

The Berean Expositor

Acts xvii. 10, 11

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

II Tim. ii. 15

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DEAR FELLOW-MEMBERS,

In bringing to completion this XIVth Volume of *The Berean Expositor* we are made conscious of the good hand of God upon, and also of the sacredness of the trust committed to, us. While desirous of adhering closely to our role as an *expositor*, faithfulness has sometimes compelled us to engage in contention for the faith. We need the prayers of all who have this ministry at heart that we may ever be found

FAITHFUL and FREE.

While holding unreservedly to the full inspiration of all Scripture, our peculiar privilege and responsibility is to make known the riches of the glory of the mystery among the Gentiles. To this stewardship we desire to be kept faithful.

We are happy to be able to say concerning *The Berean Expositor* exactly the same as we said ten years ago, viz., that it is:--

“The organ of NO SOCIETY,
The property of NO SECT,
The exponent of NO CREED.”

To this freedom may we be preserved.

We take this opportunity of wishing our readers all “joy and peace in believing”, commending to their prayers and fellowship this simple testimony.

Yours by grace,

CHARLES H. WELCH
FREDK. P. BRININGER

December, 1924.

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666.
pp. 47, 48

We have received an interesting letter from J.H.E. (Bournemouth), in connection with the article on page 119 of Volume XIII. In connection with Solomon's revenue of 666 talents of gold, J.H.E. points out that both the Greek word for "wealth" in Acts xix. 25 (*euporia*), and for "scattered" in I Pet. i. 1 (*diasporas*), give the total 666. For the benefit of our readers, and to apply our own maxim "Search and see", we tested the numerical values which are as follows:--

<i>e</i>	5		<i>d</i>	4
<i>u</i>	400		<i>i</i>	10
<i>p</i>	80		<i>a</i>	1
<i>o</i>	70		<i>s</i>	200
<i>r</i>	100		<i>p</i>	80
<i>i</i>	10		<i>o</i>	70
<i>a</i>	1		<i>r</i>	100
			<i>a</i>	1
			<i>s</i>	200
	-----		-----	
	666		666	
	=====		=====	

The suggestion is that there will be a connection between the "dispersion" (Israel) and the beast at the end, and possibly a great co-operative movement where nobody, except those who have the mark of the beast, will be allowed to either *buy* or *sell*. The atmosphere and setting of Acts xix. 25 is, with Alexander the Jew, a fair picture of what will happen in the days to come. We thank our brother for his helpful note on this subject.

Reviews of “The Apostle of the Reconciliation”.
p. 95

“The Christian” (27th March, 1924).

“This work is one which places the ministry of St. Paul in a somewhat unaccustomed light. While, in general, the Apostle of the Gentiles is looked upon as an ambassador for Christ, sent forth under the dispensation of the Spirit poured out at Pentecost, there has arisen in recent years, among some teachers, a tendency to regard the Apostle as having been called to labour for God in another relation. According to this point of view, a new dispensation was begun at the time indicated at the conclusion of the Acts, when the Jews rejected the Gospel, and the Apostle turned to the Gentiles (Acts 28:28). The position is variously expressed, and it is generally held to show that the climax of divine revelation must be found in the Prison Epistles of St. Paul.

The author of the work before us might not be disposed to follow in detail the description just given; but as a teacher he must be assigned a place in the class to which we refer. ‘To make known the ministry of the Apostle to the Gentiles, to point out its grace and its glory, to combat the antagonism of those who raise the misleading cry, ‘Back to Pentecost’, to lead on to the heights and depths of the Epistles of the Mystery’—is a summary statement of the goal, the *raison d’etre* of Mr. Welch’s volume.

The ‘Dispensation of the Mystery’ is found in the Epistles to the Ephesians, Philippians, Colossians, and II Timothy. Those who have explained this clause in the light of Eph. 3 cannot but regard as precarious much of the instruction given in the volume, which tends to antiquate the ministry of inspired revelation in so far as it preceded the Prison Epistles.

The volume before us hardly takes us to the heart of the subject; rather it lays the foundation of another work, which is promised in the Preface. With great diligence, however, we are taken through the Acts and the Romans, and shown that Reconciliation dominates those writings. The analytical tables, ‘structures’, and other forms of treating the text, are profoundly impressive; even where the student has to withhold assent to the suggested conclusions, he is compelled to admire the laborious research undertaken by one who throughout lays stress on the inspiration and integrity of Holy Scripture. Even those who may find ground for criticism will also gladly recognize the keenness with which Mr. Welch indicates facts and features which are easily overlooked in larger works of exposition.”

“The Times” Literary Supplement (3rd April, 1924).

“A painstaking study of the Acts of the Apostles and the earlier Epistles of St. Paul. The author emphasizes what he calls ‘the fundamental truth of the plenary inspiration of all Scripture’, and on that basis uses the books with which he is concerned to vindicate ‘the dispensational meaning of reconciliation’—that is, a reconciliation carried forward to a conclusion under a series of dispensations. On occasion the author follows the guidance of modern scholars, and though the book seems to be rather confused both in method and argument, he spares no trouble to enforce his exposition of the passages with which he deals, Greek words are transliterated into English.”

In defence of the Faith. **pp. 113, 114**

“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful. But with me it is a very small matter that I am judged of you He that judgeth me is the Lord” (I Cor. iv. 1-4).

Since the year 1907 the true position of the Acts of the Apostles has been brought to light not by *Things to Come* and *The Berean Expositor* only, but by the publications of others. There has, however, developed quite a distinct set of teaching in association with the presentation of dispensational truth which declares that the whole universe, including Satan and the fallen angels, are or will be reconciled. This teaching we reject as being unscriptural.

The fact that our ministry and stewardship is being confused by some with the unscriptural teaching indicated, necessitates that we make a clear statement of what we believe in this matter, and in the following pages we shall endeavour to make our position quite clear.

The relation of sin to God has not yet been dealt with at any length in our pages, the subject being too solemn for hasty treatment, nevertheless, without setting out scriptural evidence, we take the opportunity of testifying:--

“Let no man deceive you; he that doeth righteousness is righteous, even as He is righteous. He that committeth sin IS OF THE DEVIL; for the devil sinneth from the beginning” (I John iii. 7, 8).

Our attitude in regard to the doctrine of the Deity of Christ can be gathered from the series entitled “*The Doctrine of Christ*”, which appeared in Volumes II and III. We confess with Thomas, “*My Lord and my God*”, and whilst some may profess to believe that Scripture teaches that the Lord Jesus was “A God”, we gladly acknowledge that we are:--

“Looking for that blessed hope, and the appearing of our GREAT GOD AND SAVIOUR JESUS CHRIST” (Titus ii. 13).

We believe there is one God (Deut. vi. 4) Who was manifested in the flesh (John i. 1, 14; I Tim. iii. 16), and not two Gods, the lesser of whom is the Lord Jesus Christ.

Upon the completion of this series we propose to issue in pamphlet form. To all who can with clear conscience bid us God-speed in our ministry, we unhesitatingly ask for prayerful and practical support in this fight of faith. Shall the enemy sow his *tares* with freer hand than the child of God sows his *wheat*?

It is possible that some doors for testimony may be closed against us. If you endorse our position, will you prayerfully consider whether a door of utterance can be opened in your neighbourhood? The Editor is not at liberty to respond to every invitation to speak at meetings, but by arranging well ahead a great deal can be accomplished.

The Deity of Christ. **pp. 177 - 191**

In the following pages A and B discuss the subject of The Deity of Christ. The standpoint of B represents the standpoint of *The Berean Expositor*; the arguments of A are an attempt to present justly the views which *The Berean Expositor* here entirely repudiates.

The Subject Stated.

A.—The Scriptures teach that there is “one God”, and one mediator, “the man” Christ Jesus. The “one God” is the Father, the man is “the Son”, and therefore I cannot believe what is commonly called the Deity of Christ.

B.—Before we enter into any argument over this subject I trust we are both conscious of the solemnity of the question.

A.—Truth is one, and I do not believe we are right in speaking of one part as of more importance than another.

B.—Truth is one indeed, and every part fundamental, yet Scripture makes a distinction which I am bound to follow. John in his second epistle says:--

“Every one that taketh a lead, and abideth not in the teaching of Christ, hath not God”
(II John 9).

A Dividing Doctrine.

In some cases divergent views were to be tolerated and those holding them were to consider that both may hold them “unto the Lord”, but John in speaking of this doctrine takes a different attitude, saying that such a one “hath not God”, and further, “receive him not into your house, neither bid him God speed”. You will understand therefore that it is impossible for those responsible for *The Berean Expositor* to have fellowship with those who deny the Deity of Christ. This may sound narrow and bigoted, but it is the scriptural attitude, and we have no alternative.

A.—I cannot understand how you can believe the Son of God to be God without at the same time believing that there are two Gods.

B.—I am sure that by speaking of the Son of God in this way you are approaching the subject from the wrong end. May I suggest that we seek to understand this deep doctrine by studying the teaching of Scripture along the following lines:--

- (1). GOD *Absolutely.*
- (2). GOD *Relatively.*
- (3). GOD *Manifest.*
- (4). GOD *Manifest in the flesh.*

No Philosophy of God in Scripture.

As to “God absolutely” we know nothing. Throughout the whole range of Scripture there is not to be found one statement that speaks of God Himself alone without relation to His creatures. The attitude of Scripture is expressed in the words, “He that cometh to God must believe that He is”. Philosophy would discuss the being of God; Genesis assumes His being, and proceeds to His works and ways.

A.—Do you not think this passage speaks of God absolutely?

“Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy” (Isa. lvii. 15).

B.—If you had continued your quotation you would see that this revelation of the Godhead is *relative*, for the passage immediately adds:--

“I dwell in the high and holy place, WITH HIM ALSO that is of a contrite and humble spirit” (Isa. lvii. 15).

You will see that the reference to the nature of God is not given for its own sake, but in order to emphasize the condescension of Him who dwells with the humble and the contrite.

A.—John says, “God is Spirit”.

B.—Yes, but only because he would emphasize that “They who worship Him must worship Him in spirit and in truth” (John iv. 24).

Perhaps if I read you a short extract from “*The Spirit of Hebrew Poetry*” by Isaac Taylor, it may make my meaning clear:--

“If for a moment they (the Hebrew writers) utter what might have the aspect of an abstract proposition, they bring it into contact, at the nearest possible point, with the spiritual wants of men, or with their actual moral condition; as thus—‘Great is the Lord, and of great power, and His understanding is infinite. He telleth the number of the stars: He calleth them all by their names’, but this infinite and almighty Being is He that ‘healeth the broken in heart, and bindeth up their wounds’. It is the human spirit that is the central or cohesive principle of Hebrew Theology. The Theistic affirmations that are scattered throughout the books of the Old Testament are not susceptible of a synthetic adjustment by any rule of logical distribution the several elements of this Theism are complementary one of another only in relation to the needs, and to the discipline of the human mind; not so in relation to its modes of speculative thought, or to its own reasons. If we were to bring together the entire compass of the figurative Theology of Scripture (and this must be the Theology of the Old Testament) it would be easy to arrange the whole in periphery around the human spirit, as related to its manifold experiences; but a hopeless task it would be to attempt to arrange the same passages as if in a circle around the hypothetic attributes of the Absolute Being. The human reason falters at every step in attempting so to interpret the Divine Nature.”

Put into language more readily acceptable, these pregnant words tell us that we are not to look for a philosophy of God in the Scriptures, but that the whole revelation of the Godhead is limited to that which is circumscribed by the purpose of the ages.

A.—I think I perceive your meaning, but can you give some more concrete example?

Jehovah, The Age Title.

B.—The title *Jehovah* will provide a good example. In Gen. xxi. 33 we read (A.V.):--

“And Abraham planted a grove in Beer-Sheba, and called there on the name of the Lord, the everlasting God.”

The meaning is just the reverse of this. The words, “The Lord, the everlasting God” are in the original, *Jehovah El olam*, “Jehovah, God of the age”. In Exod. iii. 14 we have the title “I Am”, which is expanded as follows:--

“The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob This is My name for the age, and this is My memorial unto all generations.”

In Rev. i. 4 we have a New Testament, unfolding of the title *Jehovah*, which supplements the “I am” of Exod. iii. 14:--

“Him which is (I am), and which was, and which is to come.”

This expanded title occurs in varied orders according to the requirements of the context, but in Rev. xi. 17 we read (R.V. and critical texts):--

“O Lord God Almighty, which ART and WAST”;

the future is omitted, the reason being:--

“because Thou hast taken to Thee Thy great power, and reignest” (not hast reigned or will reign).

It is the glory of this great title that it does not last for ever, but that the Lord fulfils it. The eternity of the invisible God is nowhere in view. We shall have taken a step towards clearer understanding when we realize that the revelation of God is relative, and must always be considered as touching the purpose of the ages.

God--relatively.

A.—As there seems nothing revealed concerning God, except as related to the purpose of the ages, are we to expect a fuller revelation in the life to come?

B.—In John xvii. 3 we read:--

“And this is *aionian* life, with the object that they may know Thee, the only true God, and Him Whom Thou didst send, Jesus Christ.”

During the “age to come”, when *aionian* life will be enjoyed, those thus privileged will get to know God, in order to equip them for their share in bringing about the happy condition when:--

“The knowledge of the Lord shall cover the earth as the waters cover the seas” (Isa. xi. 9).

We know God now only through Christ and in no other way. The relationship which Christ bears to the ages may be seen by comparing the following Scriptures:--

“Christ is all and in all”	\	During the ages.
(<i>Ta panta kai en pasi Christos</i> , Col. iii. 11).	/	
“That God may be all in all”	\	When the ages finish.
(<i>Hina e ho Theos panta en pasin</i> , I Cor. xv. 28).	/	

You will see that when we deal with the scriptures that speak of God relatively, we are compelled to consider those scriptures which are ranged under our third heading:--

God--manifest.

It is in connection with this aspect of the subject that most of our difficulties occur. Let us examine the teaching of four passages of Scripture, viz., John i. 1; Col. i. 15, 16; Heb. i. 1-3; and Phil. ii. 6-11. Let us commence with John i. 1:--

“In the beginning was the Word, and the Word was with God, and the Word was God.”

A.—There are some important alterations necessary in this translation before we have the truth. First there is no word for “the” in the phrase “in the beginning”.

B.—That is true, and but confirms our suggestion that the Bible is not occupied with the beginning, which must of necessity be beyond the grasp of human understanding. It refers to that period when Creation was contemplated.

IN that beginning WAS the Word.
SINCE that beginning the Devil sinneth, and was a murderer.

A.—There is a far more important alteration necessary. Instead of reading “the Word was God”, we must read “the Word was A God”, for the article is omitted. If we give full value to the article we shall read “the Word was with THE God, and the Word was A God”, THE God referring to the one true God, and A God to God in a subordinate and lower sense.

B.—You therefore believe in two Gods, a greater and a lesser.

A.—No, I do not accept the idea of a number of persons in the Godhead.

B.—Then He who is A God is really no god at all?

A.—I hardly know how to answer you, but I have the warrant of great Bible Students for my translation.

B.—Do you ever use a Concordance?

A.—Why, man, am I not continually urging the “Concordant method”? And is not this new translation vouched for by those who advocate the Concordant method?

The Concordant Method.

B.—I am afraid I am not greatly moved for all the “urging” and “advocating” of the Concordant method. What I ask you is, Have you tested this matter out for yourself?

A.—Well, I must confess that I have not.

B.—Let us do so, and we will start with John i. Here is a Greek Concordance; find the word *Theos*, and tell me whether it occurs in John i. without the article.

A.—

“The Word was A God” (verse 1).

“There was a man sent from A God” (verse 6).

“Power to become children of A God” (verse 12).

“Which were born of A God” (verse 13).

“No one hath seen A God at any time” (verse 18).

B.—Thank you, that will suffice. Is it necessary to emphasize how utterly false and untenable your interpretation becomes when tested? Did God in a subordinate sense send John the Baptist? Is the Father God in a subordinate sense? Then look at verse 18. The invisible God must be THE God.

A.—Yes, I agree.

B.—Yet, with the first verse hardly dry, the inspired penman (according to your teaching) makes the most atrocious blunder. Do you not agree that he forgot to write the article here in verse 18?

A.—I can hardly do that, for I believe that all Scriptures is inspired.

B.—Then I see no alternative for you but to agree that the Concordance disproves the theory of your teachers?

A.—I am afraid it is so, yet how is it that men who evidently have a knowledge of the original can have missed so obvious a refutation?

B.—My dear friend, believe me, it is not the office of the writer to sit in judgment upon the motives of others. We are simply dealing with facts. Their teaching when weighed in the balances is found wanting. We therefore, as simple followers of Christ, unhesitatingly reject it; we do no more, but we can do no less.

A Parallel Usage.

A.—I should like to know what I am to believe regarding this Greek article; I understood that its presence or absence is of great importance.

B.—You are quite right; it is the false deductions that you have to guard against.

A.—Could you give me something of a parallel with John i. 1?

B.—We find one in this very chapter, viz., verse 14, “the Word was made flesh”. It is manifestly absurd to translate, “the Word was made A Flesh”, yet the case is parallel. “The Word was *Theos*”, “the Word became *sarx*.”

There is something more than the question of the article in John i. 1; there is also the order of the words. In the original the sentence reads, “And God was the Word”. This alteration of the order draws attention to the statement concerning the Deity of the Logos. As our subject is “*God—manifest*”, we must not leave John i. without a further glance at verse 18:--

“No one has ever seen God; the only begotten Son, which is in the bosom of the Father, He hath declared Him.”

This passage really comes under the fourth heading, “*God—manifest in the flesh*”, and we may have to return to it. Here however it is closely connected with the verse which teaches that God is manifested in the Word, and so claims our attention. There is a reading favoured by Lm., Tr., WH., Rm., endorsed by the Numeric Version, Rotherham, and above all by the Syriac Version, which gives “God only begotten” instead of “The only begotten Son”. I would not build a doctrine upon this reading, but it cannot be ignored.

The prologue of John’s Gospel occupies verses 1-18. The whole passage is an introversion, verse 1 balancing verse 18. The three clauses of verse one find an echo in verse 18, thus:--

a		In the beginning the <i>Word</i> .	\	
b		The Word was <i>with God</i> .	}	God manifest.
c		The Word was God.	/	
c		Son (or God) only begotten.	\	
b		In the <i>bosom</i> of the Father.	}	God manifest
a		He hath <i>declared</i> Him.	/	in the flesh.

Before the birth of Christ at Bethlehem He is called the Word, and revealed *God*. After His birth at Bethlehem He is called the Son, and revealed the *Father*. We must take this further when we come to the question of the Sonship of Christ.

Let us pass to our next passage, viz., Col. i. 15, 16.

The Image of the Invisible God.

The word translated image is *eikon* from *eiko* = to resemble. Matt. xxii. 20 uses it of the image of Caesar stamped on a coin. The word implies much more than a resemblance as may be seen in Heb. x. 1:--

“For the law having a shadow of good things to come, and not the very *image* of the things.”

Image, being opposed to shadow, implies the idea of substance and reality. In Col. i. 15 the reference to the image of God is followed by a statement concerning Creation. In Col. iii. 10 the reference to the image is followed by a statement concerning the new creation, a parallel with John i. 1 and 18:--

“And having put on the new man, which is renewed in knowledge after the image of Him that created him.”

Firstborn of every creature.

A.—How do you understand the title “firstborn of every creature”? If Christ be the first of all creatures, He, however so great, could not be God.

B.—The word “firstborn” is *prototokos*. It is used in Luke ii. 7 of the birth of Christ as Mary’s firstborn. The word however contains in it more than birth. It emphasizes the dignity and honour that went with primo-geniture, and some translate the passage “Prince and Lord of all created things”.

This idea of dignity and pre-eminence is found in the context of Col. i. 15, “He is *before* all things” (verse 17). The title “The firstborn of every creature” is balanced by the words, “Who is the beginning, the firstborn from the dead, that in all things He might have the *pre-eminence*” (verse 18). Speaking of the resurrection, Psa. ii. 7 says, “Thou art My Son, this day have I begotten Thee”. This is parallel with the title “the firstborn from the dead”. Do you understand this passage to teach that on the resurrection morning Christ began for the first time His existence?

A.—Certainly not, the question is absurd. He took up the life which He had previously laid down for our sakes.

B.—Well then, by parity of reasoning, when He first appeared as the firstborn of every creature, it does not mean that He then began His existence, but that He Who was God manifested Himself in the Person of the Son, Who became the Chief, Lord and Heir of the creation the followed. You will find this idea of pre-eminence in Rev. i. 5:--

“The first begotten of the dead, and the prince of the kings of the earth.”

Passages from the LXX where *prototokos* is used with the meaning “superior”, “greater”, “most loved” or “exalted” are II Sam. xix. 43; Exod. iv. 22; Psa. lxxxiv. 27; Jer. xxxi. 9. The nation of Israel is called the firstborn, but it would be difficult to prove

that it meant anything more than dignity and inheritance. It is illuminating, so far as the usage of the word is concerned, to know that the Rabbins spoke of God as “The firstborn of the world”, and Paul’s usage, “the firstborn of every creature”, is parallel. In Col. i. 16 the apostle shows what he intended by the title by commencing the verse with the word “for”. Christ is the firstborn of every creature *for* He is the Creator. To say that Christ was the firstborn of His own creation is absurd.

As to the invisible God Christ is the IMAGE.
As to the old creation Christ is the FIRSTBORN.
As to the new creation Christ is the FIRSTBORN FROM THE DEAD.

and in both creations He is *pre-eminent*.

God has Spoken in Son.

Let us now turn to Heb. i. 1-3, our third passage. You will find here an opportunity for observing the presence and the absence of the Greek article.

God in times past spake to the Fathers *by the prophets.*
God in these last days has spoken to us *in Son.*

A.—“In Son”! that does not seem good sense.

B.—It is hardly good English perhaps, but a profound truth in here. “The prophets” were messengers used by God, but when Christ walked the earth He was not merely another and greater messenger. It was God now speaking “in Son”, God manifest in the flesh. To the prophet the word “came”; Christ however was the Word Himself.

A.—May we not translate the words “in a Son”?

B.—No, I think not, because the idiom is found in the Hebrew and would be known to the readers of the epistle. Will you turn to Exod. vi. 3.

A.—(*Reads*).—“And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty.”

B.—The Hebrew reads B’EL SHADDAI, literally “in God Almighty”. To these patriarchs God appeared “in God Almighty”, to their N.T. descendants He appeared “in Son”. The one invisible God remains the same, whether for His purposes He is known as the Almighty God, or The Son. This will be more easily understood when we have considered the meaning of the words, “the form of God”, as used in Phil. ii. 6. Let us notice what is said of the Son in Heb. i.:--

“Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power” (Heb. i. 3).

The R.V. reads:--

“Who being the effulgence of His glory, and the very image of His substance.”

When we come to Phil. ii. 6 we shall have to enquire into the words “Who being”. Let it suffice for the moment to draw attention to the fact that in Phil. ii. 6 we are dealing with the very being of the Lord, while in Heb. i. 3 we are dealing with the characteristics of the “Son”, the Word “made flesh”—two distinct phases the confusing of which is the cause of much understanding.

The Brightness of the Glory.

The “brightness” (or “effulgence”) translates a word (*apaugasma*) which occurs nowhere else in the N.T. We may get clearer light if we turn to the typical people Israel. When the ark was taken from Israel, the wife of Phinehas named her son *Ichabod*—“Where is the glory?” saying:--

“The glory is departed from Israel, because the ark of God was taken” (I Sam. iv. 21, 22).

The Psalmist’s comment is:--

“He delivered His strength into captivity, and His glory into the enemy’s hand” (Psa. lxxviii. 61).

A.—This shows that Israel’s conception of God was very limited, and even though you proceed to show that Christ was the Jehovah of the O.T. that will not lift Him beyond “A God”.

B.—Hezekiah may correct your mistake:--

“O Lord God of Israel, which dwellest between the Cherubim--,”

A.—As I said, Israel localized the Deity.

B.—You did not allow Hezekiah to finish:--

“O Lord God of Israel, which dwellest between the Cherubim, Thou art THE GOD, even thou alone of all the kingdoms of the earth, Thou hast made the heavens and the earth” (II Kings xix. 15).

The glory of the Lord is “above the heavens” (Psa. viii. 1); yet Hezekiah’s prayer teaches that for the purposes of grace that infinite and incomprehensible glory could be attached to the ark of the covenant, even as in the fulness of time it should be manifest in the flesh. Ezekiel says:--

“And the likeness of the throne was the likeness as the appearance of a man upon it This was the appearance of the likeness of the glory of the Lord” (Ezek. i. 26-28).

Thus it is that Eph. i. 17 says that “the God of our Lord Jesus Christ” is “the Father of *the glory*”.

The Image and the Substance.

A further title is “the express image of His substance”. “Express image” is the rendering of *charakter*, from *charatto* “to engrave”. *Charagma* is translated “graven” in Acts xvii. 29:--

“We ought not to suppose a gold or silver, or a stone *sculpture* of man’s art and device to be like the Deity.”

One of the dictionary meanings of “substance” is “that which underlies all outward manifestations”. God is invisible. Christ is the image of the invisible God. God’s “substance” is manifested in Him Who is the express image of the unseen underlying substance. Faith is the “substance” of things hoped for (Heb. xi. 1). Works, walk, witness give expression to the unseen faith (Heb. xi.). No laws, fasts, feasts or sacrifices, no series of typical men could ever be the *express image*; Christ’s alone occupies that place.

As I trust you will treat all that is put before you in a true “Berean” spirit, the following comparison of passages may be of service.

A Threefold Testimony.

John i.	Colossians i.	Hebrews i.
The Word. No one ever saw God. All things made by Him.	The Image. The invisible God. By Him all things created.	The express Image. The Substance. By Him the ages made. Heaven and earth also. Angels worship Him.
His fulness.	He is before all things. All fulness. By Him all things consist.	All things upheld. Thy throne, O God.
The Word was God. The only begotten Son.	Firstborn.	Firstborn.

He Who made all things, upholds all things, by Whom all things consist, is no lesser Deity; He is God and no other.

The Form of God.

A.—I should be glad if you would now turn to Phil. ii. 6-11. If you are unprejudiced and closely observe what the passage actually says, if you will but “try the things that differ”, you will notice that the passage does *not* say that every tongue shall confess that Jesus Christ is GOD, but Lord, to the glory of God-THE FATHER. The one Who is God is The Father, Christ is but the Lord. This is a confirmation of my interpretation of “A God”, “God in a subordinate sense”.

B.—Before we deal with this closing verse we must look at the earlier verses and also consider the context. The reason for this marvellous passage is in the words of Phil. ii. 4, 5:--

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

The context therefore prepares us to see that Christ laid aside something that was really His own for the sake of others. Now let us examine the actual wording of the passage:--

“Who being in the form of God” (Phil. ii. 6).

The word “being” is the Greek *huparchon*, and is given in the R.V. margin as “being originally”. It refers to the time previous to the birth in Bethlehem.

A.—I believe the words “being originally” are correct, and that whatever it was that is referred to was laid aside when Christ became man.

B.—We will test that. Turn to Luke xxiii. 50-53 where we read:--

“Behold, there was a man named Joseph, a counsellor, this man went unto Pilate, and begged the body of Jesus.”

B.—The Greek reads *Ioseph bouleutes huparchon*. Do I understand you to believe that Joseph of Arimathaea ceased to be a “counsellor” as soon as he begged the body of Jesus?

A.—No, I see no necessity.

B.—Turn again to Acts ii. 30, 31 and read:--

A.—

“Therefore being a prophet spake of the resurrection.”

B.—The Greek reads *prophetes oun huparchon*. Do you believe that David ceased to be a prophet when he spoke of the resurrection of Christ?

A.—No, I do not; what is your purpose in these examples?

B.—My purpose is to show by these parallels that there is no warrant for assuming that Christ “ceased to be in the form of God” when “He emptied Himself and took upon Him the form of a servant”.

A.—I cannot agree with you, for the Lord Jesus was certainly not in the form of God when he walked the earth. The Samaritan woman when she saw Him said, “How is it that thou, being a Jew”, and that is evidently the “form” that all saw.

B.—We can go no further until we have studied the expression “form of God”, for you evidently look upon the word as being synonymous with “figure” or “shape”. The word form is a translation of the Greek word *morphe*, and is simply the same word twisted round as it passed through the Latin. It occurs only three times in the N.T., Mk. xvi. 12,

Phil. ii. 6, 7. In the LXX we find it translated in Isa. xlv. 13 as “figure” and in Job iv. 16 as “form”. Job makes a distinction between “form” and “image”, saying “I could not discern the *form*, an *image* was before mine eyes”. When Christ said concerning the Father, “Ye have not nor seen His *shape*” (John v. 37) the word is *eidos*, not *morphe*. *Morphe* is used by the LXX to translate the Chaldee “splendour” in the Book of Daniel.

The True Meaning of “Form”.

In Daniel we have the record of the humbling of Nebuchadnezzar. There we read that he was driven into the fields and ate grass like an ox. When the time came for his restoration we read:--

“And for the glory of my kingdom, mine honour and brightness (*morphe*) returned unto me” (Dan. iv. 36).

There is no idea that Nebuchadnezzar meant that his *shape* changed, for the Chaldee word used does not allow the thought. Even the word *shape* bore something more than external figure, as may be seen in Shakespeare’s *King Lear*. Like Nebuchadnezzar, King Lear had left his throne, but as a result of his daughter’s wickedness he says:--

“Thou shalt find that I’ll resume *the shape* which thou dost think I have cast off for ever.”

Hooker and Bacon.

The A.V. was made in the year A.D.1611. In A.D.1594 Hooker wrote his *Ecclesiastical Policy*, and in A.D.1620 Bacon wrote his *Novum Organon*. These writers come on either side of the date of the A.V. They are both writers who used language with precision. Hooker says:--

“*Form* in other creatures is a thing proportional unto *soul* in living creatures.”

The modern meaning “figure” or “shape” cannot possibly fit this definition except in the world of crystals where shape is inherent and essential. Bacon says:--

“The form of a nature is such that, given the form, the nature infallibly follows. Therefore it is always present when the nature is present, and universally implies it, and is constantly inherent in it. Again the form is such, that if it be taken away, the nature infallibly vanishes.”

Bacon could not have meant external shape by form here.

A.—It looks as though Hooker, Bacon, Shakespeare and the A.V. used the word *form* in a much deeper sense than we do at present, and more akin to the usage of the LXX in Dan. iv.

B.—Let me take an illustration from the works of God. Water is composed of two gases in chemical combination: Hydrogen and Oxygen. The chemical formula for water is H₂O. The word formula is but the diminutive of *forma*, the Latin for *morphe*. Bacon’s

words are exact when spoken of formula. Wherever we have H₂O we must have water, it “infallibly follows”, and as soon as that formula is altered, water “infallibly vanishes”.

Now, water exists in three different states, each having distinct and in some cases opposite characteristics. Water may be solid, liquid or gas—ice, water or steam. Yet with all the tremendous differences which are observable under these three states, the formula remains unchanged. Ice is H₂O; to become water the external “fashion” changes, but the “form” remains. Steam, a mighty power, is invisible, yet its “form” is precisely the same as that of ice and water.

Form and Fashion.

In the immediate context of Phil. ii. the apostle uses a word which means outward shape or figure when he says, “and being found in fashion as a man”. Here the word used is *schema*. The constant *morphe* of water is H₂O; its *schema* (fashion) may be either solid, liquid or gas.

A.—I remember reading the following in *The Berean Expositor* in connection with Phil. ii. 6, 7:--

“Here the ‘form’ of God is seen exchanged for the ‘form’ of a servant.”

How do you reconcile this statement with what you have just brought forward?

B.—I do not reconcile these statements. The passage you quote was written in 1913, eleven years ago. We make no claim to infallibility, but pray for the spirit of wisdom and revelation, and when this is granted it often couples *un-learning* together with learning. There are many items in past volumes that would need altering if re-issued. Every statement we make is presented to those who will “search and see”, proving all things and holding fast that which is good.

The Lord could exchange the glory of Heaven for the humility of earth, without touching the form of God.

A.—I understand that if Christ were God, such an expression as “thought it not robbery to be equal with God” would be superfluous. No one thinks of robbing himself of his own essential nature. Paul did not say Messiah was “equal with God”, but “He reckoned equality with God not a thing to be grasped after”. THE God was self-sufficient. Messiah reckoned self-sufficiency not a thing to be clutched at. Here Messiah stood where Satan fell.

(To be continued).

Answers to Correspondents. pp. 30, 31

No. 31.—H.B.(London) asks whether we can give any help in answering the question, “Will there be recognition among the saints in the Kingdom of Christ?”

In the first place we must admit that there is no one passage of Scripture that in so many words definitely says that believers will recognize one another when they stand together in the presence of the Lord. There are, however, passages which we believe indirectly teach that we shall recognize each other. For example, take the record of *The Transfiguration* in Matt. xvii. We are not told that any *special* revelation was given to Peter at that time, indeed Mark’s version (ix. 6) says that Peter “wist not what to say”, yet Peter immediately recognized Moses and Elijah, even though he had never seen them in the flesh.

Again, Luke xiii. 29 assumes that Abraham, Isaac, and Jacob will be recognized by Israel in that day. When David heard of his death of his little son, he appeared to entertain the hope of a personal re-union, saying:--

“I shall go to him, but he shall not return to me” (II Sam. xii. 23).

When we read in Ezek. xlvi. of the apportionment of the land to the tribes of Israel, it seems essential to understand that these tribes shall recognize their own identity and that of their fellows. The memory also of past sins and failures, indicated in Ezek. xvi. 61-63 and xlv. 9-14, demands a conscious recognition of identity, and this appears to be impossible without the recognition at the same time of one another. Could the apostle speak of the day when those who have fallen asleep in Christ shall be raised again and united with those living at the time of the Lord’s return as a ground of “comfort” to those mourning the loss of their loved ones, if in the resurrection all were to be total strangers to each other? Can we not draw comfort from the words of I Cor. xiii. 12:--

“Then shall I know even as also I am known.”

Can it be that we shall have such full knowledge as is here indicated, and yet lack the one feature which means so much to us. When the apostle said that he desired to present every man perfect in Christ Jesus (Col. i. 28), and spoke of some who should be his crown of rejoicing in the presence of the Lord (I Thess. ii. 19); and when he said that he prayed that Onesiphorus should find mercy in that day (II Tim. i. 16), do not all such statements and desires seem to demand personal recognition? The fact also that God is our Father, and we His children, and therefore members of one family, seems to necessitate that all who shall share in the bliss of that new life shall consciously enjoy it in fullest fellowship with their brethren. This would be an impossibility without memory and recognition.

We believe that I Thess. iv. 17 contains a very precious provision, arranged by the Lord to meet this very case. We read that at the coming of the Lord and the resurrection of His sleeping saints, that there is first of all time allowed for re-union and recognition, so that when the moment comes for the living and the raised to meet the Lord Himself, the claims of natural affection shall not detract from the glory of His presence. The words that suggest this are “Together *with them to meet the Lord*”.

We trust you will be able to take comfort from these words.

pp. 62, 63

A reader who has been attempting a harmony of the four Gospels has written asking for help, as very early in the attempt difficulties have arisen.

There seems to be a fascination for some minds in the attempt at constructing a harmony. Prof. Harles, in the year 1795, gave a list of extant harmonies amounting to one hundred and seventy-two, and that number by no means indicates the complete total. Tatian is the most ancient harmonist whose work *The Diatessaron* is known to-day. The canons of Eusebius, while ranged under the heading “Harmony”, are something more than that. He arranged the teaching of the four Gospels under the following ten canons:--

1. The ancient chapter divisions of Ammonius.
2. Those passages related by Matthew, Mark and Luke.
3. Those passages related by Matthew, Luke and John.
4. Those passages related by Matthew, Mark and John.
5. Those passages related by Matthew and Luke.
6. Those passages related by Matthew and Mark.
7. Those passages related by Matthew and John.
8. Those passages related by Luke and Mark.
9. Those passages related by Luke and John.
10. Those passages peculiar to (a) Matthew, (b) Mark, (c) Luke, (d) John.

Strictly speaking Eusebius did not attempt to construct a harmony, he did something far more profitable, he drew attention to *the things that differ*.

We have gone to this length before answering our correspondent because we have no use for a harmony of the four Gospels. From the nature of the case, and from John’s own testimony (John xx. 30, 31; xxi. 25), it is evident that we do not possess one hundredth part of the words and deeds of the Lord Jesus, and it is manifest therefore that in the composition of the four Gospels each writer was moved to select such words and deeds, and place them in such sequence and relation with each other with much or little detail and circumstance as the special purpose with which he wrote his narrative demanded.

When we further understand that all these four writers were inspired as much in the selection of their material as in their diction, it seems to be (to say the least) an unnecessary task to attempt to join together what God has kept asunder. The peculiar message of Luke's Gospel, so essential for the ministry of Paul to the Gentiles (for details see *The Apostle of the Reconciliation*, just published, page 51) would be completely lost in a so-called "Harmony". There is, further, a most important reason why the four Gospels should be kept distinct, which will be more fully explained in the new series of "REDEMPTION".

As a contribution to Christian evidences, these Harmonies are not very convincing, and where doubt exists as to the inspiration of Scripture, the attempt to reconcile the statements of the four writers will not prove very conclusive. There is so much real study awaiting the earnest student along the lines of right DIVISION (II Tim. ii. 15), that we have felt justified in writing in this way, believing that the first great essential for all true progress in understanding the Scriptures is readily to believe that they are one complete harmony in themselves already, and that we are better occupied in obeying the injunction, "Try the things that differ".

We have set out the canons of Eusebius as a suggestion for any reader who feels attracted to this special aspect of research, and believe that any attempt along these lines would be far more fruitful in its results than the construction of the most elaborate harmony.

The Epistles to Timothy. #1. pp. 79, 80

C.J.P.(Holland) writes to ask the date of Paul's first epistle to Timothy and the one to Titus, and also their connection with the Acts and the epistle to the Ephesians.

The space at our disposal being limited, we shall be obliged to divide our answer into sections, and in this present answer seek a true understanding of the period to which I Timothy belongs. Lest some reader may question the usefulness of the enquiry, we would remind such that the dispensational place of these epistles is an important feature in their interpretation, and their bearing upon the members of the one body to-day.

When were I Timothy and Titus written?

We must first of all take notice of that view held by many commentators of repute that places I Timothy somewhere after Acts xx. 1, where we find Paul leaving Ephesus for Macedonia. This is supposed to be the journey alluded to in I Tim. i. 3:--

"As I besought thee to abide still at Ephesus, when I went into Macedonia."

1. *Was Timothy at Ephesus at the time of Acts xx. 1?* No, for Acts xix. 22 shows that he had left that city for Macedonia.

2. *May not Timothy have returned in time?* No, for I Cor. iv. 17 and xvi. 10 show that the apostle had instructed him to go on from Macedonia to Corinth.

3. *Did Timothy meet the apostle at all?* Yes, II Cor. ii. 12 read with II Cor. i. 1 shows that Timothy had rejoined the apostle in Macedonia.

4. *How does this bear upon the date of I Timothy?* It makes it impossible for Paul to have written to Timothy after Acts xx. 1, or to have besought Timothy to remain at Ephesus—for he was not there—or that he himself entertained the hope of shortly seeing Timothy again in Ephesus. At the time of writing I Timothy Paul could say:--

“These things I write unto thee, hoping to come unto thee shortly” (I Tim. iii. 14).

