenings” (Acts ix. 1).

Kapnos. “Vapour of smoke” (Acts ii. 19).

Hupopneo. “And when the south wind blew softly” (Acts xxvii. 13).

The word has entered into our language, and we have such words as *pneometer*, *pneumatic* and *pneumonia* in each case retaining the primitive idea of “breathing”. The words “inspiration” and “inspire” are used in the English language with this primitive idea of breathing, as well as in the doctrinal sense. It is used as the opposite of expire, and we speak of the inspiratory organs, which draw in the air during respiration. The apostle Paul asserts that “the sacred letters” or “*all scripture*” is “breathed by God”. In this passage it is not the *writers* that are in view. Holy men of God indeed were moved by the Spirit of God (II Pet. i. 21), but Paul, in II Tim. iii. 16, is speaking of “the writings” themselves. What has been written in *pasa graphe* “*all scripture*” is nothing less nor more than what “God breathed”. They are inspired words. It follows that such Scriptures must be inerrant, infallible, authoritative, perfect.

Truth in the Balance.

#11. An examination of several books of the New Testament in which “balance” is an integral factor in true interpretation. pp. 56 - 58

We have put a number of the doctrines of Scripture into the scales, and found that truth is whole when truth is balanced, but when truth is not put into the scales it can easily be perverted. The reader of *The Berean Expositor* cannot read many of its pages without realizing that this element of balance plays an important part in our arrival at the truth of an epistle, a book, a passage or the whole purpose of the ages. From the vast outline of the age purpose commencing with Gen. i. 1 and ending with I Cor. xv. 28 (which we have considered in Nos.2 and 3 of this series), to the “one word” quoted by Paul from Isa. vi. (Acts xviii. 25-27) this balance and correspondence is discoverable, and a judicious use of it is an all important factor in interpretation. Let us take a few examples, most of them known to the reader, but which if brought together in one article may prove a demonstration that cannot be denied.

Let us apply this principle of balance to the Gospel according the Matthew, the Acts of the Apostles, the epistles to the Ephesians and to the Hebrews, and while avoiding anything like fullness of detail let us note the outstanding features which most clearly testify to the value of this method of study.

MATTHEW. ITS TWOFOLD TIME NOTE.	
<i>1st half of the Gospel.</i>	<i>2nd half of the Gospel.</i>
“From that time Jesus began to preach and to say, Repent; for the kingdom of heaven is at hand” (iv. 17). “And lo, a voice from heaven, saying, ‘This is My beloved Son, in Whom I am well pleased” (iii. 17).	“From that time began Jesus Christ to show unto His disciples, how that He must suffer many things of the elders and chief priests and be killed—and the third day be raised up” (xvi. 21 R.V. margin). “And behold a voice out of the cloud, which said, ‘This is My beloved Son, in Whom I am well pleased; hear ye Him” (xvii. 5).

Without the addition of any further material, it is evident that the references given, clearly indicate that the Gospel according to Matthew falls into two distinct portions, and when this is recognized, no scheme of interpretation will be acceptable that does not give full place to this inspired subdivision.

We turn next to that most important book, the Acts of the Apostles, and once again, by observing the balance of its parts, we are compelled to recognize that the book is practically an account of and a comparison of two ministries, those of Peter and Paul.

THE ACTS.	
THE TWO MINISTRIES, PETER and PAUL.	
<i>Peter.</i>	<i>Paul.</i>
Jerusalem. Holy Spirit (i. 15 - ii. 13). Israel in the land (ii. 14 - viii. 1). Cornelius, the Gentile (viii. 1 - xi. 30). Prison and close of ministry (xii. 1-19).	Antioch. Holy Spirit (xii. 24 - xiii. 3). Dispersed outside the land (xiii. 4 - xiv. 28). Epistles to Gentiles (xv. 1 - xix. 20). Prison, close of one ministry (xix. 21) and commencement of another (xxviii. 31).

The reader is asked to remember, that in the effort to reduce the four subdivisions of Acts, into four lines of print, the unavoidable exclusion of detail may give a false impression. If however, each section is taken and examined, the balance of parts will become so evident that the purpose of Luke, in vindicating Paul from the charges laid against him by the Jews, will be clear. In the series of articles on the Acts, which commenced in Volume XXIV, this analysis is taken to a considerable length and the interested reader may acquaint himself with what has there been presented.

The first epistle of the Mystery is the Epistle to the Ephesians, and whether our exposition has been of Genesis on the one hand or of the Apocalypse on the other, every article in *The Berean Expositor* has been written with Ephesians as the basic epistle of our calling constantly in mind. We have set out the structure of this Epistle in its literary form, in Volume XXXV, p.123, and in XVIII, p.167; as a chart in the form of a tree in Volume XXIV, p.4, and as a pair balances in Number 10 of the Berean Messages.

The last example of this particular aspect of the subject "Truth in the balance" is the presentation of the epistle to the Hebrews.

HEBREWS.	
<i>On to Perfection</i>	<i>Back to Perdition</i>
The Word Spoken \	Him that speaketh \
Thou art the same } i. and ii.	Jesus Christ the same } xii. 25 - xiii.
How escape if neglect /	No escape if refuse /
Let us come boldly \	Let us draw near \
Examples of unbelief \	Examples of faith \ x. 19
Perfect v. Babes } iii. to vi.	Sons v. Firstborn } to.
No renewal unto repentance /	No place for repentance / xii. 25
Senses exercised. /	Discipline exercised. /
<i>Perfection. Where?</i>	
But this Man. vii. 24.	
No perfection in priesthood.	
No perfection in law.	
No perfection in ordinances.	
No perfection in sacrifices.	
But this man. x. 12	

Hebrews is addressed to believers, "Holy brethren, partakers of the heavenly calling". The exhortation is "let us go unto perfection", the warning is the alternative of "drawing back unto perdition". Examples of unbelief are taken from Israel in the wilderness who did not mingle faith with the things they heard, while examples of belief are taken from

the Old Testament characters who from Abel to Moses manifested the truth that “faith is the substance of things hoped for”.

Truth in the balance is the sacred imprint on all Scripture.