5. *What reason have we for saying that Paul could not entertain the hope of shortly seeing Timothy at Ephesus?*

- | | |
|--------------------|--|
| Acts xx. 1. | Paul leaves Ephesus for Macedonia. |
| Acts xx. 2. | Paul leaves Macedonia for Greece. |
| Acts xx. 3. | Paul after three months proposes to leave for Syria, but because of the lying in wait of the Jews, he altered his plan, purposing to return through Macedonia. |
| Acts xx. 4. | Among those who accompanied him into Asia was Timothy. |
| Acts xx. 5. | Timothy and the others wait for Paul at Troas. |
| Acts xx. 6. | Luke and Paul left Philippi for Troas, arriving there in five days, and abiding seven. |
| Acts xx. 13. | The party sail to Assos, but Paul goes on foot. |
| Acts xx. 14. | Meeting the boat there, they came to Mitylene. |
| Acts xx. 15, 16. | Thence to Miletus, where Paul met the elders of the church at Ephesus, as he determined to sail by Ephesus in order, if possible, to be at Jerusalem by Pentecost. |
| Acts. xx. 28-35. | Paul warns the Ephesian elders of the rise of false teacher telling them that the Holy Ghost had made them overseers of the church. Timothy was with Paul at the time. Is it conceivable, if Timothy had already been appointed to the oversight of that very church, that Paul would have so pointedly passed him over unmentioned? |
| Acts xx. 38. | The Ephesian elders sorrow most of all for the fact that they should see the apostle's face no more. |
| Acts xxi. | Paul reaches Jerusalem, and becomes a prisoner. |
| Acts xxii.-xxviii. | Paul is no longer a freeman, and consequently could not at any time after Acts xx. 1 have arranged to meet Timothy at Ephesus. |

(To be continued).

In connection with the reply we gave to a correspondent in this Country in regard to *Harmonies of the Gospels* (see page 62), we have been encouraged by receiving the following from India:--

“The Berean Expositor is a very great help to all Bible Students. I cannot but be a subscriber to it.

Just at the time of the receipt of the April Number, I was busily engaged in translating *Tatian’s Diatessaron* into Mulayalam, I had already finished as far as page 81 (Hamlyn Hills Translation): ‘Answers to Correspondents’ on the same subject I believe was a message to me, and therefore I made a stop to my labour. Now I find rest. I am freed from my anxieties and difficulties. An attempt to harmonize the Gospels made me to doubt in the verbal inspiration of the Scripture.”

Fundamentals of Dispensational Truth.

#49. Israel's Passage through the Red Sea (Exod. xiv.). pp. 1 - 4

“Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea” (Exod. xv. 1).

The various references to Israel's passage through the Red Sea show that it is an experience which was necessary for Israel, as a parallel may be found in the experience of the believer, and in the future restoration of Israel. An appreciation of its place and meaning will give encouragement to the downcast, stimulus to the one who is seeking the crown or the prize, and an explanation of some of the baffling providences which make up the purpose of the ages.

As we shall see in our next paper on the Revelation, the Beast, the False Prophet, and Satan must be removed before the millennial kingdom can be set up: so Israel must see Pharaoh and his host dead on the sea shore before the kingdom can be inherited. This is emphasized in the prophecy of Israel's restoration recorded in Isa. li. 9, 10:--

“Awake, awake, put on Thy strength, O arm of the Lord, awake as in the ancient days, in the generations of old. Art Thou not it that hath cut Rahab and wounded the dragon? Art Thou not it which hath dried up the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?”

There is another interesting reference in Isa. xi. Here again the theme is that of Israel's restoration.

“And it shall come to pass in that day, that the Lord shall set His hand a second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt and the Lord shall utterly destroy the gulf of Egyptian sea: and shall shake His hand against the river (Euphrates) in the full force of His spirit, and shall smite it in the seven streams for a remnant of His people, who shall be left, out of Assyria: LIKE AS IT WAS TO ISRAEL IN THE DAY THAT HE CAME OUT OF THE LAND OF EGYPT” (Isa. xi. 11-16).

When the ransomed Israelites stood upon the sea shore and realized the deliverance that had been accomplished, together with the tragic overthrow of their enemies, they took up a song of triumphant thanksgiving. After speaking of the way the Lord had “triumphed gloriously” they continued:--

“The Lord is my strength and song, and He is become my salvation” (Exod. xv. 2).

This is exactly what follows the parallel of Exod. xiv. already quoted above. After speaking of the turning away of the Lord's anger, Israel will continue:--

“The Lord Jehovah is my strength and song: He also is become my salvation” (Isa. xii. 2).

The parallels are very plain and need no comment. There shall not only be a new covenant made with Israel which shall be infinitely greater than the covenant which the Lord made with them in the day that He:--

“took them by the hand to bring them out of the land of Egypt” (Jer. xxxi. 32).

but there shall be a repetition of the Red Sea experience also. In the book of the Revelation, Pharaoh is set aside and his place is taken by the Beast. The magicians that withstood Moses find their antitype in the False Prophet. The plagues are repeated on a grander scale in the vials of wrath, and the song of Moses blends with the song of the Lamb.

“I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the Beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing THE SONG OF MOSES AND THE LAMB” (Rev. xv. 2, 3).

These extracts will show the place that the crossing of the Red Sea holds in prophecy.

When reading Psa. lxxvii. we find that the Psalmist, being cast down and troubled, found strength and comfort in remembering that even such an obstacle as the Red Sea must give place before the word of God:--

“I have considered the days of old, the years of ancient times Will the Lord cast off for ever? Hath God forgotten to be gracious? Then I said, This is my infirmity, but I will remember the years of the right hand of the Most High” (Psalm lxxvii. 5-10).

What is it that the Psalmist recalls for his encouragement? He remembers that moment when Israel, hemmed in by the wilderness and threatened by the pursuing Egyptians, saw the Red Sea open before them:--

“The waters saw Thee, O God, the waters saw Thee: they were afraid Thy way is in the sea Thou leadest Thy people like a flock” (Psa. lxxvii. 16-20).

We understand from Heb. xi. 29 that not only did the Lord open the Red Sea, but that Israel passed through “by faith”. The two phases of the one act are expressed in the words of Exod. xiv. 13, 15:--

“Fear ye not, STAND STILL, and see the salvation of the Lord.”

This is the Godward aspect.

“Wherefore criest thou unto me? speak unto the children of Israel, that they GO FORWARD.”

This is the other side of the truth. We find many parallels to this. Eph. ii. 9 declares that we are not saved “out of works”, and Eph. ii. 10 as strongly declares that we have been saved “unto good works”, while Phil. ii. 12 says, “Work out your own salvation”, while Phil. ii. 13 follows by saying, “it is God that worketh in you”.

The reference already made to Rev. xv. will confirm the thought that the passage of the Red Sea was the first great act of overcoming faith on the part of Israel. Heb. xi. says, "By faith he (Moses) kept the Passover" (Heb. xi. 28). "By faith they (Israel) passed through the Red Sea as by dry land" (Heb. xi. 29).

There is a significant addition in the verse concerning the Egyptians. Israel did not merely venture to cross the bed of the sea. The Egyptians did so also. The outward act was the same, but there the semblance ceased, for Israel's act was *by faith*, the record of Heb. xi. 29 being:--

"Which the Egyptians assaying to do were drowned."

In some way, not fully understood by us, this passage through the Red Sea united the people together with Moses as one:--

"All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (I Cor. x. 1, 2).

Coming back to Exod. xiv. we observe that the salvation of the Lord, which Israel were to see that day, included not only their own deliverance, but the destruction of their enemy. Salvation in one sense is an accomplished fact; we are redeemed by the blood of Christ. Salvation in another sense is future; we are sealed unto the day of redemption. This future aspect of salvation involves the destruction of the power of death, and him who held the power, i.e., the devil. The Beast, the False Prophet, and the Dragon must be overcome before the saved possess the kingdom.

The Red Sea experience lies ahead of every dispensational division of God's purpose, whether of church or kingdom.

"Thanks be to God, that giveth us the victory through our Lord Jesus Christ"
(I Cor. xv. 57).

#50. Marah before Elim (Exod. xv. 23-27).
pp. 35 - 37

Stamped upon the whole course of the purpose of the ages is the lesson taught in our title, *Marah before Elim*. It is found in the expressions “No cross, no crown”, and “Suffering before glory”. Man was created a living soul, and was of the earth earthy. In the resurrection man shall possess a spiritual body, and bear the image of the heavenly. The earthly period of man’s life is set in the school of experience and of the knowledge of good and evil. Israel, as we have seen, went down into the bondage of Egypt before they entered into possession of the promised land. In all cases, whether of creation, Israel, church or individual, the remedy for all the ill is found in Christ.

As we read the song of Moses and the response of Miriam in Exod. xv., we feel the glow of triumph and the sense of victory. It is something in the nature of an anti-climax that meets us in verse 22:--

“And Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea and they went three days into the wilderness, and found no water.”

We are conscious that such would be a severe test. Three days’ journey in the vicinity of the Red Sea without water would be well-nigh intolerable, and by the end of the third day the sense of triumph that had burst forth into song became dimmed with the feelings of mistrust:--

“And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink?” (verses 23 and 24).

Here is the first murmuring of the people after leaving Egypt, a murmuring that was to grow and produce the fearful fruits of unbelief:--

“The waters covered their enemies: there was not one of them left.
Then believed they His words: they sang His praise.
They soon forgot His works: they waited not for His counsel” (Psa. cvi. 11-13).

Here in this Psalm the transition is as sudden as it is in Exod. xv. The scene of Israel’s failure at Marah is said to be the result of forgetfulness. As remembrance of the bondage of Egypt and their deliverance from their enemies receded, so the sensual remembrance of the land of bondage revived. This people, who so quickly “forgot” the Lord, could say:--

“We *remember* the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick” (Numb. xi. 5).

This “remembrance” is fatal to the overcomer. Those whose remembrance is thus expressed perished in the wilderness. Lot’s wife could not leave the doomed city without

“looking back”. Her treasures were there. Paul, when pressing on with the prize in view, said:--

“Forgetting the things which are behind I pursue” (Phil. iii. 13, 14).

Egypt with its fish and its onions and its garlick stands for the world and its seductions. Let us, who have been redeemed from the present evil age, seek to cultivate a sanctified forgetfulness, lest the things that have been left behind become a snare.

Forgetfulness led to impatience:--

“They waited not for His counsel” (Psa. cvi. 13).

Surely if we keep in mind the way in which the Lord has saved us, doubt cannot arise. Unbelief grows only when we forget God. Remembering the Passover, the Red Sea, and the destruction of the enemy Israel would have “waited” instead of “murmured”. The argument is expressed for us in the words of Rom. viii. 32:--

“He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?”

We shall most assuredly come to the waters of Marah before we cross the waters of Jordan and stand triumphant in the land of promise, and when we do, what shall we say? shall we murmur? Yes, we shall if we forget the works of the Lord. If, however, we remember His mercy, we shall, in the midst of the sore trial (for bitter water at the end of a three days’ wilderness journey *is* a sore trial) realized that He is still faithful, and that a lesson for our higher good is to be learned. The Lord would have His children to understand that there is but one sweetener for the bitterness of the wilderness journey, and that is the cross of Christ:--

“And the Lord shewed Him a tree, which when he had cast into the waters, the waters were made sweet: Then He made for them a statute and an ordinance, and there He proved them” (Exod. xv. 25).

“*There He proved them.*”—Deut. viii. 2, 3 reveals the fact that the whole of the forty years in the wilderness with its many trials and calls for patience and trust, its privations and its sufferings, were all a part of the Lord’s leading (“Thy God led thee”), and were “to prove” the people in order to make them know that man does not live by bread alone. The lesson is the same for all who tread the pilgrim way. It is there in Hebrews for every partaker of the heavenly calling. It is there in Philippians for all who would, with the apostle, count all things loss, and press on for the prize. Before Abraham received the promise with an oath he was “proved”, as we see in Gen. xxii. and Heb. vi.

The sweetening of the bitter waters by the tree is found to be a symbol of the healing of the nation.

“If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee” (Exod. xv. 26).

Here is revealed the second of the Jehovah titles:--

The first is JEHOVAH-JIREH (Gen. xxii. 14).

The second is JEHOVAH-ROPHEKA (Exod. xv. 26).

The great dispensational miracle of Acts iii. looks to the same end.

“Neither is there *the healing* (salvation) in any other” (Acts iv. 12).

None of the Lord’s dealings are arbitrary, all is for His glorious purpose. As soon as the lesson of Marah had been given, and the people “proved” as soon as they realized that the waters of the wilderness must be ever bitter apart from the Lord their Healer, then the burning sand is exchanged for the delightful shade of Elim’s palm trees and the wells of Elim take the place of the bitterness of Marah. Here is completeness. Twelve wells, one for each tribe. Here they can anticipate the day when they shall

“draw water out of the wells of salvation” (Isa. xii. 3).

So then, fellow-pilgrims, remember that He who leads to Marah can also lead to Elim, and if it be that Marah shall be our experience, its bitterness shall become sweet if it but reveal, in Christ, the “Lord that healeth”. The Lord who knows the bitterness of Marah knows that

“no chastening for the present seemeth to be joyous, but rather grievous, NEVERTHELESS AFTERWARD” (Heb. xii. 11).

If we could but remember those words “nevertheless afterward”, our Marahs would speedily give place to Elims, and the initial lesson of the wilderness would be ours. May we have grace at every Marah to look for the tree, which when cast into the waters *makes them sweet*.

#51. Manna. The Gift of God (Exod. xvi.). pp. 68 - 71

The necessities of this life are frequently summed up under the phrase “bread and water”, to which we must add “raiment” (I Tim. vi. 8). It will be found that in the pilgrimage of Israel, type of the earthly walk of all the Lord’s redeemed people, these three items come before us with some degree of prominence.

“Water” figures at Marah in Exod. xv., and again at Rephidim in chapter xvii. The question of the provision of “bread” for the pilgrimage occupies the whole of the intervening chapter xvi. The murmurers remember the flesh pots of Egypt and that they then did eat “bread to the full” (xvi. 3), but the bread of Egypt must give place to the “bread of heaven” for all those who walk the pilgrim’s way. It will be remembered that the hasty departure of Israel out of Egypt led to the institution of a new kind of bread:--

“And the people took their dough before it was leavened” (Exod. xii. 34).

and this apparent accident was overruled to emphasize the lesson that the heavenly pilgrimage cannot be sustained with the bread of Egypt, and so the new food provided by God is called “bread from heaven” (Exod. xvi. 4). Psa. lxxviii. 25 calls this bread “angel’s food”. Manna, the name given to this bread from heaven, first meets us in Exod. xvi. 15:--

“And when the children of Israel first saw it, they said one to another, ‘It is manna’, for they wist not what it was.”

It is usual to explain the meaning of the word “manna” by saying that it is the Hebrew word uttered by Israel as a question, “What is this?” The Hebrew reads:--

“When the children of Israel saw it, they said one to another *man-hu* for they did not know *mah-hu*.”

The A.V. gives an alternative meaning in the margin, reading:--

“Or what is this? or it is a portion.”

The Hebrew word *man* signifies a portion or a gift. Helen Spurrell’s translation reads, “It is the gift, for they knew not its name”. Aaron Pick in his *Bible Students’ Concordance* reads MANNA MON, a gift. The marginal note in Newberry’s Bible is *man-hu*, i.e., in Chaldee what is it? In Hebrew it is an appointed portion. Parkhurst quotes from Bates in *Grit. Heb.* to the effect that :--

“The children of Israel said *man-hu* this (is) a particular species, a peculiar thing, for they knew not what it was.”

This comes under *manah*, “to distribute”, and so includes the word “kind” of Gen. i. 11, 12, etc., the idea referred to above of “species” and also a distributed portion or gift. Urquhart’s comment is :--

“It is the name which has enshrined the surprise and joy of deliverance from death when it was picked up and tasted, the words of Moses flashed upon them and the heart of Israel was swayed as the heart of one man ‘It is a gift.’ It was a happy title, and the scripture thankfully records it.”

We believe the meaning of the word manna in Exod. xvi. is “It is a gift”, but seeing that the commonly accepted rendering is fairly strongly held, we felt it necessary to show the authority we have for departing from the traditional meaning. We notice that this bread from heaven was a special provision for the wilderness:--

“Until they came unto the borders of the land of Canaan” (Exod. xvi. 35).

“And the manna ceased on the morrow after they had eaten the old corn of the land; neither had the children of Israel manna any more” (Josh. v. 12).

During the days of our pilgrimage here the Lord provides for our spiritual needs to suit the circumstances, but we are ever to remember that when this life ceases, and we enter into the life to come, the blessings and mercies of the days of our pilgrimage will appear small when compared with the exceeding riches of grace and glory that shall then be enjoyed. There is a sad addition to the story of Exod. xvi. in Numb. xi. 6:--

“But now our soul is dried away; there is nothing at all, beside this manna, before our eyes.”

“This manna!” the gift of God, the bread from heaven, angel’s food! To complete the sad evidence against these people we read in Numb. xxi. 5:--

“Our soul loatheth this light bread.”

The word “light” means “exceedingly light”, and the word “loathe” means “to be weary”, as Rebekah said:--

“I am weary of my life because of the children of Heth” (Gen. xxvii. 46).

It is a sad thing when the heart grows weary of the Lord’s heavenly provision for His people, yet the same liability to turn in heart away from Christ to the things that have been left behind is not the malady merely of a past generation. It is with us still. The man who could say he counted all things loss did so because of “the excellency of the knowledge of Christ”, and he could add:--

“This one thing I do, forgetting those things which are behind, and reaching forth unto the things which are before, I press” (Phil. iii. 8-14).

Those, on the contrary, who said “there is nothing at all besides this manna” and who eventually sank so low as to “loathe” and call “contemptible” the bread from heaven, had prepared the way for this rebellious spirit by an unholy remembrance. Unlike Paul, who forgot those things that were behind, these said:--

“We remember the fish the cucumbers, and the melons and the leeks and the onions and the garlick” (Numb. xi. 5).

They remembered the savouries, the tasty morsels, and were not satisfied with the simple fare for the heavenly pilgrimage: Is there no lesson here for ourselves? They forgot the bitterness of hard bondage which had caused the cry to reach heaven (Exod. ii. 23). This people said on another occasion:--

“Let us make a captain, and let us return into Egypt” (Numb. xiv. 4).

but the inspired comment, given by Nehemiah, is:--

“In their rebellion they appointed them a captain to return to THEIR BONDAGE” (Neh. ix. 17).

If at any time the old nature seeks to turn the face of the pilgrim back to the world he has left behind, it will call to remembrance the pleasures (the leek, the onion, the garlick), but will not remind of the awful bondage and bitterness. We are not left to the evident analogy of the type to show that the manna set forth the Lord Jesus, for with unmistakable directness He Himself has taught the lesson:--

“Our father did eat manna in the desert, as it is written, He gave them bread from heaven to eat.”

“Your fathers did eat manna in the wilderness *and are dead*. This is the bread which cometh down from heaven, that a man may eat thereof and not die.”

“I am the bread of life.”

“This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for the age” (John vi. 31, 48-50, 58).

Step by step we shall find Israel’s history unfolding the all-sufficiency of the Son of God for all things. His one sacrifice as the great Passover was all sufficient for our deliverance. Identification with Him breaks the threefold dominion of sin, death and law. His cross makes every Marah sweet, and He, the great gift of God, supplies all our needs unto the very border of the promised land. The experiences of the Exodus are to be repeated in the near future. The sore judgments of the Revelation echo the plagues of Egypt. In an earlier article we saw that the crossing of the Red Sea was in its turn a type of the future, and now we shall find that the miraculous supply of bread from heaven will be repeated:--

“And to the woman was given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished” (Rev. xii. 14).

In our articles on *The Sermon on the Mount* we drew attention to a clause in the prayer taught therein, viz., “Give us this day our daily bread”. “Daily” in Greek is *epiousios*, from *epi* = upon, and *ousios* = coming. The true rendering of the prayer therefore is, “Give us this day the bread which cometh down upon us”, i.e., the manna. We read of “the hidden manna” in Rev. ii. 17. Some of the manna which fell in the wilderness was placed in the ark.

“That they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt” (Exod. xvi. 32).

The overcomer in Pergamos was strengthened by the fact that the God Who could sustain His children for forty years in the wilderness could once again give all needed supplies both spiritual and physical, and even though the edict should go forth that none should be allowed to buy or sell who had not the mark of the beast, even then the Lord would provide while witness was necessary.

Stored up in the Ark of the Covenant were three precious witnesses of the fullness of Christ; (1) the unbroken tables of the law, speaking of His perfect obedience, (2) the rod that budded, speaking of His undying priesthood, and (3) the golden pot that had the manna, speaking of His faithful provision throughout the whole of life's pilgrimage:--

“Jesus said, ‘I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst’.”

“Lord, evermore give us this bread” (John vi. 34, 35).

#52. That Rock was Christ (Exod. xvii. 1-7). pp. 106 - 108

Leaving the Wilderness of Sin, and passing Dophkah, and Alush (Numb. xxxiii. 12-14), the people, now miraculously fed by manna, come to Rephidim.

“And there was no water for the people to drink” (Exod. xvii. 1).

Surely we shall here find a story of faith and patience, of lessons learned, of experience that led to hope, and hope that made not ashamed! Alas, no! Israel who had seen the waters of the Red Sea form a wall on either side of them at the command of God, who had experienced the sweetening of the waters of Marah, who had been led to the twelve wells at Elim, who had received a daily promise of manna, failed at the first test.

Have not we also failed in similar circumstances? Have there not been occasions in the past when we have passed through some trial in which after serious misgivings and unbelief the hand of the Lord has been revealed, and have we not at some later period been brought face to face with a situation almost identical, and have we not as surely failed to rise to the test of faith as did Israel of old? The repeated trials of our pilgrimage are so many indications of failure. Abraham was never tested twice in the matter of the offering of Isaac, for he responded to the test, but after his sojourn in Egypt we find him returning to the spot between Bethel and Hai:--

Unto the place of the altar which he had made there at the first” (Gen. xii. 8 - xiii. 4).

Under the pressure of famine he had failed. The second time however he overcame, for immediately after his return to Bethel and Hai the conflict arose which resulted in Lot choosing Sodom, and Abraham receiving confirmation of the promise of the land and the seed (Gen. xiii. 5-18).

At Rephidim Israel failed to remember the wondrous works of God:--

“Wherefore the people did chide with Moses, and said, Give us water that we may drink” (Exod. xvii. 2).

So great was their murmuring and so threatening their attitude that they not only tempted God, but were at the point of stoning their leader. The Lord commanded Moses to:--

“Go on before the people, and take with thee of the elders of Israel; and the rod, wherewith thou smotest the river, take in thy hand and go. Behold, I will stand before thee there upon the rock of Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel” (Exod. xvii. 5, 6).

The word “smite” occurs in Exod. iii. 20 of the smiting of Egypt, and in xii. 12 of the smiting of the firstborn. In Zech. xiii. 7 it is used prophetically of the offering of Christ, “smite the shepherd”; and again in Isa. liii. 4, “smitten of God”. We learn from I Cor. x. 3, 4 that the smitten rock was typical of the Lord:--

“And did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual rock that followed, and THAT ROCK WAS CHRIST.”

Some interpret this passage to mean that the water which flowed that day from the smitten rock actually followed the wanderings of the Israelites from that onward. Deut. ix. 21 speaks of a brook that descended out of the mount, while Psal. lxxviii. 15, 16 says:--

“He clave the rocks in the wilderness, and gave them drink as out of great depths. He brought streams also out of the rock, and caused waters to run down like rivers.”

Wall in his Critical Notes suggests that this river thus formed descended from Horeb to the sea, and that for the remaining 39 years of Israel’s wanderings they kept near to its channel until in the last year of their pilgrimage they came to Ezion-gaber (Numb. xxxiii. 36), a part of the Red Sea on the Arabian side. It was not until after this that we once more read of Israel’s need of water. Others, seeing that there is no word for “them” in the original of I Cor. x. 4, read the passage as though it means:--

“They drank of the spiritual rock which followed the sending of the spiritual bread from heaven.”

Yet others, seeing the word “spiritual” before the word “rock”, teach that we are not to understand this statement of the literal water, but of Christ, Who accompanied the children of Israel on all the journeyings, providing for all their needs all the time. Our own belief embraces the first and the third interpretation.

1. There was literally a river formed by the cleaving of the rocks, which made a provision for the whole period of Israel’s pilgrimage.
2. This literal provision in turn is typical of that spiritual rock, Christ, Who has promised never to leave nor forsake His people.

The names given to this place, Massah and Meribah, perpetuate Israel's *tempting* of God and their *striving* with Moses. The "tempting" of the Lord is contained in the challenge

"Is the Lord among us or not" (Exod. xvii. 7).

Do we not trace the same spirit at work as led the Lord Jesus to say:--

"Except ye see signs and wonders, ye will not believe?" (John iv. 48).

In the case in point (John iv. 48) the nobleman did believe the bare word of the Lord, without signs and wonders, but with the generality it was not so. The fame of the Lord had gone throughout the length and breadth of the land; the leper had been cleansed, the demon-possessed had been delivered, the dead had been raised (Matt. iv.-xi.). Yet after all these evidences the Scribes and Pharisees said:--

"Master, we would SEE A SIGN from Thee!" (Matt. xii. 38).

Israel too in the wilderness had signs in abundance, yet with the pillar of cloud before their eyes, and the table spread in the wilderness, they rose up and said.

"Is the Lord among us or not?" (Exod. xvii. 7).

What a blessed contrast is seen in the case of the prophet Habakkuk. To him the word had come:--

"The vision is yet for an appointed time wait for it the just shall live by his faith" (Hab. ii. 3, 4).

We see how this man "lived by his faith" by the closing verses of chapter iii.:--

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail; and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. iii. 17, 18).

Here is a contrast with Israel in the wilderness. The one tempted the Lord in the presence of want, the other trusted Him. For ourselves we would seek the higher lesson. Not merely to trust the Lord because we know that in spite of appearances He will supply, but to trust Him, as Job did, saying "though He slay me, yet will I trust Him". To trust Him as the three Hebrew youths did when they told Nebuchadnezzar that even if the Lord did not deliver them from the burning fiery furnace, yet would they trust and obey. To accustom oneself to look for signs *may be* an evidence of unbelief. To the church the word comes:--

"We walk by faith, not by sight" (II Cor. v. 7).

The Epistle to the Hebrews.

#37. The faith that inherits (vi. 11, 12). pp. 25 - 27

It is one thing to minister to the saints, it is another to continue. This is the feature that is prominent in the passage before us.

“In that ye have ministered unto the saints, and are ministering” (Heb. vi. 10).

Ministry to the saints involves much more than mere gifts or a pleasant round of visiting, it comes under the heading of enduring a great fight of afflictions:--

“But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly whilst ye became companions of them that were so used” (Heb. x. 32, 33).

Here we see that this ministry unto the saints involves suffering and calls for endurance. The passage continues to show that such ministry leads to confidence which hath great recompence of reward:--

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise” (Heb. x. 36).

This is parallel with Heb. vi. 11, 12. They had ministered to the saints, and they were continuing so to do. They had shown (*endeiknumi*) love unto the name of the Lord. Now the apostle says:--

“But we earnestly desire for each one of you to show (*endeiknumi*) the same diligence to the full assurance of hope unto the end” (Heb. vi. 11).

They *had shown*, may they *continue* to show, for this was closely associated with the great recompence of reward. We catch an echo of chapter iii. 6 and 14 here:--

“Whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end” (Heb. iii. 6).

“We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end” (Heb. iii. 14).

These are called “partakers of the heavenly calling” in verse 1 of chapter iii., and the failure to enter into the land of promise, which occupies the remainder of chapters iii. and iv., is again before us in Heb. vi. 11, 12:--

“That ye be not slothful, but imitators of those who through faith and patience inherit the promises.”

The mention of the word slothful bids us compare this passage with Heb. v. 11 where the same word is translated “dull”. This has already appeared in the structure given in

Volume XIII, page 30. The context is concerning Christ and His people “being made perfect”. The figures used are those of “babes” and “full grown or perfect”. The “dull” had made no progress, they had remained babes. The lessons connected with their perfecting and with Christ as the Priest after the order of Melchisedec could not be told them in their condition. These things are carried over to Heb. vi. 12. The dull or slothful would fail “after the same example of unbelief” (Heb. iv. 11), for the “inheriting” of promises must not be confounded with those gifts in grace that are ours through Christ alone.

Heb. xi. 33 speaks of those whose faith “wrought righteousness” (which cannot refer to justification without works); who “obtained promises”. Heb. vi. 15 tells us that this “obtaining” is the result of “patient endurance”:-

“And so, after he had patiently endured, he obtained the promise.”

The Hebrews, though saved, were in danger of giving up and going back. The apostle seeing this, and knowing the history of his people as he did, was allowed the privilege of writing to his kinsmen this word of exhortation (xiii. 22). Throughout the epistle the thought of slipping away, turning back, failing to enter, losing confidence, denying the Lord, bartering the birthright as did Esau, is uppermost. The going on to perfection is enforced and illustrated by the example of Caleb and Joshua, the elders who obtained a good report, and by the example of the Lord Himself. Work, love, hope, faith, patience; if the word “labour” be retained in verse 10, we have a similar series to that set out in I Thess. i. 3, and expounded in that epistle. “Faith” and “patience” are the two words used by the apostle in direct connection with inheriting the promises. In Heb. x. 38, 39 we have “living by faith” placed in contrast with “drawing back”, and the faith that inherits the promises is the faith that “believes unto the acquiring of the soul” (Heb. x. 39). This rendering we must justify when dealing with chapter x. The faith that inherits the promises is further expressed in Heb. xi. as

“the substance of things hoped for, the evidence of things not seen.”

This enabled Abel, Enoch, Noah, Abraham and the rest to overcome and to obtain promises. The whole teaching concerning faith is summed up for us in chapter xii. 2:-

“Looking away to Jesus the author and perfecter of faith, Who for the joy that was set before Him endured and is set down at the right hand of the throne of God.”

The sequel expresses the need for continuance:-

“lest ye be wearied and faint ye have not yet resisted unto blood” (Heb. xii. 3, 4).

The apostle urged his readers to become “imitators” of those who by faith and patience inherit the promises. He says in xiii. 7:-

“Remember them that have the rule over you, who have spoken unto you the word of God; whose faith be imitating, considering the end of their conversation, Jesus Christ the same yesterday, and to-day, and unto the ages.”

Midst all the change and decay, the fall and the failure of things seen, the Lord remains the same. Your faith and hope are within the veil. Your anchorage is there. While that remains you must endure.

We usually translate *hupomone* by patience, but this is not the word in Heb. vi. 2, which is *makrothumia*. Patience is distinguished from *makrothumia* in II Tim. iii. 10, *te pistei te makrothumia, te hupomone*: “faith, longsuffering, patience”. Again in Col. i. 11, “unto all patience and longsuffering”. Longsuffering is ascribed both to God (Rom. ii. 4, ix. 22, I Pet. iii. 20, II Pet. iii. 15) and to Christ (I Tim. i. 16). The believer reflects the longsuffering that God shows to a world of wickedness by quietly waiting with uncomplaining spirit for God’s good time. The spirit that chafes, that murmurs, that complains, is in danger of forfeiting the reward. One of the marks of the perfect is that he bridles his tongue. Murmuring lost the land of promise to those who were redeemed out of Egypt. The epistle of the hope and the prize urges all those who would be perfect to “*Do all things without murmurings and disputings*”. (Phil. ii. 14).

#38. What are the Two Immutable things? (vi. 17-19). pp. 52 - 55

Two related themes occupy the closing verses of Heb. vi., viz., *Oath* and the *Hope*.

“When for example God made promise to Abraham, because He could swear by no greater, He swore by Himself” (Heb. vi. 13).

“For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, interposed with an oath: that by two immutable things, in which it was impossible for God to lie, we might have strong consolation” (Heb. vi. 16-18).

On several occasions God made covenant and promise to Abraham, but upon one occasion only did He interpose with an oath. The occasion was not that first initial act of justifying faith recorded in Gen. xv., but the crowning act of faith given in Gen. xxii. The apostle had said “God is not unrighteous to forget”, and the way in which the Lord responded to Abraham’s implicit trust is surely on element in that strong consolation which our hope in God gives us. The angel of the Lord did not merely say to Abraham, “Now I know that thou fearest God, seeing that thou hast not withheld thy son from Me”, but “seeing that thou hast not withheld thy son, THINE ONLY SON, from me”. God did not “forget”. He gives prominence to the sacrifice that Abraham made, and in His delight at this great act of faith goes beyond strict necessity and “swears by Himself, saying Blessing I will bless thee”.

God was willing “more abundantly”. It was, as we have said, beyond strict necessity. It is sufficient for God to speak. A simple promise made by God is enough to command our fullest faith. Yet, so does He condescend, that in this recognition of Abraham’s trust, the Lord goes beyond this, and “swears by Himself”. The intention was to manifest the

unchangeability of His counsel. In the expression, “two immutable things”, the word “things” is:--

“*Pragma*, an ‘act or deed’ such as we make and deliver, when we convey anything from one to another” (Owen).

Are we to understand by these two immutable things

1. The Promise of God originally given,
2. The oath superadded afterwards?

We do not think such an answer fully meets the case. If we read on to the end of the chapter we find that the Melchisedec priesthood of Christ is resumed. This priesthood is connected with “hope” (Heb. vi. 18-20). In chapter vii. Abraham is seen together with Melchisedec where the greatness of Melchisedec is established, and then by an easy transition the superiority of the Melchisedec priesthood to that of Levi is shown. This is followed by a reference to a “better hope” and the fact that unlike the Levitical priesthood Christ was made a priest with an oath.

“For those priests were made without an oath; but this with an oath by Him that said unto Him, The Lord SWARE and will not repent (cf. the immutable counsel and the oath, vi. 17). Thou art a priest for the age after the order of Melchisedec” (Heb. vii. 21).

This close connection of the two oaths, the one with Abraham, the other with Christ, together with the double reference to hope and to Melchisedec, is too plainly the part of a design to be ignored. There is yet further testimony. The words of vi. 17, “Confirmed it by an oath”, are given in the margin as “interposed Himself by an oath”. The word in the original is *mesiteuo*, “to mediate”. *Mesites* occurs in Heb. viii. 6; ix. 15; xii. 24, and is consistently rendered “mediator”. I Tim. ii. 5 tells us that there is but “one mediator between God and men, the man Christ Jesus”. We understand therefore the passage to convey this thought. When God first gave Abraham the promise that he should be the father of many nations, there was not made known to him at the time the fact that the promise was secured in Christ. Nevertheless, even at the beginning, Abraham’s faith went out to God Who quickeneth the dead, and the deadness both of Abraham and Sarah is set forth as a picture of resurrection. So then in Rom. iv. 16 the promise is of faith:--

“that it might be by grace, to the end the promise might be sure to all the seed.”

Heb. vi. shows that not only the birth of Isaac, but the offering of Isaac are both closely connected with resurrection:--

“Accounting that God was able to raise him up, even from the dead, from whence he did also in a parable receive him back” (Heb. xi. 19).

It was, we believe, on Mount Moriah that Abraham, in this fellowship with the great gift of God, rejoiced to see the day of Christ, calling the name of that place Jehovah-Jireh. Then it was that the oath was uttered, then it was that the purpose of God was seen secured in Christ as the priest after the order of Melchisedec. The association of Melchisedec with Abraham we leave until we consider chapter vii., but it is important to remember that Abraham had met Melchisedec and had received a profound impression

sometime before the great call of Gen. xxii. came. After the Lord had “mediated with an oath” Abraham returned “and dwelt at Beer-sheba” (Gen. xxii. 19), Beer-sheba meaning, “the well of the OATH” (Gen. xxi. 31, margin). One more reference to an oath in Hebrews completes the testimony.

“So I swear in My wrath, if they shall enter into my rest” (Heb. iii. 18; iv. 3).

Here the two references deal with failure to enter into the promised land, or promised rest. Again the subject is not *salvation*, but the things that accompany salvation. The three “oaths” of Hebrews therefore are linked together:--

1. Those who did not overcome, like Israel in the wilderness (Heb. iii. 11; iv. 3).
2. Those who do overcome, like Abraham (Heb. vi. 17, 18).
3. The Priest of the overcomer (Heb. vii. 21).

These two oaths are the two immutable things of Heb. vi. and refer to the oaths made to Abraham and the Lord. Abraham’s hope rested upon a covenant that was made sure by the shedding of blood. The oath leads on to the hope:--

“That we might have strong consolation who have fled along to grasp the hope set before us, which hope we have as an anchor of the soul, both sure and stedfast, and which enetereth into that within the veil” (Heb. vi. 18, 19).

The reader will miss the familiar “fled for refuge” of the A.V. We have repeatedly urged that “Hebrews” does not deal with salvation from sin, but the things that accompany salvation, the going on unto perfection. *Katapheugo*, translated “flee for refuge” here, is used by the LXX in several places for fleeing to the city of refuge, and this probably influenced the translators of both the A.V. and R.V. The word however is used in other ways, and does not necessarily indicate fleeing for refuge, unless the context so demands. For instance, the LXX version of Lev. xxvi. 25 renders “gather together”, *katapheugo*, and the Hebrew word so translated is *asaph*, its normal meaning. Jer. i. 5 and Zech. ii. 11 use the word to translate the Hebrew *lavah*, “to join”. In Isa. liv. 15 uses *katapheugo* to translate *naphal*, “to fall”. In Isa. lv. 5 the word translates the Hebrew *rutz*, “to run”. This Hebrew word is found in Psa. xix. 5 (6) where it is used of “running a race” and in Esther iii. 13, 15; viii. 10, 14 for the “posts” that ran with letters, and Job speaks of his days being “swifter than a post” (ix. 25). This meaning of the word *katapheugo*, viz., “to run”, is in entire harmony with both the context of Heb. vi. and the more remote context of Heb. xii.

The reason why we see a connection in Heb. xii. is found in the recurrence of another word which we must consider. The hope is said to be “set before” us. This word is *prokeimai* and occurs in Heb. xii. 1, 2:--

“Let us run with patience the race set before us” (*prokeimai*).
“Who for the joy that was set before Him” (*prokeimai*).

Here the subject is unmistakable. It is a race with a reward at the end. It sums up the whole series of overcomers detailed in Heb. xi. It speaks of those who do not draw back but who go on unto perfection, who believe unto the acquiring of the soul. The apostle,

further, urges the believer “to lay hold upon” this hope that is set before him. This word *krateo* appears in Heb. iv. 14, “let us *hold fast* our confession”.

So far then we have seen that those who, like Abraham, are pressing on toward the goal set before them, in going on unto perfection are comforted and supported by the fact that they have a High Priest Who knows their temptations, Who has passed that way before them, and Who is ever ready to succour them that are tested, even as Abraham was. Other figures are used and fuller details are given which we must reserve for another paper. Let us however not forget that in our own case also we have strong consolation and encouragement drawn, not from Christ as Priest after the order of Melchisedec perhaps, but from the sublime statement of Phil. ii. 6-16 where many parallels may be found with the teaching of Hebrews.

“Being confident of this very thing, that He Who hath begun in you a good work, will perfect it in the day of Jesus Christ” (Phil. i. 6).

#39. The Anchor and the Forerunner (vi. 19, 20). pp. 90 - 94

In our previous article we saw that the hope was not to be looked upon as a “refuge”, but rather as something to run for and obtain. This hope is now likened to an anchor:--

“Which we have as an anchor of the soul” (Heb. vi. 19).

The use of the figure is most suggestive. It is part of the equipment of a ship that is not ordinarily used until the voyage is ended. If the anchor is called unto use, the suggestion is that ordinary seamanship is of no avail. If we read the context of the only other occurrence of the word anchor in the N.T. we shall appreciate its place in Heb. vi. the better:--

“But when the fourteenth night was come, as we were driven to and fro in the Sea of Adria, about midnight the sailors surmised that they were drawing near to some country; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on the rocky ground, they let go four *anchors* from the stern, and wished for the day” (Acts xxvii. 27-29).

The Hebrews were in the throes of a great “fight of afflictions”. The storm of opposition was rising, and they were in danger of “making shipwreck concerning the faith”. This latter expression is found in I Tim. i. 19. There we find the alternative is “holding fast a good conscience”, which is parallel with the thought of Heb. vi. This was the anchor that held the worthies of Heb. xi. These are set forth as examples of those who “believe unto the gaining of the soul”.

Why is the hope called an anchor of the soul? Why not spirit? Scripture distinguishes between soul and spirit (Heb. iv. 12; I Thess. v. 23; I Cor. xv. 44, 45). The meaning that attaches to the soul in Heb. vi. we may find by reading Matt. xvi. 24-27:--

“If any man will come after Me, let him deny himself, and take up his cross and follow Me. For whosoever would save his soul shall lose it, and whosoever is willing to lose his soul for My sake shall find it For the Son of man shall come then shall He render unto every man according to his deeds.”

Here it will be observed that the Lord bids His disciples to “lose their soul”, not to “save it”! What is involved in the losing of one’s soul? self-denial, the taking up of one’s cross, and the following of the Lord. When we have a scriptural conception of the word “soul” we shall realize that to lose one’s soul means to forfeit many of the pleasures and good things of this life for the truth’s sake. Abraham lost his soul. He left Ur of the Chaldees, and kith and kin, to become a dweller in tents, looking forward to the future when in resurrection he should “find” or “gain” his soul, and under happier and holier conditions enjoy to the full those things which he had foregone in this present evil age. Moses lost his soul, that he might gain it. Before him lay a dazzling prospect. He was learned in all the wisdom of the Egyptians. He evidently had the offer of adoption into the royal family; yet he chose to suffer affliction with the people of God, esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward.

The epistle of Peter makes use of the “salvation of the soul” in a similar manner. In I Pet. i. 3-11 this expression is approached in the following manner:--

1. An inheritance is in view (verse 4), which is further spoken of as
2. Salvation ready to be revealed at the last time (5).
3. In view of this the believer rejoiced even though for a little while put to grief through manifold temptations (6).
4. These trials were in the nature of a test, faith being submitted to a fiery trial, that it may be found unto praise, glory and honour at the revelation of Jesus Christ (7).
5. This is spoken of as ‘receiving the end of your faith, even the SALVATION OF YOUR SOULS’ (9).
6. The whole passage being summed up in verse 11, “the sufferings for Christ, and the glories that follow”.

To such “hope” was an anchor of the soul, called in verse 3 a “living hope”.

Taking Matt. xvi. and I Peter together we learn that the believer must “lose his soul” during this life, and look forward to the “saving of his soul” in the life to come. The context of both passages is reward for faithful service at the coming of the Lord. As we have said so many times, Hebrews does not deal with salvation, but the things that accompany it. To take joyfully the spoiling of their goods, as the Hebrew believers had, necessitated some such anchor for the soul. In Heb. x. 34 we read:--

“For ye took joyfully the spoiling of your goods, knowing that you yourselves have in heaven *a better and an enduring substance*”,

the words in italics being equivalent to the hope as an anchor of the soul. The anchor for the soul is that better and enduring substance that far outweighs the “light affliction which is but for a moment”. Unlike the vain promises of the world, this hope, this anchor, is “sure and stedfast”. “Sure” is *asphales*. In Acts it is used of the Roman officials in connection with Paul:--

“He could not know the *certainty* for the tumult” (xxi. 34).

“He would have known the *certainty* whereof he was accused” (xxii. 30).

“Of whom I have no *certain thing* to write” (xxv. 26).

Asphaleia occurs in the phrase “peace and *safety*” of I Thess. v. 3. *Asphalizo* occurs in Matt. xxvii. 64, 65, 66, “to make sure”. “Stedfast” is translated “firm” in Heb. iii. 6, “If we hold fast the confidence and hope firm unto the end”. The two words appear to be used to express the properties of the anchor, in itself and in its usage. In itself it is “sure”; in its usage it is “reliable”. “Hope maketh not ashamed.”

If the inspired statement ended here, the hope of the tired and afflicted believer would be of little avail. For of what use is the strongest anchor if it can find no solid anchorage? Therefore the apostle continues

“and which entereth into that within the veil” (Heb. vi. 19).

At a meeting for children once we were speaking of “hope” and had this verse before us. The children were asked to express their opinion as to what word of four letters was the most important in the verse. Some said “hope”; some, “soul”; others, “sure”; yet others, “veil”. Our own choice was the somewhat strange word “that”:-

“Which entereth into THAT within the veil.”

When we read chapter ix. we shall have occasion to consider the typical teaching of the tabernacle at some length; here we only need to remember the ark and the mercy seat which were hidden from view by the second veil. There in the ark were the unbroken tables of the law, the rod of Aaron that budded, and the golden pot of manna. These spoke of:--

RIGHTEOUSNESS.—The unbroken tables of stone.

UNCHANGING PRIESTHOOD.—The rod that budded.

WILDERNESS PROVISION.—The manna.

Resting upon the ark was the mercy seat which spoke of sins forgiven, of atonement, of reconciliation. “There I will meet with thee and commune with thee”, the Lord had said to Moses, and says to us. Here is the sure anchor ground of the tempest-tossed believer. If hope enters into THAT nothing can ever happen in this life that will prove too severe a test. The anchor and the anchorage are sure and stedfast. The “strong consolation” which is ministered to those who run for the hope set before them gathers strength as the fulness of God’s supply is opened up. The hope they have is an anchor for the soul. This hope is both sure in itself and stedfast in its use. Moreover it enters into that within the veil, the bed-rock of redeeming love.

Yet one more item is added to make the consolation complete. We have already seen that the “oath” sworn to Abraham is echoed by the “oath” sworn to Christ as Priest after the order of Melchisedec. The apostle therefore appropriately concludes by saying:--

“Whither the forerunner is for us entered, even Jesus, made an high priest for the age after the order of Melchisedec” (Heb. vi. 20).

As a forerunner Christ is seen in John xiv. 2, “I go to prepare a place for you”. Dr. Macknight says:--

“Here the allusion is to one sent from a ship to fix its anchor in the place to which it is to be drawn.”

The references to Christ as High Priest in this epistle have much to do with the encouragement of the overcomer:--

“Seeing then that we have a great high priest, *that is passed through the heavens* (where the forerunner is for us entered), Jesus the Son of God, let us hold fast our profession” (iv. 14).

It must also be remembered that the mention of the Melchisedec priesthood of Christ at the close of chapter vi. is really a resumption of the theme started in chapter v. If we keep in mind the way it is introduced in chapter v., and the nature of the parenthesis of chapter vi., we may get further light upon the connection of this priesthood with the believer’s hope. In chapter v., after speaking of Christ as priest after the order of Melchisedec, the apostle immediately proceeds to speak of the sufferings of Christ, whereby He was “perfected”. The apostle however realized that those to whom he wrote were not sufficiently mature to appreciate the subject:--

“Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing” (v. 11).

The dullness of hearing is evidently carried over into vi. 12 where it reappears as “slothful”:--

“That ye be not slothful, but followers of them who through faith and patience inherit the promises.”

The exhortation of the parenthesis is “go on unto perfection”. We shall find in our next study that Melchisedec is essentially connected with the overcomer, and therefore is appropriately mentioned at the close of chapter vi.

There is one meaning of the word “forerunner” that is not mentioned by commentators, but which we feel must be included in our survey. *Prodromos* occurs twice in the LXX, but in neither case does it refer to a “forerunner” in the sense usually attaching to the word. The two passages are:--

“Now the time was the time of the FIRST RIPE grapes” (Numb. xiii. 20, 21).
“As the HASTY fruit before the summer” (Isa. xxviii. 4).

In both cases the meaning is the first ripe fruit. The reference in Numb. xiii. 20 is to that occasion when the spies entered into the promised land, the results of which form the background of Heb. iii. and iv., where Caleb and Joshua stand forward as overcomers. Christ as the “forerunner” is Christ the “firstfruits”. Here He is seen as the pledge and earnest of the overcomer. As the “forerunner” of “first ripe” He is seen in Heb. xii. 2:--

“Who for the joy set before Him (cf. the hope set before us) endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

If then we consider the hope itself, we find it a sure and stedfast anchor; or the anchor ground, we find it to be “that within the veil”; or the encouragement of example, we find it in Christ, the forerunner and first ripe fruit of the harvest of the many sons He is leading “to glory”.

Notes on Ministry.

#1. The Charge. The First Epistle to Timothy. pp. 9, 10

In various places the Lord has raised up His children to bear witness to the truth that has made them free, and as a result little gatherings have drawn together. These gatherings are exceedingly simple in character and constitution, and those who have been instrumental in forming them are desirous of avoiding any approach to denominationalism, and that they should be kept close to the teaching of the Scriptures which unfold the unity of the Spirit.

The conditions under which we gather together to-day are such as are indicated in the second epistle to Timothy, where RUIN rather than RULE is evident. Providing we remember this, and do not fall into the error of applying the rules of a properly organized church to a gathering in these perilous times, much guidance can be received by observing the instructions given to Timothy in Paul's first epistle.

It has been the custom from times immemorial to give a newly appointed minister a "charge". The editor of the "Berean Expositor" makes no pretensions to oversight, and therefore cannot give any such charge to those brethren for whom this series has been written. As an expositor of the Word, however, he can draw attention to the inspired charge given by Paul to Timothy, and to those features which are of lasting application.

Turning then to I Timothy, we find upon reading it through that the whole epistle revolves around the words *paraggello* and *paraggelia*, which should be rendered in all cases by the word "charge". The occurrences are seven in number and are distributed by design, which emphasizes the seven perfect features of all responsible ministry for all time. The seven passages are arranged as follows:--

"Charge" in I Timothy.

- A | i. 3. Doctrine; dispensation: endless genealogies.
- B | i. 5. The end—pure heart.
- C | i. 18. Contest.
- D | iv. 11. The life now, and to come.
- C | v. 7. Conduct.
- B | vi. 13. Keep spotless.
- A | vi. 17. Practice; deposit; profane babblings.

The charge commences with doctrine; it concludes with practice, a connection of which we cannot too frequently remind ourselves and others. As a pivot comes the closing days of the dispensation when false doctrine shall abound. As a beacon and a compass through this time of stress is placed the end of the charge, which is expressed both in i. 5 and vi. 13, and on either side of the central reference we have the martial

characteristics of the good soldier, and the more homely witness in the assembly. Let the inspired sub-division of this epistle be our guide as we seek to learn the mind of the Lord for His children who have been called by Him to preach the gospel and teach His people in view of His “appearing and kingdom”.

#2. The Doctrine. **The First Epistle to Timothy.** **pp. 44 - 47**

“NO OTHER DOCTRINE.”—These words are foremost in the charge received by Timothy from the apostle. They are foremost for every minister of Christ to-day.

“Take heed unto thyself and unto the doctrine; continue stedfast therein. For in so doing thou shalt save both thyself and thy hearers” (iv. 16).

“Till I come give attendance doctrine” (iv. 13).

Eight times over does the apostle use the word *doctrine* in this epistle, and three times more he uses the word as a compound.

“As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that *they teach no other doctrine*” (i. 3).

The word here is *heterodidaskaleo*, and is translated in vi. 3, “teach otherwise”. It will be observed that the stress is not so much upon “false” doctrine, but “other” doctrine, something different from that taught by the apostle. The apostle had besought Timothy to remain at Ephesus, and it was to the elders of Ephesus that the apostle had given the solemn warning concerning those who should *enter in* among them as grievous wolves not sparing the flock, and that *out from among* themselves men should arise speaking perverse things, to draw away disciples after them (Acts xx. 28-31). These teachers of other doctrine (*heterodidaskaleo*) appear to be a section of the Jews who are called in i. 7, “Teachers of the law” (*nomodidaskalos*). Writing in a very similar strain to Titus the apostle refers to the teachers of errors as teachers of

“Jewish fables, and commandments of men that turn from the truth” (Titus i. 4).

Over and over again, in these three “pastoral epistles”, the apostle reverts to this antagonistic system of teaching:--

“Fables and endless genealogies which minister questions” (i. 4).

In contrast with:--

“Doctrine which is according to godliness” (vi. 3).

we have

“Doting about questions and strifes of words” (vi. 4).

“Good doctrine” (iv. 6).

is set over against

“Profane and old wives’ fables” (iv. 7).

Turning to II Tim. ii. 14-16 we have on either side of the command concerning the right division of truth:--

“Charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers, But shun profane and vain babblings,”

and in verse 23:--

“But foolish and unlearned questions avoid, knowing that they do gender strifes.”

It may be objected at this point that this series of articles is supposed to be written with a view to helping those who seek to minister the word *now*, and who as such are not likely to have much opposition from “teachers of the law” and Jewish fables. Are we not somewhat wasting time? To this we must reply: first, that seeing all Scripture is profitable, there must be some great and satisfactory reason for this iteration, and secondly, the purpose is made clear in chapter iv. 1:--

“Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and DOCTRINES OF DEMONS.”

The early opponents of Paul’s doctrine foreshadow those that shall arise at the close of the dispensation. The character of this early opposition and the instruction given to Timothy with regard to it will be of great service to any servant of God in these “latter times” who shall meet with their present-day representatives. It is very probable that those who opposed the apostle’s teaching in these early churches belonged to, or were influenced by, the teaching of a sect of Jews known as “Essenes”, and by the teaching which later became known as “Gnosticism”. Blackader summarizes the tenets of the Essenes, as gathered from Philo, Josephus and Pliny, as follows:--

“The Essenes held the names of their angels sacred (Col. ii. 18; I Tim. i. 4); they abstained from blood, and considered the slaying of beasts as sinful (Col. ii. 22); they considered wine a poison, and partook of no other food than bread, salt, water, and hyssop (Eph. v. 18; Col. ii. 22; I Tim. iv. 3-8; and v. 23). Many of them ate only once in three days, and some only once a week, and this only in the night because they esteemed it a work fit only for darkness to relieve the wants of the body. Most of them abstained from marriage and thought it an obstacle to the search after wisdom (I Tim. ii. 2, 11, 12; iv. 3; v. 14). The places in which they pursued their meditations were called *monasteria* (I Tim. ii. 8). All ornamental dress they detested (I Tim. ii. 9). They believed the soul would live for ever, but they seem to have denied the resurrection of the body (I Cor. xv. 12, II Tim. ii. 17). They spent most of their time in philosophical contemplation, pretended to be derived from their ancestors (I Tim. i. 4; iv. 13; vi. 20, etc.).”

These people were highly respected for their apparent holiness. The monastic life, the extreme neglect of the body passes current among many for real spirituality. Paul’s

admonition to Timothy to take a little wine for his stomach's sake, and to refuse nothing that God has given, would be looked upon as pandering to the flesh. What would have been said of the word, "richly to enjoy", we cannot imagine. Here is the source of apostasy that shall arise as the apostle warned the Ephesians, "out of your own selves". The source from without is dealt with in other parts of the epistle, which combine together in the dark picture of the latter times. We must deal with these features in their turn. For the moment we seek guidance for the tried and troubled servants of God. What is to be his attitude towards this subtle error? Surely the Scriptures are plain! "Avoid". "Shun", "Refuse". "Withdraw thyself", "Purge himself". What has been given to the ministry of truth as a sheet anchor in the day of stress? Two passages in I Tim. vi. seem to provide the necessary answer:--

"If any man teach otherwise (same word as in I Tim. i. 3), and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is blinded with pride, and understands nothing" (vv. 3 & 4).

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and the antitheses of falsely-named 'knowledge', which some professing have erred concerning the faith" (verses 20 and 21).

We here approach the positive side of Paul's instructions to Timothy. Up to this point we have dealt with that which is negative in character—"Avoid", "Shun", etc., and a description of the teaching that was "other" or heterodox. We must now consider the other side of the question, and as it is so important to us, and demands careful attention, we will do this in our next article. Meanwhile let the servant of God give heed to this "Charge". To indulge in conflicts, "gallings one of another", and disputations, is to depart from the position given us by the Word. Many a meeting which has split up into useless fragments might have been giving an undivided witness to-day had the one in charge given heed to the warning of the apostle to his son in the faith:--

"Charge some that they teach no other doctrine" (i. 3).

It will be observed by reading verses 10 and 11 that this "doctrine" covers the "gospel". "No other doctrine" includes "no other gospel" (Gal. i., ii.). It is not for us to judge another man's servant. The Lord may have sent some to preach the gospel of the Kingdom or the gospel of the Circumcision—we do not know. What we do know is that so far as we are concerned the edifying of the body of Christ cannot be accomplished by "other doctrine", and the "Word of truth, the gospel of your salvation" is none other than that preached by the apostle Paul.

#3. The Doctrine.
The Place of Stewardship.
pp. 65 - 67

In this article we turn from the negative to the positive. Passing by the “other doctrine”, the “fables and the endless genealogies which minister questions”, we observe the sequel—“rather than a godly edifying which is in faith” (I Tim. i. 4).

As the passage stand “godly edifying in faith” is placed as the goal of the true ministry of Christ instead of the erroneous teaching so rigorously set aside. A reference, however, to the Greek text reveals that a yet fuller and deeper meaning was in the apostle’s charge to Timothy. Instead of reading *oikodomian*, “edifying”, the best Greek texts read *oikonomian*, “dispensation” or “stewardship”. “Godly” is a rather wide rendering of *Theou* which should be translated “of God”. The passage therefore reads:--

“Rather than that dispensation of God which is in faith.”

This is a most important passage for the servant of Christ. To catch the meaning of the apostle better it will be necessary to be in the same position as Timothy, who understood to what the “endless genealogies” referred. Quoting from *Lewin’s Life and Epistles of St. Paul, Volume II*, we find:--

“The Gnostics or men of knowledge (*gnosis*) were so called from their claiming to be the sole depositories of the knowledge of the true God. The apostle tells Timothy ‘avoid profane and vain babblings, and oppositions of knowledge (*gnoseos*) falsely so called’, and again ‘they profess that they know God, but in works they deny Him’. The system of the Gnostics was compounded of many heterogeneous ingredients. Platonic philosophy, Cabbalistic fables of the Jews, Oriental philosophy and Christianity.

In the course of time God, called *Bythos* or *Depth*, by acting upon His own mind, which was called *Sige* or *Silence*, produced two other beings of different sexes, denominated *AEons* or *Emanations*, and from these two by successive descents sprang a series of other *AEons*. It may readily be imagined that when human intellect attempted by its own efforts to trace the celestial pedigree, there arose infinite disputations as to the number of the *AEons* and the order of their procession.”

Lewin sets out the fourteen pairs of *AEons* which we omit here, also a great deal of information regarding the Gnostic teaching concerning the coming of Christ in the flesh. The feature of great importance to us is that here is a rival claim to the PURPOSE OF THE AGES (*aeons*) and to the dispensational dealings of God with man. Instead of giving heed to their speculations concerning the ages, their character and purpose, give heed to that dispensation which is in faith.

Gnosticism may not be professed to-day under that name, but all speculation that departs from the written Word as to these things is the same in nature and effect. Every servant of Christ must be prepared to find that as soon as he attempts to unfold the “dispensation of God”, there will at the same time arise those who by superadding their own speculations to the revealed teaching of Scripture give ground for disputation, draw aside disciples after themselves and cause the way of truth to be evil spoken of. The

words, “the dispensation of God which is in faith”, have a meaning of even more personal value than what we have advanced. The passage can be equally rendered:--

“Fables and endless genealogies, which furnish ground for disputations, rather than for the exercising of the stewardship of God in faith.”

To each and every servant of Christ comes the imperative need to know one’s stewardship. Why, says the apostle in effect, do you allow yourselves to be side-tracked by the vain speculations of men? You know your stewardship—fulfil it! Why did the apostle withhold certain phases of doctrine from the Corinthians? Because they were carnal and walked as men. When the Corinthians objected, what was his answer?

“Let a man so account of us, as of the ministers of Christ, and STEWARDS (ones having a dispensation) of the mysteries of God. Moreover it is required in stewards, that a man be found FAITHFUL. But with me it is a very small thing that I should be judged of you, or of man’s day” (I Cor. iv. 1-3).

A person acting for himself may please himself as to the disposal of his goods and the remission of debts, but a steward has no such right with the property of another. A steward must not say to his Lord’s debtors, “Take thy bill and sit down quickly, and write fifty”. Our doctrine must ever be preached “with longsuffering”, but without alteration:--

“Whether they will hear, or whether they will forbear” (Ezek. ii. 5).

To realize that our stewardship is a sacred trust places us beyond the criticism or the approval of man.

“He that judgeth me is *the Lord*” (I Cor. iv. 4).

“Study to show thyself approved *unto God*” (II Tim. ii. 15).

As soon as one commences to fulfil the stewardship entrusted, so soon will advisers arrive on every hand. “You ought to do this, that, or the other”, will be a continual sound in one’s ears. It is a blessed thing under such circumstances to know one’s stewardship and to recognize that

“One is your Master, even Christ” (Matt. xxiii. 8).

The Berean Expositor is a stewardship. It is not run merely because those responsible felt that it would be “nice” to publish a Christian magazine. Sometimes it is anything but “nice”. A definite deposit of truth demanding a channel for exposition called *The Berean Expositor* into existence, and the realization of this must be taken into account by those whose suggestions regarding the little witness have been consistently refused. Each one called of the Lord to witness for Him has a stewardship and is accountable to Him alone:--

“Who art thou that judgest another man’s servant? to his own master he standeth or falleth” (Rom. xiv. 4).

There is yet further teaching for us before we pass on to the other features of the “charge”, and this we must consider in the next article of this series.

#4. The Doctrine.
“That Good Deposit.”
pp. 109 - 111

We have seen that (1) “other doctrine” is to be discountenanced; and (2) an appreciation of the purpose of God and our stewardship must be continually before us. We have one other phase of this subject to consider before we have a complete presentation of the truth. If the apostle in his opening words charges Timothy to give no heed to fables and endless genealogies which minister questions, but rather to exercise the stewardship of God in faith, at the close of the epistle he says:--

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings” (I Tim. vi. 20).

It is very evident that “stewardship” is echoed in the words, “committed to thy trust”.

What had been committed to Timothy’s trust that he must hold against all seduction and opposition? By turning to the original we find that a rather peculiar word, *paratheke*, is used, translated “that which is committed to thy trust”. The marginal note of the R.V. is “the deposit”. The word occurs again in II Tim. i. 14, where we read in the A.V. “That good thing that was committed unto thee”, where again the R.V. margin reads, “the good deposit”. In II Tim. i. 12 the apostle uses the word of himself:--

“I suffer these things; nevertheless I am not ashamed; for I know Whom I have believed, and am persuaded that He is able to keep MY DEPOSIT against that day.”

The passage does not mean what Paul had deposited with the Lord, as a well known hymn so stresses, but rather what had been deposited by the Lord with Paul. To this the apostle refers in the preceding verse:--

“Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.”

What was this “deposit”, this “entrusted thing”, that Timothy was to keep, and that the apostle knew his Lord would guard? Surely we have the explanation in verses 13 and 14 of the same chapter, viz.:--

“*Hold fast* the form of sound words, which thou hast heard from me, in faith and love which is in Christ Jesus. That good deposit *keep*.”

That which Timothy was to *hold fast*, that which he was so solemnly called upon to *keep* or to guard, is one and the same thing. In the first place it had been entrusted to the apostle Paul, “my deposit” (II Tim. i. 12). This was in turn committed to Timothy to hold fast and to keep. In his turn he was to “commit” or “deposit as a trust” the self-same teaching to faithful men who shall be able to teach others (II Tim. ii. 2). The good deposit is defined as “a form of sound words”. An old hymn has it:--

*“A form of words, howe’er so sound,
Can never save the soul.
The Holy Ghost must give the wound,
And make the wounded whole.”*

Such however is not a good comment upon the passage before us. *Hupotuposis* occurs in two places only, one referring to the *form* of sound words (II Tim. i. 13), the apostle’s teaching; the other to the *pattern* to believers (I Tim. i. 16), the apostle’s experiences.

“Brethren”, said the apostle, “be imitators together of ME, and mark those who walk according to MY example” (Phil. iii. 17).

Hupotuposis means the preliminary draft before the finished plan. When, for example, an engine is designed, the engineer does not set out as to the number of cogs is all-sufficient for the *hupotuposis*. When the rough sketch is complete, other hands may finish the details up to the last line, but in essence they never exceed by one hair’s-breadth the original design. Paul received the dispensation of the mystery as a sacred trust, a good deposit, direct from the ascended Christ. The knowledge of this sacred trust enabled the apostle to hold on his way against all opposition, against the heart-breaking spectacle of all in Asia forsaking him, and of those whom he was at last to give his life’s blood leaving him to stand alone.

“ ‘Nevertheless’, said he, ‘I know whom I have believed’ .” (II Tim. i. 12).

“ ‘Notwithstanding’, said he, ‘the Lord stood by me, and strengthened me, that BY ME the teaching might be fully known, and that all the Gentiles might hear’ .” (II Tim. iv. 17).

We cannot avoid the singular insistence of Paul upon himself as the appointed channel of this precious truth, and it is this complete and unique testimony that is ours, in our turn and according to our measure, to hold fast, to make known, to teach and to adorn. The Gnostics claimed to be the ones with whom knowledge had been deposited. The apostle sets over against this assumption of knowledge falsely so-called the facts of his stewardship, and urges Timothy to give heed to, to guard, to teach that only.

Here is the impregnable position of the steward of God to-day. He has but one service to render, one stewardship to fulfil. The pattern of his walk, the form of his doctrine, is already settled. He follows Paul as Paul followed Christ. Because he holds fast the pattern of sound words as defined by Paul, traditionalism will call him a Paulite. Let him say with the apostle, “None of these things move me”. Through good report or evil report, through honour and dishonour, with open pulpits or barred and bolted doors, let him yield in subjection to those who would mutilate the sacred truth entrusted NOT FOR AN HOUR. In the light of these things let us read over again the opening words of the “Charge”.

“Charge some that they teach no other doctrine than the dispensation of God in faith” (I Tim. i. 3, 4).

The Ministry of Consolation.

#12. “Let the redeemed of the Lord say so.” (Psa. cvii. 2). pp. 10 - 13

Standing at the head of the fifth book of the Psalms, this Psalm voices the theme of that book which embraces Psalms cvii.-cl. Those who are called upon to “say so” are those who are called the redeemed of the Lord, and who have been redeemed from the hand of the enemy. The reference to the gathering of this redeemed people from the lands of the east and west, north and south, clearly looks to that day when Israel’s dispersion shall be over and the ransomed of the Lord shall have returned to their rest and their inheritance.

There is much in the Psalm, however, that applies to the redeemed of all dispensations, and it is with the desire that the redeemed of the Lord may be encouraged to “say so” that we draw attention to the experiences detailed in the body of the Psalm. The necessity for redemption is brought before us in four tableaux, each leading on to the extreme condition of the lost, and the gracious intervention when all hope in self had failed.

Let us see the four pictures together, and observe their parallels and contrasts.

Psa. cvii. 4-32.

FIRST PICTURE.—Wanderers in wilderness (verses 4 and 5).

SECOND PICTURE.—Rebels against the word (verses 10-12).

THIRD PICTURE.—Fools because of transgression (verses 17 and 18).

FOURTH PICTURE.—Those that go down to the sea in ships (verses 23-27).

The first picture sums up mankind in the one word “lost”. The “solitary” way of verse 4 means a trackless, pathless desert. The Hebrew word occurs in the A.V. as the proper noun *Jeshimon* in six passages (*see* Numb. xxi. 20, etc.). There, no “city to dwell in” is to be found. It is a picture of unrest and anxiety. Added to the bewilderment of the trackless desert and the comfortless character of its uninhabitable dreariness is “hunger and thirst”. Their condition is summed up in the words, “their soul fainted in them”. Thirst is often used in a figurative sense in association with a felt need for the presence of God:--

“O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is” (Psa. lxiii. 1). *A Psalm of David when he was in the wilderness of Judah.*

“I stretch forth my hands unto Thee: my soul thirsteth after Thee, as a thirsty land” (Psa. cxliii. 6).

“As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth after God, for the living God: when shall I come and appear before God?” (Psa. xlii. 1, 2).

When in this extremity they cried unto the Lord. In each case, whether lost, rebels, fools, or mariners, the one expression occurs—"in their trouble". Over and over again does this word come to indicate the circumstances both of the redeemed and of the sinful. It is too large a subject to be dealt with just here. God, however, has revealed Himself as

"A very present help in trouble" (Psa. xlvii. 1).

and He is seen in the Psalm before us responding alike to lost and to fool, to rebel and mariner:--

"Then they cried unto the Lord in their trouble,
And He delivered them out of their distresses.
And He led them forth by a right way,
That they might go to a city of habitation" (verses 6 and 7).

It will be observed that in the first two cases "they *cried*" (verses 6, 13), but in the second two instances "they *cry*" (verses 19, 28). The Scriptures are written that we may take heart and profit by them. They are not merely records of the past; they are also promptings for the present:--

"Hear my cry FOR THOU HAST BEEN a shelter for me" (Psa. lxi. 1-3).

Unless we really use the Scriptures in this way, are they not to a large extent a dead letter, a tale that is told, and ourselves merely sentimental antiquarians? Now comes the refrain, that which the redeemed of the Lord are called upon to "say" (verse 2):--

"Oh that men would praise the Lord for His goodness,
And for His wonderful works to the children of men!
For He satisfieth the longing soul,
And filleth the hungry soul with goodness" (Psa. cvii. 8, 9).

The "point" of each section of the Psalm is not discovered by searching the story, but by noticing the subject of thanksgiving. Who are the wanderers in the wilderness? Do they typify the sinner lost in his sin? We may incline to that view, but we shall be wrong. God, Who trieth the reins and knows what is in man, answers the real and actual need, and this shows us that the first picture of the series is not so much that of the sinner, but of the saint, the satisfaction of the longing soul being the substance of the Lord's answer.

When we look at the last tableau we shall see that the same is true of that case also. Instead of pilgrims seeking a city and fainting in the pathless wilderness we have sailors doing business in great waters. These are neither rebels nor fools, but set forth in type the traveler on the heavenly journey. The terrific storm that breaks over them melts their soul in trouble, they are at their wit's end. That is a place that does not appear in the Gazetteers of this world, yet every traveler across the sea of life must round this Cape "Wit's end" if he would enter the true Pacific:--

"Then they cry unto the lord in their trouble,
And He bringeth them out of their distresses,
He makes the storm a calm,
So that the waves thereof are still.
Then they are glad because they are quiet;
So He bringeth them unto their desired haven" (Psa. cvii. 28-30).

The central pair of pictures deal more definitely with types of sin. We have the “rebel” and the “fool”. The rebellion is against “the words of God”. The folly is by reason of transgression and iniquity. In the one case it leads to bondage:--

“Being bound in affliction and iron” (verse 10);

in the other it leads to death:--

“They draw near to the gates of death” (verse 18).

Here we have in picture form a faint presentation of the inner teaching of Rom. v.-viii., which deals with the dominion of sin and death:--

“He brake their bands in sunder” (Psa. cvii. 14).

“He sent His word, and healed them” (Psa. cvii. 20).

Strictly, this sentence reads in the present tense:--

“He sendeth His word and healeth them”,

in harmony with the change of tense from “they cried” to “they cry”.

The structure of this series must follow the internal indication of doctrine and is set out as follows:--

Psa. cvii.

A | 4-7. *Type.*—WILDERNESS.

Meaning.—The soul seeking fellowship.

Extremity.—Their soul fainteth. Then they cried.

Answer.—Soul satisfied.

B | 10-12. *Type.*—REBEL.

Meaning.—Bondage and dominion of sin.

Extremity.—None to help. Then they cried.

Answer.—Bands broken in sunder.

B | 17-20. *Type.*—FOOLS.

Meaning.—effect of transgression.—“death.”

Extremity.—Draw near to death. Then they cry.

Answer.—Healed and delivered.

A | 23-30. *Type.*—MARINERS.

Meaning.—The believer seeking home.

Extremity.—Wit’s end. Then they cry.

Answer.—Their desired haven.

In both sets A and B the alteration of “cried” and “cry” occur. Whether we be passively “lost” or actively “rebels”, whether we be actively “fools” or passively at our “wit’s end”, let us cry, and then when deliverance has come:--

“Let the redeemed of the Lord say so.”

**#13. “I will be with him in trouble” (Psa. xci. 15).
pp. 33, 34**

Though the four divisions of Psa. cvii. differ widely in outward form, they are one in essence. Whether it be the wanderer in the trackless wilderness, the rebel in his bonds, the fool at the gate of death, or the mariner at wits end, the scripture places all these experiences under one term. All cry unto God “in their trouble”. The Hebrew word for trouble in Psa. cvii. is *tsar*. Not only does the word come in verses 6, 13, 19 and 28 where it is plainly seen in the A.V., but it comes also in verse 2 where it is translated “enemy”. Spurrell’s translation reads:--

“The redeemed of Jehovah shall utter it,
Whom He hath redeemed out of the power of misery.”

So long as there lies before us the pilgrim path, so long must we be prepared for “trouble”. It will minister to our comfort and our strength to learn somewhat of the teaching of scripture concerning this constant associate of our pilgrimage. We do not want to be numbered among those who carry a threefold burden, the burden that has passed, the burden that is present, and the burden that may never come. To counteract this tendency we take heed to the Lord’s words

“Sufficient *unto the day* is the evil thereof.”

At the same time to act as the ostrich and hide our eyes from the obvious will add to, rather than take away from, the trouble of our pathway.

In that wondrous Psalm xci., written in the first place to assure the younger generation of Israel that no harm should overtake them during all the 40 years wandering in the wilderness with their fathers, while they are promised:--

Protection under the shadow of the Almighty,
Deliverance from the snare and the pestilence,
Immunity from terror and death either by day or night,
Angels to take charge of their very steps,
Answers to their prayers;

yet in the selfsame Psalm it is assumed that trouble will be experienced, trouble beneath the shadow of the Almighty, trouble even with angels as guardians.

“He shall call upon Me,
and I will answer him:
I will be with him in trouble;
I will deliver him, and honour him.
With long life will I satisfy him,
And shew him my salvation” (Psa. xci. 15, 16).

Once only in this Psalm is the pronoun “I” emphatic. In verses 14-16 “I will” occurs six times, viz.:--

I will deliver; I will set on high; I will answer; I will deliver; I will satisfy.

In five occurrences (those given above) the pronoun is not emphasized. The Lord has seen fit to lift one item of blessing out from all the rest; one that we might have been inclined to pass by as we contemplated the grander issues of deliverance and exaltation.

“I will be with him in TROUBLE” (verse 15).

If we are assured that throughout the days of our pilgrimage trouble will ever keep step with us, let us remember the blessed fellowship emphasized here:--

“I will be with him in trouble” (Psa. xci. 15).
“When thou passeth through the waters
I will be with thee;
And through the rivers
They shall not overflow thee” (Isa. xliii. 2).

Let this be for our consolation, that where trouble meets us, there most emphatically we may hope to find the personal presence of the Lord.

**#14. “Be not *far* from me, for trouble is *near*” (Psa. xxii. 11).
“God is our refuge and strength,
a very present help *in trouble*” (Psa. xlvi. 1).
pp. 77, 78**

There are some portions of the A.V. that are so beautiful, so apt, so endeared by long association and fierce trial that no amount of scholarship or learning will supplant them. The verse quoted from Psa. xlvi. is surely one of them. Rotherham’s version reads:--

“God for us is a refuge and strength, a help in distresses soon found.”

This supplies us with one or two facts which we may learn for our profit without suggesting that such a rendering will ever take the place of that of the A.V. The words “very present” are literally “much found”. The Hebrew word occurs in Psa. xxxvii. 36:--

“Yet he passed away, and lo, he was not; yea I sought him, but he could not *be found*.”

In I Chron. xxix. 17 we read:--

“Thy people, *which are present* here, to offer willingly” (margin, ‘*or found*’).

Among the many suggestive renderings of this word we note two, viz.:--

“The men of Israel smote all that *came to hand*” (Judges xx. 48).
“The hill *is not enough* for us” (Josh. xvii. 16).

Not only is God *a very present* help in trouble, He is “enough”, and (thankful are we to record it) He will ever “come to hand”. The historic setting of this Psalm is the period of Sennacherib’s siege of Jerusalem, and is probably one of the songs of Hezekiah. Isaiah speaking of the invasion uses the figure of an overflowing river:--

“The Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks” (Isa. viii. 7).

It is in answer to this that the Psalmist says:--

“Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea! Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof” (Psa. xlv. 2, 3).

The same ground of assurance that is found in Isa. viii. is found in the Psalm.

“Take counsel together, and it shall come to nought: speak the word, and it shall not stand; for GOD IS WITH US” (Heb. *Immanu EL*) (Isa. viii. 10).

So in Psalm xlv. 7 and 11:--

“The Lord of hosts is WITH US” (*Immanu*).

When the news of the great earthquake that shattered Yokohama and other towns of Japan reached England, it was naturally spoken of during the meal time, and after the meal was finished, the little girl whose Bible lessons have already been spoken of in the pages asked whether earthquakes ever visited England. She seemed somewhat scared by all that had been said in her presence. Instead of quieting her fears by saying, “Now don’t be alarmed, earthquakes do not come to England”, we said, “Lovey” (her name at home) “bring the Bible and find Psa. xlv. and read verses 1-3”. Then as her childish treble voiced the words of strong consolation:--

“Therefore we will not fear, though the earth be removed though the mountains shake”

We found it possible to say to her:--

“Even supposing an earthquake *did* come and God should be pleased to allow this house of ours to be destroyed and we in it. What then?” “Therefore we will not fear.”

We should face facts, and we can dare to do so with the word in hand and heart. The secret of our strength is found in the word “The Lord of hosts is *with us*”. “Immanuel, God with us.”

“He hath said, I will never leave thee, nor forsake thee, so that we may boldly say, The Lord is my helper, I will not fear what man shall do unto me” (Heb. xiii. 5, 6).

Studies in the Epistles of the Mystery.

#65. Balance (Eph. iv. 1). pp. 6 – 8

With this paper we commence the second great section of the Epistle to the Ephesians, and enter into the sphere of practice.

There is scarcely anything more important, and in need of more emphasis and repetition, than that doctrine must ever be accompanied by practice, that walk must correspond with calling, that fruit must manifest the hidden root. This correspondence of doctrine and practice is most happily displayed in the epistle. It naturally divides into its two main sections—the first three chapters containing the great revelation, the second three chapters the resulting exhortation. Take a few instances by way of illustration. To see the whole would necessitate a most detailed structure of the epistle.

Doctrine (i.-iii.).	Practice (iv.-vi.).
<p>The power of His might and the principalities and powers (i. 19-23). <i>This shows our doctrinal position and sphere of spiritual blessings.</i></p> <p>The old walk—“this world” (ii. 2).</p> <p>The new walk—“new creation” (ii. 10).</p> <p>The new creation—The new man (ii. 10-15).</p> <p>The temple—“fitly framed together” (ii. 19-22).</p>	<p>The power of His might and the principalities and powers (vi. 10-17). <i>This shows the corresponding conflict and spiritual foes.</i></p> <p>The old walk—“vanity of mind”; “uncleanness”; “darkness”; “as fools”.</p> <p>The new walk—“lowliness of mind”; “in love”; “as light”; “circumspectly”.</p> <p>The old man—put off. The new man—put on (iv. 22-32).</p> <p>The body—“fitly joined together” (iv. 7-16). <i>Its present manifestation.</i></p>

These examples will suffice for the moment. It will be seen what a stimulus we receive to unity when we see that the exhortation to be “fitly joined together” as members of the one body is but a temporal and corporal expression of the higher and fuller unity of the temple so marvelously “fitly framed together”.

Or again, it is not enough that we should learn the doctrine of the new creation and the new man; it must have some result. The old man with his “former conversation” (iv. 22) and “with his deeds” (Col. iii. 9) must be put off, otherwise the glorious doctrine remains without life. The exalted position of the believer in the ascended Lord—“far above all”—brings him into conflict with “principalities and powers” that are associated with evil. The mighty power that raised Christ from the dead is the power in which alone he can hope to overcome these spiritual foes. All this, and more, is expressed in the one word of Eph. iv. 1, “Walk worthy”. The word “worthy” (*axios*):--

“refers to a pair of scales in which, when the weights on each side are *equal*, they bring or draw down (*axiouse*) the beam to a level or horizontal position” (PARKHURST).

What a wonderful thought this is. Let us just think of the balances. On the one scale all the blessings, the riches, the glories of our calling as revealed in Eph. i.-iii.; on the other scale the walk that shall balance these blessings, these riches, these glories, the walk that shall bring the beam of the balance to the horizontal, the walk that is “worthy of the calling”. There is a sense of comparison in the word. In Rom. viii. 18 the apostle says that:--

“the suffering of the present time are *unworthy of comparison (oukaxia)* with the glory about to be revealed in us.”

The first occurrence of the word *axios* in the LXX is suggestive of the idea of something “equivalent”. Abraham, when negotiating the purchase of the cave of Machpelah said:--

“for as much money as it is worth shall he give it me” (Gen. xxiii. 9).

The Hebrew is given in the margin “full money”, the Greek version being *argurion axion*. This was weighed in the balances to the last shekel of the 400 as we see in verse 16. This same sense is felt in Job xi. 6:--

“God exacteth of thee less than thine iniquity deserveth.”

Here again the LXX uses *axios*. The idea of comparison is seen in Prov. iii. 15, “not to be *compared* with her”. Such is the word that the apostle uses at the opening of his exhortation, “Walk worthy”. Walk so that there may be a comparison evidenced between doctrine and practice.

The word *axios* is an adverb, and standing alone would be translated “worthily”, but the word does not stand alone in any of its occurrences in the N.T.; it is always followed by such an expression as “of the Lord”, “of the calling”, “of the gospel”. “Worthy of the Lord” must be taken as an adverbial phrase. “As becometh saints” (Rom. xvi. 2) is literally “worthy of saints”. “After a godly sort” (III John 6) is literally “worthy of God”. The word *axios* comes three times in the prison epistles, and in each case it is associated either with the calling, the gospel, or the Lord. We are not allowed to think merely of the walk, not merely of walking worthily, not simply to be studying our walk as such, but ever to think of the walk as it is related to something higher and nobler than ourselves.

In Eph. iv. 1	we have “walk worthy of <i>the calling</i> ”.
In Phil. i. 27	we have “manner of life worthy of <i>the gospel</i> ”.
In Col. i. 10	we have “walk worthy of <i>the Lord</i> ”.

How it must influence us if we but remember that in the one scale of the balance is our calling, the gospel, yea, even the Lord Himself. What a walk that must be therefore that shall be “worthy”.

It will be seen that the word “walk” occurs in the epistle seven times, and therefore bears the hall-mark of Divine emphasis:--

- A | ii. 2. Walk according to (*kata*) world.
- B | ii. 10. Good works,
- iv. 1. Worthy of calling.
- A | iv. 17. Walk as (*kathos*) Gentiles.
- B | v. 2. In love.
- v. 8. As light.
- v. 15. Circumspectly.

The negative is grouped under A, the positive under B. We need both. We need to be warned of that walk which is according to *the age of this world*, and of that walk which partakes of the characteristics of those conditions we have left behind. We are exhorted to remember that we were once *Gentiles* in the *flesh*, and in the *world* (ii. 11, 12), and to see to it that our walk shall not be in accord with either of these.

Let us once again be permitted to bring before the mind's eye the *balances*, as we repeat the exhortation, "Walk worthy".

#66. The Walk and the Calling. pp. 21 – 24

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. iv. 1).

It will be noticed that when referring to himself as the "prisoner" in iii. 1, the apostle calls himself "The prisoner of *Christ Jesus*" (R.V.), but that in chapter iv. he styles himself "the prisoner of the *Lord*". These titles are not used at random. "Christ Jesus" speaks of the ascended and risen Saviour in Whom we find our acceptance, our ground of blessing, our hope of glory. "Lord" speaks of our relationship with Him in the practical sphere.

"Ye call Me Master and Lord, and ye say well; for I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet the servant is not greater than his Lord" (John xiii. 13-16).

In the A.V. of this epistle the title "Lord", standing alone, occurs sixteen times. Of this number only one occurrence is found in the three doctrinal chapters (ii. 21, "An holy temple in the Lord"). The remaining fifteen occurrences are all found in the three practical chapters.

The prisoner of the Lord, beseeches the saints to walk worthy (iv. 1).
 The unity of the Spirit gathers around the one Lord as its centre (iv. 5).
 Paul testifies in the Lord that the saints do not henceforth walk as the Gentiles (iv. 17).
 As light in the Lord, the believer should walk as child of light (v. 8).
 Proving what is acceptable unto the Lord (v. 10).

and so through the whole series.

“In Christ” expresses our doctrinal position.
“In the Lord” indicates our practical relationship.

I may address a fellow believer as a dear brother “in Christ” far more freely than I can call him a brother “in the Lord”. This distinction must be remembered when applying the teaching of I Cor. vii. 39:--

“She is at liberty to be married to whom she will; only IN THE LORD.”

This limitation means much more than that marriage should not be contemplated as between a saved and an unsaved person. Many an unhappy and profitless marriage has been contracted by two children of God. The trouble has arisen from the fact that though they have both been one “in Christ”, they have not been one “in the Lord”. They did not seek the same thing, they did not believe or practice the same thing. Their callings may have differed, and division and bitterness have often been the result. The apostle was a prisoner not only of Christ Jesus, but of the Lord. As such he could exhort those who recognized the same Lord to walk worthy of their calling, and later, exhort them to consider his own walk as a pattern.

The theme of chapter iv. may be discovered by noticing the way in which the apostle returns to his subject. First he speaks of the walk positively, as worthy of the calling, with all humility of mind. Then, after a long digression concerning the unity of the Spirit, he returns to the walk, this time speaking negatively—not as Gentiles, in the vanity of their mind. This again is followed by teaching concerning the new man. It will be more apparent if set out thus:--

Eph. iv. 1-32.

A | 1, 2. The walk, positively. Humility of mind.
B | 3-16. The One Body.
A | 17-19. The walk, negatively. Vanity of mind.
B | 20-32. The New Man.

This division of the subject brings to light an important truth. By omitting the parenthesis of iii. 2-13 we realize that the Church of the One Body is the temple of the Lord. This prayer is in direct contact with the apostle’s “I therefore” of iv. 1, and links the One Body on to the Temple, indicating that the body aspect is the outward (and perhaps only temporal) manifestation of the real and lasting temple character.

Now, we see further by the analysis of chapter iv. that the One Body is also a reflection of the New Man. This is confirmed by a reference back to chapter ii. 15, “For to create in Himself of twain one new man”. No doctrine of Scripture is isolated. All is part of the great purpose of the ages. While we must ever seek rightly to divide the Word of truth, we must remember that within the dispensational section to which we belong our faith is one, our hope is one, our Lord is one.

The walk of the believer appears to be presented as having a threefold relationship in the opening exhortation.

TO WALK. / Worthy of calling.
 { With all lowliness, etc.
 \ Endeavouring to keep the unity, etc.

Let us consider this order. Is it possible to reverse it without involving ourselves in trouble and disappointment? Let us see. Suppose we attempt to keep the unity of the Spirit without the necessary humility, forbearance and longsuffering! The result will be a repetition of sectarian harshness, the puffing up of some few stronger minds and the crushing of the weak. How shall the graces of humility, meekness, forbearance and longsuffering be encouraged? We are driven to the inspired order; these qualities will thrive and grow as we seek to walk worthy of our calling. As we realized the marvelous grace that has been manifested to ourselves, so we shall in our turn be the better able to manifest that grace to others. We assume that all our readers know that the word “vocation” of Eph. iv. 1 is simply the word “calling”. The calling of believers during the Acts differed in many essentials from that of the prison ministry of Paul. In one sense, at least, it would be the same, and we may take to ourselves the words of I Cor. i. 26-29:--

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; THAT NO FLESH GLORY IN HIS PRESENCE.”

These words may well throw us back to Eph. ii. 11, 12, where we are urged to remember:--

“That ye were Gentiles, without Christ, aliens, strangers, having no hope, and without God in the word.”

To remember this will certainly make humility of mind, forbearance, and longsuffering, far more possible than if it is forgotten. While a wholesome “remembrance” has a gracious effect upon our walk, there is, from another aspect, are equally important forgetfulness:--

“Brethren I count not myself to have apprehended: but his one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, according to a mark, I press toward the prize of the high calling of God in Christ Jesus let us walk by the same rule, let us mind the same thing” (Phil. iii. 13-16).

So whether we look back to the pit from which we have been delivered, or look onward to the glories that stretch out ahead, whether we “remember” in the one sense or “forget” in the other, our walk must be the meeker, and the lowlier for it. Then think of the humbling effect of such a passage as this:--

“Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you” (II Thess. i. 11, 12).

Finally, what an effect upon our walk and our attitude to others such a passage as II Tim. i. 9 should have:--

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

Let us then remember our calling, and seeing its grace and its glory, seek to walk worthy of it “*that the name of the Lord Jesus Christ may be glorified*”.

#67. The Walk and its Characteristics (Eph. iv. 2). pp. 38 – 40

A frame of mind—a spiritual graciousness—is necessary before it is possible to attempt to keep the unity of the Spirit in the bond of the peace.

“With all lowliness, and meekness, with longsuffering, forbearing one another in love” (Eph. iv. 2).

The word “lowliness” is better rendered “humility of mind”, which brings out more clearly the contrast of verse 17, “vanity of mind”. This word is so translated in Acts xx. 19, where the apostle says:--

“Serving the Lord with all humility of mind.”

We can imagine that some, nay many, if they had received the calling and commission of the apostle Paul, would have displayed arrogance of mind, haughtiness, a temper that would not brook denial or misrepresentation. If we would understand the causes that combined together to make the change from Saul the Pharisee, “breathing out threatenings and slaughter”, to the humble, despised, faithful bond-servant of Christ, we must follow his steps as recorded in the Acts and the Epistles, and realize that only a close fellowship with the Son of God makes such a change either possible or permanent. Unity without humility is hopelessly impossible.

“From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Wherefore He saith, God resisteth the proud, but giveth grace unto the humble” (James iv. 1-6).

So it is that the apostle, in Phil. ii., links together “lowliness of mind” and “one mind”:

“Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves” (Phil. ii. 2, 3).

What an example of this spirit follows; nothing less than the humility of the Son of God, Who made Himself of no reputation. Humility of mind, meekness, longsuffering and forbearance should ever be the characteristics of God's elect:--

“Put on therefore, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another” (Col. iii. 12, 13).

Just in passing we call the reader's attention to the parallel with Eph. iv. expressed in the two passages of Col. iii. 10 and 12:--

“Put on the new man.” | “Put on humility.”
(See previous article for fuller detail).

We must not leave this theme without a word of warning. There is a true humility, but there is also a false. The one draws from Christ, the other draws away from Christ. The passage that gives the warning is Col. ii. 18-23, and we give Farrar's rendering in order to stimulate thought and provoke attention:--

“Let no one then snatch your prize from you by delighting in abjectness, and service of angels, treading the emptiness of his own visions in all the futile inflation of his mere carnal understanding, and not keeping hold of Him who is ‘the Head’ from Whom, supplied and compacted by its junctures and ligaments, the whole body grows the growth of God. If ye died with Christ from mundane rudiments, why, as though living in the world, are ye ordinance-ridden with such rules as ‘Do not handle’, ‘Do not taste’, ‘Do not even touch’, referring to things all of which are perishable in the mere consumption, according to the commandment and teachings of men? All these kinds of rules have a credit for wisdom in volunteered supererogation and abasement—hard usage of the body—but have no sort of value as a remedy as regards the indulgence of the flesh.”

Humility of mind is in the original *tapeinophrosune*. *Tapeinos*, lowly, is wonderfully illustrated in Matt. xi. 29, especially if we realize the point of the words “At that time” of verse 25. Other references worth noticing are Rom. xii. 16 and Phil. ii. 8. Humility of mind is closely associated with meekness. Because of the “meekness and gentleness of Christ”, Paul, the one in authority, can find it in his heart to condescend to “beseech” (II Cor. x. 1). See also I Cor. iv. 21. Meekness is no product of the flesh. When the flesh attempts to bring forth humility and meekness it produces such creatures as “Uriah Heep” who was very humble, who writhed and twisted in his excessive humility, but who was nevertheless a monster of hypocrisy.

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Gal. v. 22, 23).

Against such, continues the Scripture, there is no law. The “touch not, taste not, handle not” of Col. ii. is a sure sign of the false humility. This spirit of meekness ever looks back to our state by nature and our liability to fall.

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; *considering thyself, lest thou also be tempted*” (Gal. vi. 1).

Meekness must go hand in hand with authority and teaching.

“In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth” (II Tim. ii. 25).

Moses, whose petition raised him infinitely above his fellows, with whom God spoke face to face, to whom in all the thunders of Sinai the law was given, Moses is recorded as being “very meek, above all the men which were on the face of the earth” (Numb. xii. 3). If Moses was meek, if Paul was meek, yea, if the Lord of Life and Glory was “meek and lowly of heart”, who are we to dare to walk abroad with high look, or to act towards our fellows in a vain show? Without opening the Book, could our readers name the first thing said of love in I Cor. xiii.?

“Love suffereth long, and is kind” (verse 4).

Humility of mind and meekness are accompanied by this first expression of love, viz., longsuffering. Like meekness it is the fruit of the Spirit (Gal. v. 22). It is placed as the goal of the believer’s walk in the parallel passage of Col. i. 10, 11:--

“unto all patience and longsuffering with joyfulness.”

When Paul would set his own doctrine and practice before Timothy as an antidote to the selfishness that shall characterize the perilous times of the last days, he says to him:--

“But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience” (II Tim. iii. 10).

We gather from various allusions in the epistles that Timothy was of a retiring, shrinking nature. The rudiments of this world would teach such to develop self-assertion, to see to it that others were kept well informed of their authority. What says the wisdom of God?

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all LONGSUFFERING and DOCTRINE” (II Tim. iv. 2).

Is this the reason why so many are repelled? Is this the reason why some do not come to a knowledge of the truth? We must make no mistake; the Word is to be fearlessly preached; doctrine must be maintained, but the truth needs to be spoken *in love*, the doctrine *with longsuffering*, the instruction and the restoration *with meekness*.

Lastly comes, “Forbearing one another”. Not until our walk is manifested by these gracious qualities may we proceed to that noble endeavour of keeping the unity of the Spirit.

Let us, brethren, seek to *adorn the doctrine of God our Saviour in all things* (Titus ii. 10).

**#68. The Unity and the Bond (Eph. iv. 3).
pp. 49 – 52**

With the necessary preparation set out in the preceding articles, we may hope to put into effect the exhortation of Eph. iv. 3:--

“Endeavouring to keep the unity of the Spirit in the bond of the peace.”

In #66 of this series we showed by a simple outline that the walk alternates with the One Body and with the New Man. Let us now give closer attention to the section devoted to the One Body, placing on either side the references to the walk.

Eph. iv. 1-17.

- A | 1-. The prisoner of the Lord. Beseeches.
- B | a | -1. Walk worthy. Positive.
 - b | 2. Humility of mind.
- C1 | c1 | 3-6. *Unity* of Spirit. Keep. Sevenfold.
 - d1 | 7. *Measure*. Gift of Christ.
 - e1 | 8-12. Gifts of Ministry: for perfecting.
- C2 | c2 | 13-. *Unity* of Faith. Arrive. Sevenfold.
 - d2 | -13, 14. *Measure*. Fulness of Christ.
 - e2 | 15. Truth in love: for growth.
- C3 | c3 | 16-. *Unity* of Body. Fitly joined. Sevenfold.
 - d3 | -16-. *Measure*. Every part.
 - e3 | -16. Edify self in love.
- A | 17-. I testify in the Lord.
- B | a | -17-. Walk not. Negative.
 - b | -17. Vanity of mind.

It will be seen by the structure that the unity which the apostle now approaches is threefold. There is first the unity of the *Spirit* with its bond of peace. Then there is the unity of the *Faith*, and finally the unity of the *One Body*. The parallel passage to Eph. iv. 16 in Colossians is Col. ii. 19, and there the “bond” of Eph. iv. 3 comes out again as the “bands” or the “ligaments” of the body.

The apostle exhorts us to “endeavour to keep”. In Gal. ii. 10, referring to the suggestion of the leaders at Jerusalem that Paul should “remember the poor”, Paul says, “the same which I also was *forward* to do”. We find several allusions to the gatherings for the poor saints at Jerusalem, and when these offerings were ready, the apostle undertook the journey in person to bring this evidence of fellowship and reconciliation to Jerusalem. “Forward” is the word *endeavour*. Writing his last letter to Timothy, he gives him among other things this charge:--

“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).

“Study” is the word *endeavour*. In the same epistle Paul urges Timothy to come to him in his captivity:--

“Do thy diligence to come shortly unto me: for Demas hath forsaken me
Trophimus have I left at Miletus sick. Do thy diligence to come before winter”
(II Tim. iv. 9-21).

“Do diligence” is the word *endeavour*.

“Let us labour therefore to enter into that rest, lest any man fail after the same example of unbelief” (Heb. iv. 11).

“Let us labour” is the word *endeavour*.

It will be seen that the word used by the apostle indicates active, watchful diligence. This sacred trust is our concern. We jealously watch for any intrusion, any root of bitterness, any faction or element of strife. We cannot put the responsibility off on to another. Each one must share in the watch, each must honestly and truly endeavour to keep this treasure.

There are many words translated “keep” in the Scripture.

<i>Bosko</i>	=	To keep as a Shepherd.
<i>Phulasso</i>	=	To guard as a Soldier.
<i>Echo</i>	=	To hold as the servant did the Pound.
<i>Poieo</i>	=	To keep as the Passover.

Neither of these words is used by the apostle in Eph. iv. 3. The word used here is *tereo*, which means to keep as one would a treasure; *diatereo* (Luke ii. 51) is used of Mary who treasured up in her heart the things spoken of her infant Son. It is used once more in the prison epistles of Paul himself:--

“I have kept the faith.”

Here then is the sacred trust. We are to *keep* the unity of the Spirit as Paul *kept* the faith. Through good report or evil report, through honour or dishonour, nothing must turn away our attention; we must be ever diligent in our duty, ever studying to keep our treasure intact, ever labouring to preserve this truth complete. Nevertheless, with all this personal sense of responsibility must be the equally important sense of the Lord’s greater care. The same apostle who so nobly kept the faith was persuaded that the Lord was able to keep that which had been entrusted until that day. The unity of the Spirit may be viewed as part of that good deposit which is so wonderfully spoken of in I Tim. vi. 20 and II Tim. i. 12 & 14.

What therefore are we to keep?—“The unity of the Spirit.” This however is an incomplete statement. We are to keep the unity of the Spirit with the bond of the peace, that is the full statement. Those who are joined to the Lord are said to be one spirit with Him (I Cor. vi. 17). Some commentators speak of this unity as being the work of the Holy Spirit; others look upon it as indicating the unanimity of spirit that should actuate

all the members of one body. There is no conflict between these two views. Unanimity of spirit is only possible in that unity of the Spirit of God. Outside must ever be strife and self-seeking. This unity of spirit is well illustrated and expressed in such passages as Rom. xv. 5, 6, and Phil. i. 27; ii. 1, 2.

This unity can only be kept by *the bond of the peace*. What is this bond? What is this peace? It is that peace made by Christ Who made the two conflicting parties one, Who destroyed the enmity between them, Who broke down the middle wall of partition, Who by creating of the twain in Himself one new man made the bond of peace which effectually binds together the unity of the Spirit.

The things that were set aside were the things belonging to believers as Jews or Gentiles. None of these things are carried over. There is no reformation attempted. The unity of the Spirit is part of a new creation. In exceeding our diligence over this, we shall see at once the attempt of this one to import some doctrine, or of that one to bring in some practice that belongs to the time before the middle wall was broken down. Nip all such attempts in the bud. Let them not get a foothold. Be willing to be *called* narrow, proud, anything, however untrue and unmerited, but endeavour to keep that sacred unity as you would defend your life.

We write thus because of the laxity of many, because of the confusion which exists in the mind of many as to the difference between humility of mind and resolution, of meekness and strength. We cannot be charitable with the goods of another. Stewardship, though exercised with all lowliness, meekness, longsuffering and forbearance, must nevertheless be above all things exercised faithfully. The Lord keep us faithful as the apostasy sets in.

**#69. The Sevenfold Unity of the Spirit (Eph. iv. 4-6).
pp. 72 – 77**

In Eph. iv. 4-6 we have brought before us the sevenfold unity of the spirit, which we are urged to keep.

	One LORD.	
One HOPE.		One FAITH.
One SPIRIT.		One BAPTISM.
One BODY.		One GOD and FATHER.

Some of the elements of this unity are found in chapter ii.:-

“For through Him (the one Lord) we the both (the one body) have access by one Spirit unto the Father (the one God and Father)” (verse 18).

The Gentiles, being originally “without hope”, hold but the one hope of their calling. They have no other. They had also been saved by grace through faith, and that not of themselves, it was the gift of God. This accounts for every item except the one baptism. That is found as we shall see more clearly presently in the threefold union with the risen Lord expressed in the word “quicken together, raised together, seated together”.

It is important to see that the central feature of this unity is the One Lord. Without the risen and ascended Christ there is no church which can be called the One Body. Not until Christ is seen as Head can the church be seen as body. This is clearly stated in Eph. i. 21-23. Apart from the risen Son of God the one God would never be known as the one God and Father. Apart from the risen and ascended Lord the one baptism of the one spirit is impossible. The unity of the faith embraces the Son of God as we shall see, and the one hope is nothing less than Christ Himself. Like the central shaft of the seven branched lampstand of the Tabernacle, all are united together in Him, all receive their fullness from Him. Severed from Him they are worthless. What hope have we outside of Christ? In whom can we have faith apart from Christ?

Let us now, having seen the essential position of Christ in this unity, look at the seven items in detail.

ONE BODY.—It is true that the figure of the body is used in I Cor. xii., but the context reveals that it is used in illustration of the distribution, diversity yet unity of spiritual gifts. The church of the One Body is a new creation, connected with the ascended Christ as its Head, in a sphere of glory that transcends all others, “far above all”, and is directly related to the revelation of the mystery where it is given its peculiarly distinctive character, “a joint body” (Eph. iii. 6), a standing unknown before the mystery was made known. Such in brief is the first item in this sevenfold unity. Such we have to guard.

Some will deny that the one body is peculiar to the dispensation of the Mystery. Some will teach that the body of I Cor. xii. is “all one and the same”. Some even go so far as to teach that the one body comprises every saved one from Adam onwards. All such attempts to destroy the testimony of the Lord’s prisoner must be resisted. We must not, however, miss the emphasis on the *one* body. We can have no connection with “bodies”; such cannot be recognized for one minute. All other unities, bodies, leagues, societies, are outside this sacred circle.

ONE SPIRIT.—The body, without the spirit, is dead, being alone, says James. What is the animating spirit of the one body? Referring to the mortal body, the apostle says:--

“But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies because of His Spirit that dwelleth in you” (Rom. viii. 11).

The analogy holds good. The spirit of the risen Christ likewise is the one spirit of the one body. In Eph. i. and ii. two mighty energies are opposed. One is that of the spirit that now energizes the children of disobedience, the other, though not called by the name

“spirit”, is the Spirit of Him Who wrought in Christ when He raised Him from the dead. Another facet of this truth is revealed in Eph. ii. 18. It is the Spirit of sonship:--

“For through Him we both have access by One Spirit unto the Father.”

This is the Spirit in Whom we the both cry, according once more to Rom. viii., “Abba” (Hebrew), “Father” (Greek). The one Body and the one Spirit anticipate the one God and Father of all. It has been suggested that the apostle’s meaning here is that the Gentiles share in the work and witness of “*one and the self-same Spirit*” of I Cor. xii. When the apostle desired to express that truth he uses the phrase *to hen kai auto pneuma*, whereas in Eph. iv. *to auto*, “the self-same”, is omitted. Had the apostle intended to emphasize “the self-same”, what a weight the sevenfold expression would have! The fact that we have the sevenfold “one” instead is sufficient to decide the apostle’s intention.

ONE HOPE.—This item is extended:--

“Even as ye are called in one hope of your calling.”

This is the one hope of the mystery. If the theme of the mystery pervades Eph. i., then it is possible that the word rendered “his” in i. 18 should be rendered “its”, referring to the mystery:--

“The eyes of your heart having been enlightened: that ye may know what is the hope of its calling”, i.e. the hope of the calling of the mystery.

“That blessed hope” is the “appearing of the glory of our great God and Saviour Jesus Christ”, expressed in other words in Col. iii. 4:--

“When Christ Who is our life, shall appear, then shall ye also appear with Him in glory.”

The one hope of our calling is that we shall be manifested *with Him in glory*. The hope of the one body antedates the second advent. By the time the Lord descends from heaven with a shout, and the saints of the Thessalonian company rise to meet Him in the air, the one hope of our calling will have been realized. We have a prior hope (Eph. i. 12). The signs of the times thicken around us. The movements of the nations and of the nation of Israel are trumpet-tongued. The night is far spent, the day is at hand. If the hope of the *parousia* is near, so much nearer must be the one hope of our calling.

There have been some who have foolishly asserted that we deny the coming of the Lord. We trust that no reader will give credence to such a statement. What we believe is that the coming of the Lord to the air or to the Mount of Olives is not the hope of the one body, which is a very different matter.

ONE LORD.—As we have seen, the person and office of Christ as the one Lord is vital to the unity of the spirit. The title Lord supposes resurrection.

“For to this end Christ both died, and lived again, that He might be Lord of the dead and of the living” (Rom. xiv. 9).

The great confession of things in heaven, things on earth, and things under the earth is that “Jesus Christ is Lord, to the glory of God the Father”. Here again the dominion over both dead and living is manifest.

We do not embark here upon the fact that whoever bears the title “Lord” is the Jehovah of the O.T., as too many and weighty matters arise out of this to be discussed here. We hope to deal with this question in another series. We must not, however, omit one passage, namely, I Cor. viii. 5, 6:--

“For though there be that are called gods, either celestial or terrestrial (as there be gods many, and lords many), yet to us there is but one God, the Father, of Whom are all things, and we for Him; and one Lord, Jesus Christ, by Whom are all things, and we by Him.”

To understand this passage we must make a digression. When Paul went to Athens and preached the gospel, some said:--

“He seemeth to be a setter forth of strange (or foreign) DEMONS” (Acts xvii. 18).

Now what was there in the gospel as preached by Paul that could have led to such an idea? The Scripture says that the Athenians thought this:--

“Because he preached unto them Jesus, AND THE RESURRECTION” (Acts xvii. 18).

What connection can there be between “Jesus and the resurrection” and “foreign demons”? We must understand that among the Gentiles demons were supposed to be the spirits of men who had died. These demons acted as mediators between men and the far-off celestial gods. They were the “gods terrestrial” and the “lords many” of I Cor. viii. In the O.T. these terrestrial gods, demons, or mediators are called “Baalim”; which Paul literally translates “lords”. When Paul spoke of “Jesus” Who had died and yet Who lived again, when he spoke of Him as the Lord, and as the Mediator, he was using expressions that implied, to the heathen mind, a foreign demon. “To us”, said the apostle, “there is but one Lord, one Mediator”. The words are used with precision:--

“One God, the Father, OUT OF WHOM (as the originating cause) are the all things (*ta panta*, not ‘all things’ in general, but that particular universe directly brought into being for the purpose of the ages), and we for Him; and one Lord (the Mediator), THROUGH WHOM (the mediating cause) are the all things, and we through Him.”

There is no question raised here of the Deity of Christ, the whole question is one of mediation. This is the great feature in the unity of the Spirit. At either extreme is the one body and the one God and Father. Access is through the one Lord. As the Lord, too, He rules and has supreme dominion, and all profession of the unity of the Spirit that does not recognize the necessity to obey the one Lord is likely to be an empty profession.

ONE FAITH.—As this item is picked out for separate treatment in the next section of chapter iv., and space is limited, we pass on to:--

ONE BAPTISM.—The structure of the unity places the one baptism over against the one Spirit. The entire absence of types and shadows from the epistles of the mystery lends weight to the thought that this is not the baptism in water, but that of the Spirit. The fact that there is “one baptism” is both conclusive and exclusive. John the Baptist baptized in water. This could be called one baptism. During the Acts baptism in water was accompanied by baptism of the Spirit. This cannot be called one baptism, for there were two. If we can speak of two baptisms as one, then how shall we treat the other members of this unity. Are there then two Lords, two Gods, two bodies?

The underlying meaning of the type of baptism is that of union. This union may be set forth by the immersion of a believer in water, it may be set forth by the baptism of the Spirit, bringing with its supernatural gifts, as in I Cor. xii., or it may not be set forth manifestly and typically at all. The last statement suits the case of the present dispensation. The members of the one Body observe neither days, fasts, feasts nor ordinances. These are shadows. The Body is of Christ (Col. ii.). The one baptism united us to the risen Christ, and we have no command to set forth this union in symbol or type; neither have we any warrant to look for “signs” in connection with our baptism by the Spirit. The interested reader is referred to the article entitled “Baptized Believers” on page 158 of Volume XI.

ONE GOD AND FATHER.—The purpose of the ages is to bring many sons to glory. Sin has necessitated redemption, and it has been necessary for all the children of God to have been “born again”. The cycle is suggested by the unity of the Spirit. The goal is one God and Father. This member is expanded, like the one dealing with hope:--

“One God and Father of all, Who is over all, and through all, and in all” (Eph. iv. 6).

Are we to gather from this that the last item of the unity of the Spirit teaches the universal fatherhood of God? The “all” is governed by the context. If the word “you” is retained in the clause “in you all”, the idea of the passage is made apparent. The Father is over all, through all, and in all TO US. Just as Christ is head over all things TO THE CHURCH, though not yet Head over all things manifestly and universally, so the Father is to us.

What a calling is ours. Christ raised and ascended far above all, as Head over all things now to us, and the one God and Father, over all, through all, in all to us, as well. What peace this brings; what triumph, what confidence! Well may we be exhorted to give diligence to keep such a treasure. Let us keep this perfect sevenfold unity of the Spirit in the bond of that peace made by the blood of Christ, until that day comes when stewardship ceases, and the joy of the Lord remains.

**#70. The Measure of the Gift of Christ (Eph. iv. 7-11).
pp. 86 – 89**

The unity of the Spirit is followed by the diversity of its members. In the unity the emphasis is upon the fact that there is one body, one Spirit, and one Lord of all; but in the next section, which comes under the heading “The measure” (see structure, page 49), the theme is the variety of the gifts of the Lord, and the individual responsibility of each member to use the gift as unto the Lord.

We feel a necessity here to correct a wrong impression which our remarks may give. The gift of Christ which is here the “measure” must not be confounded with the “gifts” possessed by the early church. If we omit the parenthesis of verses 8-10, we shall find that the gifts are specially qualified men, and not “gifts” to individuals:--

“But unto every one of us is given grace, according to the measure of the gift of Christ and He gave some, apostles (not apostolic gifts); and some, prophets (not the gift of prophecy); and some, evangelists; and some, pastors and teachers” (Eph. iv. 7, 11).

This fourfold ministry must be looked upon as the gift of the ascended Christ to the church of the one body, and viewed in a different light from the gifts distributed by the Holy Spirit among the saints during the period of the Acts. Gifts *of* persons rather than gifts *to* persons seems to express the difference. There is, however, one thing common to all the gifts, whether of the earlier or later dispensations. In Eph. iv. 7 it is indicated by the word “measure”; in Rom. xii. 6 the same principle is found in the word “differing”, in I Cor. xii. 11 it is indicated by the word “severally”; in Matt. xxv. 15 it is seen in the expression “several ability”. Let us see these verses together:--

“But unto every one of us is given grace, *according to the measure* of the gift of Christ” (Eph. iv. 7).

“Having then gifts *different according* to the grace that is given to us, whether prophecy, let us prophecy *according to the proportion of faith*” (Rom. xii. 6).

“But all these worketh that one and self-same Spirit, dividing to every *severally as He will*” (I Cor. xii. 11).

“And unto one He gave five talents, to another two, and to another one; to everyone *according to his several ability*” (Matt. xxv. 15).

There is great comfort here in the midst of this atmosphere of responsibility. While the Lord expected the man who had five talents to produce another five talents, He was just as pleased with the man who had produced two talents with his two. And had the servant who had but one talent produced another one, he too would have received the “well done”, and have entered into the joy of his Lord. It is evident that the principle of “percentage” is recognized by the Lord. The apostle is under the great responsibility of rightly using the apostolic gift, but we who have no such gift need not feel concerned because our experiences and the results of our labours do not appear comparable with those of the apostle. If we are as faithful as the great apostle in any small degree, the “well done” is equally assured. Therefore let us not merely think of the gift, but also of the “measure of the gift”, and according to that measure seek to fulfil the purpose and good pleasure of the Lord.

How often we find those without the necessary qualification occupied in evangelistic work when their “measure” is that of teaching, organizing, interceding or what not. And again, let us give a deaf ear to that bane of the Christian worker, the busybody who is always telling us what we “ought to do”. The Lord knows whether He wants us to be preaching to the unsaved, teaching the saints, ministering to the sick, serving with our hands, using the pen, or praying for others. Let us each one be “fully persuaded in his own mind”, and then seeing our ministry “fulfil it” (Col. iv. 7; II Tim. iv. 5).

Before detailing the ministry which was given by Christ to the church of the one body, the apostle makes a reference to Psa. lxxviii. 18. We have not here in Eph. iv. 8 a strictly literal quotation either of the Hebrew or the Greek of the LXX. The sense of the passage is preserved, and this manner of reference makes us feel that the apostle wished to take a thought from the Psalm rather than intend us to understand that he taught that this Psalm was strictly prophetic of the ascension of Christ and the gift of apostles, prophets, etc. The “ascension on high” of Psa. lxxviii. 18 has reference to the “the hill of God an high hill as the hill of Bashan” (verse 15); the ascension of Eph. iv., as we shall see, is beyond computation in vastness. The apostle decides for us just what part of this quotation he intended to be prominent, for in verse 9 he lifts it out for further consideration:--

“Now that word ‘HE WENT UP’ what saith it, but that He first came down to the earth below?” (*Conybeare and Howson*).

What does it imply? If the Scripture declares that Christ ascended, He must have previously descended first to the lower parts of the earth. Many old expositors interpret this descent of the Lord as a descent into *hell*. Others understand it to refer to the *grave*. Bloomfield, Conybeare & Howson and many others see in the expression, “the lower parts of the earth”, “the lower parts, namely, the earth”. Dr. Bullinger, in *Figures of Speech*, places the expression under the “Genitive of Apposition”, “the lower parts, *that is to say*, the earth”:--

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

Have we appreciated as we should the fact of the ascension and its bearing upon the church of the dispensation of the mystery? “Christ risen” is not sufficient. Israel’s King must be Christ risen, for Psa. ii. 7 declares the decree:--

“The Lord hath said unto Me, Thou art My Son, this day have I begotten Thee.”

In Heb. iv. 14 the apostle tells us that Christ “passed through the heavens”; in vii. 26 he says of Him, “made higher than the heavens”. These passages, together with that of Eph. iv. 10, give us some idea of the magnitude of that ascension.

The apostle has a purpose in this statement as we may well believe. What is it? Christ ascended up far above all heavens “that He might fill (*pleroo*, cf. *pleroma*) all things” (*ta panta*, the all things). We cannot avoid the reference back to Eph. i. 20-23:--

“Seated at His own right hand far above all and gave Him (as) a Head over all things to the church, which is His body, the fullness (*pleroma*) of Him that filleth (*pleroo*) the all things (*ta panta*) with all.”

This reference back does something else for us. It explains the meaning of Eph. iv. 7 “the gift of Christ”. We did not discuss the question earlier as to whether this phrase means “a gift that Christ gives”, or that Christ Himself was to be considered as the gift. Eph. i. 22 decides this for us:--

“The gift of Christ” (*Tes doreas tou Christou*).
“And gave Him to be Head” (*Kai auton edoke kephalen*).

We may now read Eph. iv. 7-10 again:--

“But unto every one of us is given grace according to the measure of the gift of Christ, i.e., God’s gift of Christ as Head of His Church, and that church the fullness of Him that filleth all in all. Seeing that the members are the fullness of Christ, as Christ is the fullness of the all things, we are again reminded that in His ascension, and in the capacity of the One who fills all things, the gifts of ministry to the one body were given.”

What a different aspect this gives to ministry, to that one of “taking up the profession”! What an unspeakable privilege to receive the very lowest call in this glorious order! Even the humble pastor and teacher of this church is seen to be vitally connected with the great purpose of the ages. His ministry is a part of the great *pleroma*, the all things, that which Christ is making to accomplish the great goal of the ages, and to undo the works of the Devil. We can understand the apostle’s allusion in iii. 7-11 the better by seeing this:--

“Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, according to the purpose of the ages”

If every servant of God realized his stewardship like this, what a difference there would be!

The gifts of the ascended Christ to His church may now be noted.

A		APOSTLES.	\	
			}	Inspired and as Foundation.
B		PROPHETS.	/	
A		EVANGELISTS.	\	
B		PASTORS and	}	Uninspired and Subsequent.
		TEACHERS.	/	

Here for the time we must leave the matter, concluding the present article with the words of the apostle:--

“I thank Christ Jesus our Lord, Who enabled me, for that He counted me faithful, putting me into the ministry, who was before a blasphemer Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on Him unto life everlasting” (I Tim. i. 12-16).

**#71. Gifts Unto Men (Eph. iv. 8-11).
pp. 101 – 105**

We resume our study at the point where the gifts of the ascended Christ are enumerated.

“And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers” (iv. 11).

Who are these apostles? We may first of all reply negatively: they cannot be “the twelve”, for the twelve were appointed by the Lord whilst he was on earth. Their names are given in Matt. x., and the one who fell, Judas, is replaced by Matthias who was “numbered with the eleven”.

It goes without saying that Paul was one of this new order of apostles, and the chief. We need not labour this point. Who are the others, for it says “apostles”? We shall find that even during the Acts period and before the revelation of the mystery there are others besides the twelve and Paul who bear the title “apostle”.

“When the apostles, Barnabas and Paul, heard it” (Acts xiv. 14).

If Barnabas was not an apostle of the One Body, he was an apostle to the Gentiles in a way the “twelve” were not.

“These things, brethren, I have in a figure transferred to myself and Apollos For I think that God hath set forth US the apostles last” (I Cor. iv. 6-9).

Here we find Apollos included in the list of apostles.

“Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles” (Rom. xvi. 7).

We admit that the meaning of this passage may merely be that other apostles knew these fellow-prisoners of Paul very well. Andronicus and Junia *may* have been apostles; there we leave the matter and pass on.

“We might have been burdensome, as the apostles of Christ” (I Thess. ii. 6).

The “We” must refer to the names at the head of the epistle, viz., “Paul, and Silas, and Timothy”. The references in II Cor. viii. 23, and Phil. ii. 25, “apostles of the churches” and “your apostle” we do not press, feeling that in these cases the idea is simply that such were legates of the several churches and not apostles in the sense we are considering. We can however set down the following names of apostles other than “the twelve”: *Paul, Silas, Timothy, Barnabas, Apollos*; if we include *Andronicus* and *Junia*, we have at least seven apostles of a new order. If this be so during the dispensation of the Acts of the

apostles, it is even more probable that for such a new sphere of service as the dispensation of the mystery, other apostles, called in harmony with the glorious revelation of the *pleroma*, sent directly from the ascended Head for the benefit of the members, will be given.

When dealing with “spiritual gifts” the apostle in I Cor. xii. includes apostles, prophets and teachers among the number, and a superficial reading of I Cor. xii. 28 may lead to the conclusion that the teaching is just the same as that of Eph. iv. Let us therefore examine I Cor. xii. a little carefully. First of all the apostle makes a clean cut between the spirit that animates and inspires the worshipper of idols and the spirit that was given to the church of God (verses 2 and 3). Then, turning to the gifts that come from the Lord, he reveals a threefold relation to the three persons of the Godhead:--

1. Diversities of GIFTS, but the same SPIRIT (verse 4).
2. Diversities of ADMINISTRATION, but the same LORD (verse 5).
3. Diversities of OPERATIONS, but the same GOD (verse 6).

As we read on in this chapter we find that verses 7-13 expand the first item, namely, the gifts of the spirit. Verses 18-31 deal with the operations of God:--

“God hath set the members every one of them in the body” (verse 18).

“God hath set some in the church, first apostles, etc.” (verse 28).

We have in this chapter, therefore, the gifts of the *Spirit*, and the operations of *God*, expanded and illustrated. Where, however, do we read of the “administrations of the *Lord*”? They are not found in I Cor. xii. We find them in Eph. iv. We notice further that there is a definite order, twice repeated, and actually enumerated so that we shall make no mistake:--

“And God hath set some in the church,
First—APOSTLES,
Secondly—PROPHETS,
Thirdly—TEACHERS” (I Cor. xii. 28).

When we turn to Ephesians we read:--

“And He (Christ, the ‘one Lord’ of the unity of the spirit, and the dispenser of the ‘administrations’ of I Cor. xii. 5) gave:--

Some, APOSTLES;
Some, PROPHETS;
Some, EVANGELISTS;
Some, PASTORS and TEACHERS” (Eph. iv. 11).

Here the order is not quite the same as that of I Cor. xii. For reasons that may not be fully apparent to us, it pleased *God* to omit the “evangelist”, while it pleased the *Lord* to include this gift. The “pastor”, moreover, is included with the “teacher” in the administration of the lord. This fourfold gift is explained in Eph. iv. to be

“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (verse 12).

Now the word “ministry” in Eph. iv. 12 and the word “administration” in I Cor. xii. 5 are both in the original the word *diakonia*, from which we get the word “deacon”, and the word “minister” well translates it. Paul tells us that he was made a “minister” both of the gospel of the mystery (Eph. iii. 6, 7) and of the church of the mystery (Col. i. 23, 25). When the time came for that tried servant of God to be “offered”, he wrote to Timothy these words:--

“But watch thou in all things, endure afflictions, do the work of an EVANGELIST, the MINISTRY that is thine fulfil. For I am now ready to be offered, and the time of my departure is at hand” (II Tim. iv. 5, 6).

Here for the second and last time in the prison epistles we read of the evangelist, and here also we find it connected with ministry (*diakonia*). Not only so, but this ministry was to succeed that of the apostle, as the words “For I am now ready to be offered” shew.

We may now see the reason for the arrangements of this fourfold gift, that came at the end of the preceding article, which we must repeat here:--

A APOSTLES.	\	} Inspired and as Foundation.
B PROPHETS.	/	
A EVANGELISTS.	\	} Uninspired and Subsequent.
B PASTORS and TEACHERS.	/	

The first two were given for a time only, they were foundational in character:--

“And are built upon the *foundation* of the apostles and prophet” (Eph. ii. 20).

For salvation no other foundation can be laid than the Lord Himself, but when referring to the building up of the saints in the capacity of a temple and habitation of God, the special “administration” of those apostles and prophets given by the ascended Lord is declared to be the foundation.

The apostle ruled with inspired wisdom; he spoke with inspired authority. So did the prophet. The evangelist and the teacher succeed this inspired ministry upon a lower plane. They are not personally inspired. The evangelist, as Timothy, who succeeded the apostle in the preaching of the gospel, founding and supervising the growing churches, had an inspired example before him—that of Paul himself. This statement can be verified by many passages from the epistles. The teacher did not speak by inspiration, but he spoke according to an inspired book. It will be seen that the evangelist carries on the work of the apostle, while the teacher carries on the work of the prophet.

Modern usage has inverted the order somewhat of these gifts of men. The “evangelist” with his little Mission Hall is often put under the authority of a “pastor” with his Church. This is the outcome of a cramped view of the nature of the gift of an evangelist. The evangelist was more of a pioneer, whereas the teacher was more settled.

One of the qualifications for a bishop is “apt to teach”. Much the same thought is expressed in II Tim. ii. 2 where Timothy, the “evangelist”, is enjoined:--

“The things which thou hast heard of me, through many witnesses, these things entrust to faithful men, who shall be competent to teach others also.”

The opening words of the Epistle to the Philippians reveal that the ministry of bishops and deacons was then recognized:--

“To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons” (Phil. i. 1).

The gift of teacher is joined with that of pastor, or shepherd as the word is. Much light may be received upon the Scriptural conception of a true teacher by weighing well the parallel title, “shepherd”.

THE SHEPHERD, OR PASTOR, MAKES FOR UNITY.

“Scattered . . . as sheep that have no shepherd” (II Chron. xviii. 16).

“Smite the shepherd, and the sheep shall be scattered” (Zech. xiii. 7).

“There shall be one fold, and one shepherd” (John x. 16)

THE SHEPHERD, OR PASTOR, DISCRIMINATES.

“As a shepherd divideth his sheep from the goats” (Matt. xxv. 32)

THE SHEPHERD, OR PASTOR, FEEDS THE FLOCK.

“Should not the shepherds feed the flocks?” (Ezek. xxxiv. 2).

“The Lord is my shepherd, I shall not want” (Psa. xxiii. 1).

“He shall feed his flock like a shepherd” (Isa. xl. 11).

THE SHEPHERD, OR PASTOR, DEFENDS THE FLOCK.

“The good shepherd giveth his life for the sheep” (John x. 11).

Ezek. xxxiv. 1-10 contains a terrible indictment:--

“Prophesy against the shepherd of Israel Woe be to the shepherds of Israel that do feed themselves! the diseased have ye not strengthened, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost: but with force and with cruelty have ye ruled them I will require My flock at their hand.”

The pastor and teacher should not feed themselves at the expense of the church, they have a responsibility to the sick, the lame, the scattered, the lost. Meekness, longsuffering and patience are to be the characteristics of their rule, not “force and cruelty”. Did time and space permit, we could go through the features of the apostle’s ministry in the same way, and indeed through the four great gifts to men. This happy and salutary task may be undertaken by the reader for himself, so that in any sphere of service that we may be called to fulfil we may, by having the Scriptural pattern before us, be enabled to fulfil that ministry as unto the Lord.

In conclusion, let us remember that these gifts of the ascended Christ are but faint reflections of Himself. He is *the* apostle, the great Sent One; He is *the* prophet, the Word of God; He is *the* evangelist, the preacher of the good tidings of God; He is *the* pastor,

Who feeds, leads, and delivers His sheep; and He is *the* teacher, “If so be that ye have been taught by Him” (Eph. iv. 21). Every teacher, preacher and servant of the Lord therefore may resolve his whole ministry into the one grand thought:--

“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God” (II Cor. v. 20).

The Reconciliation of all Things.

#1. pp. 115 - 128

In the following pages A and B discuss the subject of The Reconciliation of all Things. The standpoint of B represents the standpoint of *The Berean Expositor*; the arguments of A are an attempt to present justly the views which *The Berean Expositor* here entirely repudiates. The deep questions of Sin and the Deity of Christ are scarcely touched, but fuller consideration will be given to them in a subsequent series.

Are the words “all” and “universal” synonymous?

A.—Do you believe in the reconciliation of all things?

B.—Yes, most certainly I do.

A.—I am glad to hear it, for I have been given to understand that you denied that doctrine.

B.—Perhaps I had better explain my position as I do not want to give you a false impression. A little while ago a friend said to me, “Then you do *not* believe in the restitution of all things?” to which I replied, “I do believe in the restitution of all things *which God has spoken by the mouth of all His holy prophets* (Acts iii. 21), but I am afraid you have in mind the restitution of all things as taught by Pastor or Mr. So and So, and that of course is another question”.

A.—It comes to this then, that really and truly you do not believe that “God will be all in ALL”.

B.—Most certainly I do, but I do not necessarily believe the word “all” embraces just exactly the same number you may do.

A.—Yet I cannot understand how it is possible for “all” of “all things” to mean “some” or “some things” without resorting to some form of self-deception.

Scriptural usage of “all”.

B.—I believe you will understand if once you see the passages in their contexts. Let us look at a few just by way of illustration. Would you say that such an expression as “every nation under heaven” was universal in its scope or that it meant only some nations?

A.—I should say most decidedly that if scripture means what it says, “every nation under heaven” must be nothing short of world wide.

B.—Well, the words are used in Acts ii. 5 to speak of the nations from which the Jews had come to Jerusalem, and as the very passage goes on to enumerate those nations we can easily test the meaning. With the exception of Rome every other country mentioned in verse 9-11 can be included in a circle of 400 miles radius. This is an exceedingly small portion of the earth's surface.

A.—Perhaps I must agree that in this case the expression cannot be taken universally, but I still maintain that where we read in the epistle to the Colossians that the Lord reconciled all things the context leaves us without doubt as to its universality.

The context of Col. i. 20.

B.—I am prepared to leave Acts ii. if you so wish and consider the bearing of the context upon Col. i. 20.

A.—And abide by it?

B.—And abide by it, most certainly.

A.—The context of Col. i. 20 speaks of Christ as the Creator of *all things* that are in heaven and earth, visible and invisible, that He is before *all things*, and that by Him *all things* consist. There is simply nothing more to say if you are willing to let the apostle explain his own terms.

B.—Have you not presented but one side of the evidence? Does not the context extend as much *beyond* verse 20, as *before* it?

A.—Yes, of course, but what difference will that make?

B.—Only this, that in immediate connection with the words that you take in a *universal* sense comes an expression which you will be compelled to *limit*. In verse 23 the same apostle says that this gospel “was preached to *every creature which is under heaven*”. We have no certain knowledge that Paul reached Spain, but, supposing we allow the possibility that he preached in Spain and also in Britain, the wildest stretch of imagination cannot bring these words to mean more than a small percentage of its literal meaning. Am I not justified in allowing the complete context to explain Paul's meaning?

A.—You certainly have more for your view than I had believed.

B.—When Paul wrote to the Corinthians “all things are lawful for me” (I Cor. x. 23), do I understand that you believe that Paul meant he could break the whole moral law, thieve, murder and slander with impunity?

A.—Most certainly not; any one can see that he means that he was free from the obligations imposed upon his conscience by Pharisaism and the law of Moses.

B.—I see, the term “all things” can only be understood by the general teaching of Scripture, and not that the general teaching of scripture must be bent and made to conform to our conception of the meaning of the term. I suppose you would agree that the same canon of interpretation holds good in such passages as I Cor. xiii. 7, where we read that love “believeth all things”?

A.—Yes, for love rejoiceth not in iniquity but rejoiceth in the truth. I am afraid however that you are evading the question. I believe that “all Israel” means “all Israel”, that “all men” means “all men”, that--

Who are “All Israel”?

B.—There I have to differ with you. I do not believe “all Israel” means “all Israel” in the sense of including every single individual who claims descent from Abraham or Jacob.

A.—You astound me. If I did not have evidence in your own writings that you profess to believe that the scriptures are the Word of God, I should hold no further discussion with you.

B.—Thank you! In spite of your inability to understand me you feel that I must have some scriptural basis for my position. Let me explain a little. The words “all Israel” come in Rom. xi. 26, where we read, “and so all Israel shall be saved”; and I will admit that without any further light it would be excusable in one to believe that the expression intended every single descendant of Abraham, Isaac and Jacob. But Rom. xi. is part of a section of the epistle to the Romans which commences with chapter ix. Had we the opportunity we could set out the complete structure of the three chapters and you would see how wonderfully the theme of this dispensational section is balanced. However, enough for our purpose can be discovered by reading a few verses in Rom. ix. Paul had enumerated the advantages of being a Jew, a subject begun but not pursued in Rom. iii. 1, 2. He said:--

“Who are Israelites, to whom pertaineth the adoption”, etc. (ix. 4).

To prevent a *false inference* he immediately adds:--

“They are NOT all Israel, which are of Israel. Neither, because they are the seed of Abraham, are they all children; but, *in Isaac* shall thy seed be called the children of the promise are reckoned for the seed” (ix. 6-8).

A.—You mean therefore that when Rom xi. 26 says “all Israel” we must interpret the word “all” in the light of these statements?

B.—Yes, just exactly as you did with the examples already considered from I Cor.

A.—But what principle underlies this?

B.—It is given in the verses that follow (Rom. ix. 10-12). There the same principle that set aside Ishmael sets aside Esau.

A.—Do you mean that there is respect of persons with God? was Ishmael rejected because of his wild ways, or Esau because of his easy-going nature?

B.—It would be so much better for us both if you would allow the scripture to finish its argument, and not to jump to conclusions so hastily. God Himself says that the choice took place

- (1). Before the children were born and
- (2). Before they could have done either good or evil; that the choice was
- (3). Not of works, but that
- (4). The purpose of God according to election might stand.

The whole subject revolves itself into a recognition of the fact of a “purpose of election” and a “promise”.

Elective purposes govern “All Israel” and “All in Adam”.

A.—Well, supposing with regard to this phase of the purpose I admit the limitation you suggest, how does that alter such plain statements like:--

“As in Adam all die, even so in Christ shall all be made alive” (I Cor. xv. 22).
“The saviour of all men” (I Tim. iv. 10),

and many others?

B.—Your question introduces a most important feature in the interpretation of the age purpose set forth in scripture, and, if you are willing, we will consider it at our next meeting together.

A Scriptural Principle of Interpretation.

A.—We are to consider a principle of interpretation, I believe, and one which is in some way connected with the meaning you suggested of the words “all Israel”?

B.—Yes, the principle of interpretation which I believe to be the true one is quite distinct from that which says “if God be a God of love, then He must do this or that; that if He does not save every individual then Satan will triumph”, etc., etc.

A.—But that is just what I do believe, what fault do you find with such reasoning?

B.—Chiefly that it is “reasoning”.

A.—You surely do not believe that faith is unreasonable?

B.—No, but I believe that revelation is not always explanation. Within the range of things proper to human knowledge generalization and deduction are both legitimate and

essential to progress, but when we say that God *must* do this or that or He denies His attributes, we are out of our depth. The scripture does not present us with a philosophic conception of God. It opens with what God did:--

“In the beginning God created the heavens and the earth” (Gen. i. 1).

Philosophy would require us to search back and find out God first. Scripture takes the position that

“He that cometh to God *must believe that He is*” (Heb. xi. 6).

The revelation of the Deity throughout scripture is always *relative*. The moment we take one step beyond the circle of human things and the age purpose we flounder and fail. The method chosen by God for the purpose of revelation, the method which His wisdom saw to be the fittest for His purpose, viz., the constant use of type, figure and biography, is the method I am bound to follow in interpreting the record of the age purpose.

Interpretation by Type.

A.—But surely this method is limited to the O.T.?

B.—It is in the O.T. that the foundation is laid. The N.T. builds upon it and accepts it, and so must we. God has revealed the general principles of the great purposes of the ages in the history of His people Israel. We cannot interpret “all Israel” in one way and “all men” in another, without forsaking a divine principle. What Abraham is to Israel Adam is to man, and you will remember that descent from Abraham was not sufficient to constitute one a child of promise, but that the true seed were called “in Isaac”. Therefore we must be prepared to find that descent from Adam likewise is not sufficient to establish one as a child or promise, but one must have been chosen “in Christ”, which limitation is indicated in the line that comes down from Adam to Seth, not from Adam to Cain. Israel are the age-people, and shadow forth the age purpose.

Israel the typical Nation.

A.—What is your warrant for calling Israel the age-people?

B.—Isa. xlv. 7 (A.V.) reads “the ancient people”. The original is *am-olam*. Happily we are quite agreed that the interpretation of the Hebrew *olam* and the Greek *aion* should be “age”, and not “ever”, “eternal” and the like. You will see that this age-people are called the Lord’s “witnesses” in the next verse. The theme of the chapter and Israel’s witness is that of idolatry, but we have not gone far enough to consider the bearing of idolatry upon the purpose of the ages yet.

A.—I call to mind other passages which link Israel on to age purpose, such as, the “everlasting covenant”, Canaan as an “everlasting possession”, “eternal redemption”, “eternal inheritance”, and other similar statements where *olam* or *aion* are used.

Israel and the Age Purpose.

B.—Take for example the millennial kingdom which is the goal of Israel as the age-people. The blessings which are there limited to “all My holy mountain” foreshadow the wider blessings of a new creation. Then again the Divine name Jehovah is specially connected with Israel and the ages:--

“Jehovah, the God of your father this is My Name FOR THE AGE, and this is My memorial unto all generations” (Exod. iii. 15).

The *am-olam*, the age-people, find in Jehovah the *El-olam*, the God of the age (Gen. xxi. 33). Largely because of their typical character, the story of that one nation occupies the bulk of the Scriptures. The book that opens with the record of creation closes with the story of one man and his twelve sons (Genesis). The record of creation occupies 34 verses, the story of the tabernacle twelve chapters.

Example of the typical Principle.

A.—I should like you to give some definite example of the way in which the history of this people interprets the purpose of the ages.

B.—We will read together the following Scripture, viz., Gen. xv. 5-16; Gal. iii. 15-18; and Eph. i. 3-14.

(The reader is requested to read these passages).

A.—(After reading Gen. xv. and Gal. iii.). These two passages do not refer to the same thing. In one the bondage of Egypt is in question, and in the other the giving of the law at Sinai.

B.—True, but you will readily observe the close parallel between them if you notice three feature.

Genesis xv.	Galatians iii.
<p>1. AN UNCONDITIONAL COVENANT: “So shall thy seed be” (5).</p> <p>This involves an inheritance: “To give thee this land to inherit it” (7).</p>	<p>1. AN UNALTERABLE COVENANT: “No man disannuleth, or addeth hereto” (15).</p> <p>This involves an inheritance: “To Abraham and his seed were the promises made” (16).</p>
<p>2. A STRANGE INTERVAL OF BONDAGE: “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 400 years” (13).</p>	<p>2. A STRANGE INTERVAL OF BONDAGE: “And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of none effect” (17).</p>
<p>3. THE INHERITANCE ASSURED: “Afterward they shall come out with great substance in the fourth generation they shall come hither again” (14-16).</p>	<p>3. THE INHERITANCE ASSURED: “For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise” (18).</p>

The following words of Rom. iv. 6 are a fitting commentary on these passages—
 “sure to all the seed”. The bondage of Egypt is parallel with the bondage of the law. The redemption by the Passover is parallel with the redemption from the curse of the law. The blessed fact is established in both cases that the interval of bondage *could not alter the original purpose of God*. Israel though bondmen did enter the land of promise, and Israel though under the law shall yet inherit the promise “by grace” (Rom. iv. 6).

A.—Am I to understand that you see a further parallel with Eph. i. 3-14?

B.—Yes, let us examine Eph. i. Do you agree as to its threefold division?

A.—Yes, I see in verses 6, 12 and 14 the recurring words, “to the praise of His glory”, which I take to indicate the structural division.

B.—Having the divisions marked for us, do you observe the parallel between them and those of Gen. xv. and Gal. iii.?

Eph. i. 1-14 parallel with Israel’s experiences.

A.—Let me see. The first section was either an unconditional or an unalterable covenant.

B.—That coincides with the great revelation of the will of the Father, choosing some in Christ to a position of glory before the foundation, or rather, the overthrow of the world.

A.—The second division is that of bondage. I suppose you will say that such is the condition of man now?

B.—Yes, and so for the first time in Ephesians we read of redemption. Here the great Kinsman-Redeemer is seen delivering his brethren from the bondage of sin and death, and redeeming the forfeited inheritance.

A.—Where do we read of an inheritance in the first section?

B.—It is involved in the word “adoption” which we must consider separately, and it is further implied by the balance of the two occurrences of the word “predestinate”:

“Having *predestinated* us unto adoption” (5).

“In Whom we have obtained an inheritance, being *predestinated*” (11).

A.—Why do you say the “Kinsman-Redeemer” here?

B.—That too is so important that we will leave it for the moment until we have finished this parallel.

A.—The third section must be one that assures the inheritance, if it is to balance.

B.—That is exactly what we find:--

“*Sealed* with that Holy Spirit of promise, *The earnest* of our inheritance” (13, 14).

and that inheritance not only ours because of the unalterable and unconditional will of the Father, but ours by the great work of redemption, for it is:--

“until the redemption of the *purchased* possession” (14).

We have therefore in Eph. i. 3-14:--

- (1). The unalterable and unconditional will of the FATHER.
- (2). The strange interval of bondage from which we can only be delivered by the redemptive work of the SON. This redemptive work involves the heading up of all things in heaven and earth, and is not complete until the whole of the promised seed are restored and in possession of their inheritance.
- (3). This assurance is the witness of the SPIRIT. The Spirit is essentially “the Holy Spirit of *promise*”. The inheritance is ours by will and by purchase.

Sin and Redemption. Their place.

A.—Am I to understand by this parallel then that redemption is God’s provision to deliver from the bondage and forfeiture in which the seed of promise had become involved, and not that sin and redemption form an essential part of His purpose?

B.—That is so. The original will is unconditional and unalterable. We are justified in taking the words of Gal. iii. as a blessed argument. If the coming in of the law with its bondage and curse 430 years after the covenant with Abraham could not alter by one jot that original covenant, neither shall the present reign of sin and death in anywise prevent one child of promise reaching the goal.

A.—Where does faith come in then?

B.—We shall find that Israel's history provides a perfect parallel which we shall see in good time.

The Strange Interval.

A.—There is one other question that has been in my mind all the time, and that is, why should that strange interval of bondage have been necessary?

B.—There you put your finger upon the great problem that lies behind the purpose of the ages.

A.—Does your vaunted theory of interpretation provide a parallel? I feel that if it fails here the abused "philosophic method" must be mine.

B.—We will make that our subject when next we meet.

A.—Keeping also in mind the themes, "adoption", and Kinsman-Redeemer that you passed over just now.

B.—I see that you are keen, and I appreciate your eagerness. Never fear; the Word will meet all our needs.

Who is the Antitypical Amorite?

B.—We have a series of problems before us. We must seek a right understanding of the term "adoption", we must discover God's intention in "redemption", and we have several other items of the age-purpose that must be dealt with before we can be satisfied as to the principle of interpretation I suggest, or of its results.

A.—You will not forget the most important question of all, at least to me, and one which I suspect you realize will upset your particular theories. I speak of the strange interval of bondage which we found in Gen. xv., Gal. iii. and Eph. i. The question is: What is the reason for this interval, and what answer can you give from the history of the typical people Israel?

B.—Shall we turn to Gen. xv. once again?

A.—There you are! you cannot give a straight answer, but just involve the issue in a cloud of difficult passages.

The typical Principle tested.

B.—If by a “straight answer” you mean some cut and dried theory of my own, then I gladly confess that I cannot give you one. Without the wonderful teaching and perfect parallel of the scripture type I suppose I should be obliged to accept one of the many systems of theology that attempt to account for the problems of the age-purpose, choosing according to my temperament and upbringing one of the explanations offered, from Higher Calvinism with its decrees of election and reprobation on the one hand, to Universalism on the other. May I once again suggest that we turn to Gen. xv.?

A.—We have already seen what that passage teaches, but I am anxious to test your theory, so I suppose I must comply. (*Turns to Gen. xv.*).

B.—That’s good. Now we rest once more on solid truth. Will you read verse 16?

A.—

“But in the fourth generation they shall come hither again: FOR THE INIQUITY OF THE AMORITE IS NOT YET FULL.”

I see it! What a revelation! What a relief from that awful doctrine that I felt obliged to accept, which, in order to explain this interval of death and sin, makes God Himself responsible. Yet as I say this I remember the claim that

“Of Him, and through Him, and to Him, are all things” (Rom. xi. 36).

Israel’s Bondage and the Amorite.

B.—Let us go one step at a time. Before us is a definite statement. Israel’s bondage was not primarily connected with Israel’s sin, but with God’s forbearance and longsuffering with a sinful race that had started its course before an Israelite had been born. You will find the same principle in operation just before Israel are redeemed out of Egypt. Before one of the plagues fell God warned Pharaoh that if he did not let Israel go, it would result in the loss of his firstborn. Yet plague after plague fell in the longsuffering of God before that dreadful night overtook Egypt. After that you will remember Pharaoh and his host made one more desperate attempt against the Lord with the result that the Lord said:--

“The Egyptians whom ye have seen to-day, ye shall see them again no more for the age” (Exod. xiv. 13).

and when the waters returned and covered the Egyptians we read:--

“There remained *not so much as one of them*” (Exod. xiv. 28).

This utter destruction coming upon the *second revolt* finds its parallel in Rev. xx., where, when Satan gathers the nations that are in the four quarters of the earth against the beloved city after the millennium, we read:--

“Fire came down from God out of heaven, and *devoured* them” (verse 9).

Returning to the Amorites, you will remember that with them as with the remainder of the Canaanites nothing less than utter extermination was ordained of God. You will find one further parallel in connection with the flood. Do you remember the name of the man who lived longer than any son of Adam either before or since?

A.—Yes, Methuselah. His age is proverbial.

B.—Remember then, that his age indicates the longsuffering of God, for his name means “At his death it shall be” or words to that effect, and in the year that Methuselah died the flood came, and that was utter extermination of man, woman, child, and beast, except those who entered the ark with Noah.

The Type applied.

A.—I quite see that the phase of the truth, but I do not yet see what connection it had with Israel, or what it foreshadows in the age-purpose.

B.—Shall we turn to Deut. ii.? or will you remark on my failure to give a “straight answer”?

A.—No, pardon my rudeness, there is after all no proof for the child of God like “Thus saith the Lord”, and no safety unless we “search and see”.

B.—Capital! I seek no triumph in debate, but do rejoice in the spirit manifested in those words.

A.—I have Deut. ii. What verse shall I read?

B.—It will be necessary to read the first twenty-five verses. Let us read them silently, and then discover the argument. (*They read. The reader is earnestly asked to do the same.*) What is the subject before us in this passage?

A.—It seems to deal with the manner in which several nations took possession of their inheritance, which was already held by others.

B.—As you perceive the theme you will appreciate this summary.

ESAU.—His inheritance possessed by the *Horims*. These were “destroyed” by Esau, who “succeeded” them, “and dwelt in their stead” (verse 12).

MOAB.—His inheritance possessed by the *Emims*. They are described as “giants” and “as the Anakims” (verses 9-11).

AMMON.—His inheritance possessed by the *Zamzummims*. These also were “giants” and “as the Anakims”. They were “destroyed” and Ammon dwelt in their stead” (verses 19-22).

The principle is expressed in verse 12, which you might read again.

A.—

“The Horims also dwelt in Seir beforetime, but the children of Esau succeeded them (or as the margin reads *inherited them*) when they had destroyed them before them, and dwelt in their stead; AS ISRAEL DID UNTO THE LAND OF HIS POSSESSED which the Lord gave unto them.”

B.—There you see the reason for this series. Israel find the Amorite in possession and, before they can enter into their inheritance, they have to destroy the Amorites. These were the “giants” with walled cities, that terrified the spies who went to spy out the land. This destruction you will find repeated most emphatically by Amos in chapter ii. 9:--

“Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; Yet I destroyed his fruit from above, and his roots from beneath.”

The Amorites and “All in Adam”.

A.—There certainly seems in the type a marked contrast between Israel and the Amorites, and two questions seem to demand an answer:--

- (1).—Were not these Amorites men, just as much as the Israelites?
- (2).—Who are the antitypical Amorites who must be dispossessed in the fuller sense of the term?

B.—I will answer question (2) first, as question (1) demands more time. If I mention the words “heavenly places” can you not supply an answer?

A.—“Heavenly places”! these words come in Ephesians, where we read, “Blessed with all spiritual blessings in heavenly places” (i. 3).

B.—And in chapter vi.?

The Amorite, Principalities and Heavenly Places.

A.—Yes, I have it:--

“Spiritual wickednesses in heavenly places” (verses 12).

Certainly the parallel holds good there. Where the special blessings of the church are, there the spiritual Amorite is to be found. This term “Canaanite” or “Amorite” includes, I see

“Principalities and powers, rulers of the darkness of this world” (verse 12).

I had not thought that the Amorites could typify angelic beings, but I am anxious to know the answer to the other question as to the Amorites.

B.—It is too important to consider now; we will give our attention to it at our next meeting together.

The Two Seeds, The Master Key.

A.—We are now to consider the Amorites, and particularly wherein they differ from Israel. The difference can only be one of nationality, for they are descendants of Adam equally with Israel, and Scripture further declares that “all things are of God”.

B.—Let us take up our study at that point. You quote “all things are of God”. Now I believe the expression “all things” is limited, as “all Israel” is limited, to the ‘seed’ and the “promise”; but a few passages of Scripture will help us. Let us turn to John viii. In verse 33 it is recorded that certain Jews claimed descent from Abraham, and this is admitted by the Lord in verse 37: “I know that ye are Abraham’s seed”.

Here we can place the Amorite; he too could say “We be Adam’s seed”, and we should have to reply, “I know that ye are Adam’s seed”.

The Lord however continued:--

“I speak that which I have seen with *My Father*: And ye do that which ye have seen with *your father*” (verse 38).

Here a distinction is drawn. You might of course say that “My Father” indicates God, and “your father” indicates Abraham, but this would be untrue. The Lord’s meaning is made clear in verse 44:--

“Ye are OF YOUR FATHER THE DEVIL.”

“Of God” and “not of God”.

The Greek words are *ek tou patros*. In verse 47 we read that the Lord says:--

“He that is OF GOD heareth God’s words: ye therefore hear them not, because ye are NOT OF GOD.”

The Greek words are *ek tou Theou*. Here we have a perfect parallel. We have it positively stated that these men *were* of their father the devil, and negatively that they *were not* of God. Turn to Matt. xiii. and read the parable of the tares in verses 24-30. I suppose you know that our English tares are not intended here?

A.—Yes, I understand that the reference is to a false wheat, the Eastern *dewan*, which I take to mean false doctrine.

B.—You are right as to the *dewan*, but not as to the typical meaning. Let us turn to the explanation of the parable.

“The field is the world; the good seed are the children of the kingdom, but the tares are the CHILDREN OF THE WICKED ONE” (Matt. xiii. 38).

Here you have wheat typifying the sons of the kingdom, and *dewan* the sons of the wicked one:--

“The enemy that sowed them is the devil They shall gather out of His kingdom all things that offend (the word offence refers to traps set to catch the unwary, the first trap being set in the garden of Eden itself by this enemy), and them that do lawlessness, and shall cast them into a furnace of fire” (Matt. xiii. 39-42).

Will you note at this point that the words of the parable, “bind them in bundles to burn them”, are interpreted as a literal furnace of fire? It is difficult to see how this fire can in any sense eventuate in reconciliation, but that is not our immediate concern. There is an expression here which I translated “them that do lawlessness” (verse 41).

(To be continued).

#2. (contd.). The Two Seeds, The Master Key. pp. 129 - 144

Lawlessness and Satan’s mystery.

A.—Yes, I noticed it at the time. Has that some special significance?

B.—In Matt. vii. 23 the Lord says:--

“Then will I profess unto them, I never knew you: depart from Me ye that work lawlessness.”

and Matt. xiii. 41 speaks of “them that do lawlessness”.

In Matt. xxiii. 28 those to whom the Lord’s “woe unto you” is addressed are said to be “full of hypocrisy and lawlessness”, and these are further addressed in verse 32 and 33:--

“Fill ye up then the measure of your fathers, ye serpents, ye progeny of vipers. How can ye escape the judgment of Gehenna?”

Compare this with the “tares”. Matt. xxiv. 12 says:--

“Because lawlessness shall abound, the love of many shall wax cold.”

Here are all the occurrences of “lawlessness” in Matthew, and they appear to refer to some one definite thing, and not to the sins and shortcomings of men in general. We must reserve judgment on this until we examine “the mystery of lawlessness” itself. Meanwhile we will turn to I John iii. In the fourth verse we read, “for sin is the transgression of the law”, literally “the sin is the lawlessness”.

Sin is essentially that Satanic system headed up in the mystery of iniquity, and so I John iii. 8 says:--

“The one doing lawlessness is of the devil: for the devil sinneth from the beginning”
(cp. John viii. 44).

Here we have *ek tou diabolou*, “of the devil”. In I John iii. 9, 10 we read:--

“Whosoever hath been begotten of God (*ek tou Theou*) does not do sin; for His seed remaineth in him, and he cannot sin because he hath been begotten of God (*ek tou Theou*). In this are the CHILDREN OF GOD manifest and the CHILDREN OF THE DEVIL.”

In verse 12 we are taken back to the beginning of things:--

“Not as Cain, who was of that wicked one (*ek tou ponerou*) and slew his brother.”

Am I not therefore Scriptural when I limit the scope of the term “all things are of God”, and when I refuse to confuse this term with that which is “of the devil”?

A.—This is all very strange and awful, but how does this bear upon the character of the Amorites?

B.—The last reference (I John iii. 12) takes us back to Gen. iv. 1. At the birth of Cain Eve exclaimed, “I have gotten a man, even Jehovah” (*Hebrew, Ish eth Jehovah*). Eve believed that this first son born was the promised seed who should bruise the serpent’s head. Scripture reveals the awful fact that instead of being the promised seed Cain was the first of the seed of the serpent; he was “of that wicked one”.

A.—How can this be? and how can a man be Jehovah?

B.—As to the second question. Jehovah is a title of Christ, and Eve’s hope was fulfilled in the birth of Christ:--

“For unto you is born this day a Saviour which is Christ the Lord (Jehovah)”
(Luke ii. 11).

Reading on in Gen. iv. we find Cain’s descendants given as far as Tubal-Cain. Cain built a city and its name Enoch means “dedicated”. To whom it was dedicated seems evident, for the action is repeated after the flood by Nimrod who carried on the secret of lawlessness.

The Two Seeds.

Cain’s line ends in proud boasting (verse 24). Seth, the seed appointed in the place of Abel, has a son, and he is called Enos, meaning “frail”. The truth named man frail. This was an opportunity to be used by the wicked one to further his own plan, and so we read:-

“Then one commenced to be called IN THE NAME JEHOVAH” (Gen. iv. 26).

The same emphasis on “the name” recurs at the building of Babel:--

“Let us make us a name” (Gen. xi. 4).

The name is Jehovah, and the great antichristian mystery is here seen appropriating that blessed name for its own awful ends. We shall get a fuller answer to your question as to how a man can bear the name of Jehovah when we study the subject of redemption. Your other question, “How can this be?” is more difficult to answer. For one thing Scripture itself is very guarded and uses somewhat veiled terms. The again it is difficult to speak openly upon these themes, but we can keep in mind the blessed answer which the angel Gabriel gave to Mary, when he said:--

“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke i. 35).

Now inasmuch as some are called the children of God and others the children of the devil, we must allow the possibility implied in this verse. Let us go on to Gen. vi. Here we read:--

“The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose” (verse 2).

The results was that “there were giants in the earth” (verse 4).

The sons of God are contrasted with the daughters of Adam, and this title is used of angels (Job i. 6). That there has been some close connection with the depravity of Sodom the words “in like manner” and “strange flesh” indicate (verse 7). These angels left their own habitation (*oiketerion*). This word is used in II Cor. v. 2 of the resurrection, and suggests that the angels left their spiritual body. These are the “spirits in prison” who fell in the “days of Noah” (I Pet. iii. 19, 20; II Pet. ii. 5). Their progeny are called *Nephilim* and *Rephaim*. Noah alone carried the seed uncontaminated, and of him it is written:--

“Noah was a just man and uncontaminated as to his pedigree” (Gen. vi. 9).

This shows how far the evil one had succeeded in sowing the field with his tares. There could be but one result; the destruction of all living except those saved in the Ark.

The pedigree of the Amorites.

The next incident brings us down to the Amorites. The Amorites were descendants of Canaan, and you will remember that some unexplained sin of unclean character brings down upon Canaan the curse.

To the serpent God said . . .	“Thou art cursed above all cattle.”
To Cain the Lord said . . .	“Thou art cursed more than the earth.”
To Canaan Noah said . . .	“Cursed be Canaan.”

Contrary to common belief no curse was pronounced upon either Adam or Eve. The first man to be cursed is Cain. The second is Canaan. The words of Gen. vi. 4, “and

also after that”, refer to Canaan and his descendants. The same evil interference that had caused the flood now peopled the land of Canaan, and when Abraham, the true heir, entered into the promised land, we are told “the Canaanite was then in the land” (Gen. xii. 6). Just as the corrupted race had to be destroyed by the flood, so the smaller and local corruption of the Canaanites had to be exterminated by the sword of Israel. The slaying of Sihon king of the Amorites and Og king of Bashan is followed by the refrain in Psa. cxxxvi. 19, 20:--

“For His mercy endureth for ever.”

Satan’s plan to corrupt the true seed.

I leave you to continue to trace this evil attempt to corrupt the seed of God. You will see more meaning perhaps in the two instances of Pharaoh and Abimelech (Gen. xii. & xxi.) and Abraham’s strict prohibition to his servant that he should not take for his son Isaac one of the daughters of the Canaanites.

The case of the giant Goliath is another full type, foreshadowing the Babylonian dynasty which forms the theme of Daniel’s prophecies. If through the weakness of the flesh the Canaanites were not utterly destroyed, Scripture is clear as to the issue. The command had been:--

“But of the cities of these people, which the Lord thy God doth give thee for an inheritance, *thou shalt save nothing*” (Deut. xx. 16-18).

When at length Israel enter into their inheritance it is written:--

“In that day there shall be NO MORE the Canaanite in the house of the Lord of Hosts” (Zech. xiv. 21).

A.—I am to understand then that while, by the interference of Satan, there has come through Adam the seed of the wicked one, so through Adam has come the true seed of God, called the seed of the woman, who shall ultimately crush the serpent’s head. I do not quite see the object of this terrible thing, but I realize it is there.

B.—Its purpose will be more clear to you when we study the question of the two mysteries in Scripture. Meanwhile let me say that I am at liberty to take the words “all men” in their fullest sense, providing I do not join together what God has kept asunder, and speak of those concerning whom He says they are “of the devil” as being “of God”. If we keep in mind the Lord’s words, “An enemy hath done this”, and realize what it is that the enemy has done, we shall perceive that the recognition of the two seeds in Scripture is practically a master key to the purpose.

Adoption and Redemption.

A.—There are two subjects that I think need attention before we go further, viz., *adoption* and *redemption*.

B.—Let us consider *adoption* first. In Rom. ix. 3-5 we find it included in the list of Israel's privileges. If we notice the arrangement of the items it may help us. You will observe that Israel's privileges are bounded by "the flesh":--

- A Brethren, kinsmen *according to the flesh*.
- B Who are Israelites.
- C Adoption.
- D Glory.
- E Covenants.
- E Law.
- D Service.
- C Promises.
- B Whose are the Fathers.
- A Christ, *as concerning the flesh*.

Here you will see that adoption finds its complement in the promises. This we will keep in mind. For the moment we must turn to Gal. iii. and iv. In Gal. iii. 15 we have the word "covenant", which is the rendering of the Greek word *diatheke*. In most passages "covenant" is the true translation of the word, for it generally refers either to the old or new covenant. In Gal. iii. 15 however there are these qualifications:--

1. "I speak after the manner of men."
2. "Though it be but a man's covenant."

Here the word *diatheke* should be translated "testament", in the sense of a man's "last will and testament". Let us call it for the time being "A man's will".

The Galatian Will.

A.—Pardon my interruption, but I think you are mistaken, for the passage goes on to say:--

"Yet if it be confirmed, no man disannulleth, or addeth thereto."

This is not true of a man's will, for he is at liberty to alter, annul or add to his will as many times as he chooses.

B.—You are making the mistake of interpreting the past by the light of the present. The law governing the making of a will here in England is very different from that which obtain in Galatia in the first century. I am indebted to the researches of Sir W. Ramsay for light upon this subject, and in his *Historical Commentary on Galatians* he shows that then a man had to think seriously before he made his will and appointed his heir, for when once it had been "confirmed" and the heir adopted the man was powerless to alter it. Sir W. Ramsay cites a case where the "adopted" son had greater claims than the testator's own children. Behind all this of course was the policy of the state, and the guarding of the worship of the gods, but it supplied the apostle with a wonderful illustration both of the unalterable character of the will of God, and the fact that the word "adoption" is practically the same as appointing an "heir". Gal. iv. takes up the theme of

the will of the father, using the illustration of a child who though heir is, during his minority, under tutors and governors:--

“Until the time appointed of the father” (verse 2).

The argument then proceeds

“Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption.”

Adoption and Inheritance.

If you study the references to adoption in Rom. viii. you will find that they too speak of deliverance from bondage, and the entry into a position of predestined glory. There are many important features which I have omitted: you will find a fuller treatment of them in Sir W. Ramsay’s work on Galatians, or in articles in *The Berean Expositor*.

A.—I noticed in Gal. iv., Rom. viii. and Eph. i. that the word “adoption” appears in the same context as the word “redemption”; why is this?

B.—Perhaps we shall be in a better position to answer that question after we have looked into the scriptural meaning of the term. Now, how would you arrive at the meaning of redemption?

A.—We can best understand redemption by realizing the nature of sin, and the character of God.

The Chameleon method.

B.—Had we a complete understanding of “sin” and “God” I would grant that your method would be a good one, but, when one man’s temperament causes him to magnify the love of God above all other attributes, and another man’s temperament leads him to place undue emphasis upon God’s righteousness, the meaning of redemption will be coloured continually by such differences in point of view; the same also is true as to the meaning of sin. Is it a crime, a weakness, a lapse, a failure, a forfeiture? According as you answer, so will you understand redemption. This I call the “Chameleon method of interpretation”; it is the fruitful cause of all the “isms” that split up the church of God into conflicting camps.

A.—What alternative can you offer to this “Chameleon” method as you call it? Will not your method be as equally coloured by your own temperament?

B.—No. My method being based upon the revealed typical teaching of Scripture is so far impersonal. It can only become tinged by my own personality when I attempt the construction of a creed. The material is already to our hand.

A.—Do you propose traversing Leviticus or examining the various offerings and sacrifices of Israel's ritual?

The Book of Ruth and Redemption.

B.—No, not at the moment, but these offerings supply a wealth of detail as soon as the main principles have been established. For the moment we shall find all we require in the Book of Ruth.

A.—Surely that pastoral story, beautiful as it may be, cannot supply instruction of such a fixed and basic character as you appear to imagine.

B.—That I will not debate at present. Before we meet again I suggest that you read the Book of Ruth right through so that our time may be employed in the use of this important portion of the Divine system of interpretation.

(Before going further the reader is asked to read the Book of Ruth right through).

A.—I have complied with your suggestion and have read the Book of Ruth, so will you now proceed?

B.—It is impossible to separate redemption from the redeemer and when we grasp the scriptural essentials that go to make up a scriptural redeemer we shall be well on the way of attaining to the idea of scriptural redemption. Assuming that you are acquainted with the story of the Book of Ruth, let me draw your attention to the closing portion of the second chapter. When Ruth returned from her gleaning and told Naomi of the attitude of Boaz, we have the first reference to the redeemer. Naomi said of Boaz:--

“The man is near of kin to us, one of our next kinsmen” (ii. 20).

The Kinsman-Redeemer.

A.—Where is there any mention of a redeemer in that statement?

B.—Look at the note in the margin.

A.—*(Reads), “One that hath right to redeem”.*

B.—Keep that in mind while we proceed. In chapter iii. we are told that Ruth, acting on Naomi's instructions, lies at the feet of Boaz on the threshing floor, and at midnight upon being discovered Ruth said:--

“I am Ruth thine handmaid, spread therefore thy wing over thine handmaid, FOR THOU HAST RIGHT TO REDEEM” (iii. 9, Margin).

Boaz now revealed a fact that made a pause in the accomplishment of Naomi's purpose:--

“It is true that I am thy near kinsman: howbeit there is a kinsman nearer than I if he will perform unto thee the part of a kinsman, well but if not then will I do the part of a kinsman to thee” (iii. 12, 13).

It is evident that the pity, the love, the riches, the willingness of Boaz could not avail apart from *the essential element of kinship*. This little hitch brings into prominence the law of God on the subject of redemption. So let us continue on into chapter iv. Boaz calls the nearer kinsman to him as he passes the gate of the city and puts the case of Naomi before him saying:--

“If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee: and I am after thee. And he said, I will redeem it” (iv. 4).

When however Boaz gave this kinsman to understand that the redemption of Naomi’s inheritance involved the marrying of Ruth because of the death of her husband, the kinsman withdrew, and left the way clear for Boaz.

Redemption and the forfeited inheritance.

A.—Why was it necessary for the redeemer of the inheritance to marry Ruth?

B.—This is vital to the scriptural conception of redemption, and you will find a full explanation in the law given in Deut. xxv. 5-10, which you might read.

A.—(*Reads*):--

“If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: Her husband’s next kinsman (*margin*) shall take her to him for wife, and perform the duty of an husband’s next kinsman unto her. And it shall be, that the first-born which she beareth shall succeed IN THE NAME OF HIS BROTHER WHICH IS DEAD, that his name be not put out in Israel.”

B.—Boaz undertakes this as you will see:--

“Ye are witnesses this day, that I have bought all that was Elimelech’s, and all that was Chilion’s and Mahlon’s, of the hand of Naomi. Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, *to raise up the name of the dead upon his inheritance*, that the name of the dead be not cut off from among his brethren, and from the gate of his place” (Ruth iv. 9, 10).

Two important facts in the scriptural conception redemption are prominent here:--

- (1). The kinsman-redeemer.
- (2). The effect of that redemption—the type sets forth the entry into the lost inheritance in resurrection life.

We will look a little more closely at the doctrine involved in the kinsman-redeemer.

The Deity and Humanity of the Scriptural Redeemer.

A.—Since our last meeting together I have been looking up the word “redeemer” in the O.T. and am particularly impressed with the Divine titles that are connected with it in Isaiah.

B.—Perhaps it will be helpful to see how the word is used in Isaiah.

A.—I find such titles as “The Holy One of Israel”, “Creator”, “King of Israel”, “Lord of Hosts”, “The Lord thy God”, “The Mighty One of Jacob”, “The God of the whole earth”.

B.—If you will remember that the word *goel* means not simply redeemer, but *the kinsman who has the right to redeem*, these titles become doubly important. If Jehovah, the Creator, the God of the whole earth, is to be also the *goel* or kinsman-redeemer of the sons of Adam, then *God must become man*. Now it is exactly what we should expect of the Scriptures, that the prophet who gives the Divine titles such prominence and thereby *creates the problem* will also supply the information that *provides the answer*. Isaiah brings the two sides together in the blessed name Immanuel.

“Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel (GOD WITH US)” (Isa. vii. 14).

Matt. i. 20-23 leaves us in no doubt that this is prophetic in its fullness of the Lord Jesus Christ. Again Isaiah says:--

“Unto us a child is born, unto us a son is given His name shall be called the Mighty God” (ix. 6).

This Divine kinsman is seen in John i. 1 and 14:--

“The Word was GOD.” “The Word became FLESH.”

Gal. iv. 4, 5 emphasizes this kinship also:--

“When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law to *redeem*.”

Heb. ii. 14, 15 speaks most definitely of this kinship:--

“Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage.”

A.—There is certainly strong scripture evidence that this kinship so stressed in Ruth is a vital part of redemption. I noticed also that the next verse reads:--

“For verily He took not on Him the nature of angels” (Heb. ii. 16).

What does this imply?

B.—There are three different interpretations of the passage, and therefore I would not unduly press this verse into service:--

1. The Lord did not assume angelic nature, but limited His kinsmanship to mankind.
2. The angels are not laid upon to rule in the kingdom that is coming (*see* parallel in verse 5).
3. The fear of death did not lay hold upon angels, but men, therefore Christ did not become an angel, but a man.

Has Satan a Kinsman-Redeemer.

A.—In any case it seems to strike a blow at the doctrine I have fondly entertained, that Christ's redemptive work embraced not only men, but angels and even Satan himself.

B.—I feel, with scripture as my guide, that my attitude with regard to these things must be expressed like this. Before we can think of discussing the question of the possibility of the redemption of Satan or angels, can you point me to their KINSMAN? Until you can the matter is for me ruled out.

There is another element in the scriptural conception of the kinsman-redeemer that we have not considered, but which finds an expression here in Heb. ii. 14, 15 in the two words:--

“That He might *destroy* and *deliver*.”

The kinsman was both redeemer and avenger. You will read in Numb. xxxv. 19 and other places of the “revenger of blood”. The double office is suggested in the words of Isa. lxiii. 4:--

“The day of *vengeance* is in my heart, and the year of my *redeemed* is come.”

The same is found in I John iii. 5-8:--

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

Here the works of the devil are to be destroyed; in Heb. ii. 14 the devil himself is said to be destroyed.

A.—But at the reconciliation of all things Col. i. suggests that “principalities and powers” come under the power of redemption.

Redeemer OR Avenger.

B.—Without arguing over your comment in detail I would remind you that Col. i. presents *one side* of the picture. Col. ii. presents *the other*; and when they are brought

together, the kinsman-redeemer and avenger, the two-fold office fulfils the double statement. The avenger is seen in Col. ii. 15:--

“And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.”

So that you must understand that at the *very same time* and by that *very same cross* some principalities and powers were reconciled and some spoiled. Now the O.T. type absolutely forbids the idea that the kinsman could ever be an avenger upon those who were redeemed by him, neither could he redeem those who were the objects of his vengeance.

The City of Refuge.

A.—I am just wondering whether you have forgotten a very important “type” which may make you alter your opinion as to this idea.

B.—What is that? I want the truth at all costs.

A.—I refer to the cities of refuge, which were appointed to provide a means of *escaping the avenger of blood*. As you are so keen on the typical method, your omission of this important feature looks suspicious.

B.—Numb. xxxv. speaks of these cities, and clearly distinguishes between two classes, A man slayer “which killeth any person at unawares” (verses 11, 15), and “without enmity” (22), or “seeing him not” neither seeking the slain man’s harm (23), he it is who could find safety in one of these cities, but

“the murderer shall surely be put to death” (16-21).

Murder precluded from City of Refuge.

Now Satan is a “murderer from the beginning”, his work is intentional, there is nothing “unawares” about it. He is called “the enemy”. Further, Numb. xxxv. 31 says:--

“Ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death.”

There is no suggestion in the type that calls for any modification, you will see, it but confirms my original statement.

A.—Thank you, it was just a straw, but I realize that while you hold to your interpretation by type you are beyond argument.

Kinship and Redemption.

B.—Coming back then to the question of *kinship* and *redemption*, the words:--

“As in Adam all die, even so in Christ shall all be made alive.”

must be interpreted with the type in view. Without repeating what we have seen as to Cain, the Amorites, the giants, and the two seeds, we realize that Christ is not kinsman to such. They may be connected physically with Adam, just as many were connected physically with Abraham; yet the words “in Adam” stand for something more than this, and I Cor. xv. 22 pledges the redemption and new life of the children of the promise. Further, Isa. xxvi. 14 speaks of some who though dead shall not live:--

“They are dead, they shall NOT LIVE: they are the Rephaim (elsewhere called “giants”) THEY SHALL NOT RISE.”

These therefore could not have been “in Adam”, for if they had been they would have the hope of resurrection before them. In contrast we read in verse 19:--

“THY DEAD shall live, together with my dead body shall they arise.”

Jehovah’s dead are in His keeping and they have been ransomed from the power of the grave, death hath no more dominion over them. It is otherwise with the seed of the serpent:--

“The earth shall cast out the Rephaim” (Isa. xxvi. 19).

“In that day the Lord . . . shall slay the dragon that is in the sea” (Isa. xxvii. 1).

Coming back to the subject of redemption, we learn:--

- (1). Redemption can only be effected by the next of kin.
- (2). Who at the same time is the avenger on the enemy.
- (3). The two main types for which redemption was provided are:--
 - (a) A forfeited inheritance (Ruth).
 - (b) Bondage (Lev. xxv. 47-52).
- (4). That resurrection life is the outcome (Hos. xii. 14, Psa. xlix. 7-9, Job xix. 25-27).
- (5). That in this new life the redeemed are reinstated, the adoption is realized, the inheritance secured, the bondage removed, and the way made clear for the outworking of the original purpose of God.

A.—I suppose you would say that the fact that we have been redeemed will be sufficient to prevent us from falling again?

B.—No, I do not. Eternity would never be free of the dreadful possibility of failure if that were so. Once more to our type. Boaz not only redeemed the forfeited inheritance, HE MARRIED THE WOMAN. Our security for ever is that we are not only redeemed by His precious blood, but made one with Himself; that is our stay.

The Will of God, and the Mystery of His Will.

A.—I must admit that your presentation of redemption is very convincing and seems to fit in with many passages of Scripture, but when we were looking at Eph. i. 1-14 I think

you said that redemption was not included in the will of the Father. Would you mind making your meaning clear?

B.—My meaning was that in the will of God, speaking of it “after the manner of men”, He appointed His heirs, and their place in His purpose. The question of their possible fall and need for redemption does not figure therein, but is indicated by a special term in the section which is connected with “the work of the Son”.

A.—My own conception of the subject is that God’s Fatherly love could never have been manifested or experienced had not sin given it the necessary background of hatred and distance, and that sin was as much the purpose of God as any other part of His creation.

The Father’s love, apart from sin.

B.—I know there are some who do not hesitate to say that God would never have known the sweet response of love apart from sin, but such is not the truth. In John xvii. 23 the Lord Jesus says of the Father:--

“Thou hast loved them, as Thou hast loved Me.”

Unless you are prepared therefore to say that the Lord Jesus Christ Himself is the chief of sinners, you must confess that those who teach that it was necessary for God to plunge men into sin and wickedness in order to show how much He loved them, are perilously near to becoming blasphemous. Imagine a father exposing his sons and his daughters to lives of shame and vice, so that when they had sounded the depths of degradation and sin he could show his fatherly love in their reconciliation! The idea is monstrous, and only gains in its terrible character as it is suggested of God the Father.

A.—I am afraid I had not looked at the subject in that light, and certainly feel it does not square with John xvii. 23. Yet God loved the world of sinners, and Christ died for such.

B.—That is blessedly true. It is one thing to believe that God’s love is such that neither sin nor death can alter it or make it fail of its purpose; it is quite another thing to teach that He plunged us all into sin in order to impart to His creatures the delicious sense of His Fatherly affection.

A.—Yet redemption cannot be something outside the will of God.

B.—That is true, and you will find that Eph. i. employs a special term when dealing with it. Let us turn once again to Eph. i. and notice the passages which speak of God’s will.

A.—(Reads Eph. i. 5):--

“Having predestinated us unto adoption by Jesus Christ to Himself, according to the good pleasure of His will.”

B.—That passage read in the light of Gal. iv. 1-5 shows us the will of the Father appointing His heirs. This will is unalterable and the predestination is not to sin but to adoption and holiness. Read the next occurrences.

The Mystery of His Will.

A.—

“Having made known unto us the mystery of His will” (Eph. i. 9).

“In Whom we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will” (Eph. i. 11).

B.—The original will of God therefore shall be accomplished, but you will observe that when the subject is the intervening period of bondage and redemption another word is added.

A.—Yes, it is then “the *mystery* of His will”.

B.—That is an important fact to keep in mind, and if you realize the place that “mystery” occupies in the purpose of the ages you will not easily be misled by the teaching we discussed a moment or two ago.

A.—Does your “typical” method of interpretation offer any help in this case?

B.—Yes, it does. If you refer to the Greek version of the O.T. commonly referred to as the LXX, you will find that the word “mystery” occurs only in the book of Daniel. This version called the Septuagint was in the hands of Israel many years before Christ, and N.T. phraseology is largely that of the Septuagint. Now is there any significance in the place where we find the word “mystery” in the O.T.?

A.—Daniel was the prophet who spoke most concerning the period dominated by Babylon.

(To be continued).

**#3. (contd.). The Will of God and the Mystery of His Will.
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Mystery and the Interval of Bondage.

B.—That is the point. Not until Israel's king is captive and Nebuchadnezzar constituted king of kings do we read the word "mystery". It was the *will of God* that Israel's king and kingdom should be established, and that shall yet be accomplished. It is the *mystery of His will* that allows the interval between Israel's failure and Israel's glory to be occupied by the Gentile powers, from Nebuchadnezzar onwards.

Where do we first meet the word mystery in the N.T.?

A.—In Matt. xiii. where we read of "the mysteries of the kingdom of heaven".

B.—Do you see any parallel with Daniel?

A.—Why yes. In Matt. xi. and xii. the Lord has been rejected. He stands among Israel "greater than the temple", "greater than Jonah", and "greater than Solomon" (Matt. xii. 6, 41, 42).

B.—And yet in His threefold office of Priest, Prophet and King, Israel refused Him. *Then come the mysteries of the kingdom* giving the revelation of the way in which God will deal with this apparent failure. Come now to Ephesians. There we have not only the mystery of His will, but "the dispensation of the mystery" (iii. 9, R.V.). Can you not see that this also is exactly parallel?

A.—Yes, for Acts xxviii. quotes the very same passage, viz., Isa. vi. 10, that the Lord quoted in Matt. xiii., and Ephesians reveals the dispensation of the mystery that intervenes during the period of Israel's blindness.

The place of Sin and Redemption in the Divine Purpose.

B.—You can now appreciate the distinction I suggest that exists between the *original* will made without regard to sin and death, and the *mystery* of His will which meets that dark period of bondage by the gift of the Kinsman-Redeemer. Those who put sin, death, and redemption into the *original* will of the Father are driven to the terrible conclusion you quoted just now.

A.—All this is very interesting, but how does it bear upon the reconciliation of all things?

Two distinct Mysteries.

B.—Running through the ages, Scripture indicates two distinct mysteries. They are true parallel lines that never meet. The one is called

THE MYSTERY OF GODLINESS,
and the other
THE MYSTERY OF INIQUITY.

The one is “of God”, and the other is “of the wicked one”. The one is manifested in Christ, the other in Antichrist. They have many features in common which will help you to see that the one is an awful counterfeit of the other. It is the work of “the enemy” who sowed “tares” in the field. The mystery of iniquity is expressed in the claim:--

“I WILL ascend into heaven,
I WILL exalt my throne above the stars of God,
I WILL sit also upon the mount of the congregation
I WILL ascend above the heights of the clouds,
I WILL be like the Most High” (Isa. xiv. 13, 14).

The mystery of godliness finds its expression in the words of Phil. ii. 5-9:--

“ Christ Jesus, Who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant Wherefore God also hath highly exalted Him, and given Him the name which is above every name.”

You can hear the echo of the mystery of iniquity in the garden of Eden, “Ye shall be as God”, and again at its consummation:--

“The son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that He as God sitteth in the temple of God, showing himself that he is God” (II Thess. ii. 3, 4).

The Devil sinneth from the beginning.

Away back before the age-times there was one who answered to the following description:--

- (1). Full of wisdom, and perfect in beauty.
- (2). Had been in Eden the garden of God.
- (3). Covered with precious stones.
- (4). Was the anointed cherub.
- (5). Was upon the holy mountain of God.
- (6). Walked up and down in the midst of the stones of fire.
- (7). Perfect at His creation.

These words are taken from Ezek. xxviii., and I think you will agree that they are not applicable to any human being.

A.—That is so. I noticed he was *created perfect*, but that he fell.

B.—Yes, and as a result he was cast out from the mountain of God, and the judgment pronounced was:--

“I will destroy thee, O covering cherub, from the midst of the stones of fire”
(Ezek. xxviii. 16).

A.—What has this to do with the mystery?

B.—Here we have a spirit being who bears the name both of “christ” (for he is called the “anointed”) and “cherub”. The derivation of the word cherub is controversial: our own conclusion (which however we will not press) is “like the greatness”, and this seems echoed in the words “I will be like the Most High”. Michael’s name seems to challenge this, for it means “Who is like God?” You will observe in Gen. iii. that the cherubim balance the serpent in the structure. But this is a long subject and beyond our present scope. You will find it dealt with in *The Berean Expositor*.

The Goal of the two Mysteries.

All I now say is that originating with the anointed cherub, who was cast out as profane, is the mystery of iniquity, the goal of which is the usurpation of the throne of God. The origin of the mystery of godliness is found in the true Christ, the true Anointed, Who when the work of redemption is accomplished presents to the Father the perfect result, that God may be all in all.

These two mysteries come to a crisis in the Book of the Revelation. There “the mystery of God is finished” (Rev. x. 7). With the ending of the mystery comes the ending of the present period of bondage and alienation. The purpose of God shall have been accomplished, the utmost opposition of the enemy thwarted.

A.—It struck me just now that it was strange that there should have been one called “the christ” or “anointed” other than the Lord.

B.—You will find that it is entirely in line with a principle that runs throughout the record of the ages. The first in order of *time* is not the first in order of *purpose*. Always the type sets forth that evil is allowed its opportunity first, but that the true purpose is found in the second. Let us make a list:--

The first christ.—Ezek. xxviii.		The true Christ.—The Lord Jesus.
The first son.—Cain.		Abel.—The true seed.
The first son.—Ishmael.		Isaac.—The true seed.
The first son.—Esau.		Jacob.—The true seed.
The first man.—Of the earth.		The second man.—The Lord from heaven.
The first king of Israel.—Saul.		David.—The true king.

The same may also be said of the angels. Though angels, principalities and powers belong to a family created before man, nevertheless man is destined to take a place “far above principality and power”, “the saints shall judge angels”, and though made “for a little lower than the angels” man *the second family* is the true heir of glory. It will not be possible to pursue our theme much further, although there still remains a great deal untouched.

A.—Before we bring this study together to a close, I should like a word or two upon the question of the second death, for I believe that Scripture teaches that those who are subject to the second death are to be delivered from it at last and numbered among the redeemed.

B.—We will proceed to consider this question, and then shall have to conclude with a resume of the chief features that have come before us.

The Second Death.

**Universal reconciliation necessitates a resurrection from the second death.
The proof text is here examined.**

A.—I want to consider the teaching of the Word concerning the second death before we leave the subject of universal reconciliation.

B.—May I ask why you consider this subject so important?

A.—Well, to be frank with you, were it not for the faith I have that those who are held by the second death shall one day be delivered from its power and be numbered with the redeemed, I confess that your arguments would prove too strong for me.

B.—Will you state clearly what you believe as to this, so that we may not beat the air in our argument?

I Cor. xv. 26 and the Second Death.

A.—I believe that at the consummation of the ages, beyond the great white throne, those who have been cast into the lake of fire shall come forth the redeemed of the Lord, that the second death will, at the consummation, usher into life in Christ.

The word distinctly affirms that “the last enemy that shall be destroyed is death” (I Cor. xv. 26). Actuated by the exigencies of a theory, some have attempted to limit this statement to the first death, but the attempt is futile. A comparison of I Cor. xv. 26 with the statement in Rev. xx. 14 and xxi. 8 will show that the lake of fire is to be abolished at the consummation. It is the last enemy.

Is the Second Death in I Cor. xv.?

B.—I observe that you do not pretend to discover this deliverance from the lake of fire in the book of the Revelation.

A.—No, I will admit that apart from I Cor. xv. 26 Scripture is silent on the subject.

B.—So then, your whole doctrine stand or falls with your interpretation of I Cor. xv. 26. Now I believe that death as spoken of in I Cor. xv. always refers to the death brought in by Adam, and never to the second death. My beliefs, however, like your own, must stand the test of Scripture, or they must be renounced as false. Let us therefore seek afresh the scope of the word *death* as used in I Cor. xv. Will you share in this search, and “prove all things”?

The Words Dead, Die and Death examined.

A.—I find that *nekros*, the word “dead”, occurs thirteen times. The verses are: 12, 13, 15, 16, 20, 21, 29, 32, 35, 42, 52. They speak of “the resurrection of the dead”, and I admit that Adamic death is intended in each case.

B.—Perhaps you will find confirmation of your theory in *apothnesko*, “to die”.

A.—This word occurs five times. The verses are: 3, 22, 31, 32, 36. The usage is limited to the death of Christ and the first death of men. And again I confess that the second death is not in view.

B.—Your last hope then is in the word *thanatos*.

A.—This word meaning “death” occurs five times. The verses are 21, 26, 54, 55, 56.

B.—Perhaps you had better give these passages in full and will you also take note of anything in the original that distinguishes one passage from another?

“For since by man came death” (Gk. *ho thanatos*) (21).

“The last enemy that shall be destroyed is death” (Gk. *ho thanatos*) (26).

“Death is swallowed up in victory” (Gk. *ho thanatos*) (54).

“O death, where is thy sting?” (Gk. *thanete*) (55).

“The sting of death is sin” (Gk. *tou thanatou*) (56).

No Distinction in the Original.

B.—With the exception of verse 55, each verse uses the word with the article. The expression “O death”, being in the vocative, dispenses with the article. There is therefore one unbroken reference to some one thing called *ho thanatos*, “death”. How do you prove that verse 26 deals with the second death?

A.—I must confess that the more closely we examine this chapter, the less I find to support my theory, yet I have been led to believe that those who saw only Adamic death in I Cor. xv. were blinded by prejudice.

The Scope of the Subject examined.

B.—What is the scope of I Cor. xv.?

A.—The scope of any passage is determined by its literary structure.

B.—Shall we then seek the inspired structure of this chapter? I think we can omit verses 1-11 from our present discussion; they deal with the evidences and evangel of resurrection.

Verse 12	starts with the question,	“HOW?”
Verse 35	returns to the question,	“HOW?”
Verse 34	is an exhortation,	“AWAKE.”
Verse 58	is also an exhortation,	“BE STEADFAST.”

The intervening verses, 13-33 and 36-57, which constitute the bulk of the chapter, both deal with

ADAM and CHRIST.

The structure may be set out as follows:--

A		xv. 12.	The fact of resurrection.	“HOW?”
B		13-33.	Adam and Christ.	Death destroyed.
				“When?” “Then.”
C		34.	Exhortation.	“AWAKE.”
A		35.	The manner of resurrection.	“HOW?”
B		36-57.	Adam and Christ.	Death swallowed up.
				“When?” “Then.”
C		58.	Exhortation.	“BE STEADFAST.”

The predominance of Adam.

You will see that the major sections are headed by the names Adam and Christ, and these sections contain the references to the destruction or swallowing up of death. The scope of the passage is defined for us, and it is not possible to introduce the second death without committing violence to the passage.

Paul amplifies the statement concerning the destruction of the last enemy by the words, “Death is swallowed up in victory”. That “swallowing up” takes place at resurrection, and is the destruction of the last enemy—death.

A.—I agree with you as to the strong argument you have for the place of Adam in this chapter, but do not follow your meaning when you speak of Paul amplifying.

B.—Paul follows a customary method. First he states his theme briefly, then follows with fuller details. There are at least four such amplification:--

1. Every man in his own order.
2. Adam and Christ.
3. The destruction of death.
4. The answer to the question “when?”.

Let us put this statement to the test.

1. *Every man in his own order.*

The amplification occupies verses 37-44. The words “celestial bodies” and “terrestrial bodies” and the differing glory of the sun, moon and stars, all bear upon the fact that in the resurrection every man will be in his own rank or order.

2. *Adam and Christ.*

In this amplification, which occupies verses 45-49, the relation of Adam to Christ and the resurrection is brought out in the following passages:--

“The first man Adam a living soul.”
“The last Adam a life-giving spirit.”
“The first man of the earth.”
“The second man the Lord from heaven.”
“The image of the earthy.”
“The image of the heavenly.”

The next item is that of the destruction of the last enemy. Do you not feel that, with this evident amplification of the subject, those who introduce into this passage the second death are the ones who are obliged to do so by the exigencies of their own unscriptural theories?

Destruction of Death at the Resurrection.

A.—I must confess that the evidence seems all against any other death in I Cor. xv. than that connected with Adam. Please proceed, as I want to see what the amplification is of the destruction of the last enemy.

B.—(Reads I Cor. xv. 51-57):--

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed.
In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.
For this corruptible must put on incorruption, and this mortal put on immortality.
So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.
O death, where is thy sting? O grave, where is thy victory?
The sting of death is sin; and the strength of sin is the law.
But thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

This is Paul’s inspired commentary upon the destruction of the last enemy. Can this passage by any possibility refer to the second death?

A.—I cannot tell you.

B.—“We shall not all sleep.” What place is there in that for the second death? It is ruled out. “At the last trump”; “We shall be changed”; “This mortal must put on immortality”. Not one of these statements can be made fit the second death. Further, the amplification of the time period is included in the verses just read.

A.—I begin to feel that there is not much of my position left, but there is one argument you have not met, viz., that the destruction of the last enemy takes place “at the consummation of the ages”.

B.—I look in both the English, and the Greek Original, but I do not see such a passage.

A.—I am sure it is there, for I have quoted it many times when proving the resurrection from the second death. (*Looks for the passage, but fails to find it*).

B.—I think I can explain. “The consummation of the ages” is what your friends read into the words, “then cometh the end”.

The meaning of “The End”.

There is no word for “cometh” in the original of verse 24. It simply reads “Then the end”. Some understand the words to mean “Then the end *rank*”, but we can find no justification for such a rendering. Cremer, in his note on *to telos*, says that this word does not primarily denote the *end, termination*, with reference to time, but the *goal reached, the completion or conclusion* at which anything arrives, either as *issue* or *ending*; or as a result, acme, consummation, e.g., *polemon telos*, “victory” (literally “the end of war”. end not measuring time but object); *telos andros*, “the full age of man” (not the end of man-death), also of the “ripening of seed”. In Luke i. 33 and Mark iii. 26 the idea of termination seems uppermost. The idea of *issue, end, conclusion*, is seen in Matt. xxvi. 58, “To see the end”; James v. 11, “Ye have seen the end of the Lord”; I Pet. iv. 17, “What shall the end be of them that obey not the gospel?”

The idea of a *goal reached* is seen in Rom. vi. 21, “The end of those things is death”; Phil. iii. 19, “Whose end is destruction”. So also II Cor. xi. 15; Heb. vi. 8. When the apostle wrote the words of I Cor. xv. 24, “Then the end”, what goal had he in view? What is the object of resurrection? Does it not take man back into the place intended for him in the Divine purpose, for which sin and death had for a while rendered him unfit? The goal, this end in view, is contained in the words of I Cor. xv. 28, “That God may be all in all”. Although “the end” is mentioned immediately after the resurrection of those that are Christ’s at His *parousia*, it is not attained without a reign of righteousness and a rule of iron. The uninterrupted statement of the end is as follows:--

“Then the end, when He shall have delivered up the kingdom to God, even the Father with the object that God may be all in all.”

This is “the end”. The “consummation of the ages” is an invention, a false peg upon which to hang a false theory. Just notice how the destruction of death is one of a series of steps toward the goal.

I Corinthians xv. 24-28.

- A | 24-. The end.
- B | a | -24-. WHEN He delivers up the kingdom.
- b | -24. WHEN He abolishes all rule.
- c | 25-. FOR He must reign.
- d | -25. Till all enemies under foot.
- d | 26-. The last enemy; death abolished.
- c | -26. FOR He hath put all things under his feet.
- b | 27. WHEN. The one exception.
- a | 28-. WHEN. The Son Himself subjected.
- A | -28. That God may be all in all.

A.—My position I feel is untenable, and I am informed that there is no other passage of Scripture, except I Cor. xv. 26, that teaches a resurrection from the second death, so I fear my theories have proved false. I should like to finish the matter though, and see what is said by way of amplifying the time period.

“When Then”.

B.—You will notice in each section the words “when” and “then”.

The end is attained “when He shall deliver up the kingdom to God, even the Father”, and this is not done until all enemies are abolished, and all the redeemed are placed in their proper rank under Christ. The abolishing of death is timed for us in I Cor. xv. 54 by the words, ‘When then’. Isa. xxv. 8 contains the verse quoted in I Cor. xv. 54. It is in a context of Millennial administration:--

“Then the moon shall be confounded, the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously” (Isa. xxiv. 23).

“And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it” (Isa. xxv. 6-8). (See also Isa. xxvi. 1 and xxvii. 1).

A further note of time is given in I Cor. xv. 52, “At the last trump”. In Rev. xi., at the sounding of the seventh trumpet, “the kingdoms of this world become the kingdoms of our Lord and of His Christ”. Immediately there follows reference to the “great power” and the “reign” and the “time of the dead”, and the “destruction of them that destroy the earth”. These Scriptures therefore place the period in view as being before the second death.

Death was *virtually* destroyed when Christ rose from the dead:--

“Who abolished (*katargeo*) death” (II Tim. i. 10).

Death will be *actually* destroyed when the last of the dead stand before the great white throne. Death will be *manifestly* destroyed when it is cast into the lake of fire.

A.—I have been led to make a comparison between the lake of fire and the flood.

A true and a false analogy.

B.—The comparison is justifiable, I believe. What makes you hesitate now in accepting it?

A.—I had believed the following comment to be true. In Noah’s day He cleansed away abounding sin by means of *water*. And was not water a purifier well suited to the task? And if in preparation for the last *eon* He once more wishes to dispose of evil, what more effective agent can be found than fire? It is the most searching purifier known.

B.—These observations are rather involved. First you say that the water of the flood *cleansed away* abounding sin, then you say that the fire was an effective agent to *dispose of* evil; then you say that fire is *a purifier*, so I suppose your thought is that just as the flood purified in part, the fire will purify completely.

A.—Yes, that expresses my idea.

B.—Well, your idea will not stand the test. Turn to Gen. vi. and vii.:--

“Behold, I will destroy them” (vi. 13).

“Behold, I do bring a flood of waters upon the earth, to destroy all flesh” (vi. 17).

“Every living substance was destroyed” (vii. 23).

“I will not again curse the ground any more for man’s sake” (viii. 21).

Destruction and curse are what is written of the flood, not purifying.

A.—Perhaps the passage I think of is in the N.T.

B.—Let us find it by all means. The Gospels speak of the flood coming and taking all away:--

“The flood came and destroyed them all” (Luke xvii. 27; *see also* Matt. xxiv. 38, 39).

There is no writer left now other than Peter:--

“And spared not the old world, but saved Noah the eighth person bringing in the flood upon the world of the ungodly” (II Pet. ii. 5).

The Flood did not purify its Victims.

A.—It appears that I have been misled in believing the flood had a purifying effect.

B.—Yes, and your other idea of the purifying effect of the second death vanishes with it.

A.—Perhaps the meaning was that the flood did not purify its victims, but the earth on which they lived.

B.—In that case the analogy does not serve your purpose. I would readily agree that the burning up of the elements was a purifying of the earth, but what you have been trying to prove is that it purified or preserved its victims. I believe with you that the flood foreshadows the lake of fire, and the inspired words are “destroy” and “curse”, not “purify” and “vivify”. Our chief purpose at the moment is the question, Does Scripture warrant a resurrection from the lake of fire? I believe you must agree that it does not.

A.—I am afraid I must. I am reluctant to give up the idea, for it is the last position left.

Who enter the Second Death?

B.—We have not time to go into details as to other phases of the subject, but I should like to ask you who they are which die the second death.

A.—I believe that everyone that appears before the awful light of the great white throne dies the second death.

B.—Will you read the literal translation of Rev. xx. 15?

A.—(*Reads*), “And if anyone was not found written in the book of life, he was cast into the lake of fire.”

B.—Do you not see how intensely individual the words “if any one” are?

A.—Now that you point it out, I confess they do appear so.

The Book and the Books.

B.—The judgment here is twofold; one out of the *books*, the other out of the *book*; the books being a judgment of works, the book being a question of life and death. You have made two assumptions. First you have supposed that all who stand before the great white throne die the second death, and secondly, having plunged this vast multitude into the lake of fire, you have then entertained the unscriptural idea of a resurrection from it.

The book is called the book of *life*. According to your theory this would be a misnomer. If such eventually *live*, the book would be called by some more fitting title.

A.—Is it possible then that only very few will be cast into the second death?

Who will be cast into the Second Death?

B.—The question of the number of those who are thus judged hardly comes within the sphere of our enquiry, but I should not like you to draw a false conclusion from my remarks. While the words “if any one” are very individual, and set aside your idea that all who stand before the great white throne must necessarily be cast into the lake of fire, nevertheless Scripture gives a very comprehensive list of those who merit this awful doom:--

“The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev. xxi. 8).

The Nature of the Second Death.

Returning to the *nature* of the second death, perhaps you would say what death is, apart from resurrection.

A.—Sleep.

B.—No; death can only be called sleep with resurrection in view. If there be no resurrection, Paul says that they which have fallen asleep in Christ have *perished* (I Cor. xv. 18). Throughout Scripture, fire is spoken of as a destroyer, and often the agricultural figure of a fire for burning up weeds is used. Your theory would suggest that the husbandman gathers the thistles and the weeds together to burn them, in the hope that by some weird alchemy such weeds shall be transmuted into vines, figs, olives or wheat. He may be misled by your doctrines, but he knows too much to believe such an application in practical things.

Summary.

Let us summarize our findings before parting:--

All Things.

When once we have seen that Scripture deals with two conflicting lines of purpose, we can then see that the words “all things” embrace all within the limits of the original purpose. Perhaps II Cor. v. 17, 18 expresses the relation of “all things” to God and the new creation as clearly as any passage:--

“If any one be in Christ, there is a new creation; the old things have passed away; new things have come in; but the all things are of God, Who has reconciled us.”

Scripture categorically declares that some things are “not of God” (I John iii. 8-12), and among them those things which are “of the Devil”. Anyone therefore who teaches

that the “all things” that are of God include the Devil and all his works is not only unscriptural , but anti-christian and must be rejected.

A Scriptural Principle of Interpretation.

There is no formal system of Divinity to be found in Scripture. The great principles of faith are taught in the recorded lives of men, and in the dealings of God with Israel. Israel’s history furnishes a digest of the greater purpose of the ages. The words “all in Adam” are to be understood by the parallel words “all Israel”, and inasmuch as they are not all Israel which are of Israel, so they are not all in Adam which are of Adam. In both cases there is in operation the law that sets aside “Ishmael” and reckons only such as are “in Isaac” as children of the promise and the true “seed”.

The Present Interval of Bondage.

A comparison of Gen. xv. 5-16, Gal. iii. 15-18 and Eph. i. 3-14 reveals that underlying the purpose of the ages is a threefold development, viz.:--

- (1). An unconditional promise . . . The *will* of the FATHER.
- (2). An interval of bondage . . . The *work* of the SON.
- (3). The promise fulfilled . . . The *witness* of the SPIRIT.

The will of God shall be accomplished, but not without conflict. There is an enemy at work. And just as Israel’s bondage in Egypt was connected with the iniquity of the Amorite, so the bondage of the true seed is connected with Satan and the mystery of iniquity. Israel enter into the inheritance held by the Amorites and exterminate them. The true seed will enter into their particular inheritance, and the seed of the wicked one, the names of whom not being in the book of life, will be destroyed.

The Two Seeds.

From the birth of Cain onward to the Giants of Noah’s day, the Canaanite of Joshua’s time, and the “tares” sown by the enemy, there has existed side by side with the true seed “the children of the wicked one”. Not until these “tares” are bound in bundles and burned can the “righteous shine forth in the kingdom of their Father”. The seed of the wicked one being “of the Devil” cannot be “of God” and are not included in the “all things” that make up the new creation.

(To be continued).

#4. (concluded.). Summary. pp. 173 - 175

The Kinsman-Redeemer.

Scripture reveals three outstanding features which are fundamental to a true conception of redemption:--

The redeemer must be next of kin.
The redemption touches (a) A forfeited inheritance, (b) Bondage.
The redeemer is also the avenger.

Heb. ii. 14, 15 reveals Christ as the great Kinsman-Redeemer (“flesh and blood, He likewise”), exercising the twofold office of redeemer (“deliver bondage”), and avenger (“destroy the Devil”). The provision of the cities of refuge was not for a “murderer”. Satan was a murderer from the beginning.

The Deity of the Redeemer is abundantly testified in the Old Testament. His humanity is necessitated by the demand of kinship, and both aspects of His person are found in “Immanuel”, the child born who was nevertheless “the mighty God”.

The Mystery of His Will.

God did not plan sin, but He provided against it. His original purpose is spoken of as His will; the provision against sin and death is spoken of as the “*mystery* of His will”. It was the will of God that Israel should be “head and not tail”, but upon their temporary failure the mystery of His will was put into operation, placing Nebuchadnezzar upon the throne, and giving dominion to the Gentiles until such time as “all Israel shall be saved”.

We most emphatically repudiate the horrible teaching that God definitely planned sin, and that the Devil was deliberately designed to be “a devil”, but we glory in the fact that in His matchless wisdom God has taken the wise in their own craftiness and overruled evil for good.

The Two Mysteries.

Two mysteries run through the ages, viz., the *mystery of godliness*, and the *mystery of iniquity*. Both have relation to claims of Deity. The satanic mystery finds its goal in the man of sin, the son of perdition, who sits in the temple of God, showing himself as God. The mystery of godliness finds its goal in the exaltation of the Son of man, the Son of God, with every knee bowing and every tongue confessing that Jesus Christ is Lord to the glory of God the Father. The one mystery ends in destruction and is called “the LIE”, the other ends in glory and is called “the TRUTH”. Scripture declares that “no lie is of the truth”, and the workers of iniquity, who have even cast out demons in Christ’s name, are repudiated by Him.

The Second Death.

It is an absolute necessity to the doctrine of *Universal Reconciliation* that there shall be a deliverance from the second death. We look in vain for the slightest hint of such a deliverance in the only book that specifically deals with it by name (the Revelation), but we are told that such doctrine is not within its scope. There is however, we are assured, one passage of Scripture which does definitely teach deliverance from the second death, and that is I Cor. xv. 26, "The last enemy that shall be destroyed is death". An examination of the chapter reveals that the only death that is in view is that brought in by Adam. This death is destroyed at the resurrection, as the amplification shows that "death is swallowed up in victory". The new heavens and the new earth follow immediately upon the casting of death into the lake of fire (Rev. xxi). This same sequence is found in II Pet. iii. where the new heavens, the new earth, and the day of God follow the burning up of the earth and its works, and the passing away of the heavens. The end, that God may be all in all, i.e., "the day of God", follows hard upon the destruction of the last enemy (I Cor. xv. 24-28). That last enemy is the death which came upon all men through one man's sin.

There is no room in any of these passages for the resurrection from the lake of fire. If there be no deliverance from the second death, there can be no such thing as universal reconciliation. Not one whose name is found written in the book of life enters the second death. Satan's seed, those who worship the beast and receive his mark, these we are distinctly told have not their names written in the book of life. Here is the final division of the two seeds. The "tares" are burned in the fire; the "wheat" are gathered into the barn. The very order is important. The tares are destroyed first. Those who teach a resurrection from the lake of fire at long last must either deny this order, teach that the burning of the tares changes them into wheat, or believe that the manifestation of the sons of God is indefinitely postponed.

Conclusion.

Universal reconciliation is an attractive doctrine. Its attractiveness is its bait and its snare. The "comfort" some receive from it is no more proof of its truth than is the "comfort" received from the traditional idea that our loved ones who have died are now consciously in glory. Doubtless "*Christian Science*" made the Bible a "new book" to many, but it is nevertheless a doctrine of demons. We have but one test for truth; it must stand four square with "*all Scripture*".

In the pages of this series we have sought to indicate what we believe is the truth of God. We have no personal quarrel with individuals, and apart from answering any legitimate questions that may arise out of this treatise we shall take no further notice of either the erroneous doctrine or any who propagate it. Because this particular error compromised our own stewardship we felt obliged to deal with it and show our own position. We trust nevertheless that the truth may be seen all the clearer for the moment of conflict.

To all to whom this witness makes its appeal as truth we earnestly commend this pamphlet, trusting that many will be able to use it in the fight of faith.

“I have not written unto you because ye know not the truth, but because ye know it, and that NO LIE IS OF THE TRUTH” (1 John ii. 21).

Redemption. New Series.

#1. Redemption, and its Place in the Purpose of the Ages.

pp. 17 - 19

It will be remembered that we pursued the theme of *Redemption* in the Scriptures up to a certain point, and then called a halt in order to give the necessary time for a wider survey of the purpose of the ages. This we felt to be necessary, as many parts of the great purpose of redemption can only be correctly understood in the light of the greater purpose of the ages.

Upon stepping back, so to speak, and obtaining a wider view, we realized that our investigations must take us back long before the fall of man in order to find the seat and cause of the trouble out of which we can be delivered only by redemption. In order to assist the reader, and to set the matter before the eye in something like order, we shall summarize our findings in this article, and then proceed in subsequent numbers to consider them more carefully and in detail.

1. THE GREAT CONFLICT.—Away behind the creation and fall of man is another creation and fall. This is indicated in the opening verses of Gen. i. The condition introduced in Gen. i. 2 as “*tohu and bohu*”, “without form and void”, is one of judgment upon sin. This of course awaits fuller investigation and proof, which it will receive in subsequent studies.

2. THE ADVERSARY.—In meeting the perplexity of the disciples at the apparent failure of their testimony to the near advent of the kingdom the Lord said, “*an enemy hath done this*”. These words may be applied to the wider issue; and creation’s groan and curse, Adam’s sin and death, and all the misery and suffering that has filled this evil age, are all traceable back to the prince of this world, the god of this age, known as Satan, the Adversary. It will be among our earliest considerations to acquaint ourselves with the teaching of Scripture as to Satan and his activities.

3. THE CHERUBIM.—These symbolic creatures must be given their place likewise in our studies, and a link will be found between them and Satan, Adam, Israel and the coming restoration.

4. SOME QUESTIONS.—Certain features of Scripture cause questions to shape themselves. For example: it can be shown that the ultimate object of the purpose of the ages is the glory of God. We are conscious that should a mortal take as his object his own glory he would but cover himself with shame. The question comes then, How is it that the glory of God is so emphasized? Can it be that the great Adversary has, at least in intention, sullied that glory, and that one of the objects of the age purpose is to reinstate it in all its undimmed splendour?

Again. There are certain things associated with the revealed will of God which have to do with a kingdom, a throne, a crown. Has the throne of God been touched in this great fall? and is it the work of Christ to give that throne its rightful place again? The “end” or the “goal” is declared to be “that God may be all in all”. It is evident that a negation of this blessed consummation is implied in such words as pride, disobedience, sin, sorrow, death. When was this blissful state first broken, and by whom? These are some of the questions we have to consider.

5. THE TWO SEEDS.—We believe that a due recognition of the two seeds in Scripture will solve the apparent contradiction which some find in such passages as those which speak of the “ransom for all”, and those which speak of destruction and of not being found in the book of life.

6. THE ACTIONS OF CHRIST.—Many a word and act of Christ will be found to be of far greater import than can be appreciated while we do not perceive the mighty sweep of the age purpose. We have already realized what light *dispensational* truth throws upon the words and acts of Christ. May we not expect to see greater fulness and intention when we see them in the light of the *aionian* purpose? We are confident that we shall.

7. GOD.—One of the most stupendous results of this wider view will be connected with God Himself. Such passages as I Tim. vi. 15, 16 will mean a great deal more to us when we appreciate what the effect of the great fall and its consequent darkness and confusion has had upon the manifestation of God, and conversely what effect, glorious beyond words, the restoring of all things to their original perfection will have upon the interrelationship of God and His creatures, when all mediation fulfils its office and departs leaving “God all in all”.

These seven features will not be compressed into seven articles, neither can we bind ourselves in any slavish manner to pursue them in a fixed order. They are given as an indication of the general drift of our studies together, but we hold ourselves free to follow the light of truth into ways and paths unknown to ourselves at the time of commencement.

#2. Tohu and Bohu. pp. 59 - 62

Scripture opens with the words:--

“In the beginning God created the heaven and the earth” (Gen. i. 1).

The Hebrew sentence contains seven words and twenty-eight letters. To the student of Scripture acquainted both with the Scripture symbolism of numbers and also with Bible Numerics this simple fact will speak with no uncertainty. Seven stands for spiritual perfection. Strange as it may at first appear, the whole of Scripture appears to be divided into three parts, the first part being compressed into one verse (Gen. i. 1), the second part spreading out over the remainder of Genesis and the rest of the Bible up to Rev. xx., and the third portion being the first five verses of Rev. xxi. where the new heaven and new earth appear. This threefold division is found in II Pet. iii. 5-10. Rotherham translates verses 5 and 6 thus:--

“For this they willfully forget, that there were heavens from of old, and an earth on account of water and by means of water compacted by God’s word, by which means the world that then was, with water being flooded, perished.”

This passage takes us back to Gen. i. 2. We again quote Rotherham’s version:--

“Now the earth had become waste and wild, and darkness was on the face of the roaring deep, but the Spirit of God was brooding on the face of the waters.”

The words which Rotherham translates “waste and wild” the A.V. renders “without form and void”. The Hebrew words are *tohu va bohu*. These two words, at the threshold of the ages, imply the need for redemption and explain in some measure its character. While the words *tohu* and *bohu* occur separately in several places, they occur together in but two other passages. Before turning to these two passages however we will obtain positive testimony to the relation of Gen. i. 2 with verse 1. In other words, we will allow Scripture to determine for us whether Gen. i. 1, 2 teaches that by a long process of evolution cosmos emerged out of chaos, or that after the primal creation came an overthrow out of which by Divine creative power the present order was made.

Isa. xlv. 18 records the words of God Himself on the subject. Who should know better as to the question of creation than “The Lord that created the heavens”? or “God Himself that formed the earth and made it”? or “He that hath established it”? This is what He declares: “He created it NOT TOHU”. That statement settles the meaning of Gen. i. 2. *It became so*. We shall have occasion to return to this passage for other facts presently, but we first of all seek the illumination that comes from the two occurrences of *tohu* and *bohu* together. The first occurrence is Isa. xxxiv. 11. Let us observe the context. The nations are addressed in the opening verse, and are told that

“The indignation of the Lord is upon all nations, and His fury upon all their armies: He hath devoted them to destruction. He hath delivered them to the slaughter” (verse 2).

The prophetic vision moves on to the day of the Lord, when

“All the host of heaven shall be dissolved, and the heavens shall roll together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree” (verse 4).

The LXX translates “And all the powers of the heavens shall melt”. Matt. xxiv. 29 refers to the same period, as does also Rev. vi. 13, 14. Isa. xxxiv. 8 definitely fixes the time:--

“For it is the day of the Lord’s vengeance, and the year of recompenses for the controversy of Zion.”

Then after speaking of such evidences of destruction and desolation as streams turned into pitch, and the dust into brimstone, the land burned with unquenchable fire, lying waste, and possessed by cormorant and the bittern, the owl and the raven, the passage continues:--

“And He shall stretch upon it the line of confusion (*tohu*), and the plummet of emptiness (*bohu*)” (verse 11).

It is evident from the context that the terms *tohu* and *bohu* will describe the end of this present system even as they did the ending of the earlier creation. The third occurrence of the words *tohu* and *bohu* together is found in Jer. iv. While Isa. xxxiv. speaks of God’s controversy with the nations, Jer. iv. treats of God’s dealing with Israel. Evil is pronounced against Israel.

“I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and the cities shall be laid waste, without inhabitant” (iv. 6, 7).

Jeremiah’s prophecy of coming desolation plunges him into intense grief:--

“I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried, for the whole land is spoiled” (iv. 19, 20).

Then comes the reference back to Gen. i. 2 to express the character of this great overthrow:--

“I BEHELD—

The earth, and lo! it was without form, and void (*tohu va bohu*), and the heavens, and they had no light.

I BEHELD—

The mountains, and lo, they trembled, and all the hills moved lightly.

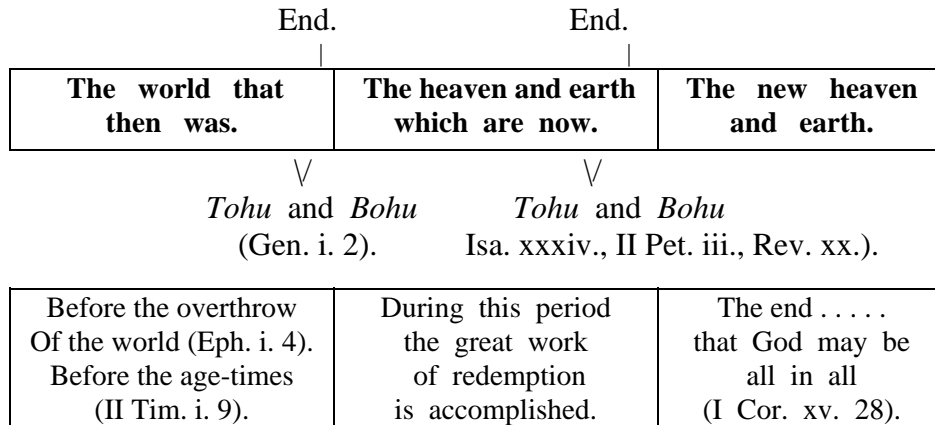
I BEHELD—

And lo, there was no man, and all the birds of the heavens were fled.

I BEHELD—

And lo, the fruitful place was 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).

It is clear from the usage of *tohu* and *bohu* in these two passages, that Gen. i. 2 indicates severe judgment and desolation. The coal we this day burn, the metals we this day refine, the fossils we this day discover, look back beyond Gen. i. 2 for the time of their creation. Scripture teaches that the ages were made by Christ, that the present heaven and earth were made by Christ, and in Gen. i. 2 to ii. 3 we see the erection of this great platform upon which the purpose of the ages should be wrought out, and redemption's gracious work fully accomplished. Summarizing therefore we find:--



#3. Satan. pp. 81 - 83

Our study together in the preceding paper of this series led us to see that the condition of things indicated by Gen. i. 2 was that of judgment falling upon sin. Now it is evident that the sin which drew down this deluge, more terrific than that of Noah's day, was not the sin of Adam nor his sons, for man had not then been created. The third chapter of Genesis, however, introduces into the garden planted by the Lord the serpent. This serpent is already sinful, for he questions the commandment of God, suggests that God is acting unfairly to His creatures, and in place of God's fair truth puts his own lies. There is no doubt as to the identity of this serpent. Rev. xii. 9 speaks of the dragon as "That old serpent, called the Devil (in Greek N.T.), and Satan (in Hebrew O.T.)". So also in Rev. xx. 2.

It is not our intention to stay long at Gen. iii., for we believe that we shall understand that chapter better when we learn from other parts of Scripture something more concerning the great tempter. We wish, however, to note one or two features to carry with us for comparison and illumination.

1. The chapter opens with "the serpent" and closes with "the cherubim". Both are supernatural beings. Both are animal forms related to higher spiritual powers.

2. The serpent is associated with loss of the tree of life, whereas the cherubim are connected with its safe custody. This is an item that speaks of redemption.

3. The sentence pronounced upon the serpent is immediately followed by the promise of the coming seed, which, as we have seen, includes both Christ and His people (see Volume VII, page 132).

4. The bait in the temptation is expressed in the words of verses 4, 5:--

“Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as GOD (Heb. *Elohim*, as in Gen. i.) knowing good and evil” (see verses 22).

We have therefore to remember the serpent and his association with the cherubim, the serpent and his association with the seed, and the serpent and his temptation, “ye shall be as God”.

There are in various parts of Scripture definite statements as to Satan, and these we must collate and examine, but there is one figurative passage which seems to demand attention first, and that is found in Ezek. xxviii. There is no philosophy of God in Scripture. Figurative expressions abound and these are understandable. To attempt to define and understand God in the language of logic and philosophy is to attempt the impossible. Philosophy ministers to the pride of man, and produces a god that comes within the limits of human definitions. The Scriptures nowhere present a philosophy of God. He is, and His relationships are set forth in type and symbol for our faith.* So with regard to Satan. As the god of this age, the prince of this world, the prince of the power of the air, he moves in spheres and exercises powers that go beyond human understanding and reasoning. Therefore the figure and the symbol are used so that we may learn what is possible in our present condition.

In Ezek. xxviii. two personages are addressed, the prince of Tyre, and the king of Tyre. It is the king of Tyre that, we believe, sets forth the position and fall of Satan, but so closely parallel are the character and fortunes of this great king with those of literal kings and nations of the earth, that we must approach the higher by way of the lower and observe the points of repetition and resemblance. Chapters xxv. to xxxii. are taken up with prophecies against various peoples. Summarizing we have the chief points as follow:--

[NOTE: * - For a fuller outworking of this thought, see “*The Spirit of Hebrew Poetry*” by Isaac Taylor.]

xxv. 1.7.	Ammon.	Reason.—They said “Aha, against the Lord’s sanctuary when it was profaned”, etc.
xxv. 8-11.	Moab and Seir.	Reason.—They said “The house of Judah is like unto the heathen”.
xxv. 12-14.	Edom.	Reason.—They took vengeance upon Judah.
xxv. 15-17.	Philistines.	Reason.—They dealt by revenge for the enmity of age-past times.

Following these somewhat brief denunciations comes the fuller one against Tyre, occupying chapters xxvi. and xxvii. Tyre had said against Jerusalem:--

“Aha, she is broken that was the gates of the people: she is turned unto me. I shall be replenished, now she is laid waste” (xxvi. 2).

The doom of Tyre is given in the dreadful words of xxvi. 19-21:--

“For thus saith my Lord, Jehovah,
When I make thee a desolate city,
Like cities which cannot be walt in—
When I bring up over thee the roaring deep
And the mighty waters cover thee (cf. Gen. i. 2)
Then will I bring thee down with them that go down into the pit,
Unto the people of age-past times,
And cause thee to dwell in the earth below,
Among the desolations from age-past times
With them that go down into the pit,
That thou mayest not be dwelt in—
Nor yet arise in the land of the living.
A terror will I make thee
And thou shall not be:
And though thou be sought for
Thou shalt not be found any more
To times age-abiding
Is the oracle of my lord, Jehovah.”

Following this pronouncement comes the dirge or lamentation over Tyre. This occupies the whole of chapter xxviii. We draw attention to the following features which are to be kept in view as we examine the passage dealing with Satan under the figure of the king of Tyre:--

TYRE’S BOAST—“I am the perfection of beauty” (verses 3, 4, 11).

TYRE’S TRAFFIC—Tarshish, Javan, Tubal, Meshach and many other countries
“were thy merchants (verses 12-25).

TYRE’S DOOM—“Thou shalt be a terror, and shalt not be unto times
age-abiding” (verse 36).

Chapter xxviii. is occupied first with the pride and downfall of the prince of Tyre, and then with the pride and downfall of his master, Satan. We must take up this chapter therefore in our next article, hoping that the reader will keep in mind the ground we have already covered and the items noted.

Studies in the Book of the Revelation.

#56. Judgment on High Ones, etc. (xix. 17 - xx. 3). pp. 27 - 30

“And it shall come to pass in that day, that the Lord will punish the host of the high ones on high, and the kings of the earth upon the earth” (Isa. xxiv. 21).

For the purpose of redemption the Lord Jesus Christ became a man of “sorrows”; “He was crucified through weakness.” He knew what it was to be despised, to suffer hunger, to thirst, to be the butt of His enemies, “as a lamb before his shearers is dumb”. That phase, praise God, is over. The humiliation, the weakness, the cross, with their fruit of grace and peace, are finished. He has ascended to the right hand of God, there to wait until iniquity reaches its full measure.

“The Lord said unto my Lord, Sit Thou at my right hand, until I make Thine enemies Thy footstool. The Lord at Thy right hand shall strike through kings in the day of His wrath. He shall judge among the nations, He shall fill the places with the dead bodies; He shall shatter the head over a land far extended” (Psa. cx.).

When the Lord comes again the second time it will be for a dual purpose. This dual purpose is expressed in Isa. lxiii. 4:--

- (1) *The day of vengeance is in My heart.*
- (2) *The year of My redeemed is come.*

The coming of the Lord will bring about the restitution of all things that have been spoken by the prophets, and will also bring about the destruction of every opposing force, that the purpose of the ages may be brought to a glorious conclusion. In the passage before us we have these two elements together. He comes not to redeem, but to claim the fruit of redemption and to punish the high ones that are on high. No gospel is preached to the gathered armies of the beast, the Rider on the white horse rides forth to judge and to make war. Under the sixth seal this second coming is spoken of as:--

“The wrath of the Lamb, for the great day of His wrath is come” (Rev. vi. 16, 17).

Under the sixth vial this awful period is said to be:--

“The battle of that great day of God Almighty” (Rev. xvi. 14).

The angel who stands in the sun calls upon the fowls of heaven to participate in:--

The great supper of God” (Rev. xix. 17).

We are not told in Rev. xix. how the beast and false prophet gather this huge army together, nor where the gathering ground will be. This has been explained in earlier chapters. We learn from chapter xvi. 13, 14 that there go forth from the mouth of the dragon, the beast and the false prophet three unclean spirits of demons, who have the

power to substantiate their message with “signs following”, for they work miracles. These unclean emissaries go forth unto the kings of the whole habitable world to gather them together in a place called Armageddon. We are not told in chapter xix. how the Lord will come, and what the effect of His appearing will have upon this host. This we learn in chapter vi. 12-14:--

“Lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth untimely figs, when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.”

These are the accompaniments of the second coming, as the Lord said in Matt. xxiv. 29-31; only in that prophecy the other feature, namely, “the year of the redeemed”, is uppermost. The effects of these appalling sights upon the kings of the earth and their armies are only faintly realized as we hear them, in the words of prophecy, calling on the mountains and rocks to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. In Rev. xix. 20 we read:--

“And the beast was taken, and with him the false prophet that wrought miracles before him These both were cast alive into a lake of fire burning with brimstone.”

Here is fulfilled Psa. cx. 6 which says, “He shall shatter the head over *a land far extended*”, for the beast exercised dominion over the kings of the whole habitable world. The summoning of the fowls of heaven to eat the flesh of kings, and captains, of mighty men, of horse and rider, of free and bond, small and great, fulfils two other statements in the same Psalm, viz.:--

“He shall fill the places with the dead bodies” (verse 6), and “He shall strike through kings in the day of His wrath” (verse 5).

The scriptural descriptions of the beast show that he is the master stroke of Satan, and that he rules in Satan’s name and in Satan’s interest (*see* Rev. xii.). The dragon does not figure in the record before us; it is the beast and the false prophet who are cast into the lake of fire. Immediately following the judgment of the beast we read of the binding of Satan. An angel is seen descending from the heavens having the key of the abyss and also a great chain.

“And he laid hold of the dragon, that ancient serpent, which is the Devil (Greek), and Satan (Hebrew), and bound him for a thousand years” (Rev. xx. 2).

The thousand year reign of Christ will not be the final and perfect kingdom; it will be preparatory, and in some ways a period of judgment and restraint. The beast and the false prophet will never again work their deceptive ways among men. Satan will be bound for the whole period. Outside temptation will be removed, but because of the nature of the Millennial* kingdom Satan is not cast into the lake of fire until after this kingdom has finished, as he is to be given a little season as a final test both for himself and for the nations of the earth. Of this we shall learn more in its place.

In this article we have seen the short sharp work of judgment that falls before the kingdom can be set up. We are mindful that our salvation is by grace, and that vengeance belongs to the Lord. It is however a comfort to know that these awful leaders of such high handed rebellion are not to go on for ever. The day of the Lord is said to come as a “destruction from the Almighty”, and it is said that “He shall destroy the sinners out of it”. Then the Lord shall cause to cease the arrogance of the proud and the loftiness of tyrants (Isa. xiii. 6-13). It is evident that all things that offend shall be gathered out before the righteous can shine in the kingdom of their Father.

[NOTE: * - A millennium simply means “a thousand”, cf. millimeter, millipede, etc. There is no special sanctity about the word.]

#57. The Millennium; its Character (xx. 4-6). pp. 56 - 59

The word *millennium* simply means “a thousand”, and the millennial reign of Christ is that reign which lasts a thousand years. The millennial reign is bounded at its two extremes by a series of events which indicate the peculiar character of that kingdom.

At the beginning.	At the close.
<ol style="list-style-type: none"> 1. Satan bound for 1000 years. 2. Nations deceived no more until 1000 years finish. 3. Thrones and judgment given to saints. 4. The first resurrection. Priests of God and of Christ. 	<ol style="list-style-type: none"> 1. Satan loosed when 1000 years finish. 2. Nations deceived after 1000 years finish. 3. The camp of the saints encompassed. 4. The resurrection of the rest of the dead.

When we read the writings of men on prophecy we are liable to be carried away by their descriptions of this kingdom, and to ascribe much of the blessedness and glory that belong to a later period to this one of the 1000 years. Coming to the Revelation itself with all the high hopes implanted by conferences and prophetic literature, the reader is apt to feel somewhat disappointed. Here in Rev. xx. is no glowing description of that kingdom, no details of its blessedness or its beauty. Satan is bound certainly, but the very verse that tells us so goes straight on to say

“After that he must be loosed a little season” (Rev. xx. 4).

The millennium ends exactly as every other dispensation has ended, *i.e.*, in failure. This one fact enables us to see that instead of understanding this kingdom to be the *beginning* of the Lord’s work of power and glory, it is to be understood rather as the *last* of His dealings with men. The millennial kingdom finds its basis in the words of Exod. xix. 3-6:--

“Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought

you unto Myself. Now therefore if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine. And ye shall be unto Me a kingdom of priests, and an holy nation.”

The special features of this basic passage are:--

1. Israel separated from all the nations.
2. Israel a peculiar treasure.
3. Israel a “royal priesthood”.
4. The conditions are obedience and keeping the covenant.
5. The words “for all the earth is Mine” suggest that this special favour is shown to Israel with a view to the blessing of the nations.

Israel utterly failed to fulfil the conditions, and instead of being a blessing in the earth, they became a curse.

The prophet Malachi speaks of a remnant of faithful ones who feared the Lord in days of apostasy, and of such the Lord said:--

“They shall be Mine in that day when I make up My peculiar treasure then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not” (Mal. iii. 17, 18).

If we look back to chapter ii. of this prophet we shall find that the great controversy is concerning the failure of the priests. The Lord says that, as a result of their failure, their very blessings shall be cursed. Special emphasis is placed upon the fact that they had “corrupted the covenant” (ii. 8), and that they had not preserved their peculiar separateness unto the Lord (ii. 11, 12).

The apostle Peter forges another link between Israel and the millennium. To the dispersed of Israel that were looking for salvation ready to be revealed in the last time, who had been redeemed from the vain conversation received by tradition from their fathers, the apostle addresses the words:--

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people” (I Pet. ii. 5, 9).

The whole atmosphere of this epistle is that of suffering in view of glory. This is seen to be the same in Rev. xx. First, however, let us see Rev. i. 5, 6:--

“Unto Him that loved us, and loosed us from our sins by His blood, and hath made us a kingdom of priests unto God and His Father.”

Here we find that the royal priesthood is composed not of those who obeyed and kept the covenant, but of those who have been redeemed. In harmony with this is the song of the four living creatures and the twenty-four elders:--

“Thou wast slain, and didst purchase a people for God by Thy blood out of every tribe and tongue and people and nation, and didst make them to our God a kingdom and priests, and they reign over the earth” (Rev. v. 9, 10).

Coming now to Rev. xx. 4 we learn further details concerning those who constitute the first resurrection and the royal priesthood:--

“And I saw thrones, and they sat upon them, and judgment was given unto them, and the souls of them that had been beheaded because of the testimony of Jesus, and because of the Word of God, and whosoever had not worshipped the Beast, nor yet his image, and did not receive his mark on their foreheads and on their hands, both lived again and reigned with Christ a thousand years.”

These are essentially the overcomers of the Apocalypse. That such do not exclude others of like precious faith we may learn from Matt. xix. 27, 28:--

“We have forsaken all, and followed Thee: what shall we have therefore? And Jesus said unto them, ‘Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel’.”

Or we may remember chapter vi. where we read of those who had been slain for the Word of God, to whom white robes were given, and the information that they were to rest a little season until their fellow-servants should be killed even as they had been (vi. 9-11). In Rev. xx. there is an evident reference to the great prophecy of Dan. vii., as we can see when we come to compare the passages together.

Daniel vii.	Revelation i. and xx.
<p>“I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven” (13).</p> <p>“I beheld till the thrones were set the judgment was set” (9).</p> <p>“The books were opened” (10).</p> <p>“And judgment was given to the saints of the Most High” (22).</p> <p>“And the time came that the saints possessed the kingdom. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High” (22-27).</p>	<p>“Behold, He cometh with clouds; and every eye shall see Him” (i. 7).</p> <p>“I saw a great white throne, and Him that sat on it” (xx. 11).</p> <p>“The books were opened” (xx. 12).</p> <p>“And judgment was given unto them” (xx. 4).</p> <p>“And they lived and reigned with Christ a thousand years. This is the first resurrection. They shall be priests of God and of Christ, and shall reign with Him a thousand years” (xx. 4-6).</p>

There are several other items of importance we must consider together before we can come to a true conclusion as to the character of the millennium; these we must reserve for another article. In this one we have seen:--

1. That the millennial kingdom ends in revolt and is therefore like all preceding dispensations.
2. It is the fulfillment of the promises originally made at Sinai unto all Israel.
3. It is administered by those who have “overcome”.
4. Israel’s position in this kingdom is that of a nation of priests for the nations outside.

#58. Millennial Failure and Foreshadowing (xx. 4-6). pp. 97 - 101

When we think of the millennium, we usually think of that condition of peace that is intimated in the words:--

“The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock” (Isa. lxxv. 25).

It is a mistake however to assume that such is said to be the condition of things all over the earth at that time. Both Isa. lxxv. and Isa. xi. add these important words:--

“They shall not hurt nor destroy in all My holy mountain.”

“In all My holy mountain” is not the same in extent as all the earth, and this passage is one of many that indicate the peculiar position of Israel in the millennium. Another passage of similar import is Isa. lx. 1, 2:--

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon THEE. For, behold, the darkness shall cover the EARTH, and gross darkness the PEOPLES, but the Lord shall arise upon THEE, and His glory shall be seen upon THEE.”

There is the greatest difference indicated between the nation of Israel and the nations during this kingdom.

“The sons of strangers shall build up thy walls, and their kings shall minister unto thee The nation and the kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted” (Isa. lx. 10-12).

“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” (Isa. lxxi. 5, 6).

Israel are here seen in their position as the royal priesthood, and the surrounding nations as their servants. It was one of the great duties of the priests to teach:--

“For the priest’s lips should keep knowledge; and they should seek the law at his mouth” (Mal. ii. 7; *see also* Lev. x. 11),

and therefore when the millennial kingdom is set up we find that the mountain of the Lord’s house shall be set up as the head of the mountains, and to this centre all the nations shall “stream” and shall say:--

“Let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of ZION shall go forth the law, and the word of the Lord from JERUSALEM” (Isa. ii. 3).

The R.V. margin of Psa. lxxii. 10 reads:--

“The kings of Tarshish and of the isles shall render tribute.”

Turning to Isa. xxv. we may notice some further limitations that may at first surprise us. A feast is to be made unto all peoples, but it is to be held “in this mountain” (verse 6). The veil that is cast over all the peoples and which is spread over all nations is to be done away, but once again it is “in this mountain” (verse 7). In the same context we have these two opposite thoughts:--

“He will swallow up death in victory” (verse 8).

“Moab shall be trodden down, or threshed, even as straw is threshed under the wheels of the threshing cart” (verse 10).

This threshing of Moab is connected with the mountain of the Lord, for it reads:--

“For in this mountain shall the hand of the Lord rest, and Moab shall be threshed, etc.”

When the desert blossoms as the rose, when the eyes of the blind see, and the ears of the deaf hear, when the ransomed of the Lord return to Zion, Isa. xxxv., the same chapter says:--

“Behold, your God will come with vengeance” (verse 4).

We must therefore be prepared to find in the millennial kingdom the execution of judgment. Not only so, but Scripture reveals that there will be sin in that kingdom, and death as a consequence; in other words, the king who shall reign will

“Rule them with a rod of iron, and dash them in pieces like a potter’s vessel” (Psa. ii. 9).

That this is characteristic of millennial rule is seen by comparing Rev. ii. 27, xii. 5 and xix. 15:--

“To him that overcometh will I give power over the nations and he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers; even as I received of My Father” (Rev. ii. 27).

Psa. cx. which speaks also of that day reveals the Lord ruling in the midst of enemies, judging among the nations, and filling the places with dead bodies! Strange symbols of peace!! The Oxford Gesenius renders verse 3:--

“Thy people will be (all) voluntariness in the day of Thy host.”

In marked contrast with Israel will be the feigned and constrained obedience of the nations. The marginal reading of Psa. xviii. 44 is:--

“The sons of the stranger shall yield *feigned* obedience unto Me.”

So again in Psa. lxvi. 3 and lxxxi. 15. The character of this kingdom is moreover manifested by turning to the R.V. margin of Dan. ix. 24--“To restrain transgression”. This idea of restraint is seen in the fact that during this period Satan will be *bound*, but not destroyed. Psa. xxi. 1-13; xlvi. 4-7; lxvi. 7; lxviii. 21; lxxii. 9-14; and xcvi. 1-7

seem to speak of that kingdom and the presence therein of evil-doers. Psa. ci. 8 reads, "I will early destroy all the wicked of the land". The word "early" is rendered by Rotherham "morning by morning" and indicates summary judgment upon offenders. Psa. cxlix. calls upon Israel to rejoice, and the children of Zion to be joyful in their king. The Psalm is evidently millennial:--

"Let the high praises of God be in their mouth, and a two-edged sword in their hand. To execute vengeance upon the nations, and punishments upon the people. To bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written, this honour have all His saints. Hallelujah" (Psa. cxlix. 6-9).

Here once again we see the "iron rod" in action. It is evident from Zech. xiv. 16-19 that throughout the millennium, and not merely at the commencement, judgment will fall upon disobedience. The two last verses of Isaiah bring before us a dual picture—"all flesh" shall come to worship before the Lord, and they shall also look upon the carcasses of transgressors (presumably in the valley called Gahanna), and they shall be an abhorring unto "all flesh". Death, if it occur, in the millennium will be the direct result of personal sin. This seems to be the meaning of Isa. lxv. 20. The A.V. reads thus:--

"There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed."

Rotherham translates the passage:--

"But a youth a hundred years old may die, yea, a sinner a hundred years old shall be accursed,"

the suggestion being that for one to die in that kingdom, even at the age of a hundred years, would be to die young, and that such a death would be the direct outcome of sin.

The millennial kingdom is not the glorious reign of Christ that ushers in the consummation. The millennium is rather man's most favoured opportunity and most signal failure. The conditions are even more favourable than those of Eden in some respects. For here no outside tempter can enter, Satan being bound for the whole period, yet revolt spreads rapidly as soon as Satan is let loose.

The millennial kingdom is Israel's sphere of blessedness wherein all the promises related to them as a peculiar people to the Lord shall be fulfilled. The millennium foreshadows the perfect kingdom. What will take place over the breadth of the earth after the millennium takes place during the thousand years in Israel's land only. One nation, Israel, shall be "born at a stroke" (Isa. lxvi. 8). One people, Israel, "shall be righteous" (Isa. lx. 21), and the days of their mourning shall be ended. But the ends of the earth will slowly learn the lesson. A brighter and a better day succeeds the thousand-year reign of Christ and His people. The royal priesthood will have accomplished its purpose. Through this chosen "seed" shall all the families of the earth have been blessed; many will join themselves to the Lord, and come under the promise:--

“The sons of the stranger that join themselves to the Lord even them will I bring to My holy mountain” (Isa. lvi. 6, 7).

for the Lord’s house shall be called a house of prayer for all peoples. The law at Sinai and the nation of Israel afterwards were under the delegated authority of angels, but the “world to come” has not been submitted to angels, but to the saints, particularly those of “the seed of Abraham” (Heb. ii.), which embraces all those of like precious faith. This kingdom is the last manifestation of the failure of delegated rule.

The kingdom of the Son is marked by the subjection of *all* rule and authority. He shews Who is that blessed and *only* Potentate, and at the close of that rule and that rule alone we reach perfection and the goal of the ages. All down the age has been heard the murmuring challenge of the sovereignty vested only in Christ. Israel failed to hold that sceptre; the Gentiles failed too. Adam in Eden, and man in the millennial kingdom, equally fail. Every age and dispensation converges upon one thought, every knee shall bow at last to one Lord, every tongue will confess but one Name, Rev. v. shall be repeated upon a grander scale:--

“Who is worthy? no man in heaven, nor in earth, neither under the earth was found worthy” (verses 2-4).

“And they sung a new song, saying ‘THOU *art* worthy’.” (verse 9).

Search and See Series.

#10. Can two Dispensations run together?

pp. 4 - 6

A.--In talking over the question of membership of the one body with other believers, one of them suggested the possibility of two dispensations running together at the same time. This I said was absurd, but thought I would see you about it.

B.--What makes you think it absurd?

A.--Well, you might as well say that April and May can run together as to say that two dispensations can run at the same time.

B.--I wonder whether your difficulty arises out of the meaning of the word "dispensation". Do you take the word to indicate a period of time?

A.--Yes, just the same as an age.

B.--That is where you are mistaken. Even an age indicates something more than a period of time, although the time sense is strong, but a dispensation is much further removed from a time sense than an age. Turn to Luke xvi. and let us consider the first occurrence of the word in the N.T.

A.--(Reading the first few verses). I see something here about a rich man and a steward, and the necessity to render an account of his stewardship, but I have not come across the word "dispensation" yet.

B.--The word translated "stewardship" is exactly the same as that rendered "dispensation" in I Cor. ix. 17; Eph. i. 10; iii. 2, 9 (R.V.); Col. i. 25, and can be rendered in all cases by the word "administration". The Greek word is *oikonomia*, and appears in English as *economy*, which in its primary sense refers to administration either in politics or in domestic affairs.

Turn now to Gal. ii. 7, 9. There you have Peter and Paul. The leaders at Jerusalem recognized that Paul had been entrusted with the gospel of the uncircumcision, and that Peter had been entrusted with the gospel of the circumcision, and that one was right in going to the heathen and the other equally right in limiting himself to the circumcision. So that it appears in this case that two stewardships connected with two sets of good news, addressed to two divisions of the human race, were in operation at one and the same time.

A.--If that is the meaning of the word dispensation, then I must admit the possibility.

B.--When God gave the law of Sinai to Israel, that nation were under the dispensation of law. The nations of the earth were under the dispensation of conscience and creation; that is another illustration of the same principle. *See* Rom. i. 18 - ii. 29; Acts xvii. 25-28; xiv. 17.

A.--If I admit the possibility of two dispensations running together, I shall have to reconsider another item about which I have expressed myself rather strongly.

B.--What is that, if I may ask?

A.--It is a question of the membership of the church of the one body, but I think I will leave that for another time.

B.--By all means, only let your love for truth outweigh any feeling you may have in the matter. Better to confess error a thousand times than through foolish pride entertain untruth to one's own spiritual hurt.

A.--Thanks for your help. The greatest difficulty we seem to have is the necessity to *unlearn*.

#11. Membership of the One Body. **pp. 19 - 21**

A.--I believe you teach that the Church of the One Body did not come into being until after Acts xxviii.?

B.--To be exact, I believe that the Church of the One Body did not come into being until after the all-day conference recorded in Acts xxviii. 23-28, and during the two whole years of Paul's detention at Rome, when the three "In prison epistles" were written.

A.--Does that mean that membership of the One Body depends upon Paul's imprisonment? or upon the acceptance of some particular truth? If that is what you teach I certainly cannot bring myself to believe it.

B.--If you turn to the opening chapter of Ephesians you will find that every single member of the One Body is an elected person, having been "chosen in Christ before the foundation (or preferably 'overthrow') of the world". So that in the first instance, membership of the One Body depends neither upon Paul's imprisonment nor upon the acceptance of the truth, but solely upon the purpose and will of God. Further, I think you must make a distinction between *salvation* and *position*.

A.--Just what do you mean by that?

B.--The basis of the salvation for the Church of the One Body was laid before Acts xxviii., and is found in the epistle to the Romans, particularly in chapters v.-viii., but although all believers both pre- and post-Acts are saved with the same salvation, it does not follow that they are all destined for the same position. During Paul's earlier ministry the position of the Gentile believer could be expressed by the words, "Blessed with faithful Abraham". After Acts xxviii. the name of Abraham never occurs in Paul's writings. The believer after that, as a member of the One Body, while still saved with the same salvation as Abraham (Rom. iv., Gal. iii.), is chosen to a different destiny which can only be expressed by the words, "With Christ in the heavenly places, far above all principality, etc."

Then, further, we have no warrant to teach that every believer at the present day is *necessarily* a member of the Church of the One Body. The great bulk of Christians are ignorant of the revelation of the mystery. They do not believe the truth for which the apostle suffered, they do not entertain its hope, they do not endure anything for its doctrine. In all dispensations it has been true, "faith cometh by hearing, and hearing by the word of God".

A.--Yet this seems to make acceptance of the truth the basis of membership.

B.--Scripture says, "It pleased God through the foolishness of the preaching to save them that believe", and at the same time says, "As many as were ordained to eternal life believed". You might just as well bring your objections against these Scriptures as against the teaching concerning the One Body. Every member of the One Body will hear and believe the truth, yet every member of the One Body is, nevertheless, as much "ordained" to that membership as were those who were "ordained to eternal life".

A.--You mean, then, that seeing it is within the bounds of possibility that two dispensations may run together at the same time, it also is a possibility that all Christians are not necessarily members of one elect company and that there are "Kingdom" believers to-day as well as "Church" believers, and that the Church of the One Body may be termed "An election within an election".

B.--Yes, and further, instead of adopting the attitude that Christians who do not see with us in these things must necessarily be wrong, we believe that our responsibility ends with the presentation of the truth, and that according to whether the one who hears has been chosen to membership of the One Body or not, so will his response be.

A.--That explanation accounts for the very obvious difference that I found between your attitude toward differing believers and their attitude toward you. The spirit of condemnation and bitterness would certainly not be so manifest if all Christians saw the truth from that standpoint. I do not pretend to accept your teaching yet, but I do most certainly appreciate the spirit that it produces.

B.--Think the subject over, and let us talk it over again.

#12. Heavenly Places.
pp. 41 - 44

A.--I believe you teach that the sphere of blessing peculiar to the church of the one body, viz., “heavenly places”, is something distinct.

B.--That is so. I believe we can truthfully say that it is “far above all”.

A.--Well. I have been told by those *who know*, that precisely the same Greek word that is used in Eph. i. 3, is used in Matthew, John, I Corinthians and Hebrews, and therefore that you have been carried away by zeal that is not according to knowledge in teaching that the heavenly places of Ephesians indicate a position distinct from, and superior to, that of the church as revealed in the Gospels or Hebrews.

B.--We will not be too much concerned about the opinions of those “who know”, for Gal. ii. reveals that such at times have to be set aside. We are however concerned about the truth, and therefore we will “search and see”.

A.--The word is, I believe, *epouranios*.

B.--Yes, it is a compound word made up of *epi*, meaning *over, above, or upon*, and *ouranos*, meaning heaven.

A.--It is used in Matt. xviii. 35 in the phrase, “My heavenly Father” (though some texts read *ouranos*) and in John iii. 12 of “heavenly things”. In I Cor. xv. 40, 48 and 49 it is used five times, where Paul speaks of “celestial bodies” and their glory, and of some who are “heavenly” and who shall “bear the image of the heavenly”.

Heb. iii. 1	speaks of those who are “partakers of the heavenly calling”.
Heb. vi. 4	speaks of those who had “tasted the heavenly gift”.
Heb. viii. 5	speaks of the “shadows of heavenly things”.
Heb. ix. 23	speaks of the “cleansing of heavenly things”.
Heb. xi. 16	speaks of a “heavenly country”, and
Heb. xii. 22	speaks of the “heavenly Jerusalem”.

B.--It does my heart good to see this earnest search, and to listen to this presentation of the occurrences of the word. The concordance can be one of your greatest servants, but you must not think that a mere accumulation of texts of itself constitutes an argument. I should like to hear what you learn from these passages that makes the teaching advanced concerning the one body to be untenable.

A.--Well, you have very definitely taught two things, viz.:--

- (1). The church of Ephesians is blessed in a sphere called the super-heavenlies, and is distinct from all other companies of the redeemed: and
- (2). That those addressed in the epistle to the Hebrews are to be distinguished from the church of Ephesians, and that their hope does not place them so high as does the hope of the one body.

Now seeing that the Hebrews were partakers of a heavenly calling, and looked for a heavenly Jerusalem, it seems as though your distinction falls to the ground.

B.--Let us see. My contention is that the heavenly places of Ephesians are unique; yours is that they are one and the same with those of Hebrews. Tell me, did those Hebrews, who had tasted of the heavenly gift and who were in danger of falling away, ascend up to heaven in order to taste it?

A.--Certainly not, they tasted the gift which had been sent down from heaven.

B.--Will the heavenly Jerusalem remain where it is now, in heaven?

A.--Well, now you mention it, I suppose not.

B.--We will have no suppositions, please read Rev. xxi. 10.

A.--“He showed me the holy Jerusalem, descending out of heaven from God.”

B.--These two passages must therefore decide the “heavenly calling” of chapter iii., and do not prove that such calling is the same as that of Ephesians.

A.--Why do you say then that the same word when used in Ephesians means “up in heaven”, whereas when it is used in Hebrews you are careful to draw attention to the fact that it refers to things that come down “out of heaven”?

B.--The reason is this. First the construction of the phrase “in heavenly places” is peculiar to Ephesians. While *epouranios* occurs elsewhere, *en tois epouranios* occurs nowhere else in the New Testament.

The “heavenly” calling, gift, country, etc., of Hebrews gives us the *character* of the calling, gift, etc., but does not give its *locality*. Ephesians tells us that the character of its blessings are “spiritual”, *not* “heavenly”, and the sphere of its enjoyment is not “heavenly”, but “IN heavenly places”. These heavenly places are definitely declared to be

- (1). At the right hand of God.
- (2). Far above all principalities and powers, etc. (i. 20, 21), and
- (3). To be occupied by principalities and powers who are either learning from, or antagonizing, the church (iii. 10, vi. 12).

These spiritual wickedness are certainly not “heavenly” in character, although for the time they occupy “heavenly places”.

I think you will see that you must not only collect scripture references, but you must seek their meaning. Use the concordance by all means, but use it with understanding. None of the passage you have quoted make the slightest difference to the teaching of Ephesians, for not one passage outside the five occurrences in Ephesians uses the word in the sense of locality, and as *that* was our contention you have spent your effort in beating the air.

A.--Will you explain Heb. ix. 23, 24? Why is first *ouranoi*, then *epourania*, then *ouranos* used?*

B.--“Things in the heavens”, *Ta en tois ouranois*, is but another way of expressing “heavenly things”, *ta epourania*. Heaven, *ouranos*, must be viewed as comprehending the whole. It is used of the over-arching expanse above the earth, even the atmosphere in which the “birds of heaven” fly, and the “heaven of heavens” which is the dwelling place of God. The same may be said of *epouranos*. In the one epistle to the Ephesians it denotes that position which is “far above all principality” (i. 21), and the abode of two classes of principalities, the good and the bad (iii. 10, vi. 12). This word too, you will see, has a wide scope. Think of these expressions as you do the word church. There are many different called-out companies that are composed under the generic word church.

Or again, think of the word *kingdom*. There are many kingdoms. You will think of other examples. *Ouranos* embraces the whole from the atmosphere in which birds can fly to the position where Archangels and Principalities cannot enter. Within this all-inclusive sphere are the *epourania*, and they too comprise spheres and positions that range from the highest pinnacle of exaltation to the gifts of the Spirit abused by men on earth. Did we but know all that there is to know about all these things, we should doubtless realize the more the fitness of the expressions in Heb. ix. 23, 24. As it is, however, the interchange of words does not alter in the slightest the teaching already given concerning the glorious calling of the church of the one body.

[NOTE: * - Will C.J.P. (Scheveningen, Holland), take this as an answer to one of his questions? Questions from other correspondents will be put into the mouth of “A” when they are suitable to this series. An * with initials will be used on such occasions.]

#13. The day of the Lord, and the day of God.
pp. 84, 85

A.--I believe you make a distinction between “the day of the Lord” and “the day of God”?

B.--Yes, I believe such a distinction is found in the Word of truth which I am called upon to divide aright.

A.--But don't you think you can carry the idea to excess, for surely, after all, the “Lord is God”, and you are probably straining the meaning of the Scriptures, as I fear you do in many other of your fine distinctions.

B.--Well, one thing at a time. What particular passage have you in mind?

A.--II Peter iii. 10-12.

B.--Perhaps you will read it.

A.--

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up the day of God wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat.”

Now surely you do not maintain that there will be two separate occasions when the heavens shall be dissolved in fire and the elements shall melt with a fervent heat?

B.--No, I have never taught such a thing. I certainly believe these two references deal with one and the same event.

A.--Well then, out of your own mouth you condemn yourself, for if these two passages refer to the same event, the day of the Lord and the day of God are the same, and your so called “rightly dividing” would be better called “hair splitting”.

B.--I am afraid you are developing a little “fervent heat”. Had we better not be sure that we have understood the double reference first? Here is the Revised Version; perhaps if you had consulted that your “fervent heat” might have been spared. Please read the passage again.

A.--(Reads from the R.V.).

“But the day of the Lord will come as a thief, in the which the heavens shall pass away with a great noise and the elements shall be destroyed with fervent heat, and the earth and the works that are therein shall be burned up the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.”

What difference is there? I see none, “melt” is the same as “dissolve”, and only makes the two references the more alike.

B.--Well, I would much rather you discovered the difference for yourself. Many problems that unsettle the children of God are the result of inability to “read and see” for themselves. Look again. I will help you so far as to ask a question. Does it say in the A.V. that this great fire takes place “in” the day of the Lord and “in” the day of God.

A.--(Reading from A.V.).

“In the which” (referring to the day of the Lord). “Wherein” (referring to the day of God).

B.--Now read the same passages again in the R.V.

“In the which” (referring to the day of the Lord). “By reason of which” (referring to the day of God).

A.--I see it. How sorry I am that I have spoken so rudely!

B.--Let that pass. You see the difference now? The fire that dissolves the elements and the heavens takes place **IN** the day of the Lord as to time, and takes place **BY REASON OF** the character and necessity of the day of God for which the day of the Lord is a preparation. The book of the Revelation is occupied largely with the day of the Lord, and in chapter xx. we have the lake of fire which destroys all things that offend, and ushers in the new heavens and new earth of chapter xxi.

Just as an additional note, there is one further item wherein the record concerning the day of the Lord indicates a difference from that of the day of God. You will observe in the R.V. margin of II Pet. iii. 10 that the best manuscripts read “discovered” instead of “burned up”. The actual burning takes place after the close of the millennium.

**“The Selfsame Day.” (Exod. xii. 41).
pp. 13 - 15**

Readers may remember that in our article “Fundamentals of Dispensational Truth” (Volume XIII, page 150) reference was made to a friend’s contribution to the unraveling of the problem connected with the two time periods, 430 years and 400 years.

We have received one or two helpful notes on this subject, and as we believe they will help us all in our quest of truth we reproduce them here. We hope to publish replies later as time permits.

Letter from W.H.G.T. (U.S.A.).

“I have read with interest the article on Exod. xii. 40-42 on p.150 of the B.E., but I should like you to give us a further consideration of the following points:--

1. How do you reconcile the statement that 430 years cover the time from Abram’s departure from Ur with the statement in Gen. xv. 13, that his seed would be a stranger in a land that is not theirs 400 years? Does not this seem to imply that the entire 400 years were to be spent in Egypt?
2. How is this period to be reconciled with the phrase ‘the fourth generation’?
3. Even in Exod. xii. 40, the sojourning is spoken of as that of ‘the *children of Israel*’, which again seems to indicate the nation.
4. I wonder whether you have ever considered the question of the particular Pharaohs of the Oppression and Exodus in the light of your contentions. I observe that authorities differ in regard to this, some saying that the Pharaohs were of the 19th and others that they were of the 18th Dynasty.

I should much like to have the whole question considered, both by you and by the friend to whom you refer on p.151.”

Another reader (F.S., Devon) contributes the following intensely interesting note. We would just say by way of introduction that Mr. J. B. Dimbleby, whose works are referred to, was a leading member of the British Chronological and Astronomical Association, and the Author of several books dealing with Biblical Chronology as governed by astronomy.

The 430 years.

“Referring to your article on page 150 and the self-same day of the 430 years, the late Mr. Dimbleby locates this in a manner showing that all was according to God’s plan and purpose.

Abraham having left his native land at God’s command (Gen. xi. 31; cf. Acts vii. 2) entered into Canaan as recorded in Gen. xii. 4, 5 in	A.M. 2083.5
“Now the SOJOURNING of the children of Israel (who <i>dwelt</i> [A different Hebrew word from sojourning] in Egypt) was	430.0
And it came to pass at the end of the 430 years, even the self-same day, it came to pass, that all the hosts of the Lord went out from the land of Egypt” (Exod. xii. 40; cf. Gal. iii. 17; Exod. iv. 4).	----- 2513.5 =====

The 430 years are bisected (215+215 years) at 2298, when Jacob went down to Egypt, and when Joseph made himself known unto his brethren.

Thus 215 years in Canaan, and 215 years in Egypt.

Abram left Ur of the Chaldees in A.M. 2082.

The Exodus was in the year 2513.

In these years, the 7th months are alike in their dates of the Sabbath days. Therefore the 15th day of the 7th month of 2082 would be the selfsame day of the week as the 15th day of the 7th month of 2513. This day was a Tuesday (See Numb. xxxiii. 3).

“And they departed from Rameses in the first month, on the fifteenth day of the first month, on the morrow after the Passover.”

It must be remembered in all calculations that the 1st sacred month = the 7th civil month. Mr. Dimbleby’s tables should be consulted.”

The 400 years.

The SEED to be a stranger for 400 years.

God said to Abram (Gen. xv. 13):--

A | “Know of a surety that thy seed shall be a stranger in a land that is not theirs.

B | And shall serve them.

B | And they shall afflict them

A | Four hundred years.”

The prominent word here is SEED, and as Isaac was not born until 2108 A.M., the 400 years could not possibly commence before that period.

It may be read in more ways than one. Probably the best is as above reading A with A, and B with B. The period is thought by some to date from To when Ishmael persecuted Isaac, ending with the Exodus in	A.M. 2112-3 2513
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We give a further note by F. S. (Devon) upon a kindred subject to that of the 430 and the 400 years.

The inheritance for 450 years.

The Exodus was in	A.M. 2513.5
From thence stretched a period of	450

To the date of the everlasting covenant with David	2963.5
	=====

This period of 450 years is referred to in Acts xiii. 19, 20, which the R.V. renders as follows:--

“And when he (God) had destroyed 7 nations in the land of Canaan:--

(a) He gave them their land for an INHERITANCE

(b) For about 450 years, and after these things

(c) He gave them judges

(d) Until Samuel the prophet, and afterwards they ask for a King and God GAVE unto them Saul.”

God gave them the land for 450 years as an *inheritance*. He leased it to them so to speak by covenant (Exod. vi. 4-8), while they were in the wilderness, when also He gave them judges, and at the expiration of 450 years. He made another covenant with David in 2963, and promised that the Kingdom which had recently been set up should made sure to him for ever, and his throne established for ever (II Sam. vii. 16; xxiii. 5; I Chron. xvii. 8-15, 27).

For the complete fulfillment compare Luke i. 32.

- (a) That took place in the wilderness (Josh. xxiv. 12).
- (b) Cf. Heb. xi. 8. Acts vii. 5.
- (c) The things related previously, the order is that of giving.
- (d) Cf. Exod. xviii. 25, 26, and I Sam. vii. 15.

Thus the 450 years refer to the covenant concerning the inheritance of the land (R.V.) and not the duration of the judges. If however the old version is preferred an explanation will be found in Mr. Dimbleby's "All Past Time", pp. 92 and 93.

Jephthah's 300 years (Judges xi. 25, 26).

This is a most important period, and its composition is a necessity. It appears there were Judges in the North East, and the South West (similarly as later there were Kings of Judah and Kings of Israel) for a limited period. These are described in detail in "All Past Time", and the 300 years form a part of the 480th year referred to in I Kings vi. 1

The 4 th year of Solomon was	A.M. 2993.5
and the Exodus was in	2513.5

	480.0
	=====

Sin, and its relation to God.

pp. 161 – 173

Foreword.

A.—Scriptural views of the doctrine of sin influence our understanding of the doctrine of redemption and the purpose of God, and I have been led to accept some very revolutionary teaching concerning the place that sin has in the purpose of God, and as a result of a very profound study of the peculiar character of the Hebrew language, to view the sacrifice of Christ also in a most unorthodox light.

A far-reaching Doctrine.

B.—I most heartily endorse your statement concerning the value and far-reaching effects of a scriptural view of sin, and would like to add that an unscriptural view of the same subject leads to most pernicious ideas concerning the offering of Christ and the purpose of God. No one who is at all acquainted with the history of *The Berean Expositor* could accuse those responsible for it of being hide-bound by orthodoxy, but you must, on the other hand, avoid that Athenian spirit of ever running after “something new”.

A.—Instead of the sanctimonious language that I once felt called upon to use when speaking of the cross of Christ I now enjoy the glorious liberty of being able to say concerning that sacrifice, that it is

THE SIN OF SINS,

And, moreover, that in redemption God settles

SIN BY SIN;

also that the greatest of wrongs, namely, the offering of Christ at Calvary, will right the universe.

B.—Surely you cannot mean what you say!

A.—I sympathize with you in your revulsion of feeling, for I had the same shrinking myself until I understood that this must be accepted if we really bow before the inspired Word. It really arises out of the fact that the Hebrew word for “sin” and “sin offering” are one and the same.

In the inspired language of Scripture there is no other term for sacrifice for sin than the word “sin” itself, and this is not accidental, but points the path of truth, proving that the offering of a sacrifice involves the nature of a sin or mistake.

B.—Do you mean that the sacrifice of Christ can be looked upon as a sin?

A.—Yes, astounding as the idea may appear, it can be seen to be a sin if we accept without reserve the inspired language of Scripture. Christ did not want to drink the cup set before Him, yet this was God’s will. The shame and indignity heaped upon Him during His ministry were not deserved. I acknowledged that men were *awfully wrong* in their treatment of Him. What then shall we say of God Who forsook Him in His deepest need, Who sent fire into His bones, and more than this, *delighted to crush Him* (Isa. liii. 10)? There was only one greater wrong in all the universe than that He should be a man of sorrows and acquainted with grief, and that was that His sorest affliction should come from the very heart of His God and Father.

B.—You really mean what you say? that we may place in the same category those whose wicked hands crucified the Son of God, and God Who gave Him up for us all? Men, you say, were “awfully wrong”, but there was one “greater wrong”, namely, the action of God Himself!

The Cross and Sin.

A.—Yes, I do mean that. When we learn the lesson of the Hebrew word for “sin” and “sin-offering”, we can adopt such languages as “God settles sin by sin”. The offering of Calvary is “the sin of sins”, and the principle of redemption may be expressed in the words, “the greatest wrongs will right the universe”.

B.—I cannot find words to express my utter abhorrence and repudiation of what you have brought forward, and based too upon a most unscholarly abuse of the Hebrew language. The very concordance

A.—I rather guessed you would be advising me to “search and see”, and I can assure you that I have not accepted this statement without verifying it by the concordance.

B.—My own published studies of the Scriptures testify to the profound regard I have for the value of the concordance, but the best of gifts may be abused, and become a shibboleth. With the hope that God may give you repentance to the acknowledging of the truth, and that you may be enabled to throw off this snare of the devil, I will go into this matter with you.

A.—I am sure that is very gracious of you, particularly as that which you consider to be the snare of the devil has come to me with all the power of light and liberty!

B.—Your position is that the Hebrew word for “sin” and “sin-offering” being the same necessitates the belief that in the sacrifice of Christ we have “the sin of sins”, and “the greatest of wrongs!” We will, with your consent, *use the concordance*, and I would suggest a few examples before turning to the Hebrew word for “sin”. Will you read Deut. xv. 6?

A Concordant Test.

A.—(*Reads*).—“Thou shalt *lend* unto many nations, but thou shalt not *borrow*.”

B.—If I were to attempt to prove to you that “lend” and “borrow” were exactly the same, what would you think of me?

A.—I should think that you were well on the way of financial failure.

B.—It would be interesting to know what the Hebrew word for “lend” is.

A.—(*Turning to concordance*).—The Hebrew word is *abat*.

B.—I wonder what the Hebrew word for “borrow” is.

A.—(*Again turning to concordance*).—It is *abat*, as well!

B.—What! The same word for both “lend” and “borrow”? You have not hesitated to call the offering of Christ the “sin of sins” upon the evidence of the concordance, yet you refuse to consider that if I *borrow* \$1 of you it is exactly the same as if I *lent* you \$1 instead.

A.—But this is farcical!

B.—I know it is, but can I not persuade you if I very solemnly remark that “in the inspired language of Scripture there is no other term, and that this is not accidental, but points the path of truth?”

A.—I am afraid you could not.

B.—Let us have another example. Gen. i. 1 reads: “In the beginning God created the heaven and the earth.” Will you tell me what the Hebrew word for “create” may be?

A.—It is *bara*.

B.—Is there any other Hebrew word translated “create”?

A.—No, every occurrence of the word “create” in the O.T. is a translation of this one word.

B.—Will you now read Josh. xvii. 18”

A.—(*Reads*).—“It is a wood and thou shalt *cut it down*.”

B.—What is the Hebrew word for “cut it down”.

A.—It is *bara*, the very same word that is translated to “create”.

B.—What then do you propose? that in every reference to creation we shall read “cut down”?

“God *cut down* the heaven and the earth?”
“God *cut down* man in His own image?”
“I will destroy man whom I have *cut down*?”

A.—This is sheer nonsense!

B.—Well, perhaps we had better revise Josh. xvii. 18 and read, “It is a wood and thou shalt *create it*”.

A.—I am afraid you are trifling with me.

B.—To be candid with you, I am seeking to put into practice Prov. xxvi. 5, which you may consult at your leisure. Let us proceed. Lam. iii. 40 reads:--

“Let us search and try our ways, and turn again to the Lord.”

What is the Hebrew word for “search”?

A.—It is *chaphas*.

B.—In II Chron. xxxv. 22 we read that the king “disguised himself”. This you will find is exactly the same word as that translated “search”. I take it that seeing that this is the language of inspiration, you will forthwith praise the Pharisee and the hypocrite, and call upon repentant sinners to “disguise” their ways, and turn again unto the Lord, resting assured that basing their action upon the language of inspiration, and being directed to the pathway of truth by the Hebrew words themselves, that God Himself will never pierce their disguise, or better still, has planned that it shall of itself be a sufficient covering for sin.

A.—I am afraid you are not only trifling with me, and paying a very small compliment to my intelligence, but you are saying things which if acted upon would make shipwreck of faith.

B.—Precisely, my friend! for that is what I believe has been done to your intelligence, and threatens your faith, by the teaching you have accepted concerning the Hebrew word for sin.

A.—Let us come to that. These contradictory statements have rather unsettled me.

The Test Applied.

B.—When Joseph said, “How can I do this great wickedness, and *sin* against God?” (Gen. xxxix. 9), the Hebrew word used for sin is *chata*, and the fact that he calls this sin

“wickedness” leaves us with no doubt as to its meaning. When the priests, in II Chron. xxix. 24, killed the goats and “*made reconciliation* with their blood upon the altar”, exactly the same word is used. Now you may be foolish enough to allow someone to say, “*Therefore* the offering partakes of the nature of sin”, but you will not allow them to *act* upon this principle should they attempt to do so with the words “lend” and “borrow”. In the light of the examples already considered, are we not compelled to say that these Hebrew words must represent two ideas instead of one?

LEND . . .	and . . .	BORROW.
CREATE . . .	and . . .	CUT DOWN.
SEARCH . . .	and . . .	DISGUISE.
SIN . . .	and . . .	MAKE RECONCILIATION.

In each case the truth is that instead of being identical the second word is exactly opposite.

A.—This is very puzzling; what is the explanation?

Distinguishing Things that Differ.

B.—You say this superficial fact is puzzling and ask for the explanation, and yet without evidently the ability or the knowledge of the Hebrew tongue to test these rash statements, you swallow these libels upon the God of all grace.

A.—I must confess that I know nothing of Hebrew; what I did was to verify the statement that “sin” and “sin offering” were the same in the Hebrew. I now perceive that the revolutionary doctrines I embraced may not rest upon such a solid basis as I had imagined.

B.—It is hardly a fitting time to attempt to initiate you into the composition of the Hebrew verb, but you will appreciate something of its peculiarity when you know that every Hebrew verb may have three forms: simple, intensive, and causative. They are known as *kal*, *piel*, *hiphil*--why, I cannot here explain. They all have an active voice, and may each have a corresponding passive and reflexive. Hence the scheme of the Hebrew verb is:--

	Active.	Passive.	Reflexive.
Simple . . .	Kal.	-	Niphal.
Intensive . . .	Piel.	Pual.	Hithpael.
Causative . . .	Hiphil.	Hophal.	-

In this scheme two forms are wanting. They are made up by employing one of the existing forms, but this need not trouble us just now.

I believe you possess Young’s “Analytical Concordance”, and if so you will find that Dr. Young draws particular attention to the need for distinguishing these various parts of the verb, saying:--

“Only exact parallels to a Hiphil (for instance) are Hiphil meanings, to a Piel, Piel meanings, etc. The verb has generally DIFFERENT MEANINGS, according as it is a Hiphil, or one of the other verb forms.”

To say that “lend” and “borrow”, or “sin” and “sin offering”, are the same is one of those half truths which poet says are “ever the blackest of lies”. It is “The equivocation of the fiend, *that lies like truth*”. The Hebrew word *chattath*, which is translated punishment, purification, sin, sin-offering, and sinner is a substantive which does not alter its form to correspond with the various forms of the verb. One part of the Hebrew *chata* means “sin”, another part means “to offer for sin” (Lev. vi. 26). Consequently the substantive, though in spelling and appearance the same throughout, must be understood to represent both of these different verb forms.

What would you think of a teacher of English grammar who insisted that all words which were similar in spelling must necessarily be similar in grammatical meaning? While the case is not strictly parallel, it helps to show what an apparently superficial acquaintance some must have with the Hebrew language in this instance to have advanced such preposterous deductions, and incidentally what a number of gullible folks there are still who can be dazzled by an appearance of learning.

A.—I realize that my new-found light turns out to be darkness, and now I fell the superstructure reared upon this untenable idea must crumble to the ground.

B.—Let us freely face these doctrines, being assured that truth will prevail.

The Testimony of the Septuagint.

It may be a help to us in our endeavour to understand the change of meaning that the *Piel* voice of the Hebrew verb *chata* bears if we include the testimony of the Septuagint, the ancient Greek version of the O.T. which is frequently quoted in the N.T. both by the Lord and by the apostles.

In the majority of cases *chata* is translated by *hamartano* which is the word used in Rom. iii. 23. That the Septuagint translators recognized the second meaning is evident, for they have used words which have a very opposite meaning to sin, e.g.:--

Reference.	Septuagint.	Translation.	Hebrew.
II Chron. xxix. 24.	<i>Exilaskomai.</i>	To offer as a propitiation.	<i>Chata.</i>
Ezek. xliv. 27.	<i>Hilamos.</i>	A propitiation.	<i>Chattath.</i>
Ezek. xliii. 23.	<i>Exlamos.</i>	A propitiation.	<i>Chata.</i>
Numb. viii. 21.	<i>Hagnizo.</i>	Purify.	<i>Chata.</i>
Numb. xix. 19.	<i>Aphagnizo.</i>	Purify.	<i>Chata.</i>
Numb. viii. 7.	<i>Hagnismos.</i>	Purification.	<i>Chattath.</i>
Exod. xxix. 36.	<i>Katharizo.</i>	Cleanse.	<i>Chata.</i>
Psa. li. 7.	<i>Rhantizo.</i>	Sprinkle.	<i>Chata.</i>

A Doctrine of Demons.

A.—I have been given to understand that sin has an essential, though transient part in God's purpose. The following reasons have been advanced:--

- (1). God's love can be displayed only where sin has sown the seeds of hate.
- (2). We, His creatures, would never have had imparted to us the delicious sense of God's Fatherly affection apart from sin.
- (3). Sin will eventually change the universe from cold, independent creatures, into a loving family.
- (4). Satan did exactly what God had planned he should do.
- (5). It is only by acknowledging that He created Satan to sin that we can possibly clear Him of its stain.

B.—Will you allow me to place side by side an extract from the writings of one exponent of such beliefs and those of a spiritist?

Universalist.	Spiritist.
<p>“Since sin must enter this scene and play its part, since it is essential to God's purpose, and absolutely under His control; since it will eventually change the universe from cold, independent creatures into a loving family Satan did exactly what God had planned he should do. It is only by acknowledging that He created Satan to sin that we can possibly clear Him from its stain.”</p> <p>“The only Scriptural, the only rational, the only true solution lies in the acceptance of God's grand dictum that <i>all is out of Him, and through Him and for Him.</i>”</p> <p>“Eventually sin is justified or vindicated. Every sin is transmuted by the sin of sins into an act of essential to God's highest glory, and the creatures' greatest good.”</p>	<p>“A <i>lie</i> holds a lawful place in creation; it is a necessity. Christ and the Devil are both alike.”</p> <p>“For not a path on earth is trod that does not lead the soul to God.”</p> <p>“No matter how bad that path may be, whether it be the path of the liar or the murderer, it is the path of Divine ordination and Divine destiny.”</p>

In a future talk together I propose to discuss the teaching that emanated from the same source as that we are now examining, which stated that Christ as A God, but not THE God. The next stage in the teaching appears to be that when He offered Himself without spot to God, that sacrifice must be called “the sin of sins”, and in the third place, instead of using the consistent condemnatory language of Scripture concerning sin, the utmost glories of Divine love and redeeming grace are to be traced, finally, to that sin which is said to be essential to the purpose of God, Satan is exonerated, and is shown to be a much maligned creature whose work is really a blessing in disguise. Can you find anywhere a more damning epitome of anti-Christian doctrine? It comes with all the appearance of veneration for the inspired Word. It looks “like a Lamb”, but speaks “like a dragon”.

You say that God created Satan as such. What Scripture do you advance in proof of this?

A.—We have the plain declaration that “all things are of God” (Rom. xi. 36).

B.—Your teachers then believe that God is the Author of sin.

A.—No, that is strange. I quite thought they did, but I find that they resent the accusation.

B.—You can see that this resentment is a quibble. If “all” includes sin, and if Satan DID EXACTLY what God planned he should do, you are on the horns of a dilemma, for:--

- (1). Sin being in essence disobedience (I John iii. 4), it follows that if Satan “did exactly” what God planned, he “obeyed”, and consequently Satan never sinned. But Scripture declares that Satan did sin from the beginning; that he was a liar, and a murderer, and a slanderer.
- (2). If on the other hand you admit that Satan did sin, then seeing that you hold that God *created Satan to sin*, then God must be the sinner, the liar, the murderer, the slanderer, the tempter and exciter of disobedience, which is utterly abhorrent even to recite.

The law of Moses reflects the mind of God, and you may read in Exod. xxi. 28, 29 words which will give Scriptural direction in fixing responsibility:--

“If an ox gore a man or a woman, that they die; then the ox shall surely be stoned but if the ox were wont to push with his horn in time past, *and it hath been testified to his owner*, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, and *the owner also shall be put to death.*”

Concerning the creation of man Scripture says:--

“God hath made man upright; but they have sought out many inventions” (Eccles. vii. 29).

and the case is parallel with that of Satan.

With your view concerning sin and its relation to God, can you believe that God could ever use such words as those of Gen. vi. 5-7:--

“And God saw that the wickedness was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it REPENTED the Lord that He had made man on the earth, and it GRIEVED Him at His heart. And the Lord said, I will destroy man whom I have created”

A.—No, I am afraid I cannot.

B.—Would you not rather expect to read that as sin manifested itself in all its hideousness, so God would rejoice at the way in which that essential element to His full manifestation was progressing; that He would commend Satan for doing his work, nay *His* work, so well, that as this pestilence spread, so the coldness of His creatures would be set aside for the warmth of a united family, and His own distant creatorship be exchanged for that of a loving Father? But what is the fact? God “repented”, God was “grieved”, God said, “I will destroy”. Sin ends in death. You are transferring the glories of redeeming love that operates *in spite of sin*, in order to glorify this hideous monster.

In connection with the subject of sin, you quoted, I believe, a strong statement concerning “all things being of God”.

A.—The actual words are:--

“The only Scriptural, the only rational, the only true solution lies in the acceptance of God’s grand dictum that *all* is *out of* Him, and *through* Him and *for* Him.”

B.—This means that:--

SIN	{	finds its <i>cause</i>	}	IN GOD.
		finds its <i>channel</i>		
	\	finds its <i>goal</i>	/	

But Scripture says:--

- (1). “He that committeth sin is OF THE DEVIL” (I John iii. 8).
- (2). “Whosoever doeth not righteousness is NOT OF GOD” (I John iii. 10).
- (3). “He that is OF GOD heareth God’s words; ye therefore hear them not because ye are NOT OF GOD” (John viii. 47).

You quote, “the only scriptural solution”, but you must see that it is anything but scriptural. Further, that it is “the only rational solution”, whereas it is most illogical. The all things which are “of God” must of necessity exclude those things which are “not of God”, or else sane speech and reasonable argument must cease. Now these things which are “not of God” include sin (“whosoever doeth not righteousness”) and Satan, for the Devil is placed in antithesis to God in the passages quoted. Spiritist teaching that Christ and Satan are alike finds an advocate in your doctrine. Satan, you say, *did exactly* what God had planned he should do. Scripture declares that Christ *did exactly* what God said He should do. Yet to accomplish the plan of God Christ came to UNDO THE WORKS OF THE DEVIL, and you call your teaching scriptural and rational! When Christ came in the flesh He said, “Lo, I come to do Thy will”, and through death He destroyed him that had the power of death, that is the Devil. Yet you say it is scriptural and rational to believe that Satan and sin are “of Him, and through Him, and for Him”, who sent His Son to destroy the one and put away the other.

Further, I find that “Satan who was created to sin and did exactly what God had planned that he should do” is put into durance for a thousand years, and then, after another act of furthering the will of God, is cast into the lake of fire and brimstone to be tormented day and night unto the ages of ages. Can you call that treatment rational?

A.—No, I must confess that the more we study it together the more absurd and unscriptural it appears.

What is Sin?

B.—Without attempting at the moment a formal definition of sin, it would be a great step forward to know of any passages of Scripture where the words “Sin is” occur. We have the following, the first of which we have had before us already:--

“SIN IS iniquity, or lawlessness” (I John iii. 4).
“All unrighteousness IS SIN” (I John v. 17).
Whatsoever is not of faith IS SIN” (Rom. xiv. 23).

Here are three statements, and in each case we find the negative. Sin is the great negation of law, of right, of faith. How then can it be of God?

What is the end of Sin?

The following Scriptures give us the end of sin:--

“The wages of sin is DEATH” (Rom. vi. 23).
“Sin when it is *fully consummated* (concordant version) bringeth forth DEATH”
(James i. 15).
“By one man sin entered into the world and DEATH by sin” (Rom. v. 12).

Satan is called by a title which means “The Slanderer”. A dictionary meaning of slander is:--

“A false report maliciously uttered, and tending to injure the reputation of another.”

In Gen. iii. Satan’s slander (or false report) maliciously uttered is:--

- (1). Death is not the result of sin.
- (2). Sin is a means of greater blessing.

A part of his statement is true. By sin man did learn good and evil, but he lost power to enjoy and use it, for he became involved in death. Satan could have added many more blessings had he chosen to do so, but they would all have proved as false by the simple fact that sin leads to and ends in DEATH. Had Satan wanted plausible argument ready-made to quiet any qualms in the conscience of Eve, he would have found them in the words:--

“Sin will eventually change the universe from cold, independent creatures, into a loving family circle, and God from a distant Creator into an affectionate Father.”

What is this but to transfer the crown from the Saviour’s brow and place it upon that of sin? Satan’s initial lie is repeated by your teachers, namely, that *death is not the end of sin*. God says it is. That is scriptural and rational. You say and Satan says, No, sin will eventually be justified, vindicated, and found to be the essential element in bringing creation to its goal of glory.

A.—Does it not seem very uncharitable to place godly men and earnest Bible students upon the same level as demons?

B.—I have no word to say concerning the personal character of any teachers, as it is not my concern and may be of no consequence to anyone. Their teaching, made public, and crossing our own, is my concern. The Christ they degrade is my Lord, the slanderer they exonerate is my enemy, the scripture they misinterpret is my trust, and speak I must. Scripture warns us that the end of this dispensation will be characterized by:--

- (1). A departure from the faith.
- (2). The teaching of the doctrines of demons.
- (3). Teachers turning the ears of their hearers from the truth unto myths.
- (4). Ministers of Satan (whose personal character may be beyond reproach) appearing as ministers of righteousness.
- (5). The lie taught, being so like the truth, would deceive the very elect were it not for Divine protection.
- (6). The false teaching, being a systemized deception, playing at dice with the truth.

These things being so, it behooves us to make no compromise with those whose teaching on sin, Satan and sacrifice are so anti-Scriptural and anti-Christian. You know now the attitude which *The Berean Expositor* takes on this men, and give none offence, yet in this matter it is our considered policy to lose every subscriber and bring our testimony to a close rather than yield one iota of God's truth or parley with the enemy of truth.

While not intending to prolong the controversy, we may attempt to expand or elucidate any point which we feel will be for the benefit of the general reader. Should you be so minded you may be interested in a series of non-controversial studies in the Scriptures as to the nature of sin which we hope to prepare later for *The Berean Expositor*.